

# THE COVENANTER,

DEVOTED TO THE PRINCIPLES OF THE

Reformed Presbyterian Church.

JAMES M. WILLSON,

Editor and Proprietor.

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.—

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THE

# COVENANTER.

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[For the Covenanter.]

## THE RIGHT OF DISSENT FROM AN IMMORAL CIVIL GOVERNMENT.

*“By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter.”—HEB. XI. 24.*

That every person living within the geographical boundaries of a nation is under moral obligation to identify himself with it, and maintain it as God’s moral ordinance, is a dogma very generally believed. The multitude mostly advocate passive obedience and non-resistance. So popular are the powers that be, that the man who doubts their authority, or calls in question their claims to his conscience, is in danger of losing caste, and of being pointed at by the crowd as a narrow-minded bigot, incapable of appreciating the light of the nineteenth century. There is, however, a certain kind of immorality in civil governments which is seen, and calls forth the expression of the masses in entire disregard of their professions of loyalty, and to which the most zealous seceders are quite sensitive. Let a government invade their personal rights, or their rights to property—let it exact unjust and exorbitant taxes, and how quickly are their principles changed! While the government sins directly against God or against some other people, they are all submission and loyalty; but no sooner has it reached forth its hand into their own pocket, than they are prepared for rebellion and revolution; so that the question between us and the advocates of universal submission to every government in which our lot may be cast, is not about the great principle of submission to civil government, but merely about what is that form of immorality which annuls its authority over us, and frees us from subjection to it. If the government taxes our tea too heavily, it must be overturned; a revolution must be accomplished, cost what blood and treasure it may. But if it has only cast off the authority of the God of nations, and disregarded his law in framing its constitution and in conducting its administration, and if its wrongs are only inflicted upon Africans, by importing them from their own country and degrading them to the condition of beasts that perish in this land, and, at the same time, secures to the Anglo-Saxons, the inalienable rights of life, liberty, and the pursuit of happiness; then, O! then, all that is a small matter; the government must be approved and sustained; and in order

to establish this conclusion various texts of scripture are cited and explained, to prove that Christians should be subject to the powers that be. And the example of good men, whose lives are recorded in the Bible, who held office under ungodly governments, is sought after in order to silence all the arguments of those whose conscience is not so pliant as their neighbours. The conduct of Joseph, Nehemiah and Daniel, &c., is brought forth as proof positive that it is the duty of Christians to identify themselves with the existing governments of the world. In another part of this essay it will be shown that the conduct of these eminent and holy men of God furnishes no proof in favour of the cause it is adduced to support. But, has it never occurred to the advocates of passive obedience that the example of Moses presented in the text at the head of this article, is clear and decisive testimony in behalf of the right and duty of Christians to dissent and stand aloof from the civil government in which their lot may be cast?

Moses was born in Egypt, and by birth had a right to the privileges of the government. He was also adopted by the daughter of Pharaoh as her son, and was heir to the crown of Egypt. All the riches and honours, and treasures of Egypt were his in title and prospect. He had no need to demand or prosecute his claim to the throne—these were publicly understood and acknowledged by the government. But Moses did not only not desire the riches and pleasures of Egypt, but he refused to accept them. He refused to receive the highest honours which the greatest nation on earth could confer upon him—honours too, to which he was legally and honourably entitled, and for enjoying which he had been designed and prepared. No man ever declined more attractive offers, and no man was ever exposed to greater trials and privations, in consequence of rejection.

But Moses not only refused to accept the crown of Egypt, but he refused to stand in that relation by which he became entitled to it. He did not merely refuse the riches and pleasures of Egypt, but he refused to acknowledge the relation by which he had obtained a title to them. He refused to be called the son of Pharaoh's daughter. He did not merely refuse to be a subject of the government, and identify himself with the body politic, but having been already adopted and naturalized as a citizen by the act of another, he publicly disavowed that act, and all the rights and privileges to which it entitled him. Having been adopted by the government as one of its citizens, and fitted for, and appointed to, the enjoyment of its highest honours and greatest gifts; he disfranchised himself and took the position of dissenter from the civil organization. He renounced his allegiance to the government of Egypt, and took the same ground in reference to that immoral government that Reformed Presbyterians now occupy in reference to every immoral government under which they live.

And that Moses acted in this matter in obedience to the will of God is not left in doubt or uncertainty. He did all this in the exercise of faith and of a mature judgment. By faith Moses when he was come to years, refused to be called the son of Pharaoh's daughter. He did not act rashly or ignorantly, but deliberately, in view of all the bearings of his conduct, and in the light of all the learning of Egypt, then the most enlightened nation on earth. He acted in the fear of God, in obedience to his command, and in reliance upon his

promise. He was enlightened by God's word, and aided by his Spirit, in this singular act of obedience to the divine law.

By this remarkable transaction, which doubtless was generally condemned by many who professed to be the people of God then, as such are now, Moses obtains an honourable place among the most eminent saints of the Old Testament, and stands high among those men of whom the world was not worthy. For this trying act of obedience to the will of God, he is associated with patriarchs and prophets, and princes, and kings. Because he disfranchised himself from an immoral civil government, his conduct is held up by the inspired apostle as an example to be followed by all the people of God under similar circumstances to the end of the world.

And the apostle in the same connexion tells us the grounds upon which the conduct of Moses was predicated. He had two alternatives before him. He must either enjoy the pleasures of sin or endure affliction with the people of God. The sinful pleasures of the Egyptian court and the treasures of Egypt were presented on the one hand, and upon the other, afflictions with the people of God, and the reproach of Christ. The pleasures connected with holding office in the government of Egypt, were either sinful in themselves, or, some sin must be committed in order to enjoy them. Either the office to which Moses had a legal right was sinful in itself, or some sinful conditions as terms were in the way of his accepting it. The latter is more probable. Some improper act—or some sinful pledge or oath was required before he could enter upon office. He must swear to maintain the established laws of the empire, some of which were contrary to God's law. He could not take such an oath. He could not accept an office upon such terms. He will not promise or swear to do any thing which the law of God condemns. He will not place himself in a position in which any sinful act can be consistently expected or asked from him. He is frank and honourable—he will make no humiliating concessions to the government—he will indulge in no equivocations—he will not even tacitly comply with any term or condition of which his conscience does not approve. In all the dignity of the learned and accomplished statesman, and with all the high honours of the heir to the throne—he stands boldly before the authorities of the empire, and instead of entering upon the exercise of the most honourable office on earth, he respectfully enters his protest against the government as ungodly and immoral, declines the attractive offers presented to him, resigns his rights and privileges as a citizen of the country, and turns his back upon all the pleasures and glories of Egypt, and takes his place as an alien and stranger among the despised, down-trodden, and afflicted people of God. Is there any thing in the history of man more sublime, or better calculated to call forth our admiration than this act of Moses, the man of God? Here human nature seems to be raised above itself. For self-denial, for strict adherence to a great principle in the most trying and forbidding circumstances, and for lofty and far-reaching bearings, this act of Moses appears to stand unparalleled in the records of humanity. Only in the life of the glorious Redeemer, of whom Moses was an eminent type, and between whom there is a peculiar and striking resemblance in this as in many other respects,—do we find any thing more grand and sublime. "Again, the devil taketh him up into an exceeding high mountain, and showeth



him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Matt. iv. 8—10.

We have, then, in the history of Moses, the great principle of dissent and separation from an immoral civil government, brought into clear and prominent view,—clearly illustrated and established—approved of God, and rewarded by him with the greatest favour and honour ever bestowed upon man on earth. .

To the enlightened and comprehensive mind of this learned and eminent servant of God, it is probable all the arguments and temptations employed in the present day in favour of supporting and taking part in an immoral government were familiar. It would be suggested to him that civil government is founded in nature and not in revelation—that the revealed law of God is not the rule for civil rulers, that the government of Egypt was as good as, perhaps better than, other governments—that its evils consisted chiefly in defects and not in positive immoralities. He might be told that he could do a great amount of good by ascending the throne—he could reform the government—he could put down many prevailing evils. It may have been urged, that in taking an oath to support the government, an immoral oath was not binding—that he could swear to support the good and leave out the bad, or that he could interpret the laws of the land for himself—he could put his own construction upon them in swearing to maintain them. He was probably assured that all civil governments are imperfect, that we are not to expect perfection on earth, and that his principles were utterly impracticable, that on his principles there could be no government—that he would never find a government to suit him, and he ought not to set up his judgment against the whole world.

These and many similar reasons were, it is likely, pressed upon Moses, or suggested themselves to his own mind, urging him to accept the high office to which he had a legal and honourable claim. But none of these things moved him, neither did he count his life dear that he might maintain a good conscience and a faithful testimony.

And to the careful reader of the Bible, it will be manifest that the patriarchs, Abraham, Isaac and Jacob, acted on the same principle which governed the conduct of their worthy descendant. Why was the father of the faithful commanded by God to get him out from his father's house, and to break up all civil and political communion with his native land, if incorporation with its government had been safe and consistent with his duty to God? By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. During the whole period of the lives of these patriarchs until the time of Moses, a clear line of separation is kept up between them and all the nations in which they lived or sojourned. They occupied the same ground in reference to those governments that Christ's faithful witnesses do at the present time in reference to the governments of Great Britain and the United States.

And why did God bring the children of Israel out of Egypt—conduct them through the wilderness—introduce them into the land of

Canaan, and destroy all those ungodly and immoral governments in that country, and establish over them a government by special divine authority, if they could have incorporated with the different political organizations where they existed safely and consistently with their duties to God and their character as his peculiar people? The separation of the people of Israel from all other nations, and the establishment over them of the theocracy by God himself, seems to say distinctly, that it was unsafe and sinful for them to hold political fellowship with the existing nations. And the many regulations and laws enacted by the God of Israel to keep up the distinction between his own people and other nations, and to make the wall between them high and impassable, all tend to establish the same truth. In the organization of the children of Israel into a distinct nation, and in the peculiar and restrictive laws given to them by God, there is 'an explicit condemnation of other nations, and the sin of God's people holding political fellowship with them, clearly marked and condemned.

But, it may be asked, how is the conduct of Joseph, Nehemiah and Daniel, &c., who held office under immoral governments, to be reconciled with the principle pleaded for in this paper. The acts even of good men cannot be used in argument against a principle approved of God, and established by the strongest testimony. To their own Master they stand or fall. The acts of none of these men, in accepting office, is marked with that full and indubitable evidence of divine approval that characterizes the act of Moses in refusing office. If consistency required us to condemn one or the other, we must condemn them and not him. But consistency does not demand the disapprobation of either. They all acted in obedience to God, and on the same great principles. All the instances on record in the Bible, of good men holding office under an immoral government, are clearly of an extraordinary character, and arose from very peculiar circumstances, and were designed by God to accomplish special purposes. Such cases are not the regular and ordinary operations of the government, but are spoken of as rare and singular exceptions which happened in its administration. The conduct of these worthy and eminent saints is referred to as a remarkable interposition of Divine Providence in behalf of the church of God, when she had been brought into the greatest extremity of suffering and danger. There is no evidence that Joseph in Egypt, Mordecai in Persia, or Daniel in Babylon, identified themselves with those governments, or took an oath of allegiance to them. The remarkable circumstances in which they were called to office, and the wonderful and miraculous powers which they displayed, and for which they were appointed, would evidently supersede the necessity of an ordinary and routine introduction. These men were ministers plenipotentiary raised up and fitted, and appointed to rule in and over these governments, and clothed with extraordinary powers by Jehovah himself, for the accomplishment of grand purposes in divine providence.

It follows, therefore, that the conduct of such men, acting in such circumstances, and clothed with such powers, and for special purposes, cannot afford a precedent for Christians in totally different circumstances, homologating an immoral government and swearing to support it. The acts of an ambassador extraordinary and plenipo-

tentiary, appointed for a special purpose, are they the rule of petty magistrates and constables?

In the government of Egypt, Joseph accepted an office, and Moses refused one. The office which Joseph accepted was not an integral part of the government, but one appointed at the instance and recommendation of Joseph himself, for a specified object, and not governed by existing laws. Here then was no obstacle to his acceptance. The office which Moses refused was a permanent and essential part of the existing government, to be regulated by established principles and precedents of acknowledged authority, and implied incorporation with the political organization. Hence the different conduct of these men, both serving God and doing his will.

It were easy to show, were it necessary, but it is not, that, during the period of the Babylonian captivity, the people of God continued to sustain a distinct civil character, and did not identify with the Chaldean, or Persian government.

We have now before us a great truth. From the calling of Abraham until the coming of Christ, the people of God never acknowledged or identified themselves with any government, but that one which God himself placed over them. They continued to maintain the ground of dissent from all immoral governments under which they lived for twenty-eight generations. In another paper, we may show the power and influence of the same great principle, upon the conduct of faithful Christians, from the coming of Christ until the Millennium.

RENWICK.

#### REVIEW OF M'LAREN ON PSALMODY.

(Continued from Vol. ix., p. 364)

It may, I conceive, be considered indisputable, that if we are obligated to sing the Psalms in religious worship, as we can sing them only in a translation, we should sing them from a true, and proper, and complete translation, and not from one in which the psalms are curtailed and mutilated. A person may take in hand to revise, modify, amend, or imitate the original Psalms, omitting psalms in whole or in part, expunging in other places the thoughts of the inspired penman, and inserting in their place his own thoughts, as was done by Dr. Watts. But would such a work, however poetic and elegant its outward form, have any claim to be considered a *translation* of the inspired Psalm-book? Although it should be so named, and published as such, yet such, in reality, it would not be. To receive, recognise, or use such a book as a version of the book of Psalms, would be to sanction and participate in a deception. Even though it should contain a few psalms correctly translated, these few would not have the effect of rendering the book, as a whole, a true and proper version. A pretended version of the Bible might, after the same fashion, be made, with some parts omitted, and other parts transposed, modified, and changed, according to the discretion of the writer; but would it be proper to receive and use such a production as a version of the Scriptures? Would not the public reading of those parts that might be true to the original, or be the least faulty, be an act calculated to reflect honour on a book which dishonoured the Holy Bible? By

using it as the Bible, would the minister be observing and keeping pure and entire the ordinance of God concerning his oracles and the reading of them? Such a book could not, with any propriety, be used for the end for which the Scriptures were given. A work which does similar violence to the book of Psalms is not a version, and it is a gross perversion of terms to call it so. If one man may take such sacrilegious freedom with the inspired Psalter, and be permitted to elevate the fruit of his labour to the place and rights of a version, another may do the same. If, then, one may have a moral license to accommodate his translation of the book to his private opinion, to the creed of his denomination, to the taste of the age, or to the genius of pagan poetry, another may claim the same license, and I do not see where this unholy freedom would stop. One undertakes to evangelize the Psalms, another to rationalize them, a third to legalize them, and a fourth to Judaize them. One man omits Psalms or verses here, and another man omits certain other portions which he cannot shape to his wishes. One Psalm has in it too much that is personal, another too much that is local or historical, another is too ceremonial, another not sufficiently doctrinal; all must be uttered in conformity to the pattern which each poetizer has framed in his own mind, and to the judgment which he may have formed of what is "suited to the use of persons worshipping in the church under its New Testament dispensation." The Calvinist modifies the Psalms to suit his tenets, the Arminian to suit his, and the Unitarian does the same, so does the Millenarian, and so on through all the sects. Every class, every denomination, might, by the aid of its favourite poet, in the name of the inspired psalmist, express its own peculiar doctrines in a version of the Psalms; and their several poets, as pretended translators, might furnish them with the means of doing this, and yet not take a larger amount of self-willed liberty with the original Psalms than was taken by the popular author who composed the "Psalms," which, with the sanction, and by the authority of the General Assembly, have been styled "Watts' version." But is his work, or would that of any other man, made after his as a general model, be worthy of this name? His is certainly not a translation of the inspired Psalter; and it is consequently wrong to authorize and approve, to receive or use it as such. It is a book which has no claim to be taken into consideration in the question about *versions*. Take away the false face, the borrowed veil, and it will be seen that *the General Assembly, at the present time, has no version of the book of Psalms*. It has imitations of the Psalms, but no version even in use, except in a few churches, where "our own version" may be yet tolerated. The original title-page and preface with which Dr. Watts introduced his lyrics to the English churches were honest. The Doctor himself was honest to his dying hour, and meant to tell the truth. But what shall we say, what can we think of "the advertisement" prefixed to the collection by reverend hands at Philadelphia in 1843? Does that tell the truth, Watts himself being witness? Does it not with predeliberation gainsay the deliberate judgment of the deceased author, by formally and officially pronouncing that to be a "version," which he calls "imitations?" I do not mean to intimate that this arbitrary and unjustifiable change of name was at first the deliberate act of the Assembly.

It was, however, the accepted act of an authorized committee, who, after four or five years for consultation and experiment, came to the conclusion that they could change their favourite collection of psalms into a version with far less trouble and difficulty, by giving it a new name, than by giving it a new body and spirit. But new names cannot alter the nature of old things. The inclusion of a few psalms, which, under a loose and generous criticism, might separately pass for fair translations, never did and never will render the book a version. To admit that the book of inspired Psalms is the divinely authorized psalm-book of the church, and to sing praise at the same time from a reputed psalm-book, which is not a true and proper version of the original book, is not only inconsistent, but contradictory. To sing only a few of them on the specious plea of their being tolerable translations, is to countenance and sanction the use of a book which, as a whole, we profess to condemn. If the author of the Plea should by invitation enter a Unitarian pulpit, and there sing from a Unitarian psalm-book, or read from a Unitarian Bible, would he not by so doing signify, as distinctly as he by deeds could signify, his acceptance and approbation of books both heretical and sacrilegious? Should he thus offend against the aforesaid rule of the Directory, would it deter his brethren from giving a judicial expression of their disapprobation? Would it persuade them to spare the rod of discipline, if in vindication of himself he should declaim, "I have done nothing wrong, whereby censure should accrue to me? I admit the obligation to sing the Psalms and to read the Bible, but I refuse to be confined to a particular version of them. I took special care to select good chapters and scriptural songs, such as were free from all heresy, well translated, and filled with truthful and devout sentiments. If individual members or ministers worshipping in the churches of other denominations choose to join in praising God in an orthodox and scriptural song, they do not expose them to censure for so doing. To debar the people is spiritual tyranny, contrary to the spirit and design of our authorized church standards, and is not less contrary to the spirit and law of God's Word." P. 109. Is there in the General Assembly a Presbytery where the principle contended for in such pleading would receive favour or judicial confirmation? I hope there is none. A man might as well think to justify, on this ground, an occasional use of the Koran in Christian worship; instead of the Bible, if he should be able to find in the former some passages taken from the latter, and confine himself to them.

The general principle with which the author starts being false in the abstract, his application of it is not warranted by the principle, and is unjust. The premises being wrong, the inference he draws therefrom adverse to the claims of "our own version," is also wrong. If, desiring to use the Bible Psalms, a worshipper should ask, "Where are they to be found?" it will not do to put Rouse's version, for example, into his hands as the only songs of praise that he can properly sing. Why not? "This is only one among many." That is an absolute truism; it proves its own truth, but what else does it prove? "It does not, therefore, hold exclusive claim to use." Why not? From what is this sweeping conclusion drawn? It is drawn simply from an assertion, and an assertion which, as I have shown, embodies

an abstract principle altogether incorrect, and one which no church ever adopted or acted upon in respect to versions of the Psalter or the entire Scriptures. The principle, not having strength to hold itself up, cannot hold up the heavy inference put upon it so as to be brought to bear against "our own version," or to have the effect, mainly aimed at, of putting it on a par with all other versions. That version is one among many; and yet it may be the very one, and the only one of them all, that should be sung, for aught that the Plea has advanced to the contrary. Are the "many" versions to be theoretically regarded as having equal claims, without any respect to their respective inherent merits or defects, excellencies, or faults? Are not some really better than others? Among those better than the rest, may there not be one version justly entitled to be esteemed the best, and ought not that version to be preferred? If it should be preferred on account of its pre-eminent merits, is it consistent or right to displace it in use, and practically to annul its claims by using another inferior to it? The author seems to be aware that he must go further, in order to do any thing effectively against "Rouse's version, for example," the one he had in his eye. He must say something against that particular version. He must disgorge upon it what he has in his mind. But the difficulty was to do this decently and logically—a difficulty which he did not remove, but which he was able to overleap. "The main argument says nothing about this or that version." How, then, can the Plea in its reply, examine that "argument in its application to a particular version," to which it does not refer? The author's apology for going so far out of his way to make an assault on "our own version," I will insert in full, as it will give opportunity for several explanatory observations.

"The distinction which I am now noticing is a most important one, and if candidly adhered to in this controversy, would narrow the grounds of dispute very considerably. But, unfortunately, it is not adhered to. The ground is taken by the Associate Reformed brethren in favour of the Bible Psalms; for the defence of this ground ramparts are raised, and this argument from '*divine warrant*' is placed, like a Paixhan gun, on a commanding point, and a banner is hung out with the alluring motto, 'An inspired Psalmody,' and we are loudly assured that the contest is not about a particular version. But when we look within the circumvallation we discover that it is a particular version that our brethren are contending for. This is evident from the single fact that while they admit the existence of excellent versions of psalms and parts of psalms besides their own, they condemn the use of them as much as they do hymns of human composition." P. 20.

On this I observe—1. That in the discussion of one question, it is unnecessary and injudicious to introduce the merits of another distinct from it. It is true, as the above military figures elaborately represent, that when we are arguing the primary question, Ought we to sing the Bible Psalms? we confine ourselves to it, as we should do, and we do maintain that this is not a question about versions. Aside from the main question, however, and in addition to it, there is occasion and place for the other question, What version should we sing? Both these have long been settled questions in the oldest

branches of the Presbyterian family. They are entirely distinct questions, and, of course, should not be confounded. Each must be determined on its own separate merits, and the just determination of the one would not determine the other. The question of versions does not concern those solely who feel themselves bound in duty to sing the Psalms only. If the psalms or hymns in the inspired Psalter were designed to be sung permanently in the church—if there be an ordinance to this effect—then, whether they are to be sung exclusively or not, the question about version would be the same. We do contend for the old version in opposition to all spurious and inferior versions. But I can see no candour in the endeavour of the Plea to make out that, in arguing the other question, we are, after all, only contending for this version. Every one acquainted with the tactics of popish controversialists in the controversy respecting the right and duty of the people to read the Scriptures in the vernacular tongue, knows that they endeavour to evade or mystify the true question at issue by representing that the Protestants are only contending for king James' translation. In claiming this right for the membership of the church, in discussing the main matter, we say nothing of versions. Still there is a question of this kind, which, in its own place, is right and unavoidable. It would not be fair reasoning to argue from the fallibility of a translation against the infallibility, perfection, and freeness of the Scriptures; and it is equally unfair and unreasonable to argue from the imperfections that must cleave, more or less, to a metrical translation of the Psalms, against the claims, perfection, and sufficiency of the Psalter itself. There is, therefore, no occasion for the author's strictures on our version; they are out of place, and have no bearing on the matter he undertook to discuss.

(To be continued.)

#### MATURITY OF GRACE.

1. When the corn is near ripe, it bows the head and stoops lower than when it was green. When the people of God are near ripe for heaven, they grow more humble and self-denying than in the days of their first profession. The longer a saint grows in the world, the better still is he acquainted with his own heart and obligations to God; both of which are very humbling things. Paul had one foot in heaven when he called himself the chiefest of sinners and least of saints. 1 Tim. i. 15; Eph. iii. 8. A Christian, in the progress of his knowledge and grace, is like a vessel cast into the sea—the more it fills, the deeper it sinks.

2. When the harvest is nigh, the grain is more solid and pithy than ever it was before. Green corn is soft and spongy, but ripe corn is substantial and weighty. So it is with Christians; the affections of a young Christian, perhaps are more fervid and sprightly; but those of a grown Christian are more judicious and solid; their love to Christ abounds more in all judgment. Phil. i. 8. The limbs of a child are more active and pliable; but as he grows to a more perfect state, the parts are more consolidated and firmly knit. The fingers of an old musician are not so nimble, but he hath a more judicious ear in music than in his youth.

3. When corn is dead ripe, it is apt to fall of its own account to the ground, and there shed; whereby it doth, as it were, anticipate the harvest-man, and calls upon him to put in the sickle. Not unlike to which are the looking and longings, the groanings and hastenings of Christians to their expected glory.

They hasten to the coming of the Lord, or as Montanus fitly renders it, they hasten the coming of the Lord; that is, they are earnest in their desires and cries to hasten his coming; their desires sally forth to meet the Lord: they willingly take death by the hand; as the corn bends to the earth, so do these souls to heaven. This shows their harvest to be near. (*F'avel.*)

#### THE RECONCILED TO GOD.—THEIR DUTY.

Rejoice and bless God that so it is. Christ your Redeemer rejoices with you, and over you; you may collect it from his contrary resentment of their case who are past hope; if he weeps over them, he, no doubt, rejoices over you. There is joy in heaven concerning you. Angels rejoice, your glorious Redeemer presiding in the joyful concert. And should not you rejoice for yourselves? Consider what a discrimination is made in your case? To how many hath that gospel been a deadly savour, which hath proved a savour of life unto life to you! How many have fallen on your right hand and your left, stumbling at the stone of offence, which to you is become the headstone of the corner, elect and precious! Whence is this difference? Did you never slight Christ? never make light of offered mercy? was your mind never blind or vain? was your heart never hard or dead? were the terms of peace and reconciliation never rejected or disregarded by you? How should you admire victorious grace, that would never desist from striving with you till it had overcome! You are the triumph of the Redeemer's conquering love, who might have been of his wrath and justice! Endeavour your spirits may taste, more and more, the sweetness of reconciliation, that you may more abound in joy and praises. Is it not pleasant to you to be at peace with God? to find that all controversies are taken up between him and you? that you can now approach him, and his terrors not make you afraid? that you can enter into the secret of his presence, and solace yourselves in his assured favour and love? How should you joy in God through Jesus Christ, by whom you have received the atonement! What have you now to fear? If, when you were enemies, you were reconciled by the death of Christ, how much more, being reconciled, shall you be saved by his life? How great a thing have you to oppose to all worldly troubles! If God be for you, who can be against you? Think how mean it is for the friends of God, the favourites of heaven, to be dismayed at the appearances of danger that threaten them from the inhabitants of the earth? What if all the world were in a posture of hostility against you, when the mighty Lord of all is your friend? Take heed of thinking meanly of his power and love; would any one diminish to himself, whom he takes for his god? All people will walk every one in the name of his god; why should not you much more in the name of yours, glorying in him, and making your boast of him all the day long? O the reproach which is cast upon the glorious name of the great God, by their diffidence and despondency, who visibly stand in special relation to him, but fear the impotent malice of mortal man more than they can trust in his Almighty love! If indeed you are justified by faith, and have peace with God, it becomes you so to rejoice in the hope of the glory of God, as also to glory in tribulation, and tell all the world that in his favour stands your life, and that you care not who is displeased with you for the things wherewith, you have reason to apprehend, he is pleased. (*John Howe.*)

#### HINTS FOR PROMOTING BROTHERLY LOVE.

1. To remember that we are all subject to failings of some kind or other.
2. To bear with, and not to magnify, others' infirmities.
3. To pray one for another in our social meetings, and especially in private.
4. To avoid going from house to house, for the purpose of hearing news, and meddling with other people's business.



5. Always to turn a deaf ear to any slanderous report of a brother, and to pay no attention to any charge brought against such, except well founded.

6. If a brother be in fault, to tell him of it first privately, before it be mentioned to others, Matt. xviii. 15.

7. To watch against a shyness of each other, and to put the best construction on any action that has the appearance of opposition or resentment.

8. To observe that excellent rule of Solomon's, "Leave off contention before it be meddled with," Prov. xviii. 14.

9. If a brother has offended, to consider how glorious, how godlike, it is to forgive and how unlike a Christian it is to revenge.

10. To remember that it is always the grand artifice of the devil to promote distance and strife among Christians, and that therefore we should watch against everything that would further his end.

11. To consider how much more good we can do in the world at large, and in the Church in particular, when we are all united in love, than what we could when acting alone, and indulging in a contrary spirit.

12. Lastly, To consider the express command of Scripture, and the example of our Lord and Saviour, John xiii. 34, 35; Luke xvii. 3, 4; 1 Peter ii. 21.

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(For the Covenanter.)

#### MINISTERIAL EDUCATION.—REVIEW OF "S."

MR. EDITOR,—We have given some attention to your correspondent S. on the subject of "Ministerial Support." From the merits of the subject, the essays themselves, and on account of *side issues*, perhaps more in the eye of the writer than the caption, we feel constrained to say a word.

With S. we agree that ministers may as well see a little to their "*bread and butter*." We were not, however, aware, till the subject was presented in the articles referred to, that our ministers were really suffering, or their usefulness materially impaired by worldly embarrassments. Our probationers, at least, are certainly better provided for than they were twenty years ago. And it is really hoped the tendencies, in regard both to pastors and probationers, are all for the better—so far as we know they are certainly so.

That the low salaries of ministers is often, with many young men, really a barrier in the way to the ministry, we never entertained a doubt. Some churches have a richly salaried priesthood. Their bishops have their thousands annually. *Rich* salaries induce a *rich* supply of *richly* fed priests. Whether, after all, such are the most successful in winning souls may be questioned. We have no doubt many are deterred from the work because the pay is poor. But whether any pious and talented youth, whose heart has been touched by the Holy Ghost, and, *therefore*, desired the office of a bishop, was ever deterred by the prospect of low wages, we have our doubts—candidates moved by other influences will never prove a blessing to the church.

We are not sure that there is need to lay very great stress upon this subject. Perhaps it may not be wise to din our people too much on the subject of "Ministerial support," lest they turn upon the ministers and ask them, whether they are really attending well to their Master's work—whether they are going forward as a band of brothers, *labouring together*, denied to *self*, seeking the flock and not the fleece, gathering and not scattering, strengthening and not weakening each

other's hands, going before the people in every good work: especially, in preparing and sending abroad labourers into the white harvest fields, or whether they are not standing in the way blocking up the outgoings of the hearts and hands of God's people in the work of missions and kindred enterprises. Perhaps, were *ministers united* in the work of preparing labourers and opening up fields for missions, and then call on the people to come up to their help in this great work, it would do more for the opening of their hearts and purses in aid of "ministerial support," than all our laboured essays *directly begging* higher salaries. In regard to this matter we would love to see a change in the whole aspect of public church movements. *Ministers* must go forward in the work *unitedly*, or we shall not see it. The similarity of the public movements of the church to the essays of our friend, struck our minds very forcibly—*side issues* the most prominent. "*Ministerial support*" rather a covered way, concealing the *main issues*.

*The side issues.* These arrested our attention to the articles of S. more than the important and seasonable subject of "ministerial support." S. says ministers should not beg in aid of building churches and procuring parsonages. This, as a *general* rule, is well enough. But, if we are not mistaken in our powers of identifying, S. did not always think with his essay: or, perhaps he found exceptions to his rule, and deemed his own case an extraordinary one—one which required all the skill and perseverance of a *first rate* beggar. "In extraordinary cases some things extraordinary may be done." And in these extraordinary times almost any extraordinary thing can have an extraordinary "*pass*" to gain an extraordinary object. This "*turn-out*" might as well have been omitted.

Again, S. will observe—"Defective professional training is a great hinderance to ministerial usefulness." All true. And S. may be right in the suggestion, that well-trained ministers would secure to the church more comfortable and more splendid meeting houses, and to themselves better salaries. Still, we are not sure that either church building or ministers' salaries constitute the most important part of our generation work. There are main things which should be minded most. Other things, good in themselves, will hardly be overlooked, if main things are in a healthy condition. Let the heart and the arms of the church be well directed, and salaries and churches will not long remain neglected.

Farther, We would hope S. is mistaken in regard to "*practical training.*" There may be a little *obliquity* in this *side track*. He says:—"The children of this world are wiser in their generation than the children of light." This is true; and yet his application may be justly questioned. Of medical and legal students he says:—"practical training is the grand object in preparation."—"Ministerial training is different." "The theological student—year after year studies books, shut in from the great world in which he is expected to occupy an exalted position and perform very important duties."—"He is expected to preach, yet he is not trained to public speaking, and his voice is rarely heard in any assembly."

If all this be so—and S., we presume, knows better than most of his readers—there is need of reform. No marvel ministers are not well paid. Rather doubtful whether they merit good pay. Perhaps

it holds—"poor preach, poor pay!" We had thought our theological students enjoyed a course of training very different from the exhibit of S. He has done well in waking up the church to this as well as to other evils to be lamented. Still we think a little strange about our students. Can S. be well acquainted with facts? Or may he not, in writing on this subject, have some isolated case before his mind? Some one floating from one place to another, without any regular or thorough training. One who, perhaps, never can be trained to accurate public speaking, and consequently, is no fit example from which to conclude anything in regard to the course of theological training in the church? One who, perhaps, being discouraged in one place, from prosecuting studies with a view to the ministry, has gone to another, expecting to profit by the change? S. should know there are some who never can be trained to public speaking. He should know moreover, that after thorough test being made—this is well known—a student should be faithfully dealt with, and friends should tenderly, but promptly discourage him.

At all events, the church should know more of the course of ministerial training. If the views given by S. are true, we have long been in the dark on this subject. And no doubt the whole church generally has shared with us in this mistake. We wish to elicit information; and for the sake of the church we hope S. will give it—give something practical, pointing out the *defect* and the *remedy* needed. If we are so far behind the age—so far behind the legal and medical training—"practical training" in other departments, we should be waked up to the work of training a ministry for the time approaching.

After carefully seeking information on this subject, we have learned something like the following:

1. That our students in college are *daily* trained in the original scriptures, Hebrew and Greek; besides a thorough training in Latin, in mathematics; and in all the branches of science, natural, mental and moral; in logic, metaphysics, rhetoric, elocution, composition, &c.

2. That they have *daily* declamations, or "*practical training in public speaking*;" and moreover, that they, in a more organized and efficiently conducted literary society, practise weekly in debate, composition, declamation, criticism and the whole routine of parliamentary business and order. And, still farther, they annually or semi-annually appear before crowds of spectators at public exhibitions, where original speeches are delivered in presence of a Faculty and Board of Inspectors. Besides, they are at the close of every collegiate session, strictly examined on the whole course of book studies, for days in succession, before a Board of Examiners. All this collegiate drilling—and this is but a very imperfect outline—under the immediate direction of men of the first literary attainments—men who, to say the least of them, in the judgment of all who know them, are fit models for students in training for public speakers. This, as we learn, is but the basis of a course of ministerial training for scripture expounding and public speaking; a course embracing the following outline:

1. Five lectures delivered to the students weekly on the following:  
 1. Systematic Theology. 2. The composition of a sermon, including rules for interpreting the scriptures, for the arrangement and delivery of the various pulpit exercises; as, explaining the psalm, the morning lecture and the sermon, including the various forms of homily and ex-

egesis. 3. Church government, discipline, order, &c. 4. The distinctive principles of the church. 5. Prophecy and history connected. 6. Pastoral care, or "*practical training*."

2. The students, on their part, for the purpose of thorough "*practical training*," perform the following: 1. They write out and read, semi-weekly, skeletons of sermons which are subjected to rigid criticism. 2. They write and read essays, weekly, in the form of sermons, lectures, exegesis, history, evidences of Christianity, &c.; and always subjected to criticism. 3. They prepare and deliver discourses frequently before the class, or in the public congregation. Also, before a committee of Presbytery, about the middle of every session; and regularly before Presbytery itself, at the regular meetings, during the whole term of theological training, fixed at four years. What can be more "*practical?*" Now all this, and even more, is over and above the "*book training:*" "*far from the abodes of men*"—"in blissful ignorance of wickedness"—"*in the hermit's cell, or secluded hamlet.*" So far from *all this being fact*, our students are from five to ten years, *weekly*, if not *daily*, mingling with men, constantly under drill, and trained *much* and *often* to public speaking, and their voice is *often* heard in almost every variety of public assembly.

Here, in this connexion, S. brings to view the main *side issue*, and indeed *the burden evidently* of the series of essays on "*ministerial support.*" The caption does not always determine the subject; nor the text the aim of the preacher, or the body of the discourse.

*The city location* for the Theological Seminary, and that in the *metropolis city* of the empire. This is the skopos of the essays. All right. The subject is important. It should be gravely considered, free from prejudice or party, in the light of Scripture, experience, history, the circumstances of the church, her peculiar character and resources.

In the light of Scripture "the arrangements of Jesus" do certainly demand an implicit obedience. But S. is certainly unhappy in his selection of illustrations. Moses and Paul were not divinity students under the care of the church, sent to theological seminaries located by the highest judicatories of the church in the metropolis of Egypt, in Tarsus or Jerusalem. An "arrangement of Jesus" may be *providential merely*. So of the cases of Moses and Paul. But S. could have referred to theological seminaries to the point in hand; though they would very poorly suit his purpose. Samuel, Elijah, Elisha, Jesus himself—all taught theological students. They taught for the church. Their schools were schools of the prophets for the church. Where were their theological seminaries located? We have heard of Shiloh, and Bethel, and Gilgal, and Mizpeh, and Jericho, and the shady banks of the Jordan where the axe-head fell off, and of the lake Gennesaret—the resort of these teachers and their "sons of the prophets." S. omitted, too, "the College of Huldah the prophetess *in Jerusalem!*" Which of all these were ecclesiastical arrangements, "arrangements of Jesus" for an example—Moses, Huldah, Paul? Or Samuel, Elijah, Elisha, Jesus? We think the latter, and so does S., if the panorama of the metropolis city were not flitting before his imagination.

Besides Scripture examples we have others worthy our grave consideration. We have heard of Thebes, Babylon, Mecca, Jerusalem,

Constantinople, Rome, Paris, London, Dublin, New York. But we have heard, too, of Geneva, the school of Calvin and the Turretines, of Gronningen, of Wittemburgh, of Cambridge, of Oxford, and of Paisley too. In our own country and times we have heard of Andover and Auburn, of Princeton and Cannonsburgh, of Oxford and South Hanover: and we have heard learned men quote from the classics—"In *Sylvas Academiæ*." Plato preferred his grove to *Broad Way* in Athens. He was a wise man. These, however, and a thousand such—it may be said—will decide in regard to learning in general, only. Our business is with a theological seminary, for a poor little witnessing church, like the old Waldenses. True. Where then should we pitch our tent? Let us learn from the past, as Poor Richard said, for the benefit of children; "Experience teaches a dear school, but fools will learn in no other."

Our humble brothers of the Seceders *had* a seminary *once* in Philadelphia. It never did them much good. Their seminary behind the hill, on the banks of the little brook, Service Creek, *did* them some *service*. Their seminary in the humble village of Cannonsburgh has done and is doing service. And their Westminster Institute, back in Western Pa., promises good service, and the best site for their theological seminary if they ever change its location. The Associate Reformed Brethren *had* a seminary *once* in New York, the metropolis city. How did it do? Why not there still? We *had* a seminary *once* in Philadelphia. It did *much service* for the troubles of '33. We had a little school of the prophets in Coldenham. It did good service in preparing soldiers for defence in the war upon the testimony in '33.

Now, we are arguing neither for nor against a city location for our seminary. This we will leave to our friend S. We wish only to place before him facts and things about which our people will think when he or we write for them. We must not think they will be likely to overlook the circumstances of our poor church hardly able to sustain her present ministry, a circumstance so important as to form the basis of a series of essays which will be read all over the church. In thinking over the "metropolis city" idea, we were struck with the quaint remark of the boy about his whistle—we might pay too dear for it. As S. seems to think "great evils"—"in a great metropolis city"—"not shut in from the great world," are no objections,—yea, if he mean any thing, all the better—then let us put these three things together—a great metropolis city—one of giant evils—on the sea-board somewhere. Cities having these—shall we say scriptural?—qualifications may be found in Boston, New York, Philadelphia, Baltimore, Washington, East, San Francisco, West, Charleston, Mobile, New Orleans, South. In the latter, especially, we have the very appropriate advantages, the extreme borders of the church, "not shut in"—great expense—giant evils, the very evils "against which they will be called to war." Sunday theatres, Sunday horse-racing, Sunday shows, menageries, shambles open for human flesh and souls never seen in the northern hamlet, in the academic groves of Plato—no, nor in the log cabin of Elijah.

After all, if the church will prefer *a city*, we shall not oppose. But give us *a central city*. Give us *this* or *none*. This will be just to all. And rest assured on *no other will there be co-operation*. *This we write*

*in earnest.* There are central cities less expensive, more moral, more orthodox, more literary and scientific than others. Pittsburgh, the most central, the most moral, the most orthodox and the least expensive of all the great cities. Cincinnati, the most literary, scientific and enterprising—nearly as central, will soon be more so even than Pittsburgh, and is nearly as moral and orthodox. St. Louis, though now a little aside, may ere long be central. Our church is destined soon to spread from the Atlantic to the Pacific, and from the Gulf of Mexico to the northern extremity of Canada. A location on any of these extremes cannot be permanent. And it is as well at once to speak out against its accumulated absurdities. Its advocates do not know what they are doing. Let us have the Seminary central—near the masses of our students, and near the soil where the masses of them are growing up, and where they *must*, from the clear aspect of things, be *expected* to grow up. There are natural laws which it is blindness and weakness to resist. The region most prolific in scholars is the locality for schools. Let us have our Seminary in the quarter of the Union where the students are by *forties*—not where we have none. This is common sense. Let us not force our poor theological students where they must bear a tax of near one hundred dollars every session, when for the one fourth they *can* as easily and as thoroughly be educated. And it should be known, that more than nine-tenths of our students of the greatest promise are poor in purse. *We know it is hard* to bring forward to the ministry rich men's sons of "metropolis cities." Let parents, ministers and presbyteries look after them—where are they? Nineteen-twentieths of them in the counting-room, or in richly endowed churches. Not so of the youth of other localities. Whence do we expect the stern iron men needed shortly in the great approaching struggle? Will city ruffled, gold lace, gold pin dandies stem the tide of war coming on the witnesses? Where are the fruits of the latter days of the Philadelphia Theological Seminary? Is the place of safety, prepared for the woman during the forty-two months, the "metropolis city?" Why then did not Jesus bring his fisher-boys into the "metropolis city," and erect for them—and our example too—a gigantic Theological Seminary on Main Street, right opposite the Temple? Or in Ephesus, on Broadway, right over against the great temple of Diana? Or, at Athens, hard by the Areopagus of the fashionables of the moustache? Cannot we buy the Astor House, there on Broadway—right before the park—and Clinton Hall—and De Witt himself in bronze? Sure, there the student will not be "kept in blissful ignorance of the wickedness he must soon try to remove." Whether S. would not object to this locality we cannot be sure; for there are "points" of wickedness still more famed, of which it might not be best to keep our youth in "blissful ignorance!"

We cannot close without telling a tale that will tingle. We heard from the mouth of an aged and godly father, and elder in the city of New York, the following:—"I knew twenty youths of this city, the children of many prayers and dedication—educated for the ministry, and now *one only* is preaching the gospel. The nineteen—where are they? Some in the counting room—some behind the counter—some in the law office—some in one and some in another easy and lucrative city gentleman's sphere—all lost to the church!" And as he thus told the sad and sickening truth, the briny drop rolled over the fur-

rowed cheek of the veteran who stood in the line firm amid the reeling and faltering of '33.

I listened to the sad story of the father and saint of many days and much experience, and I learned a lesson of wisdom. I have not yet forgotten it, nor will I soon. Those who will not learn from the lessons of time, example and experience, may have the sympathy, but not the co-operation of  
M.

#### REVIVALS.—SPURIOUS EXCITEMENTS.

In years past, Reformed Presbyterians incurred no little reproach on account of their views regarding the spasmodic excitements on religious subjects, usually denominated "revivals." We have ever longed for a genuine revival of religion, but these movements, we have ever maintained, did not, and do not, deserve the name. Time has vindicated our views on this, as on not a few other points. The more sober of our contemporaries have come far on the way towards similar views. The "Presbyterian" says:

"The 'lust of numbers' is one of the peculiar sins of the Church in this day, which should be watched with jealousy. The conversion of a soul to God can only be effected by the power of God, a truth often forgotten by the poor, feeble instruments in the work. We have had many instances in which men, starting out as 'revivalists,' seemed to stake their reputation on getting up excitements, the result of which, in too many cases, is the addition to the nominal membership of the church of multitudes, who have never experienced a saving change of heart. The condition of such is deplorable, as they soon discover they have been brought under vows which they have no heart to perform; and the Church which receives such, instead of being strengthened by the addition, equally soon discovers that they have enlisted recruits who are indisposed to the warfare, and hang as a dead weight on the main army in the hour of conflict.

"We protest against the employment of improper means, and the delusive statements which are often held out to sinners in order to lead them to commit themselves on so important a subject; and we as strongly object to the hasty admission into the Church of supposed converts, who have had neither time nor opportunity to test the genuineness of their religious experience."

The "Intelligencer" uses still stronger language.

"The want of discrimination between what is human and what is divine, in states of religious awakening, has occasioned almost infinite evil to the church. There is testimony before the world, that this is true of the excitements made a few years since in Kentucky, as well as of some at an earlier period in Connecticut, under Davenport and Bennett, and others. There is testimony also, that it is true of those extensive operations under the auspices of Finney, Burchard, and others, in more recent times. It would have been a great blessing to the Christian ministry, the character and influence of which has been extensively damaged by these things, if any discrimination could have saved them from being identified with these movements; and it would have proved a lasting blessing to the church, if she had discarded at once every kind of measures which first convulsed her, and deteriorated her, by a large increase of hypocrites and formalists; and then obliged her to stand parent to all the odium which such folly and wickedness brought upon its authors."

And, finally, the "New-York Christian Advocate and Journal," the leading Methodist paper, says:

“It cannot be denied that the system of recruiting our Church by revivals has been seriously abused, and that the faith of our preachers and people, in the benefits of such religious excitement, by the aid of professional agitators or revivalists, has been that they were fraught with consequences most disastrous to the Church. Machine-made converts were found to have a very ephemeral life, and the successful labours of the reviver to fill the classes of probationers, were generally followed by the more laborious and very ungrateful efforts of the regular preachers, to rid them of careless and irreligious members. Camp-meetings, too, from a variety of causes, have become very unproductive, and many of our most thoughtful preachers and members have found it necessary to discourage attendance upon them.”

These are the testimonies of experience, and are of weight. We repeat a genuine revival is needed, but such is of no spasmodic character, nor is it to be brought about by means which do little more than work upon the feelings and animal sensibilities; but, by the earnest inculcation of pure gospel truth, with a sincere reliance upon God's blessing. It will be an “attainment” when the churches come to understand this, and take their measures accordingly.

#### DOMESTIC INSTRUCTION.

We would ask very careful attention to the following extract, from the pastoral address issued to their churches, by the General Assembly (O. S.,) at their late sessions. It is pregnant with instruction and admonition.

“We would not, however, conceal from you the fact, that some of the Presbyteries which tell us of the flourishing condition of their Sabbath-Schools, and many others, which speak not so favourably on the subject, report to us that there exists among their church members an alarming delinquency in the proper instruction of the young at the domestic hearth, under parental oversight. There is, we are assured, no necessary conflict between the Sabbath-School and the family, as institutions in which this class may be trained in the knowledge of God's word. They may be made, and ought to be made, mutual helps one to the other. Yet it is not to be disguised, that the effect of the privileges offered by the Sabbath-School may be, in some cases, to relieve the minds of parents from the sense of the personal responsibility resting upon them. Hence they are led to consign the religious instruction of their children chiefly, if not wholly, to the Sabbath-School teacher. If such a result were inevitable, or even general, then should the Sabbath-School institution be condemned as a curse to the church.

“God has laid upon parents the command to bring up their children ‘in the nurture and admonition of the Lord.’ The obligation is recognised as one personal to themselves, in the covenant into which they enter, when presenting their children to God in the ordinance of baptism. In this matter, there can be no transfer of responsibilities, no substitute in the discharge of duties. The Sabbath-School teacher cannot answer for the parent, in the day of final reckoning; neither should the parent's work be committed to his hands in this life. This instruction of the children is so important an element of all domestic religion, that when it is neglected, it is to be feared that family worship, and other kindred duties, are also but slightly regarded. As on various occasions heretofore, we would now exhort you, brethren, to all diligence and fidelity in the whole duty of family religion, not omitting the regular instruction in the word of God, and the Catechisms of the Church.”



“FREE PRESBYTERIAN,” AND THE CONSTITUTION.

The “Free Presbyterian” thus replies to some queries which we lately propounded, bearing upon the question of their consistency in acting politically under the “United States’ Constitution.”

“In reply to the inquiries of our brother of the *Covenanter*, we would say that the Free Presbyterians do not support the government of the United States in its ‘infidelity and usurpation;’ or as it is now administered. They hold that the civil ruler should be a man ‘fearing God and hating covetousness;’ and teach that their members should vote for such only for civil office. To vote for the grossly immoral and wicked, has been declared by the Free Synod an offence calling for the discipline of the church.

“The object of the formation of the constitution of the United States, as set forth in that instrument itself, is the same as that for which God has instituted the ordinance of civil government. That object is to ‘establish justice and secure the blessings of liberty.’ Free Presbyterians, we believe, generally adopt the anti-slavery interpretation of the constitution, and make it a part of their religion to vote for men who will construe and administer that document so as to secure the avowed object of its adoption. The government they support is one for the establishment of justice, and the securing of the blessings of liberty to all the people. Such a government is neither a ‘usurpation nor an infidelity.’”

Now, we are aware that the preamble of the constitution contains the clause above quoted. But we submit that the actual provisions of the document are to be examined, if we would know what it is. That these provisions are, generally, not against the law of God, we cheerfully admit. But it certainly is a possible case that a people, while making the fairest professions as to their design in framing a constitution, may, really, introduce rules and regulations of a very different and ungodly tenor; and this, we hold, the people of the United States have done. They did deliberately recognise the enslavement of a portion of their countrymen, in allowing “other persons” besides “free persons,” to constitute a part of the basis of representation; and did make provision for the return of fugitives fleeing into free states. Whether they were to be returned by the states or by laws enacted by the general government, is no matter as to the character of the article; for if it be said that they merely declared that such persons should not be held as freemen, but remain subjects to be reclaimed by the slave-holder, the iniquity is but a shade less: governments are for the protection and vindication of human rights. Moreover, the constitution of the United States acknowledges no God. This is evident on the face of the document, and is proved by the fact that, no man, not even an atheist, could be constitutionally refused a seat in congress, on the supreme bench, or in the presidential chair. Christ is not acknowledged. An infidel is eligible to any office. It is impossible to “construe” the constitution in any other way. But what of the consistency of those Free Presbyterians who do not “adopt the anti-slavery interpretation” of the constitution? They, at any rate, in acting politically, swear to what is directly against their free principles. And, finally, we are assured that there is no safety but in standing aloof from the present corrupt politics of the nation. Slowly, but surely, they will drag into their descending vortex, all who expose themselves to their influence.

And, in this connexion, we publish the following, which we find as

a communication in the columns of the above paper. It had been addressed to another paper, but declined by it. The facts and comments are both seasonable and important.

“To the editor\* of the Christian Press: Dear sir,—I find in the Christian Press, of March 25th, the following:—

“If we consider the spirit and circumstances of that time, the character of those venerated men, the deep religious sentiment which controlled the leading minds in that assembly, it forms a presumption, so strong that it cannot be shaken off, that they could not have been thus inconsistent with themselves and their principles.’

“Now, Mr. Editor, we consider the foregoing contrary to the historical facts in the case. In Sparks’ ‘Life and Works of Franklin,’ in ten volumes, we have in vol. i., pp. 514 and 515, an abstract of his speech accompanying the motion ‘that henceforth prayers imploring the assistance of Heaven, and its blessings on our assembly, be held every morning, and that one or more of the clergy in this city be requested to officiate in that service.’ The historian adds, ‘the motion was not adopted;’ and in vol. v., p. 153, we have Dr. Franklin’s own report of his speech, with the following addendum:—(‘Note by Dr. Franklin.) The convention, except three or four persons, thought prayers unnecessary.’ The same record may be found in any other authentic life of Franklin.”

“Here, then, instead of a deep religious feeling controlling the leading minds of the assembly, we have the humiliating fact, under Franklin’s own hand, that there were only three or four of that venerable body who were in favour of the measure.

“And this is fully corroborated by Madison’s Journal, in which the whole transaction is recorded. He states that on the 28th of June, Dr. Franklin made this motion. This agrees precisely with Dr. Franklin’s speech, as reported by himself, in which he says that they had made small progress after four or five weeks’ close attendance, &c.

“The time appointed for the opening of the convention was the 14th of May, but for the want of a sufficient number of members the body did not organize and proceed to business till the 25th. The 28th of June, therefore, was really four or five weeks from the commencement of their work.

“Mr. Madison says Dr. Franklin’s motion was seconded by Mr. Sherman, and then adds, ‘Mr. Hamilton and several others expressed their apprehension that, however proper such a resolution might have been at the beginning of the convention, it might at this late day bring on it some disagreeable animadversions. Dr. Franklin and Mr. Sherman answered that the first omission of duty could not justify a further omission. Mr. Williamson observed that the true cause of the omission could not be mistaken. The convention had no funds. Mr. Randolph proposed, in order to give a favourable aspect to the measure, that a sermon be preached, at the request of the convention, on the 4th of July, and thenceforward prayers. Dr. Franklin seconded this motion.

“After several unsuccessful attempts for silently postponing the matter by adjourning, the adjournment was at length carried without any vote on the motion. And this, it appears, was *the last notice taken of the subject.*

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\* The editor thus comments—“As to the facts stated, our own opinion is that the character of the convention that formed the constitution is of far less consequence to us than that of the document they framed for our government. The latter, in our judgment, fairly interpreted, affords no shadow of toleration to slavery. A sound anti-slavery judiciary could and would construe and administer it, so as to strike the fetters from the limbs of every slave in the land.

“The difference between us and those who repudiate the constitution is one of interpretation. If we held their views of its intent and meaning, we should of course adopt their conclusion, that it ought to be abolished.”

“With these facts before us, how can we attach ideas of sanctity to anything connected with the origin of this government. Strange idea of sanctity to be attached to a work performed with wilful contempt of God’s help.

Yours truly,

L. BOYD.”

#### THE NEW LIGHT SYNOD AND SLAVERY.

We are not alone among the friends of the slave, in thinking unfavourably of the conduct of this synod in regard to slavery. The Friend of Missions (Associate Church,) after quoting this resolution in regard to it, adds:

“These proceedings seem strange, as resulting in a synod of the Reformed Presbyterian church. That church, it is well known, long since ejected slaveholders from her communion, and adopted and published to the church and the world, a pungent, unqualified condemnation of slavery, which, as admitted in the above resolution, forms a part of her standing testimony. Certainly, the iniquitous nature of slavery may be seen as clearly now as it ever was; and its attempts to darken and pervert Bible truth, and to overthrow religious and civil liberty, are as palpable now as they were at any former period; and, therefore, we are somewhat surprised that the synod of the Reformed Presbyterian church has deemed it proper to postpone for a whole year the act of ‘renewing and making more prominent her testimony on the subject of slavery.’ We venture the opinion that she will never find a more seasonable time for the ‘prominent,’ public condemnation of slavery, than was afforded at her late meeting. The friends of liberty are now waking up throughout our country, and will hail and appreciate sympathy and aid from whatever quarter they may come.”

We differ from our brother of the “Friend” only in that we do not think their conduct very “strange.” It would be, if they were “Reformed Presbyterians.”

#### PHILADELPHIA PRESBYTERY—ORDINATION.

This Presbytery held a special meeting in Philadelphia, July 4th, at 7½ o’clock, P. M., when Mr. David M’Kee, who had accepted a call from the 4th congregation in this city, proceeded to deliver a lecture upon 1 Cor. xv. 21—23; and a sermon from Col. i. 27, last clause, which, with his examination on the original languages of the scriptures, systematic and polemic theology, &c., were sustained as trials for ordination. On Wednesday, the 5th, Presbytery met, and after the usual preliminaries had been attended to, S. O. Wylie delivered a highly appropriate discourse from Isaiah lii. 7. Considering

I. The singular excellency of the ministry. 1, As a divinely instituted ordinance. 2, As spiritual and perpetual. 3, As standing in a very near and gracious relationship to Christ. And—4, As subservient to the highest and most glorious ends.

II. The requisite qualifications for the ministry, consisting, 1, In being duly authorized and commissioned. 2, In personal subjection to the power and influence of true piety. 3, In patient and enduring fortitude. And—4, In a competent share of natural talent and educational acquirements.

III. The message which the ministry bears, including, 1, A proclamation of peace. 2, A declaration of salvation. 3, An announcement and vindication of the supremacy of Christ. In conclusion, it

was remarked, 1, That the ministry is a truly venerable and responsible calling. 2, That the greatest care and caution are necessary in undertaking the work. 3, That the church is called to the exercise of gratitude for a blessing so great as the Christian ministry. And, 4, That the nature, origin, and authority of the ministry, furnish strong arguments for the acceptance and due improvement of their message.

The candidate was then called upon to answer, which he did satisfactorily, the prescribed questions, and was then solemnly ordained, in the name of Christ, by prayer and the laying on of hands, to the sacred office of the ministry, and installed pastor of the 4th congregation, Philadelphia; S. O. Wylie led in this part of the service also. The charge to the pastor was then, in the absence of A. M. Milligan, to whom this service had been assigned, addressed by J. Kennedy; and the people, by J. Crawford. The services were held in the 2nd church, and were well attended to throughout.

*Missionary Funds.*—The Female Missionary Society of the 2nd congregation presented to Presbytery, through their pastor, \$72 73, for missionary purposes in our bounds, which was put into the hands of Wm. Crawford, Treasurer of Presbytery.

Presbytery then adjourned to meet in the same place, on Monday, the 23d of October next, at 7½ o'clock, P. M.

#### PITTSBURGH PRESBYTERY.

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

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

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

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

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

Presbytery adopted the following resolutions:

1st. That the whole congregation of Rev. John Wallace, including all within a line drawn round its remotest families, is under the jurisdiction of this Presbytery.

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

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

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

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

#### APPOINTMENTS.

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

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

#### AFFAIRS ABROAD.

*China*. It is a singular fact, that amidst all the intestine tumults and wars in China, the missionaries have been little, if at all, interfered with. We take from the "Foreign Missionary," a short abstract of the course of instruction in the schools at Ningpo, under the care of the missionaries of the Presbyterian church, (Old School.) Schools at home might get some hints from these distant institutions.

"The pupils have all made considerable progress in acquiring a knowledge of Bible truth, the forenoons of each day having been mostly devoted to the study of portions of the scriptures and religious books, thus giving the larger portion of each day to this most important branch of study, the afternoons having been devoted as heretofore to their own classes. During the year, the six most advanced scholars have read over the historical portions of the Bible, the Book of Psalms, Proverbs, and Isaiah, in the Chinese version, and have studied Matthew's Gospel with Questions, and the Bible and Church History. They have attended to Bridgman's History of the United States, having gone over this book before, and Gutzlaff's Universal History. A portion of each day has been employed in translating into the colloquial, a very creditable ver-

sion of the 51st Psalm having been thus written out by one of them. These had all previously gone over the Geography in the Chinese character. Astronomy too has been studied, using the text book of Dr. Hobson. Another class of sixteen has been engaged in studying the Old Testament, having previously read the Gospels and Acts. The most of these have been engaged on alternate days with the colloquial in the Roman character, studying portions of Geography and Scriptures, and religious tracts."

This is in the boys' school. The school for girls has much the same course.

"The pupils have in the school room been divided into four classes. The first, comprising five of the older girls, has studied thoroughly and reviewed in the Chinese character, the Gospel of John, the Book of Genesis, and the Acts of the Apostles, together with catechisms upon the Old and New Testaments. The second class, consisting of ten pupils, have studied and reviewed Matthew and Genesis, and the catechisms, and have also made considerable progress in Geography. The third class, consisting of eight pupils, have been employed in studying the elementary books, with the Gospel of Matthew, together with the catechisms. The five youngest girls have had elementary instruction, and four of them are studying the Gospel by Matthew, together with the catechisms. Nearly all the pupils have upon the Sabbaths, during the last few months, committed to memory a large part of the Gospel by Matthew, translated into the colloquial. This and the catechisms have constituted their Sabbath studies during this part of the year."

We have no further definite accounts regarding the progress of the revolution.

*Turkey.* 1. *The War.* Since our last, important events have taken place. The Russians have been compelled to raise the siege of Silistria, and retreat across the Danube. They have gone farther, and are withdrawing their troops altogether from Wallachia and the Dobrudscha. Their losses have been great by the sword and by disease—not less, in all, than fifty thousand men. Their principal generals are dead or wounded. Austria has sent her ultimatum to St. Petersburg, requiring the evacuation of the principalities. If this demand is not complied with, she has bound herself by treaty with the Porte, to enter and drive them out. It is thought, however, that Nicholas will so far yield, as to withdraw his troops into his own territories. In that case, Austria will enter the Principalities, and act as a guard; but will not engage in any active hostilities. The allies, France and England, are preparing to attack Sevastopol. In the Baltic, nothing has been done. In Asia, the Russians are abandoning some of their fortresses, and concentrating their garrisons in others. The Greek insurrection is put down.

2. *The Missionaries.* The following extract from a letter of Lord Stratford, shows that the condition of the missionaries is not quite secure, but not peculiarly dangerous:

"There is no denying that the missionaries, in common with other Christian foreigners in Turkey, are at present more than usually exposed to those effects of fanaticism, which are never quite dormant among the Mohammedans, and which are also but too apparent among certain classes of Christians. The vicissitudes of war may rouse or exasperate such feelings in a more than common degree. The mere operations of war, and its preparatory or accompanying armaments, may of themselves endanger the most peaceable existence, and wherever the passions of uneducated men are freed from restraint, we all know

that there is little discrimination in their indulgence. The most dangerous positions are evidently those which an invading army is most likely to traverse on its way to the capital, or where the population, seduced by Russia, may easily break out with some insurrectionary movement.

"I know not, however, that the missionaries would be more exposed to peril than others, except, indeed, that their habitual antagonists might take the opportunity of turning the popular excitement against them in particular. It seems to me, on the whole, that although they would certainly be safer elsewhere, there would not in most places be more danger than what the resolution belonging to the vocation might encounter with cheerfulness, for the sake of those who have accepted the gospel as preached by them."

3. *The Christians in Turkey.* The London Quarterly, at the close of an interesting article on the Turkish empire, says—speaking of the Christians in the East:

"They have many remarkable qualities—activity, great intelligence and the power of adapting themselves to new habits and opinions. Their almost unexampled love of education and of acquiring knowledge, their power of amassing wealth, and their aptitude for commerce, whether by sea or land, are rendering them day by day more fit to enjoy hereafter political and national freedom. We believe that a great destiny is in store for them.

"We now learn from a source beyond doubt, what we before stated merely upon well grounded suspicion—that the Emperor of Russia dreads the progress that has been made in every direction by the Christians of Turkey—that he foretells the inevitable result—and that he is persuaded the time is come, at whatever risk to himself, to prevent it."

*Spain.* The present condition of Spain, contrasted with what she was at the eve of the Reformation, teaches a most instructive lesson. Then she was the leading power of Europe—now she is no power at all. The cause of this great and rapid change is too clear to admit of a doubt. Spain thrust out the Bible—she clung to her idols; and God has blasted her wealth and greatness. Here are the statistics:

"Under the Moors, the population of Spain was thirty millions; it is now less than thirteen millions. The *Clamor Publico*, a Madrid newspaper, says: 'Granada, before the fall in 1487, contained 400,000 inhabitants, of whom 60,000 bore arms. It now contains but 60,000 souls, all counted. Malaga, in the 17th century, contained about 80,000 inhabitants; it now possesses only about 40,000. The Medina de Campo, in the 17th century, contained 60,000 inhabitants; it now contains 6,000. Merida, at the epoch, possessed 40,000 inhabitants; it now possesses only 5,000. In the 16th century, the diocese of Salamanca had 127 cities and villages; it now has thirteen only. Segovia, in 1725, had 5,000 families; now 2,000. Seville, in the 17th century, had a population of 300,000, of which 130,000 were employed in manufactures; it now contains 96,000 souls, all told. Toledo, in the 15th century, had 200,000 inhabitants; it now has 15,000. Valence, which in the year 1600 counted a population of 600,000, now hardly numbers 60,000. In 1778 there were counted 1,511 abandoned villages in Spain, and the number has been increasing from that day to this.'"

*Waldenses.* The following is rather long for our pages, but it cannot be abridged, and will be read with interest. Would that there were more of the same spirit elsewhere.

"I. *Parishes.*—There are fifteen. At the head of each there is a pastor, and a presbytery or consistory presided over by him, consisting of several elders—from four to twelve. The Vaudois population is about twenty-three thousand

souls. There is one pastor emeritus, of the age of eighty years, and there are four widows of pastors, for whom an annual contribution from all the pastors in active service makes a small pension. Five candidates have received the laying on of hands; three are employed in the Italian mission, of whom one, De Sanctis, was formerly curé of the parish of the Magdalen at Rome, and a member of the Holy Office; one is a pastor of a parish; and the fifth is a professor in the College.

"II. *Schools*.—There are sixteen principal schools, whose teachers are furnished with a commission [brevet;] fourteen girls' schools; and one hundred and forty-five schools in hamlets, during the four winter months. The whole number of scholars, according to the reports lately received, is four thousand seven hundred and ninety-two.

"III. *College*.—Eight professors are teaching the elements of the Latin, French and Italian languages to children of nine or ten years of age; also in the higher mathematics, the natural sciences and philosophy to young people of eighteen or twenty years of age. The number of scholars is eighty-four, in nine classes, in each of which they spend a year. A Normal School has been established within two years. It prepares teachers, colporteurs, and evangelists. It has twenty-four students, who give great satisfaction. Most of them are poor; they make sacrifices in order to learn. Some assistance was procured for them the last winter, provisions being so high; many of them seldom have enough to eat. In a school for young ladies, twelve pupils have received lessons from college professors and from a female teacher, who also instructs them in domestic labours.

"IV. *The Poor*.—A hospital with twenty-five beds receives the sick poor attacked with curable maladies. A deaconess has charge of the in-door services. A deaconess in each parish collects and distributes charity to the most needy. This year provisions have been so dear, that many of our poor would have suffered, if some English friends had not sent us \$1400, to assist the most destitute.

"*Orphan Asylum*.—The need of a place of refuge for poor and deserted orphans has been long felt, and this winter more than ever. Two friends enabled Mrs. Revel to arrange with an excellent Christian woman to receive six little girls; now there are eight. When one compares their present circumstances with their former condition, he sees that a good work has been commenced.

"V. *Italian Mission*.—This part of the work of our Church ought to be performed with zeal, prudence, and vigour, upon pain of failing in the end for which God has so wonderfully preserved this Church. The Lord has been pleased moreover to stimulate us by remarkable success. Six missionary stations formed in the Sardinian states in four years show that the Church considers it her duty to accomplish this work. She employs at these six stations the following number of labourers: (1) at *Pignerol*, a clerical (consacré) evangelist, and occasionally a lecturer and a colporteur; (2) at *Turin*, two clerical evangelists, two colporteurs, and latterly a master and mistress of a school and an evangelist not ordained; (3) at *Cazale*, a lay evangelist; (4) at *Genes*, four evangelists, of whom one is ordained, and two colporteurs; (5) at *Favale*, a lay evangelist, who also has a school; (6) at *Nice*, three evangelists, of whom two are clerical, and two colporteurs. We have also an evangelist at Constantinople, where there is a large Italian population."

*France*. The Protestants of France, as our readers are now aware, have, of late, experienced no little anxiety lest their privileges—scanty, at best—should be still further curtailed. This is especially the case with the Dissenters from the State-paid and recognised Protestant communities. We are glad to learn that they are making common cause. The correspondent of the Presbyterian—a leading



minister in Paris—gives an account of a late Conference there, at which the following resolutions were passed:

“*Resolved*, To enter into correspondence with the body of the *Dutch Established Churches*, in answer to a proposal to that effect made to the Conference by the representatives of these churches in Amsterdam. In time, and as sound doctrine and ecclesiastical discipline gets the supremacy in our churches, it will be our privilege to renew the intercourse that existed formerly between the Reformed churches of France and the other Protestant churches in the world—a privilege we have been deprived of, as well as of many others, by the sad disorder and confused doctrines into which our churches have fallen for a time.

“*Resolved*, That the Conference will write to the Ministers of War and of the Navy and of Public Instruction, to ask that *Protestant chaplains* be attached to our Army and Navy, as Roman Catholic chaplains have been; a demand so just in principle, that any obstacles to the execution of it should be removed without hesitation; but a demand which has been rejected heretofore, and, as far as we can judge, is, but too likely now to meet with no better success.

“*Resolved*, That a deputation from the Conference will apply to the Minister of the Interior, with a written document to be left in his hands, to interfere on behalf of our *dissenting brethren*, and ask that their schools and chapels, which were lately shut by the public authorities, may be opened again, and our brethren be reinstated in the legal enjoyment of their religious liberty.”

M. Guizot takes an active part in all these movements. Another writer says:

“All these Christian brethren, whether in the Reformed or in the Evangelical Church, are working together for the conversion of France. Though divided into two camps, they form but one army, and, if I mistake not, unite their labours in the same evangelical societies. The number of these societies is very great for so small a body of Christians, and they are conducted with a degree of skill and earnestness worthy of all praise. They are not discouraged by the greatness of the obstacles before them, and look to nothing nearer as their object than the evangelization of all France. What impression they are making upon the capital, I cannot say. One thing, however, is worthy of notice—that there is at present a very strong movement going on here in favour of the observance of the Christian Sabbath. Catholics and Protestants are alike taking part in this movement, and it is now no uncommon thing to see many stores in the same neighbourhood closed on the Lord’s day. The matter has attracted public attention, and even the secular newspapers are urging it on worldly considerations.”

#### AFFAIRS AT HOME.

*The New Light Synod.* This body met in Philadelphia, May the 17th. It still retains the name of a representative Synod; but out of the *forty-two* ministers connected with the body, (omitting their foreign missionaries, and one admitted during the sessions of Synod,) *thirty-nine* were delegates! We notice the principal transactions:

1. *Theological Seminary.* This has been resuscitated—located in Philadelphia—and S. W. Crawford, T. W. J. Wylie, and H. M. Millan appointed Professors. The period of study was fixed at four months from the first Monday of November; and the salary of each Professor, three hundred dollars. We find the names of five students of Theology in this country; and there are four in India.

2. *Mr. Wilson, of Cincinnati.* Mr. W. again applied to be recognised as a member of this body, and the following was adopted by a large majority:

“The committee, to whom was referred the paper relative to the case of W. Wilson, D. D., report, for adoption, the following preamble and resolutions, viz.:

“Whereas, This Synod regrets the discussions which have taken place in regard to the case of the Rev. Dr. Wilson: And whereas, Dr. Wilson expresses his sincere sorrow for what has been offensive to his brethren:

“Resolved, That he be recognised as a member of this Synod, and that the Ohio Presbytery be directed to enter his name on their roll, and receive his congregation under their care.”

3. *Signs of the Times.* We find, in the report on this subject, the following paragraph:

“In our own extensive and singularly favoured land, the seeds of strife—the elements of embittered controversy—are widely spread. The halls of our supreme legislature, in place of exhibiting to the world a peaceful and favourable specimen of national unity, and national honour, are too frequently converted into a theatre for the display of the most unamiable and dishonourable passions of the mere unprincipled partisan. Our Declaration of Independence claims for every unoffending man a right to life, liberty, and the pursuit of happiness; yet there are not efforts wanting to convert the whole federal government into an engine of injustice and oppression. From our national council, indeed, down to the individual citizen, through all the grades of social life, an unhappy element of selfishness is to be found, together with a lamentable absence of that generous and reciprocal confidence which should subsist between man and man. The cardinal evil in all the catalogue of social and individual wrong, is to be found in the practical denial of the supremacy of the Lord Jesus Christ, and his divine law, over man in all his relations and all his duties, whether civil or religious.”

“Practical denial.” Yes! And if these men were not blind, they would see a “theoretical denial,” also, of Christ’s supremacy, in the Constitution itself. But they are determined to see no positive wrong in the Constitution—not even Slavery.

4. *Missions.* They have raised large sums for missions. For Domestic Missions, \$2563.97; for Foreign, \$4866.77—total, \$7430.64. This is very creditable. They are trying to send out two additional missionaries to India.

5. *Slavery.* This great question has not been openly met, as the times require; but very much as we looked for from a body which still hangs to the Colonization system.

*The Associate Synod.* This Synod met, May 24th, in Albany. We notice:

1. *Reunion.* The principal business was the reception of that body, which separated from the Synod a number of years ago, sometimes called the “Stark” party. They were received as a unit. Their Synod was in session at the same time at Troy; and after the resolutions had been adopted by both bodies, the latter entered and took their seats at once. Some dissents were entered; but the measure will, we presume, be acquiesced in. Still it is somewhat out of the regular course, to re-admit, without any removal of censure, persons formally “suspended and deposed.”

2. *Missions.* This Synod has failed to find missionaries to re-enter the foreign field. They had, we believe, fixed upon India; but the persons chosen did not respond to the call.

3. *The Degree of D. D.* It was decided, after a good deal of discussion, to discontinue the insertion of the "D. D." in the minutes. This is clearly right. They might have gone farther, and forbidden any of their ministers to countenance the conferring of this title, as it is now given.

4. *The Nebraska Bill.* Resolutions were passed, condemning this measure.

This body now, since the union, comprises 21 presbyteries, 147 ministers, about 270 congregations, and 22,500 communicants.

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#### NOTICES OF BOOKS.

J. H. AND HIS NURSE, AND THE CHILD'S PRAYER. 18mo.; pp. 56.

WITNESSES FOR CHRIST; or, the Poet, the Hero, the Statesman, and the Philosopher. Philadelphia: Presbyterian Board of Publication. 18mo.; pp. 79.

The first of these small volumes contains a notice of the short, but eventful life—for he became a Christian—of the son of wealthy but godless parents. His nurse was his teacher. She felt her responsibility, and reaped the reward of her labours.

The latter contains short sketches of the lives of Cowper, Haldane, Wilberforce, Chalmers, and some others.

LEILA ADA; or, the Jewish Convert. Philadelphia: Presbyterian Board of Publication. 12mo.; pp. 230.

A delightful book. The subject of this memoir was a Jewess—of a wealthy family—beautiful, highly accomplished, the pride of her father. She became a Christian, and chiefly by the solitary reading of the Scriptures—comparing the Old Testament and the New. She was baptized—was subjected to hardships, which affected her health—sickened and died a most happy, a triumphant death.

This is the outline. The volume is more than ordinarily interesting throughout, and is certified as *strictly* true. Leilah's arguments on behalf of Christianity, in the letter which she wrote to her father, announcing her conversion, are uncommonly able, and her entire character was a most attractive one.

We have received a pamphlet, containing, with some other matters, the discourses delivered at the opening of the New Light church, in this city. The last of them, by Dr. Duff, is exceedingly eloquent.

THE  
C O V E N A N T E R .

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SEPTEMBER, 1854.

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[For the Covenanter.]

JOSEPH—SOLD INTO BONDAGE IN EGYPT.

Human life is fraught with interest. The ordinary tameness of its appearance is only so to the unreflecting, who do not observe with what constant and rapid course it goes on through its changes, all connected and interwoven as parts of a whole, to a destiny even now of prosperity or disaster of no small moment each in itself, but working out in the mean while an issue of the greatest interest in death, when, as the tree falls, "there it lies," and the hereafter is unalterably determined an eternity of wo or of joy. It is this which makes examination of our ways of such moment. Ps. cxix. 59; cxxxix. 23, 24. And darkness, besides, overshadows the world. "The wicked know not at what they stumble;" and of the righteous it is promised, "I will bring the blind by a way they know not. I will lead them in paths that they have not known."

A memorable instance of this part of the providence of God took place in the family of the patriarch Jacob. While all his sons with their flocks were at a distance, except Joseph, a favourite child, remaining at home, with Benjamin also perhaps, to solace the advancing years of his father, he is directed to go to his brethren and learn their welfare. Gen. xxxvii. 13, 14. A day, promising and bright, is doubtless chosen for his journey; and he sets out, calm and cheerful, always like himself, with the hope of an early return to an honoured and beloved father, an old age pattern of himself in piety. For between these two there was a singular, and, alas! too rare an illustration of the beauty and worth of reciprocal, paternal, and filial love. Jacob's love of Joseph was early shown in his "coat of many colours," and afterwards in his deep and lasting grief when he saw that coat stained, as he supposed, with the blood of Joseph. Joseph's love to Jacob was shown in the touching inquiry, "Is your father well? the old man of whom ye spake? is he yet alive?"—and on that memorable occasion when he poured forth his heart to his brethren, "I am Joseph: doth my father yet live?" Gen. xliii. 27; xlv. 2, 3.

But "the way of man is not in himself," and we never know what a day may bring forth until its sun has set. His father's house in the vale of the earthly Hebron (the place of the "gathering together," 2 Thess. ii. 1) he never saw again. On his arrival at Shechem he discovers that his brethren had removed their pasture, and wandering

in search of them he is met by "a certain man," in guise a stranger, but indeed a friend, (Luke xxiv. 15, 16,) who directs him where they were to be found. Gen. xxxvii. 15—17. There is something in this "certain man," that suggests the Angel of the Covenant, appearing at times to the patriarchs more or less obscurely or clearly as the case required, and that he told, dimly perhaps, to Joseph, more of his future life than the way to his brethren; and thus prepared and armed him with an outline that the future would more clearly develop and explain, but which would greatly sustain him in the severe and cruel reverses that were soon to begin. Is. xli. 10. It contributes to explain at least Joseph's unfailing submission, trust, and piety, in his many after years of sore and various trial, and is, besides, very analogous to God's ways with his servants. Of Paul, Christ says—"I will show him how great things he must suffer for my name's sake." The forewarning of trials seems, moreover, a preparation common to all the people of God. Is. xliii. 2; 1 Thess. iii. 4.

At length the tents and flocks of Jacob's sons are in sight at Dothan. But whilst Joseph's eyes are upon them with glad and kind intent to bring his father's greeting, and carry home tidings of their welfare, theirs are fixed on him with cruel and vindictive hate. "And they said one to another, Behold, this dreamer cometh. Come now, therefore, and let us slay him, and cast him into some pit; and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams." Gen. xxxvii. 19, 20. Envy and hatred, sharpened by oft-repeated converse on his dreams, and perhaps his coat of many colours, had made them ripe for crime, and so blinded and hardened as to satisfy them that no wrong against him could be wrong in them. But yet they dread, as wickedness always does, detection, and a judgment other than their own, "We will say." Sin studies—so conscious is it of its own shame—to hide itself from itself. "This dreamer cometh,"—the name, repute, and character of all the true servants of God, in the wisdom of this world, the men of which deem themselves to be the only dealers in matters of fact and reality, whilst they hold in hand, or have before them the wealth, security, or greatness of earth. The revelations of Heaven, through the wise and godly, they hold in heart as vain dreams, or the wild and silly ravings of the insane. John x. 20; 1 Cor. i. 23. But God exhibits at times, as he did in the event of the history before us, where are truth and wisdom, and where are deceit and folly—and records on earth such testimony as leaves without excuse. Ancient Babylon stands forth conspicuous among many. Once the glory of the Chaldees, and the terror of the nations, replenished beyond computation with the wealth of conquest and of commerce, where the matter of fact men, tradesmen, merchants, nobles, princes, and kings, had all the realities of earth before them—sunk down at last into desolation, a heap of rubbish, forgotten, and its very site for ages unknown. This is all the men of the world leave behind them—whilst the blunder, wickedness, and ruin of their unbelief, are fast coming to light in that great day of which it is written—"As I live, saith the Lord, unto me every knee shall bow, and every tongue shall confess." "We must all appear before the judgment-seat of Christ." 2 Cor. v. 10.

One among his brethren—Reuben—sees the shame and horror of

the deed they purposed, and artfully suggests a device, apparently securing their wicked design, and keeping them unstained with his blood, but which also would conceal and secure his purpose of delivering Joseph out of their hands. And no sooner is he before them than he is suddenly and ruthlessly seized, stripped of his coat of many colours, and cast naked into a pit, there to perish by famine, or by a beast of the wilderness. Gen. xxxvii. 21—24. How did not a shudder pass over them when their rude hands touched his yet youthful and tender form, their brother's form? How could not his looks of astonishment, his looks and his cries of distress and terror, at such unlooked-for violence and cruelty, plead, rebuke, and subdue? They saw the anguish of his soul, but would not hear; a day was to come, when, these cries rising louder, would be heard and felt. How certainly will the cries of the wronged ring for ever in the ears of the unforgiven! Gen. xlii. 21, 22. Sin, while it sears, brands the conscience, and writes itself in letters distinct and legible, to be read by the guilty themselves as the successive searing coats are removed, which must be done when the books are opened. 1 Cor. iv. 5; Rev. xx. 12. Happy, oh, unspeakably happy they who have the unsearing and erasing process begun in faith and repentance by Christ's most tender and skilful hand, and the healing virtue of his blood applied to their sores. Is. i. 6, 18; Ps. xxxii. 1, 2.

But ere Reuben's wise and merciful purpose is accomplished, in his absence, it appears, (Gen. xxxvii. 29,) a caravan of Midianites and Ishmaelites—merchants—pass in sight on their way to Egypt. The device to sell Joseph as a slave to a far distant land, is speedily contrived and executed; thus putting, as they supposed, the object and witness of their crime far and for ever out of sight. Slaves could not easily escape from Egypt, as after ages proved; and though there was no "fugitive slave law" then, they were assured that the chains of bondage there were heavy enough to forbid his escape and return to Canaan. They little saw that this their device was the very means of fulfilling his dreams, and detecting their crime; that they were destined to follow him to Egypt, there to bow down before him, and have their guilt and shame brought to the clearest light. Gen. xlii. 6; Ps. ix. 16. A wicked contrivance, plausible and credible, conceals for a time their crime, though it well-nigh broke Jacob's heart. They sent, (guilt too recent and fresh on their faces forbade their going with it themselves,) they sent the coat of many colours dipped in the blood of a kid. "And he knew it, and said, It is my son's coat; an evil beast hath devoured him: Joseph is without doubt rent in pieces." Gen. xxxvii. 31—33. His grief was deep and lasting. There was not any of his sons or daughters that could comfort him. The visible church, as was Jacob's covenanted family then, may be so polluted and perverted with envy, hatred, and every worldly taint, as that the pious find no comfort in them. Micah vii. 4. An absent One—the great antitype of Joseph—is wanting, who alone can comfort and satisfy the soul.

"And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither." Gen. xxxix. 1. This early and long-continued traffic in human flesh bears

strong marks of man's apostacy from God, of the dominion and working of Satan in the world, (Eph. ii. 2,) of the bondage in which he holds the human mind, (2 Tim. ii. 26,) and the blinding and hardening power of sin. Like polygamy, it was not so in the beginning. There was no more provision in the state of innocence for slavery, than for a multiplicity of wives. It was overruled among the Hebrews; "for the law made nothing perfect, but the bringing in of a better hope," (Heb. vii. 19,) by the divinely appointed incorporation of every one in bondage in communion with the church, entitling them to the seals of the covenant, (Gen. xvii. 12, 13; Ex. xii. 44;) and it should be observed that participation of the passover was a seal not only of ecclesiastical but of political fellowship with the commonwealth of Israel. Gen. xvii. 14; Ex. xii. 15; Num. ix. 13. They were thus associated in domestic life and its religious service, and in the solemn feasts, with the whole nation, as in covenant with, and worshippers of the same God, (Deut. xii. 11, 12;) on account of this relation they were admitted to privileges from which hired servants were excluded. Ex. xii. 4, 5; Lev. xxii. 10, 11. All, moreover, was connected with the kindness of their treatment enjoined from the remembrance of their own hard bondage in Egypt. Deut. v. 14, 15; xxvi. 5—7. To the whole was added the stringent prohibition to make bondmen of their Israelitish brethren, clearly indicating that when the distinction of Jew and Gentile ceased, and all nations became one in Christ, (Haggai ii. 7; Rom. iii. 29; Eph. iii. 6,) this permission to make bondmen of others expired by its own limitation. No one Gentile now has any more right to make a bondman of another Gentile, than an ancient Hebrew had to make one of another Hebrew. Modern slavery is rebuked in all its forms by the Word of God, and forbidden in its very principle—and must end in repentance and reformation, thorough and effectual—or, as it did in Egypt, in judgments the most fearful.

Joseph's fair and youthful countenance (Gen. xxxix. 6) would quickly gain him favour. But how could the favour of strangers, whose language he did not yet understand, (Ps. lxxxii. 5) replace the fond recollections of a home from which he had been so rudely torn? The heart of strangers would be felt in its most crushing form, and the approving looks of these Egyptians would be chilling when he thought of the holy, loved, and loving countenance of his father. Nevertheless, he appears to have experienced the tranquillizing power of submission to the will of God Most High, (Ps. xxxix. 9; Luke xxii. 42,) and to have been revived and sustained by a mysterious assurance that the future would clearly explain it all. Gen. xlv. 5; John xiii. 7. Trust in God gives peace of mind, (Is. xxvi. 3,) sweetens adversity, (Ps. cxix. 71,) and girds up the soul to activity, and even cheerfulness, in the sorest trials. Ps. cxix. 62; Acts xvi. 25. So it appeared here. His capacity, integrity, and diligence, soon advance him to confidence and honour; and when the boy of seventeen years (for about that period, it seems, he was sold into Egypt—Gen. xxxvii. 2) has reached the age and stature of manhood, he is in full possession of entire trust and authority in Potiphar's household and dominions. But a change, sad and threatening, comes on, to teach him that enduring prosperity in Egypt was not his portion. His elevation has

exalted him to danger where it could be least expected. "And it came to pass after these things that his master's wife cast her eyes upon Joseph, and she said, Lie with me." A temptation addressed to his youth, addressed to his fears, long continued and oft repeated, shows well the power and dignity of integrity by which it was overcome; and his victory was a remarkable proof of the hidden virtue of "the fear of God, which is clean, and endureth for ever." "How can I do this great wickedness, and sin against God?" Gen. xxxix. 9. That fear rebukes lust, and prostrates every other fear, and gains Joseph a triumph over a foe that has cast down many strong men. Prov. vii. 26. A victor in this conflict, he is now a greater and stronger man by far than before, (Job xvii. 9,) fitted for another sore and deep reverse. His credulous lord too readily receives the lying calumny, which one look at Joseph's honest and noble countenance, one glance at the years of devoted service from this faithful stranger, might have dispelled like mist before the sun. Now he feels the sustaining power of a conscience pure in the sight of God; and, methinks, I see his soul working on a promise ancient and primeval in the hearts of the pious—"Commit thy way unto the Lord, trust also in him, and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noon-day." Ps. xxxvii. 4, 5; Micah vii. 8—10.

And now he is in the dungeon, in chains, and alone. The crime charged, and the high rank of the family concerned, suggest that he was a prisoner for life. A reaction comes on. The venom of the serpent has touched him, and he feels its sickening power. Gen. iii. 15. The reproach he had endured with such fortitude before has assumed another aspect, and he says—"It hath broken my heart." Ps. lxxix. 20. Memory is hard at work. Hebron's peaceful vale, and the cruel changes since, come fast and thick before him. "My father, where art thou now?" "My brethren, why brought ye me here?" "My day is turned into night, black and pitchy, and the morning—will it ever come?" Joseph's grief at this time was very great, as is shown in the short but touching description, "whose feet they hurt with fetters; he was laid in iron," (Ps. cv. 17;) literally, "the iron entered his soul." In all a type of one in after days to suffer a more dread desertion, and feel the iron sword of infinite justice penetrate his soul when he was made an offering for sin. Matt. xxvii. 46; Zech. xiii. 7. Various would be the fruits this sore affliction would produce. It would serve to recall and awaken from the lethargy which security and prosperity might be bringing on. Ps. xlii. 3. It would remove the taint his youthful and inexperienced mind might be receiving from the moral atmosphere of Egypt, (2 Pet. ii. 20;) and the combined treachery and ingratitude of these Egyptians would make him ever after regard them and their gods as alike unworthy of trust. Prayer, too, a grace in which his father before him was eminent, (Hos. xii. 3, 4,) would now be poured forth—"Out of the depths have I cried to thee, O Lord." And its blessed fruits are found in re-established and augmented faith, hope, and purpose—all contributing to prepare him to go through duties and temptations on a larger theatre, and with greater honour.

His wonted trust, submission, and cheerfulness, return; and again tokens are apparent that the Lord was with him, and that his prayers were heard. Ps. xci. 14, 15. In a way that seems inexplicable, he is



commended first to the notice, then to the confidence of the keeper of the prison, who, through one form of service and another, advances him at length to the entire charge of the prison and its inmates. Gen. xxxix. 21—23; John iii. 35. From being a dreamer he is advanced, too, to be an interpreter of dreams, to prepare the way for the fulfilling of his own, and prove himself to be, like Daniel ages after, a man “greatly beloved” of God. The faithfulness of his revelations, and their truth, as afterwards appeared in the life and honour, and disgrace and death, of two of the inmates of the prison, at once indicate his familiar converse with them all, and whence his wisdom came, (John iii. 27,) well foreshadowing Him who came into our prison earth, and became a prisoner to the law and justice of God with us, being “numbered with transgressors,” (Heb. ii. 17; Gal. iii. 13; 2 Cor. v. 21,) and while in our prison-house faithfully revealing the future destiny of each, (John iii. 36,) and at last paying a ransom in his death, which freed Him and his for ever from the earth. Is. lxi. 1; Gal. i. 4.

Joseph’s success and honour in this matter secretly, but securely, lay the foundation for his future deliverance, and suggest a plea for remembrance. Gen. xl. 14, 15. Time passes on, but he remains unnoticed and forgotten. James i. 4. At length the king of Egypt dreams, and his mind is touched with dread of the future. The assembled wisdom of the magicians and wise men of Egypt are at fault. Gen. xli. 9. Whilst all are overwhelmed with confusion and perplexity, a high officer of the court remembers his own dream and its faithful interpretation. Gen. xli. 13. And now comes Joseph’s time for honour. “The king sent and loosed him.” Ps. cv. 20. Hastily prepared, and though homely, yet decently apparelled, (Gen. xli. 14,) he appears before the monarch and his court of nobles, wise men, and magicians. Joseph hears the dream; and whilst, doubtless, reverent attention greets the royal speaker, a more breathless attention, and deeper interest in every eye, is fixed upon the youthful Hebrew, who was to unseal the future. He opens his mouth in deep humility, and in all glory to God only wise. “It is not in me. God shall give Pharaoh an answer of peace.” “Them that honour me I will honour;” and he is sustained as he proceeds with such wisdom and dignity, in his clear unravelling of the mysterious but significant dreams, and the infallible certainty of the events they portend, in the wise counsels also he suggests to meet the coming providence of God, as carry away every heart and judgment with the conviction that he spake with power from on high. Beautiful and instructive type of the true “Interpreter, one among a thousand,” (Job xxxiii. 23, 24,) and of the Lamb whose high and sole prerogative it is to take the book of heaven’s decrees, and reveal to the nations the counsels of God for the salvation of man. Rev. v. 3—10.

The king was satisfied, and all his lords and counsellors. Ps. cxxxviii. 4. “And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the spirit of God is?” Envy and ambition, so rife in courts, and in cottages, too, are subdued and silent here. Honours come now, lavish and great, upon this Hebrew youth. The signet ring graces the hand that once felt the hard-bound cords of slavery—the curious coat of many colours lost in Canaan, is replaced by the splendid vesture of linen, fine and white. His noble

and princely form and countenance, and achievements, show him worthy of his magnificent apparel and high promotion; and a consciousness of the sufferings through which he had reached them, and the services he had rendered, inspire him and all around with the confidence they were justly earned. Gen. xli. 39—43. Still, it points to One higher far than Joseph, and beyond compare. "I have glorified thee on the earth, I have finished the work which thou gavest me to do; and now, O Father, glorify thou me with the glory which I had with thee before the world was." John xvii. 4, 5; Ps. cxviii. 22, 23.

The instructions of this wondrous story, to which no tongue or pen on earth can do justice, are various and priceless. It shows that, however the wicked may justify themselves and prosper for a time, their defeat and confusion is certain in the end. It gives encouragement to trust in God at all times, and for ever. It informs us that the most distressing reverses of life may be overruled for the greatest advantages, and that all things infallibly, though often obscurely, work together for good to them that love God, and are called according to his purpose. It suggests, in the most touching form, the worth of early and continuous piety. It shows that true worth, the most humble and unseen on earth, though overwhelmed with earth's ignominy and reproach, must at last break forth into brightness and honour. It teaches us that there is a constancy and power in true religion which subdues and overcomes all opposition, and goes on to certain triumph. The kingdom of Christ mocks at the wicked and puny efforts for its ruin. Is. xxxvii. 23. For the combination of apostate or backsliding churches with infidel nations to resist the dominion, or overturn the throne of Christ, will all fail as certainly as did the combination of Joseph's brethren with the Ishmaelites to destroy his name and defeat his dreams. Ps. ii. 1—4. The whole story is in miniature a type and outline of the universal providence of God Most High and Eternal, and assures the pious that there is a day coming when their griefs shall end in everlasting joy; and their services, often contemned and unrequited on earth, shall meet with an eternal recompense in heaven.

C.

## REVIEW OF M'LAREN ON PSALMODY.

[Concluded from p. 12.]

2. If we should entirely leave out of view all consideration of the comparative merits of different versions, the grounds of dispute in this controversy, the difference between the author and those whom he opposes would not in the least degree be removed. That matter is left out in the main argument, it is not brought up in any one of its departments. It could not, with propriety, be introduced. The Plea, in coming into direct conflict with the series of arguments in favour of the Psalms in his attempted refutation of them, finds no occasion for saying any more about versions. I, therefore, cannot see how the grounds of this dispute can be narrowed by adhering to the distinction there is between these two questions. But I understand very well that on the part of those whom the Plea represents, the ground of dispute would be narrowed very considerably if we would consent to drop the question about versions: It would be of

no moment to them how the dispute as to the claims of the Psalter issued, if we only would coincide with the Plea in opinion that it is a matter of indifference what we sing under the name of a version. If, believing as we do, that there is a divine appointment to sing the Psalms only, we would make this a merely speculative or private opinion, would exercise that forbearance which begins in suppressing convictions of duty, and in closing the eyes to evil, and then be content to sing any thing and every thing in the shape of versions and songs that may be found in the pulpits and galleries of churches, I presume our brethren would then find no fault with us, would praise us within their gates, and be ready with solemn sneer softly to soothe the old country prejudices and predilections by pouring out their laudings on the old Psalms. Then, indeed, the grounds of dispute would be narrowed very considerably, there would be none left, controversy would cease, peace would be proclaimed, and a commencement made to the doing of a wonderful amount of good all over the world. But there are those in the ministry and membership of the Presbyterian family who cannot accede to these terms of peace and popularity. They cannot adopt a practice at variance with the persuasions of their own minds, and with what they judge to be the teachings of God's Word on this subject. With those who differ from them they are willing to enter into the covenant of love, but into no covenant of silence. The seemly thing for them who would have no noise made about this subject is to make no noise themselves. If they dislike controversy, let them desist from what they dislike. If they think the controversy on psalmody is especially bad, and does mischief, then they should not promote what is bad and mischievous by engaging in it themselves. In doing so they need not look for success, but correction. "Happy is he that condemneth not himself in that thing which he alloweth." I am not of those who regard controversy as an evil in itself, neither can I say that I dislike even earnest contention in furtherance and defence of the truth. I would not do evil that good may come. But if I do good and evil come from it, not as its cause, for that can never be—but from it as its occasion, I will bear my share of it, for it will not last very long, and it will teach me that I have need of patience, that after having done the will of God I may inherit the promises.

3. "Our ancient and excellent version," which the Plea blames us for retaining in the church in preference to and exclusive of all others, is, according to the estimate expressed in the Plea, the one after all which in the main it approves. He approves of a free version, and stoutly pleads that this one is very much so. "Although I speak of this as not a literal translation, yet I do not maintain that a literal translation is the best one." P. 27. He labours hard to impress it upon the mind of his readers that this version does not possess the character of a close translation. Speaking as one within the communion, which he had forsaken when this book was published, he thus describes it:—"Now, notwithstanding these high and varied laudations of our Psalter, it is not any where in the vicinity of perfection as a close translation; it is paraphrastic in innumerable cases." P. 22. And when he had determined formally "to examine the claim of our version to the character of a strict translation, and having set about the investiga-

tion of this subject with a solemn conviction of its importance to the interests of religion in this part of the country, he resolutely yet modestly determined to turn over every stone in search for the truth," what discovery was made in those unfrequented regions? What was the result of this solemn and laborious exploration? Why, nothing but this:—"And I must honestly confess that I was surprised at the amount of paraphrase and of gratuitous deviation from the text that I met with." It seems like going against the grain to be constrained to make the confession. But surely the surprise could not have been else than agreeable to find the version so much better than he expected—so much nearer to what he maintains a version ought to be. Then, also, in the final summing up of his proofs "that the doctrine of exclusive use, as held by many in the Associate Reformed Church, is an unscriptural and very modern innovation, the first proof specified is, "the paraphrastic character of our Psalter"—that is, of "the excellent and ancient version." Now, why is all this pains taken, and this reiteration resorted to, with intent to make it appear that our metrical version is so very free, loose and paraphrastic in its predominant character? Is it on that account objectionable and displeasing in his sight? Certainly not. He holds that a free translation is the best, and observes that those portions of the Psalms which are freely translated are more easy and lucid than other portions, where the translation is more rigidly verbal. Why, then, is this character attributed to our Psalter, and set forth with such priority and promineny? I am unable to discover any good reason for it. It furnished him occasion for saying what he had to say "of a particular version, say that of Rouse." It might make the impression on some minds that the controversy involved no important principle of duty and concerned no ordinance of God, but was a mere difference of opinion about this version. It seems to be the understanding of the author that "the main argument" and this version are somehow intimately related, and it may have been his design to show that the intimacy is not so close as they generally suppose, inasmuch as the argument in its practical application would require a close metrical translation, while this version, as he represents, though unjustly, is far from being such a version. The truth about that is this, that, if the book of Psalms is ordained by God for perpetual use in his church, then, of course, it behooves us in obeying that ordinance to sing what is really a translation, and not a paraphrase or imitation of the Psalms. So far as this idea was in the mind of the author it is correct, and it is so without respect to "exclusive use," or to the kind or nature of the proof by which the existence of the ordinance is made manifest. If there is a divine appointment to employ the book of Psalms as a psalm-book, no matter by what arguments that appointment is proven, or whether that appointment is restrictive to the Psalms or not—obedience to it can be rendered only in the way of singing a true and proper metrical version.

4. If we should produce a version free of all the defects unjustly charged on our own, a version absolutely faultless, the Plea would not be satisfied with it; it would demand something more. "Having shown that the argument from 'divine warrant' does not require us to restrict ourselves in singing the praises of God to the Scottish ver-

sion, let us now try whether it is sound and competent to prove an obligation to use exclusively the Bible Psalms, in any one version, however perfect it may be." P. 32. How totally fruitless that trial proved on being tried, the foregoing parts of this review will attest. The extract shows the real position occupied by the author and those whom he represents. They find fault with our version, represent that with us it is all strife for a version, pretend that the ground of dispute would be much narrowed if we would leave that one version out of the question; yet when they speak candidly what is in their minds, they show that they are as opposed to the exclusive use of a perfect version as they are to that of an imperfect. If a perfect version of the inspired Psalms were placed on the pulpit beside the collection of six hundred and eighty hymns, the author would not, from any conscientious scruples or dictate of duty, give any preference or prominence to the former above the latter. Even if there should be command on command from heaven to sing that particular version, he might release himself from all obligation to be confined to it on the poor plea which constitutes the chief part of the Plea, that the commands to sing it did not obligate him to sing it exclusively. The truth seems to be that they whose mouth-piece the Plea is, will be satisfied with no version of the Psalms, with no argument or scriptural text in their behalf, that does not allow them the free use of the orthodox paraphrases and sweet hymns, and if the Associate Reformed and other churches will also use and not condemn the latter, then our brethren will quarrel with no version, old or new, will gainsay no argument for the Psalms, will avoid controversy as a bad practice, and henceforth will allow us to live in peace.

Neither the question which the Plea undertook to answer, nor the arguments it undertook to refute, involved the question about versions. For if we are only obligated to sing the Psalms, whether there be or be not an obligation to sing them exclusively, there is and there must be a question about versions, which claims to be considered and settled on the ground of its own merits irrespective of arguments affecting the great question. The Plea, however, has given a sinister priority to the minor question, and in its discussion has interlaced and entangled two subjects which are naturally and logically distinct, so that a cloud of obscurity overshadows the first part of the book calculated to confuse and prejudice the mind of its readers before they come to the real question at issue. The author having without necessity, and, as I think, without propriety, summoned our own ancient and excellent version into the judgment-hall of criticism, I beg leave to say a few things in its defence. The faults charged upon it, are—

1. "It is not any where in the vicinity of perfection as a close translation, and is paraphrastic in innumerable cases." The Plea has expressed two opinions on this point. The one is, that "the makers of the metrical version not only did not deem it necessary to confine themselves to a strict translation, but even studied to give a somewhat free and varied paraphrase." The other opinion is, that "there was on their part a too servile effort to conform it to the prose translation." Both these descriptive statements cannot be true. We can know nothing of what the authors intended or attempted but from

the work itself. Now, can the version furnish evidence that in making it they studied to give "a free paraphrase," and at the same time furnish internal evidence of their making "a too servile effort to conform it to the prose," which is admitted to be a very close translation? Did the makers of this version study and aim to do *one* thing, while they made an effort to do another? The one opinion contradicts and counterbalances the other. Where the Plea crosses its own track, I leave it for the present.

2. "It is often impenetrably obscure." Indeed! Obscure, *often* obscure—often *impenetrably* obscure! It would, then, have been easy to give at least one instance of this. A charge of this grave magnitude against an old, familiar friend, should not have been thus improvidently sent forth to the pitiless public to beg for proof to cover its nakedness, and to make it decent. Had some specification been appended to this charge, we might then be able to determine where the alleged obscurity is located, whether in the version or in the understanding of the critic, or in the medium of his vision. I can scarcely think that he speaks for himself in giving such emphatic utterance to this part of the indictment. He must be speaking representatively for those ministers of other denominations, for whose embarrassment, real or affected, in reading our Psalms in this version, the Plea makes the charitable apology—which they might be very loath to make for themselves—that the version "is, to some extent, still in an unknown tongue—an ancient, if not a foreign language," "in a language which they have not learned in their childhood." This apology may be founded in truth in the case of some of those ministers; but even in their favour it derives no enforcement from the declaration that "the English metre of the seventeenth century is not the same language as the English metre of the nineteenth." P. 31. True, the metre of one century is not the language of another; still I do not see wherein the *common, short, or long* metre of the seventeenth century differs from that of the nineteenth. To men, and ministers especially, having the limited acquaintance with their mother tongue which the above excuse imputes to them, I will be duly lenient, but they ought themselves to make due allowance for their ignorance, and be modest enough not to express any judgment on a version which they have not yet learned to read. For others, endowed with ordinary understanding, I presume it is as easy to understand the language and meaning of the metrical, as it is of the prose translation. The former might, in a few places, be made more lucid than it is; but I think it may be every where understood. There are some passages in the Hebrew Psalms, about the sense of which interpreters differ in their views. When such passages, instead of being expounded, are faithfully transferred into the translation, as nearly as can be in the same condition in which they are in the original, they should not be considered defects, but merits, in a translation. This was done occasionally by the learned authors of our standard English translation of the Bible, without detracting from its value.

3. "It does not always give the right sense." No instance of this is pointed out, and the reader is left completely in the dark where the critic who undertakes to guide his judgment should, if he could, have illumined his path. Such disparaging assertions are not worth the ink with which they were printed.

4. "And in one instance, at least, gives a direct contradiction to the Sacred Word." Why, then, not speak out like a man, and name the psalm and verse, so that the reader might have some means of judging for himself? I do not mean to intimate that the author merely eructed these naked charges, or that he indited them wantonly, without believing them to be true. The fact that he believes them is, however, of itself, no evidence of their being true, and has in it nothing argumentative; for he may be mistaken, and one man's faith is not a safe and sufficient ground for the faith of another man.

I shall now return to the first fault which the Plea imputes to our version. I shall not take advantage of the complete refutation of this charge which the Plea itself offers, in affirming that there was on the part of the makers of this version "a too servile effort to conform it to the prose translation." It was not the design of the author that this assertion should be so used; for he still labours hard to prove that the makers of this version "even studied to give a somewhat free and varied paraphrase," and that the version has, after all, a predominant paraphrastic character, and this he does for the purpose of setting aside its claim to the place it now occupies in the churches on the ground of its long acknowledged superiority. The author candidly states the design he has in his italic exposure of paraphrase in his several quotations. "As my brethren set a claim for that version to exclusive use, basing their claim on its alleged superiority, I have shown, that even as a version, it is far from being correct." P. 30. How did he undertake to show that it was so incorrect? He adduces no instance, no evidence, that it fails to convey the sense of the original, and to express it truly and clearly. He, in fact, brings forth nothing but playful ridicule to disprove its old claim to be "more plain, smooth, and agreeable to the text than any heretofore." He has, however, collected a number of scraps of paraphrases from this version, with the design of proving that it is little else than a paraphrase. Supposing himself in this way to have accomplished his aim, he judges that the version being "no where in the vicinity of perfection as a close translation," is, therefore, "even as a version, far from being correct." Well, then, admitting that it is in this respect as defective and incorrect as the Plea affirms, what does the Plea gain thereby? Does it follow that the claim of this version to superiority is thereby subverted or weakened? By no means, and it is a great mistake to suppose this. Those who uphold and prefer that version are not blind to its imperfections. They may know these with a knowledge far more accurate than the Plea has manifested, and still judiciously and justly give that version the preference, in virtue of its real superiority. No one need to be told that the word superiority has a comparative sense. We do not claim for this version absolute perfection. If we did, the author's italic criticisms would overthrow that claim. We claim for it higher perfection than belongs to any other; that is, we claim for it *superiority*. The special question which the Plea in this part of it proposed to meet was this—Is our own version justly entitled to the claim of superiority as a metrical version? That we should be confined to the Psalms in singing praise, is one proposition; that we should be confined to this version in singing the Psalms, is another. On the former I have said all I intend to say.

The present question has respect to the latter. If our version is in fact superior to every other, it ought to be preferred. If it ought, for its merits, to have the preference, it should be approved and used by all; and if it is worthy to be esteemed the best, then we ought, in singing praise, to be confined to it. Even should the Scriptures allow of the use of hymns and paraphrases, if we were also required to sing the Psalms, we should sing them from this version, on the ground of its superiority. If the Scriptures furnish no warrant to sing human composures, and authorize only the use of the Bible Psalter in offering praise, we should still use this version on the ground of its superiority. Some churches use this version only and exclusively in singing psalms, although they are not, in singing praise, restricted to the Psalms; and they sing the Psalms only from this version for the same reason that leads others to use it who sing nothing but the Psalms. These remarks I make for illustration, and to prepare the way for considering the question which the Plea, in its introductory digression, commenced, but left in a very unfinished state, after a very partial consideration. Call this version what you please—Rouse's version, the Westminster version, the Scottish version, the Irish version, the English version, or call it as it is sometimes affectionately styled in the Plea, our own version. The question is, Is it justly entitled as a metrical version to the claim of superiority above all others? Here the Plea shall answer for itself:—"From what has been said it is evidently not so superior to all others (as to entitle it to the reverence due to an inspired work,) or to preclude the use of any other version in praising God." P. 30. (The Plea is permitted, in its sober second thought, to withdraw what I have hemmed in with parentheses. It has nothing argumentative in it, but something else which cannot be argued with.) In the above extract there is enough to reveal that the author had at least a glimpse of the work he had undertaken, which was to prove, by critical examination, that our version is not so superior to others as to entitle it to be preferred to them. But he stopped very far short of making that evident to his readers which seems so evident to himself. How can we learn from the showing of the critic that this version is not "so superior to all others," when all others are carefully kept out of sight, and not one of them even named? He has only proved, what no one denies, that this version has some imperfections cleaving to it, and that it is not as good as it might be. All he has advanced may be true, and still the version may be in many respects superior to any other. It may have defects, but others may be vastly more defective. How can its superiority be proved, or disproved, except in the way of trying it in common or in contrast with other versions, by the test of the original text? To give judgment in the case without such trial, without instituting such comparison of this with others that may claim to be equal or superior to it, is to give a judgment partial and premature. This is all the Plea has done, and therefore his criticisms and hyper-criticisms amount to nothing for the purpose for which they were framed. He ought to have done a great deal more, and suspended his judgment, or at least refrained from pressing it on others, until he had cited and examined those other versions, and especially the one which he vaguely denominates "the Presbyterian Psalmody,"



which I take to be Watts' Imitations. I have, at his polite invitation, accompanied him in his "short tour of inspection into our excellent and ancient version." I have attentively heard him "examine the claim of our version to the character of a strict translation;" and the impression made on my mind is, that it is much to the praise of the sterling excellency of our version that after more than twenty years' daily use, and "a couple of hours' comparison of it with the prose translation," he has been able to present so small an amount of paraphrase in it, and of deviation from the text. I will furthermore affirm that if the author had compared our version with the Psalms in Hebrew, he would have ascertained that several of his alleged samples of paraphrase are *not such*, but are in fact instances in which our version gives the sense of the original more fully than it is given in the prose translation.

My reply to the author's strictures in this Plea on our version is now complete, and I might here close. He proposed to prove that its claim to comparative superiority was not good and well-founded. He finds, on search, what never was a secret and hidden thing, that it has some imperfections. He does not, however, compare it with any other. He does not even name one to be put in competition with it. Still, I presume, he had his eye on what he queerly calls "the *Presbyterian Psalmody*," the "Psalms" contained in the Assembly Collection. I do not intend to go into a critical examination of those "Imitations." The Plea admits that Dr. Watts omitted psalms and parts of psalms; and any person, by comparing his psalms with those in the Bible, will ascertain that Watts has not only suppressed numerous portions of the inspired Psalms, but also inserted in their place his own poor thoughts. I will do the author of the Plea the justice of remarking that he has not called the Watts' Imitation a version.

#### CHRIST THE FOUNTAIN.

If we want particular graces, go to the well-head Christ. Consider Christ now filled for us. In Aaron, the oil that was poured on his head ran down to his beard, and to the skirts of his clothing; the meanest parts of his garment were bedewed with it; so the graces of God's Spirit poured upon our head, Christ, our Aaron, our high priest, run down upon us, upon all ranks of Christians, even upon the skirts, the weakest and the lowest Christians; every one has grace for grace; we all partake of the oil, and anointing of our spiritual Aaron, our high priest. If we want anything, therefore, let us go to him. I can do all things, says Paul, in Christ that strengtheneth me. Go to him for patience, for comfort, for every thing, because God has put his Spirit upon him, to supply all our wants. He has the oil of gladness above his fellows; but for his fellows, Ps. xlv., he has the oil of grace more than any, but it is not only for him, but for us all. Therefore let us have comfortable meditations of the fulness of Christ, and make use of it; all this is for us. In Col. ii., Paul sets it out, "in him the fulness of the Godhead dwells bodily," and it follows after, "in him we are complete."

[*Sibbes' Bruised Reed.*]

#### SUBMIT TO CHRIST.

If Christ will have the victory, then it is the best way—1. for nations and states to "kiss the Son," Psa. ii., and to embrace Christ and his religion; to side with Christ, and to own his cause in the world. His side will prove the

stronger side at last. Happy are we if Christ honour us so much, as to use our help to fight his battle against the mighty, Judges v. 23. True religion in a state is as the main pillar of a house, and the staff of a tent that upholds all. 2. So for families, let Christ be the chief governor of the family. And, 3. Let every one be as a house of Christ to dwell familiarly in, and to rule. Where Christ is, all happiness must follow. If Christ goes, all will go. Where Christ's government in his ordinances and his Spirit are, there all subordinate government will prosper. Religion inspires life and grace into all other virtues; without it they are but as a fair picture without a head. Where Christ's laws are written in the heart, there all other good laws are best obeyed. Of all persons, a man guided by Christ is the best; and of all creatures in the world, a man guided by his own will and affection, next to the devil, is the worst. The happiness of weaker things stands in being ruled by stronger. It is best for a blind man to be guided by him that has sight; it is best for sheep, and such like shiftless creatures, to be guided by man; and it is happiest for man to be guided by Christ, because his government is so victorious, that it frees us from the fear and danger of our greatest enemies, and tends to bring us to the greatest happiness that our nature is susceptible of. This should make us to rejoice when Christ reigns in us. When Solomon was crowned the people shouted, so that the earth rang; much more should we rejoice in Christ our King. *[Ibid.]*

#### COUNSELS TO A YOUNG CHRISTIAN.

1. Make the Bible your study and your guide. Read it daily, thoughtfully, devotionally. Regard it as the very word of God. Apply it to your own case. Let its decisions, in all matters of faith and practice, be final and conclusive. Believe what the Bible teaches, though your reason may not fully comprehend it. Do what the Bible enjoins, though some professors of religion may neglect it. Avoid what the Bible forbids, though the world may deem you over scrupulous. Be always ready to say with the Psalmist, "Thy word have I hid in my heart, that I might not sin against thee."

2. Be much in secret prayer. Have frequent seasons of near and earnest communion with God, before his mercy seat. Make him your most intimate counsellor. Tell him daily your wants, your anxieties and your sins. Pour out your heart before him. God is a refuge for you. Remember, if you ever become a backslider, your backsliding will begin with the neglect, or the formal and hasty performance of the duty of secret prayer.

"Restraining prayer, we cease to fight;  
Prayer makes the Christian's armour bright;  
And Satan trembles when he sees  
The weakest saint upon his knees."

3. Expect to find the Christian life a warfare. So it is described in the Bible; so it has been in the case of all God's children; so it will be to you. Sinful self, the world and the devil—these are your three great foes. You must watch, or they will take you by surprise; you must repudiate their pernicious suggestions, or they will lead you astray; you must resist their onsets promptly, vigorously, and perseveringly, or they will fill your soul with leanness, poverty and sorrow. "Take to you the whole armour of God—fight the good fight of faith—lay hold on eternal life."

4. Guard with special vigilance against easily besetting sins. Owing to some peculiarity of temperament, or the power of some long cherished evil habit, there may be one particular direction in which you are peculiarly liable to go astray. Know what the direction is, and just there make your defence doubly secure by prayer and watchfulness.

5. Endeavour to grow in grace and in the knowledge of your Redeemer.

Rest not in past attainments. Forget the things which are behind; press onward; go from strength to strength; and never be satisfied, unless by carefully examining your religious character and history, you can come deliberately and clearly to the conclusion that you are dying more and more unto sin, and living unto righteousness.

6. Cultivate a sense of your entire dependance upon God. Without him you can do nothing. Remember this continually—confess it before the mercy seat; carry it with you always, as a deep, a strong, and a cherished conviction, and let it keep you in the dust, with the language on your lips, and in your very heart, “My soul, hope thou only in God; for my expectation is from him.” Be especially solicitous that the Holy Spirit may be your constant companion, comforter, and guide.

7. Keep a clear conscience. Cleave to nothing on any account, which you feel to be sinful, and refuse nothing which you feel to be a duty. A guilty conscience will greatly mar your peace, and hinder your devotions.

8. When doubts and fears arise respecting the safety of your spiritual condition and your prospects for eternity, go and cast yourself anew into the arms of a bleeding Saviour. Renew your trust in him at the foot of the cross, and say again and again,

“Here, Lord, I give myself away.”

It was thus you first found peace, and so you must continue to find it.

9. Aim and strive to be useful. Live not for yourself alone. Do good to all men as you have opportunity. Watch for opportunities of usefulness. See how many souls you can win to Christ. Be an earnest labourer, and not a sluggard in the vineyard of your Master. Do as much as possible for his glory before you die. Souls are precious, and the reward of bringing them to the Saviour will be very great. “They that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever.”

10. Seek the society and the counsel of experienced Christians. They can tell you many things that will be of very great service to you in your warfare against sin, and your efforts to be useful. Their words of encouragement and caution may often keep you from falling, and send you on your way rejoicing. “He that walketh with wise men shall be wise.”

Finally: Keep heaven in view. If you are a Christian, you are a pilgrim, and you plainly declare that you seek a country—a better country—that is, a heavenly. Live for that country. Regard it as your home. Remember, it is a home where no sorrow nor impurity can enter; and let this remembrance encourage you under sufferings, while it stimulates you in the pursuit of holiness.

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#### LETTER FROM IRELAND—MEETING OF SYNOD.

MR. EDITOR,—As your readers take much interest in the Reformed Presbyterian Church in Ireland, and are ever anxious to have, at as early a date as possible, her synodical proceedings, perhaps a brief note of the subjects under consideration at its late sessions would not be unacceptable, until the minutes are issued in a regular form.

This Synod, which meets annually, began its sessions this year, July 10, in Belfast, and was opened with a sermon by the retiring Moderator, Rev. Thomas Houston, D. D., from Isaiah lx. 1, which, I am happy to say, will be published at the special request of Synod. After the discussion of the subject presented in the text with that perspicuity, fulness, and *unction*, so peculiarly characteristic of the reverend doctor's style of preaching, the court was constituted and the

Rev. Samuel Simms of Loughbrickland, was unanimously chosen moderator for the ensuing year.

Having arranged the usual preliminary business, the court proceeded to read the presbyterial reports, which, though presenting nothing unusually striking, showed the church to be in a somewhat lively and encouraging condition. True, these, together with a very interesting statistical report afterwards read, exhibit the church as comparatively weak, being enfeebled by emigration and the social evils of the land, yet they represent the congregations as reviving, and more prosperous than for a number of years past. Though discouraged, yet they are not entirely cast down.

On the subject of missions much time was spent, and a deep and lively interest taken by all the members of the court. After discussing the propriety of establishing missionary stations in Dublin, and the western districts of Ireland, Synod turned its attention to foreign missions and resolved that as soon as practicable itinerant missionaries be sent out to the colonies in North America, to co-operate with their esteemed brethren there who have been so successful in prosecuting the missionary cause in that part of the world. Having received through one of the members of the court earnest appeals from Covenanters in Australia, for the ministration of gospel ordinances, and large sums of money to encourage them in fitting out missionaries for that field of labour, synod unanimously resolved, "That through the favour shown by the Head of the church, to this synod, they are now in circumstances to appoint and sustain two foreign missionaries, and shall joyfully receive applications from ministers, licentiates, and students, who may be willing to devote themselves to the service of the Redeemer in connexion with this church in Australia." While these subjects were before the court, there was a harmonious expression of feeling and sentiment, that was truly refreshing to every lover of Zion, and before the former resolution was adopted, synod united in a special prayer to God for the outpouring of his Spirit upon them in this great work, and returned thanks to Him for the encouraging missionary prospects before them. In connexion with this I may say that donations of £50 from a member of the Clabber congregation, £50 from a member in Glasgow, and about £35 from a member in Australia, were made to synod's missionary fund.

In answer to memorials from the theological students and the session of Belfast, synod unanimously resolved, after supplicating the Head of the Church for direction, to organize a Theological Seminary, and immediately appointed Rev. Thomas Houston, D. D., and Rev. James Dick, as professors; and Rev. W. M'Carroll of the Eastern, Rev. Samuel Simms of the Southern, Rev. Robert Nevin of the Western, and Rev. James Smyth of the Northern Presbyteries, as Superintendents. The Rev. W. M'Carroll as convener of committee. The Seminary to be located in Belfast, and to commence its sessions on the 22d of August. This action of synod we hail with delight, and are assured that it will give an impulse and permanency to the church in Ireland which it has not possessed for a long time before. A new stimulus will be given to students, and many from the mere fact of the *existence* of a Seminary will turn their attention to the work of the ministry.

Of the professors chosen I need say little, as they are well known

to the church in America. As sound and steadfast Covenanters they have no superiors. Men just suited for imbuing the minds of youth with the doctrines and spirit of our Covenanted Reformation. As scholars, they are every way suited to the position to which they have been called; possessing profound learning, a diversity of talent, and an aptness to communicate, so desirable in theological teachers.

In regard to covenanting, a very interesting report of the proceedings of the special meeting of synod at Dervock was read, and also reports, through the presbyteries, of several congregations having engaged in the same important duty. These were received with much satisfaction, and encouragement given to other congregations to follow, as soon as practicable, the same noble example.

On the subject of pastoral translations, a memorial came up from the Manchester congregation, asking the decision of synod on the general question. To this synod replied, that there was no positive law forbidding translations, but that they should not take place without *weighty* reasons, to be decided upon by the church courts. After this decision a practical question was presented, in the shape of a call from the 3d Ref. Presb. Congregation, New York, on the Rev. J. A. Chancellor of Breda. This was transferred by the Western Presbytery to synod, and after a somewhat lengthened discussion on the propriety of the court presenting the call to the candidate, without having sufficient reasons for dissolving his present pastoral relation, synod decided in the negative.

Other questions of minor importance were before the court, which will appear in the regular minutes. Permit me to say, in conclusion, that the whole proceedings were characterized by a free interchange of sentiment, a remarkable harmony of action, and an earnest desire for renewed exertion in sustaining and extending the cause of our Redeeming Head. None could have been present at this meeting of synod without being greatly refreshed, and assured that God has begun to manifest his approval of the great work of covenanting in which synod was engaged during the past year. A little revival has even commenced. A Theological Seminary has been organized, and the cause of missions entered upon with new zeal, and, I trust, will be prosecuted with sustained exertion. Oh, that the same spirit may be wafted across the broad Atlantic, and cause in the church in America an awakening on this important duty, until she shall stand forth as a living mass of covenanted followers of the Lamb; when "One shall say I am the Lord's; and another shall call himself by the name of Jacob: and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel."

J. R. T.

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#### MEETING OF THE REFORMED PRESBYTERIAN SYNOD,— SCOTLAND.

This Synod met in Glasgow on the 8th May. The opening sermon was preached by the Moderator, the Rev. James Goold of Newton-Stewart, from Ps. lxxxii., verses 5 and 8. The attendance of ministers and elders was very encouraging, and nothing occurred to mar harmony and good feeling.—We subjoin an abstract of the principal matters which occupied the attention of the Court:—

MONDAY EVENING.—Rev. Thomas Neilson of Rothesay was chosen Moderator, and the various business committees were appointed. The Presbytery of Glasgow, on the 2d of August last, had constituted a third congregation in Glasgow, called the Southern Reformed Presbyterian Congregation.—Reported by the Presbytery

of Glasgow, that Mr. Alexander Moore was licensed by them to preach the Gospel, on the 13th of December last. Reported by the Presbytery of Edinburgh, that Mr. George Clazy was licensed by that Court to preach the Gospel, on the 12th of December last. Dr. Symington having stated that a deputation from the Glasgow Bible Society had been appointed to visit and address the Synod on the subject of the evangelization of China, it was agreed to receive them on Wednesday evening, at eight o'clock.

**TUESDAY FORENOON.**—The Court next entered on the case of competing calls to Mr. George Clazy, from the Congregation of Kilmarnock, the Southern Congregation of Glasgow, and the Congregation of Paisley. Mr. Clazy signified his acceptance of the Call from Paisley.—While the Court were gratified with the prospect of the pulpit of their late venerable father—Professor Symington of Paisley—being occupied, they agreed to record their deep sympathy with the congregations which had been disappointed, and their hope that these congregations will persevere in the path of duty, in the spirit manifested by their representatives.

The Committee on Church Records presented their report, which stated, in particular, that an old copy of the formula of ordination, with the autograph signatures of many ministers of this church now deceased adhibited, had been recovered. The Court approved of the report, and re-appointed the committee, consisting of Dr. Symington, Mr. Gilmore, Mr. Graham, and Dr. Goold—Dr. Goold, Convener.—It was reported in behalf of the Committee of correspondence with other churches, that they have held no meeting, and have had no communication with any other Church. The Committee was discharged, and its business was merged into that of the Signs of the Times.

**TUESDAY EVENING.**—The Synod met according to adjournment, and was constituted with prayer.—Dr. Bates, Secretary to the Foreign Missions Committee, presented their report—embracing very interesting and encouraging intelligence in connexion with the Missions in the New Hebrides and in New Zealand. It was agreed that the report be received and adopted, and that the thanks of Synod be given to the Secretary and Committee.—Mr. Neilson presented the Report of the Committee on Ministerial Support. It was moved and agreed that the Report be approved and adopted, that thanks be given to the Committee and their Secretary, Mr. Neilson, and that the Committee be re-appointed—consisting of Mr. Neilson, Dr. Symington, Dr. Bates, Mr. W. Binnie, Mr. R. G. Finley, Mr. Thomas Binnie, Mr. James Reid, Mr. Matthew Fairlie, Mr. Alexander Walker, and Mr. Tait—Mr. Thomas Binnie, Convener.

**WEDNESDAY FORENOON.**—Dr. Symington presented the Report of the Committee on the Hall. It proposed, among other things, that the period of the Session of Hall should be eight weeks, beginning on the first Tuesday of August; and for reasons assigned, that when August begins on a Tuesday, as it does this year, the opening of the Hall should take place on Wednesday, at 11 A. M.; also, that the Introductory lectures by the professors be given this year on the first day of the Session—the committee to enter on the examination of students on the intercessional course of study immediately afterwards, and if practicable bring it to a close on the same day; and that a matriculation book be kept by the librarian, in which each student shall be required to enter his name annually, before its admission on the professor's roll. Mr. Binnie stated the arrangements made by the committee for supplying the pulpits of the professors during the Session of Hall.—Dr. Goold reported in behalf of the committee appointed to advise as to the disposal of the bequest of the late Mr. Welsh, recommending that the sum be given in liquidation of a debt resting on the synod fund; and that, in consideration thereof, the sum of £2 annually be devoted from that fund to purchase an important book for the library. It was moved and agreed that the Report embracing the foregoing statements and recommendations be approved and adopted. The committee were re-appointed—consisting of Dr. Symington, Dr. Bates, Mr. Ferguson, Mr. Graham, Mr. Gilmour, Dr. Goold, and Mr. Binnie—Mr. Gilmour, Convener.

Mr. M-Guire requested to be informed, in behalf of the Southern Congregation in Glasgow, whether, in the event of their offering a call to an ordained minister, the Synod would be disposed to relax the regulation which requires that all such cases be referred to the Supreme Court, to be issued by them. The consideration of the point now raised was deferred till Thursday.

**WEDNESDAY EVENING.**—Synod met and was constituted with prayer. The Clerk stated that the former Moderator and himself had given a receipt in name of Synod in the month of January last, to Mr. Thomas Binnie for the sum of £51 handed

over by him in behalf of the Trustees of the late Mr. John Mackie, Glasgow, as a legacy bequeathed by the deceased to the Foreign Missions of this church, and that this sum had been transmitted by them to the Synod's Treasurer.

The Report of the Committee on a Mission to the Jews was submitted by Mr. Graham. Synod approved and adopted the Report: expressed their gratification with the communication from Dr. Cunningham, which had been read, and re-appointed the committee—consisting of Dr. Symington, Mr. Neilson, Mr. Gilmour, Mr. Graham, Mr. M'Dermid, Mr. William Binnie, Mr. John Finlay, and Mr. Matthew Fairlie—Mr. Graham, Convener.

The committee of Foreign Correspondence presented their report. A letter from a Committee of the General Synod of the Reformed Presbyterian Church in the United States of America, and subscribed by Dr. M'Master as Chairman, was read. The Committee also stated that they had reason to believe that a letter to this Synod had been adopted by the Reformed Presbyterian Synod of the United States at their late meeting; but they regretted that no authorized copy of it had come to hand. The Synod approved of the Report, and re-appointed the Committee—consisting of Messrs. Ferguson and Graham,—with instructions to prepare and transmit a reply to the communication read, at their earliest convenience.

The Rev. Dr. Henderson and the Rev. Mr. Sommerville of Glasgow, were introduced as a deputation from the Glasgow Bible Society, to represent the present remarkable opening in China for the circulation of the Scriptures, and to bespeak the sympathy and aid of the Synod in a scheme for sending the entire Bible to that land. The members of the Deputation having addressed the Synod, it was moved that, The Court having heard, with pleasure, the statements submitted to them by the deputation from the Glasgow Bible Society, regarding the scheme for raising funds to send 20,000 copies of the entire Scriptures to China, affectionately reciprocate the feelings expressed by the gentlemen of the deputation, express their warm and cordial approbation of the object in view, and agree to recommend the scheme in question to the attention and support of the congregations under their charge, particularly to such as may not have contributed to the Chinese New Testament Fund. This motion was seconded and unanimously agreed to.—Dr. Symington engaged in prayer at the request of the Court, and after uniting in praise, Synod adjourned.

**THURSDAY FORENOON.**—Synod resumed consideration of the question raised yesterday respecting the mode in which a call to an ordained minister ought to be issued. It was the opinion of the majority of the members that there is no positive law in existence to prevent a call to an ordained minister, from being conducted to an issue through the medium of the Presbyteries concerned.

A Memorial from the Fellowship Society of Johnston, Hightae, on the subject of Covenant Renovation, which had lain over last meeting, was read; and it was agreed to refer it to the Committee on the Signs of the Times.

The Committee on the circulation of the Testimony reported—stating that measures have been adopted to accomplish the end for which they were appointed, and that the whole edition on hand had now been disposed of. The report was approved of, with thanks, and the Committee discharged.

Synod agreed that the two schemes in behalf of which special collections shall be recommended for next year, shall be—The Ministerial Support Fund on the 1st Sabbath of October; and the Jewish Mission, on the 1st Sabbath of March.

It was agreed that the balance of the Continental Fund, in the Treasurer's hand, be given to the Geneva Evangelical Society.

Synod appointed their next meeting to be held in Edinburgh, on Monday after the 1st Sabbath of May, 1855, at 6 o'clock, P. M. The Moderator to preach at the opening of the Court.

The Synod adjourned with praise, and the pronouncing of the benediction.

We add some brief extracts from the Board of Foreign Missions respecting their missions in the east:—

In reference to the New Hebrides mission, nothing can be desired more full and satisfactory than the letters of Mr. Inglis. In the matter of correspondence he has always been remarkably punctual. In a letter dated February 1853, he reports, that the higher and proper, as well as the subsidiary work of the mission, continues steadily to advance; all the interests of the mission exhibit a healthy growth. "Since the date of my last letter he says, a considerable number of natives have abandoned heathenism, and are placing themselves under daily instruction; our place of worship is become most uncomfortably crowded. We have commenced

collecting materials for a large and substantial building capable of containing 500 or 600 people. Mr. Geddie is employed in printing a new edition of our primer and catechism; and I have commenced an institution for the training of teachers, —a normal seminary in principle, with rude materials to work on, and a scanty apparatus. Our morning school commences at six o'clock, and continues for an hour and upwards. The number of scholars on our list is 120—70 male, and 50 female scholars. Mrs. Inglis takes charge of the female department. They are very regular and punctual in their attendance. Many are mothers, with young infants. At three o'clock in the afternoon, I meet with my teachers' class, 20 in number. Two afternoons in the week, Mrs. Inglis meets with the female teachers, and other two afternoons, she meets with the women to teach them sewing. On Friday afternoon we have a public prayer meeting. Saturday is a free day, to enable me to prepare for Sabbath. I shall rejoice when the missionary committee, or other earnest friends of scriptural education, shall supply us with the apparatus of a Normal School."

In another letter Mr. Inglis reports that the northern portion of the island more immediately under his charge, is supposed to contain a population of about 1500. It comprises three principal districts. The work of education has been commenced, with remarkable promise of success. Ten schools have been instituted, containing in all, upwards of 500 scholars. This certainly is a proportion of population at school which has rarely had any parallel.

The darker features of the work are not disguised:—

The general feeling throughout the island is, that Christianity is good and true; but the power of sin and superstition has still the dominion over many of the people. The feasts and revellings so common among the heathen are productive of great evil. The faith reposed in the disease-makers is another barrier in the way. And, as yet, the true nature of Christianity is very imperfectly known among them. The remembrance of former feuds and wars is still fresh, and renders different districts distrustful of each other. The prevalence of polygamy too, and the slenderness of the marriage tie, will create much trouble to the missionary. The practice of strangling widows on the decease of their husbands, and female infanticide, have combined to diminish the number of females; and the effect on general morality has been very pernicious.

It appears that the letter from our Synod was not read. They could find no "authorized copy." It was forwarded, and, we have reason to believe, was not out of reach. It will be observed, also, that no committee was appointed to correspond with our Synod. This subject will require some attention at the next meeting of our supreme judicatory.

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#### THE PLANS OF THE SOUTH—THE SLAVE-TRADE.

It has been often asserted by the opponents of the Nebraska iniquity, that this is but one element of a settled plan on the part of the South and its unprincipled Northern allies, to extend slavery over the entire country—and, with this, to revive the African slave-trade. The last is unquestionably true. Some writers in the North itself have published defences of this piratical traffic; and the South is, of course, not behind them in the work. The Charleston Standard says:

"To practise slavery, and yet suppress the slave-trade; to contend that slavery is of advantage to the races which concur in its existence, and yet resist the efforts by which the advantage is extended; to urge that the union of unequal races is necessary to the progress of human society, and yet resist the means by which that union is effected, is a contradiction which human ingenuity can never reconcile. And yet to such a contradiction the Southern section of this country is compelled in every effort which looks to the discountenance and discouragement of the traffic with the coast of Africa by which the limits of this institution are extended. That there is no moral wrong in slavery is the assumption



which lies at the very base of that institution. It is the principle on which we justify its practice. It is the principle we establish when we show that both races are better under the influence of this institution than they are without; and, in fact, the intelligent mind of the South is fast approaching the conclusion that slavery is the normal condition of human society. It is fast becoming the belief that, to advance, society must be composed of two classes—the one to direct, and the other to labour; and that, to the permanence of society in positions of advancement, there must be a division of its numbers, and not that division simply which springs from the necessities of the case—where one part is held above its natural position by the accident of wealth, where the other is depressed below its natural level by the accident of its absence—but a division which is natural, and which necessarily results from the inequality of the races which are brought together. In this belief we heartily concur. The benefits and advantages which so far have resulted from this institution, we take as lights to guide us to the brighter truths of its future history. To bask in the brightening beams of such an institution, to defend it, to praise it, and pray for its continuance, and yet contribute ships and soldiers to prevent its extension and its spread to others than ourselves, is scarcely defensible upon any reasonable principle of human action.”

Admitting the premises—and not a few in and out of the church, even in the free States, do this—the conclusion is irresistible. If slaveholding is right and *beneficial*, then the more slaves the better. And one of two things is certain; either the Northern abettors of the Southern slaveholder must change their ground altogether and become abolitionists, or they will be driven into this last measure of crime and infamy—the revival of a traffic which the most enlightened nations have united in classing with piracy—a war against humanity. And, we confess to some apprehension that they will choose the latter. Logically, they are bound to do so; and we have not enough confidence in their honesty, and humanity, and Christian principle, to believe that they will long continue, in view of the alternative of becoming abolitionists, to resist the pressure of argument, and of interest that will be brought to bear upon them. They have the government with them, we fear, in any measure they choose to adopt. If the elections this fall do not show a large majority against their past movements, we may expect the new phases of the plot to be presented next winter—and first among them the reopening of the slave-trade.

#### THE CHARACTER OF PUBLIC MEN.

“We assert a well-known truth, when we say, that in the capital of this nation, among its honoured (?) legislators, oaths, imprecations, and blasphemies, are horribly abundant; that true dignity and elevated morality are laughed to scorn; and that good and virtuous men of the republic very generally decline to contest for positions in the midst of mere worldly, reckless, and vindictive men. Our remarks are not of universal application in either house of Congress; but the degree to which they are applicable should arouse the attention of the country, alarm the just, the moral, the religious, throughout the land.”

\* The above is from the editorial columns of the “National Era.” It makes no new revelation: but it does well to reiterate the truth regarding the deplorable state of things at the national capital. It then speaks of a remedy. But, we would ask, can there be any effectual and *permanent* cure for these dreadful evils at the heart of the body

politic, so long as the constitution remains what it is? A godless, Christless, and Bibleless constitution, has had very much to do with the present disgraceful and fearful immorality that defiles the seat of government and the halls of legislation. Such an instrument, if it does not find, will in time bring down the political morals until they are at its own level. A Christian constitution is susceptible, indeed, of practical abuses; but an infidel one produces vice and impiety as its natural fruits. Some bad kings reigned in Judah after the separation of the kingdom; but in Israel there were no kings but bad ones. We have no hope of any lasting change for the better until the constitution is reformed and Christianized.

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#### AFFAIRS ABROAD.

*China.* The accounts from China are very meager. The revolutionists are still in the neighbourhood of Peking; but we have no details. It is supposed, however, that they are gradually making their way northward; and the opinion is very generally entertained, that they will soon take possession of the capital, and that this will be the signal for the immediate downfall of the Tartar dynasty.

*India.* There is a pressing demand for more missionaries in every part of India. The London Missionary Magazine for April, publishes the following from a correspondent:

In eight zillahs (districts) of East Bengal, containing at the very least 6,000,000 of inhabitants, or three times the population of Scotland, *there is not a single missionary*; while, in the four other eastern zillahs, containing 3,000,000, there are only *seven*; and of these, one superannuated and worn out with labour. And yet (as a few extracts from this journal will have shown) the inhabitants are in many respects promising, and very willing to hear the gospel; and if missionaries were permanently settled among them, I cannot but believe that, with the Divine blessing, not a few might be led to embrace Christianity. Let me commend these multitudes, destitute of the bread of life, to the special prayers of the friends of missions, that the Lord may graciously be pleased speedily to send forth more labourers to reap the fields which are white with the harvest in East Bengal."

*Greece.* The attempt to create a diversion in favour of Russia, by revolutionary movements in Northern Greece, has failed. France and England united their efforts in behalf of Turkey, and, by a change of ministers, and by fixing garrisons in Athens, have compelled the government to withhold its sympathies. There are six thousand of their troops employed in this—to them certainly uncongenial—service. Still, in view of the deep-rooted corruption that has marked the Court of Athens, the change of regime may be no ultimate loss to the nation. Dr. King—the American missionary—is more hopeful. He says:

"I am hoping and expecting that however the war in these regions may terminate, we shall soon be able to send colporteurs into not only Free Greece, but into Epirus, Thessaly and Macedonia, and that the New Testament printed at Athens will be received there with pleasure, and not be destroyed, as those formerly sent there, which were printed at New York or London. There is now prevalent among the Greeks the feeling that their only sincere friends are the Americans; and it is truly singular that here, where two years ago they

wished to kick me out of Greece without ceremony, many now come and intercede for my protection in case of trouble."

"He mentions being engaged in translating and printing extracts from Chrysostom on reading the Scriptures—a treatise better for the Greeks than any in English he knew of. The progress of the mission work generally, he thinks, encouraging."

*Turkey.* The accounts from the seat of war are conflicting; and it still remains uncertain whether the Russians are about to abandon the Principalities or not. They are retreating, and have met with some reverses—having been again defeated by the Turks. Should they not cross the Pruth, Austria is pledged to employ her force—now amounting to four hundred thousand men—to drive them into their own territories. Preparations are making by the Allies, for an expedition against the Crimea. In Asia, the Turks have suffered a great defeat at Kars, which is now besieged by the Russians. Schamyl, the great leader of the mountaineers, has been appointed—by the Sultan—generalissimo of all that region. In the Baltic, nothing has been done. Admiral Napier is evidently somewhat afraid of attacking the strong fortifications of Cronstadt. Slow and sure, appears to be the motto of the Allies, both in the north and the south; and all are agreed that the war is not to be finished by a single blow. Nicholas seems determined to fight to the last, and he has great resources.

Blackwood's Magazine, in an able article—designed to influence *all* the Western powers to unite against Russia, says—speaking of the ultimate designs of that power:

"The conquest of the Ottoman Empire, and the annihilation of Islamism, is not the only object of the Czar. The creeds of Western Europe are as obnoxious to him as is the Koran; and in both cases religious zeal is but the pretext for territorial aggrandizement. The orthodox ritual is the prelude to conquest, and the mission which the Emperor of Russia believes to have received from Heaven is its propagation, without respect to any other creed or sect. Lutheranism, Calvinism, Catholicism, are equally the objects of that mission; and, unless now arrested, he will follow on in his career, until the Russian cross is planted on the dome of every Cathedral in Europe, and the entire West acknowledge his temporal and spiritual supremacy. Panslavism with its double device, the tiara and the sceptre, is the banner unfurled to the Slavonic nations and the tribes of Europe, who are summoned to rally round it, and beneath its folds is a policy the most faithless, and an ambition the most unbounded and unscrupulous that the world has ever known. The orthodox church of Russia, of whose powers, rights, purity of doctrine, and infallibility, the Czar is the personification, claims to be considered as the sole depository of the religious and moral truth from which all other churches have strayed, and which must one day be absorbed by her. She alone is orthodox; all others are heretical. Rome she considers as preserving the Christian principle, among those who acknowledge her spiritual supremacy, merely for the ultimate triumph of orthodoxy; and she believes that the time is fast approaching when the last of the Pontiffs shall hand over his long-usurped authority to the Czar, shall avow his errors, and ask to be received into the faith from which the Latin Church has deviated. 'The orthodox Church has never despaired of such a result,' writes a Russian of high diplomatic rank, in a *Mémoire* which appeared in the *Revue de Deux Mondes* of January 1850. 'That church waits and counts upon it; not merely with confidence, but with certainty. And why should not that which is one in principle, which is one in eternity, triumph over the dis-

union that has crept in by time? In spite of the separation of many ages, and in spite of human prejudices, she has not ceased to recognise that the Christian principle has not died in the Church of Rome, that it has always been stronger in it than the errors and the passions of men; and she has the intimate conviction that it will be stronger than all its enemies. She knows, moreover, that at this moment, as for ages past, the Christian destinies of the West are still in the hands of Rome; and she confidently hopes that, in the day of the grand reconciliation, Rome will restore to her the sacred deposit intact.”

By the “Christian principle,” Russia probably means, submission to one visible head.

The accounts are still favourable from Turkey, as it regards religious effort and success. The American Messenger says:

“Notwithstanding the war, the labours of the missionaries in Constantinople were never attended with more success than at the present time. Rev. Mr. Goodell reports the establishment of a new preaching service in the city, in Turkey, and of a Sabbath-school for adults connected with it. The congregation, which at first numbered thirty-one, has nearly doubled, having steadily increased, being composed mostly of men who are at the capital temporarily without their families. They listen with great attention, many have become enrolled as members of the Protestant community, and there is hope they will yet be enrolled as members of the Church of Christ. In connection with the fact that there are large quantities of Bibles and Testaments in the various languages spoken by all the belligerent armies engaged in the great conflict, now on their way to Constantinople, and that colporteurs are busily at work, Mr. Goodell says, ‘An evangelical influence is concentrating in the Turkish empire, such as has not been witnessed for centuries. The friendly interposition of the allied powers in behalf of Turkey in the time of her need, will tend strongly to break down old prejudices. At the same time the Spirit and the truth of God are working in advance of all these agencies. We ourselves never enjoyed greater tranquillity, or had greater external prosperity in our mission, than at present. Our enemies forget us, for they have enough else to think of; and God remembers us with the favour he bears to his own people, visiting us both with salvation and external prosperity.’”

Another—the correspondent of the Puritan Recorder—says:

“There is a great and extensive awakening among the Turks here now. They are all inquiring after the truth. There are many at this moment who are constantly reading and searching the scriptures. Such persons are found in all parts of the country. There are several in this capital, whom we know personally, who are constant readers of the Bible. They often come to our bookstores to make inquiries about what they daily read.”

*Turkey—Latest.* The retreat of the Russian army is confirmed. They are on their way to the frontier of Moldavia—perhaps to the Pruth. The Turks are after them—moving cautiously towards Bucharest. The expedition has, at last, set out for the Crimea. It is composed of a large part of the allied fleets, and from 75,000 to 90,000 troops. The design is, to land some forty miles from Sevastopol, and attack in rear, while the fleet acts in front of the harbour. As this fortress is regarded as one of the strongest in the world, and is fully garrisoned and replenished, its capture will be attended with no little bloodshed.

*Italy.* 1. *Rome.* We have already furnished some glimpses—and we could do little more—of the condition of the Papal territories.

The following enters into some details that we have not met with previously:

"The misery in the States of the Pope is extreme. Last year the harvest and the vintage failed, and now they would sell themselves for a piece of bread. Mothers and fathers sell their daughters at the tenderest age, even of ten or twelve years; and there is among the poor suffering creatures universal corruption. The price of a piece of bread has risen from three to six-fold, and that of the commonest wine, (here a necessary of life, and used by all,) three times or more.

"When I go to take my breakfast at the coffee-house—where, even at these high prices, I still have an excellent mug of coffee, milk, sugar, two rolls, and two boiled eggs, napkin, &c., in the best coffee-house, for nine cents—I have seen little children, miserable women, and even old men, once evidently in better circumstances, and educated, too, come and lean by the door, look wistfully in, and humbly wait for you to see their misery, or beg you, for the sake of the blessed Mary, to relieve their hunger! The people generally do not get one-third of what they want to eat. Meantime they sustain seventy-two cardinals, or a good portion of this college—idle and useless princes, besides a host of priests that eat up the land; and a good round number of their own good-for-nothing soldiery. Then it requires more than ten thousand French soldiers to keep the capital—eternal Rome!—in order, and the Pope from running away, or being massacred; and at least ten thousand Austrians for the north, in Bologna, Ancona, Forli, Faenza, &c. What a picture! And yet it is not exaggerated, but underdrawn. Meantime the nobility are also sinking, for the law of primogeniture has been abolished, and the estates are divided; and I can see nothing before the Papal States but universal decay, misery, and downfall."

2. *Sardinia*. This kingdom appears to be prosecuting vigorously the liberal systems of administration and improvement, which have, since 1848, distinguished it so remarkably from the other Italian States. Turin, the capital, is rapidly increasing in population. While the other chief cities of Italy are rather retrograding, it is adding largely to its population, and manifests no inconsiderable measure of that life and energy which characterizes Protestant states. It has even entered upon a promising course of public education. The following is on the authority of the Report of the Minister of Public Instruction:

"The four Universities of the State comprise at this moment over three thousand pupils, who are receiving instruction in all the higher branches of science and learning, which is a considerable increase since the last report. That of Turin has over sixteen hundred in the several departments of law, medicine, theology, languages, &c. The number of theological students has so remarkably diminished, as to have excited general observation. There are but seven in the University of Turin, and only one in that of Genoa!—where, a few years ago, there were hundreds. The secondary school, immediately connected with the universities, comprise over twelve thousand pupils, pursuing the various elementary branches of learning. You will also be pleased to hear that common district schools are being established under the most flattering auspices, in portions of the country hitherto without the means of instruction."

3. *Parma, &c.* There has been a popular outbreak in Parma, attended with some loss of life. It has been subdued by the Austrian soldiery. Rumours are abroad, also, of expected movements in Piacenza, and other towns bordering upon the Po. The agents of Mazzini are at work, circulating his addresses, in spite of the vigilance

of the police. Of the efforts of the missionaries of the Waldenses, and others, we have no reliable accounts. In general, they are said to meet with encouraging success.

4. *Tuscany.* This country—or rather, government—is earning a very unenviable fame, by its oppressions and persecutions. Since the condemnation of the Madiai, the Tuscan authorities have been little heard of. They are again showing their teeth, and using their “bestly” claws:

“Several letters from Tuscany, dated in May and June last, have been received in London, containing most interesting and detailed accounts of persons, of both sexes and all ages, who, for reading their Bibles, or even for being suspected of it, or connected with those who are suspected, have been thrown into dungeons, and await their trials. Many others, it is said, are tracked and watched by their enemies, with the hope of getting something whereof to accuse them. And so slight are the grounds on which the hated Bible-readers are incarcerated, that, after a temporary confinement among felons, a number of persons have been released, the government being unable to sustain any charge against them. One case is mentioned, in which a child, not even suspected of being a Bible-reader, was imprisoned with his father, because the father was suspected of this crime in the eyes of the Tuscan priests.

“These persecutions are declared to be the work of ‘false priests.’ They are not popular among the mass of the people. One letter, quoted by the Advertiser, says: ‘The government witnesses can scarcely show their faces in their native towns, being openly pursued by contemptuous expressions; not by the friends of the prisoners—who keep themselves quiet—but by the political Liberals, or Partito Rosso, who desire liberty of conscience as a part of the general liberty they seek after.’”

*Spain.* This wretched country has been the scene of a revolution, occasioned by the illiberal course and unconstitutional administration of the Sartorius Ministry, and, what is a little remarkable, the gross immoralities of the Queen. Not that they are remarkable, but it is singular that they should excite so wide-spread discontent in such a country. The revolution, after some hard fighting, has been completely successful. Espartero has been appointed prime minister, and has set about the work of reformation vigorously. The Constitution of 1837 has been re-established, the press emancipated—exiled liberals recalled, and the police purged. It is thought that these changes have destroyed all hope of the acquisition of Cuba by the United States, either by cession or purchase. If we get it, it must be either by a Creole revolution, or by open war.

*The Jews.* The following contains some remarkable facts respecting the Jews in Europe. We presume its statements are well authenticated. We find it credited to the “Congregational Journal.”

“The Jews exist not only as a monument and a miracle—Jewish mind has exerted a powerful influence on the world. Favoured by Napoleon, the Hebrew race at once developed power which had never been suspected. Soult, Ney and Massena—who thus altered his name from Manasseh, to escape the odium of being an Israelite—were all marshals of France, under the eye of the greatest warrior of his age. In politics, the Jews have Metternich in Austria, D’Israeli in England, a convert to the Christian faith, while the autocrat of Russia has had a Jew for his confidential counsellor, and Spain a Prime Minister of the same race, and Prussia her Minister of Finance. In the United States, Jews begin to figure in our national councils. Mr. Yulee, late member of the Senate,

and Mr. Soule, Senator from Louisiana, being of the Hebrew stock. Mr. Cremieux, one of the most eminent lawyers of France, was what we should call Attorney-General upon the flight of Louis Philippe. In money power, the Jews hold in their hands the destiny of kingdoms and empires, whose governments become poor, and their sovereigns turn beggars at a Hebrew's nod. Half a dozen Jews can do more to preserve the peace of Europe by sitting behind their desks and persistingly saying No! to the royal applicants for money, than all the Peace Congresses and Conventions in Christendom. The Rothschilds, the Barings and Sir John Montefiore, are all Jews, and with their banking establishments scattered over Europe and Asia, wield a sceptre more powerful than monarchs hold. Coming to the literary professions, and inquiring into the lineage of many of the most distinguished scholars and men of science, we find the Jews prominent here as well as in active life. The most renowned in Astronomy have been Jews, as the Herschells in England, and Arago in France, the Astronomer Royal under Louis Philippe, and who has filled the whole world with his fame. Those German works which are deluging the world are for the most part the productions of Christianized Jews, as those of John Hengstenberg, Tholuck, Schleiermacher, Krummacher, Gesenius, Neander, Niebuhr, and others, whose learned treatises, Biblical criticism, didactic theology and general sacred literature are found in the library of every theological seminary and in the hands of every theological student. Spinoza, the famous infidel, who did so much to corrupt Europe in a past age, was a Jew, and so are Ronge and Czernski, who took the lead of a new religious reformation in Germany in our day, which has already fallen through."

*England.* There is little to attract attention in the general condition of England. The conflicts between the High and Low Church are waxing warm. The "English Churchman" says:

"We cannot shut our eyes to the fact, that we are threatened with painful agitations and controversies growing out of the excessive Ritualism which prevails in some few of our churches, especially in this metropolis and its suburbs. It would not be difficult to specify at least some half dozen churches in which it is simply impossible for any sound reverential Anglican to worship without seeing and hearing much to distress and annoy him. Granted that he may not be able to point out many, or any distinct, violations of the Rubric, nevertheless he is painfully conscious that the tone, character, and atmosphere of the church are un-English, and as positively Romanizing as they can well be made. The look, posture, and movement of the clergy, and of their more special disciples among the laity, are what no genuine English Churchman can regard with any pleasure, or wish to see more general in our churches. They are evidently, visible, palpable Romanizing."

The Evangelical party, of which this paper is an organ, may try to shut their eyes to the truth; but it is no less true, that these "Romanizings" are directly traceable to that very Prayer-Book which they have magnified so highly. They all have their germ in the doctrine of Sacramental grace, and are cherished by the Holy days, &c., of the Rubric. We hope to see this controversy go on.

*The Reformed Presbyterian Synod of Ireland.* We have received the August number of the *Belfast Monitor*, but find little more regarding Synod's doings than is contained in the letter from our correspondent. It gives a more minute account of the proceedings in the call from the third congregation, New York:

*Translation of Ministers.*—A case, respecting the translation of a minister, which was presented in the report of the Western Presbytery, occupied the attention of Synod for a considerable time. A call from the Third Reformed

Presbyterian Congregation, Waverley place, New York, had been made out for the Rev. Josias A. Chancellor, of Bready, and forwarded to this country. This was referred *simpliciter* by the Presbytery to Synod. The call, which was read, was numerously signed, and also several papers which accompanied it, which bore a high testimony to the excellence of Mr. Chancellor's ministrations, and to the earnest concern of the New York congregation that he should become their pastor. A paper from Bready congregation was also read, which bore ample testimony to Mr. C.'s acceptableness and success as a minister, and to their unanimous wish to retain him. The elder from Bready, and Mr. Buchanan, commissioner, declared likewise, the affectionate attachment of the people to him as a minister, and the good that had been accomplished by his labours in the congregation. After the papers were read and the parties heard, Mr. Dick proposed that the question should be—Present the call from New York to Mr. Chancellor or not, and then moved that the call be not presented. This motion, which was seconded by Mr. Ferguson, was met by a counter-motion, proposed by Mr. Smith, and seconded by Mr. Savage, that the call be presented. The discussion was continued till the hour of adjournment and during a part of the evening session. On the vote being taken, it was decided that the call from New York be not presented to Mr. Chancellor, and he professed himself ready to acquiesce in the decision of Synod.

The committee on the Theological Seminary reported the following, which was adopted:

“That the place for the meeting of the Hall should be Belfast, and that the session for the present year should commence on Tuesday, the 22d August, on which day an Inaugural Address will be delivered by one of the professors, and should continue two months; that the committee should forward a letter to the Reformed Presbyterian Synod in Scotland, expressing thanks for their former attention to the students of theology of this Synod; that an Address to the members of the Church on the subject of the Hall should be forthwith issued; and that the professors should arrange between themselves the departments of their respective courses, subject to the approval of the Committee of Superintendence.

The next meeting is to be held in Belfast, the second Monday of July, 1855, at seven o'clock, P.M.

*The Free Church Synod of Canada.* This Synod met in June. We notice a few items of the business transacted.

1. *Union with the United Presbyterian Church.* Negotiations for this purpose have been set on foot, but difficulties are in the way. The following presents the principal of them, and also the manner in which the Synod disposed of it:

“That this Synod having considered the memorial from the congregation of Knox's Church, Hamilton, and the resolutions of the Synod of the United Presbyterian Church anent union between that body and this Synod, express their earnest desire to see that object attained, provided that it can be attained on scriptural principles; declare their willingness to consider opinions on the question of the lawfulness of State Endowments without Erastian submission to the State as a matter of forbearance, but continue to consider the views which they always held, and formerly expressed by their committee on the duty of the Civil Magistrate, and the responsibility of nations to God, to be of such vital importance as to demand that they be made a term of ecclesiastical incorporation, and believe the practical effects resulting from the principles referred to, to be of such a character as to render the maintaining of these principles in all their integrity necessary to the best interests of the church of Christ.

“And further, that this Synod, while convinced that no union which ignores



these principles can be effected, or if effected, can prove beneficial, nevertheless, appoint a committee to confer with the committee of the United Presbyterian Church, and to devise, in accordance with the terms of this deliverance, measures which may conduce to harmony of opinion and action on this and all other points of doctrine and practice which this church holds vital, and, when practicable, to the effecting of a proper and lasting union."

2. *Salaries of Ministers.* On this subject the following was adopted, together with the suggestion that deputations be appointed to bring the subject before the congregations:

"Whereas, the necessities of life have increased nearly one-half in price, with every prospect of continuing at a very high rate; and as the present stipends of the ministers of our church, based upon former low prices, are wholly inadequate to their maintenance in a suitable and respectable manner, we, the elders attending the present meeting, do respectfully overture the Synod to raise the minimum of stipend from £100 to £150 per annum, and urgently recommend to the different congregations of our church an increased liberality in the payment of ministers, so as to enable them to meet the altered circumstances of the country."

3. *Total Abstinence.* The Synod adopted an Overture on this subject, which is not published, so far as we have seen, except what is contained in the following:

"The Synod adopted the overture, and, in terms thereof, recommended to all the ministers, office-bearers, and members of the church, the duty of acting on, and advocating the practice of total abstinence from intoxicating drinks, on the principle of Christian expediency. The Synod further resolved to petition the Legislature in favour of a law for prohibiting the importation, manufacture, and sale of intoxicating drinks as a beverage."

4. *Knox's College.* This institution is prosperous. There have been raised for it, during the year, about seven thousand dollars.

#### AFFAIRS AT HOME.

*Associate Reformed Synod of New York.* This body met at Salem, N. Y., the 14th of June. After much discussion, the plan of union with the church of the same name in the West was agreed to. The following are the resolutions adopted:

*Resolved,* That this Synod is willing to unite with the Synod of the West in forming a General Synod on the basis of the Constitution of the Associate Reformed Church, as explained by the action of this Synod on the subject of Communion and Psalmody in 1838 and 1842.

*Resolved,* That the power of the General Synod be so modified as to give that court no appellate jurisdiction, except in cases of doctrine.

*Resolved,* That the particular Synods retain the exclusive management and control of their own institutions and property, as now held by them respectively.

The resolutions referred to are as follows:

"Whereas, The subject of Psalmody has been under consideration of Synod for several years past; and whereas, fears have been entertained in some parts of the Church, that the Synod had in contemplation to lay aside a Scripture Psalmody, in singing the praises of God in his worship, the Synod consider it their duty to declare, that it neither has been, nor is now their wish or intention to lay aside the version now in use, in singing the praise of God in his worship. Therefore—

“*Resolved*, That the version of the Book of Psalms now in use amongst us be exclusively used in singing the praise of God in his public and private worship, in all the congregations under the care of Synod.

*Resolved*, That when our ministers preach in other churches, they be and hereby are directed to adhere closely to the principle of a Scripture Psalmody, and in no case whatever to sing compositions merely human.

*Resolved*, That for the full understanding of the preceding resolution, we hereby adopt the following minute, passed by the A. R. Synod in 1802:—

“Composures merely human, in Art. 2, Sec. 3, of Public Worship, cannot possibly refer, as is manifest from the nature of the subject, to any productions which contain only the doctrines of man. Under that expression are included all those religious poems, however pious and sound in themselves, of which, though the subject be scriptural, yet the structure and management are the work of human genius, and which aim at any thing more than adapting the Psalms given in the Bible, by the inspiration of God, to the Christian worship, by a version as close as the laws of versification will admit. The same distinction is observed in this case, which obtains between a *prose translation* of the Scripture, and *expositions* or *discourses* upon them; the latter are by all allowed to be human composures, while they account the former the Word of God; and by this principle must the clause be interpreted in the Constitution of the A. R. Church.”

The missions of this body—particularly the foreign—seem to be prospering. Their Seminary was attended, last sessions, we think, by eleven students—four being from the Synod of the South, and two from the West. We are sorry to see the minutes of this meeting so destitute of allusions to the sins either of church or state. Not even the Nebraska Bill has aroused them to take any action—or attempt to—against the iniquity of slave-holding. And amid all the conflicts regarding the Maine Law, they adjourned without a word of encouragement to the opponents of intemperance, and its direct *causes*.

They have just fifty ministers.

*The State of the Country.* Politically, we are living in a good specimen of a “Babel.” With the old parties—if there is yet a Whig party—and Free Soilers, and Republicans, and Prohibitionists, and Know Nothings, and Land Reformers, the shrewdest politicians are at a loss—a great loss it is to them—to know which way the wind blows: they find it impossible to set their sails. When they try to catch one breeze, another sets against them. We are rather encouraged by this disorder. Any thing is better than the old stereotype party arrangements, in which nearly all truth, and principle, and even manhood, were merged in the one chief end—the success of partisan schemes. Whatever conscience remains in the country, has now some opportunity of coming out of its retirement, and acting like itself.

Prohibition—the Maine Law—is working powerfully. Adopted by nearly all the New England States, it is rapidly making its way westward. Pennsylvania and New York will be soon, it is hoped, added to the list of Maine-Law States.

Free Soil has strong hopes of controlling the Kansas Territory—thousands are on their way to this most desirable, so said, of all the western regions. And the Slaveocracy, we are happy to learn, are beginning to doubt their success in seizing upon it as a portion of their domain. Nebraska they have given up.

Among the other favourable signs of the times, is the loss of North Carolina to the Whigs. A few more events of this kind, and the Whig party will be compelled to see that it is no earthly advantage to court the South. On the other hand, there are strong hopes that Iowa has broke loose from Southern dictation, and has become a free State. Whether the tide has fairly turned, we cannot say. We still look for reaction. We have little confidence in any lasting change in favour of any thing good, so long as the Constitution is regarded as the great chart of political and national action.

The country has been smitten by cholera, and extensively by drought.

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#### OBITUARIES.

DIED, July 3d, in Allegheny, after a lingering and painful illness, Rev. MOSES RONEY, Editor of the Reformed Presbyterian.

DIED, June 10th, in the city of St. Louis, after a short illness, Dr. JOHN M'KINLEY. He leaves a family to mourn his loss; but they "mourn not as those who have no hope." They comfort themselves with the hope that he knew "in whom he had believed."

DIED, July 21st, in the city of Philadelphia, Mrs. MARTHA SIMPSON, aged seventy-seven years. For years too infirm to wait upon public ordinances, and for many successive weeks confined to her bed by increased debility, she ever manifested an intelligent and quiet trust in the mercies of God as her Father in Christ; and even in view of death, neither her faith nor her hope failed her. She departed as one goes to his daily rest, and, we feel assured, "sleeps in Jesus."

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#### MEETINGS OF PRESBYTERIES.

*The New York Presbytery* meets in the Third Reformed Presbyterian Church, New York, on the second Tuesday of November, at half-past seven o'clock, P. M.

*The Pittsburgh Presbytery* meets in Londonderry, the first Thursday of October, at ten o'clock, A. M.

*The Rochester Presbytery* meets in Rochester, the Wednesday before the first Sabbath of October, at nine o'clock, A. M.

*The Presbytery of the Lakes* meets in Rushsylvania, on the second Wednesday of October, at ten o'clock, A. M.

*The Philadelphia Presbytery* meets in the Second Church, Philadelphia, on Monday, the twenty-third of October, at half-past seven o'clock, P. M.

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☞ We would again remind subscribers, who are changing their location, of the importance of giving us timely intimation. Please look at our terms on last page of cover.

We have received the EDINBURGH and the WESTMINSTER REVIEWS for July; and take the opportunity to state, that this is a good time to subscribe. Blackwood, and all the Reviews, begin the year with the July number, except the North British, which begins in May.

THE  
C O V E N A N T E R .

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OCTOBER, 1854.

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[For the Covenanter.]

THE PARADOX.

BY WILLIAM L. ROBERTS, D. D.

*"I am black, but comely, O ye daughters of Jerusalem; as the tents of Kedar, as the curtains of Solomon."*—Song i. 5.

The spouse, in this paradoxical verse, addresses "the daughters of Jerusalem;" who represent in the song, either the particular members of the church, as the spouse is the church collective, or the weaker class of professors, who are but imperfectly instructed in the truth, yet are willing to learn.

The language, we have remarked, seems paradoxical: as she represents herself as unlovely, and at the same time beautiful; yet there is no absurdity in this, as each will be found to be true, when she is viewed both in her outward and internal character. Her outward appearance is "black," whilst she is "glorious *within* as the king's daughter."

The figure by which she represents her external appearance, is the colour of "the tents of Kedar." "The most common abode of the Syrian shepherd, is the tent. From the permanency of their customs, it is reasonable to suppose that it was made in the same manner as the common Arab tents, which have only a pole or two to support them in the middle, and a single covering of *black hair-cloth*, which, though *mean* and *coarse*, effectually repels the rain and the dew."\* By the colour of this description of tent the spouse would represent her own outward uncomeliness.

Her beauty she represents by a different and more splendid figure, "the curtains of Solomon." These are not the hangings of his regal palace or *bed*, but the curtains and covering of his royal tent. It was a custom, and still is in the East, to retire from cities at certain seasons, and dwell in tents erected beside refreshing fountains. For this purpose Solomon, no doubt, had his tent, in which he resided in his gardens, and which would be ornamented in correspondence with "the glory of Solomon." "Nadir Shah had a very superb tent, covered on the outside with scarlet broad-cloth, and lined within with violet-coloured satin, ornamented with a great variety of animals, flowers, &c., formed entirely of precious stones and pearls."† Richer

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\* Paxton.

† Calmet.

and more splendid, no doubt, were the coverings and curtains of the royal tent of Solomon.

If we look upon the church, we will perceive much that is displeasing—a repulsive deformity, as the black hair-cloth of the tents of Kedar; but if we look with a more candid eye, and examine her with impartiality, we will discover a surpassing beauty, resplendent as the silken curtains of the royal tent of Solomon. She is a moral person, exhibiting mingled deformity and beauty.

It may be profitable to look for a moment upon her deformity. Her members are gathered from a fallen and depraved race. It was not the nature of angels which the Son of God assumed, but he was made “in the likeness of sinful flesh.” Of this “sinful flesh” the spouse is a partaker. She is “clay of the same lump” with the whole race of Adam. “Her birth and her nativity is of the land of Canaan: her father was an Amorite, and her mother a Hittite; and when born she was cast out in the open field to the loathing of her person, lying in the pollution of her own blood.” In this condition there was no beauty in her, nothing to render her pleasing to God, or any that loved moral purity. “She was shapen in iniquity, and in sin did her mother conceive her.” In this her original condition, she lay in her own wickedness, in her own guiltiness; “a child of wrath by nature even as others.” In her union with Christ, in her renovation, she does not entirely lose this original odiousness. Whilst there is “a new man” formed, it is only in the outline and lineaments; “the old man” is not expelled, but remains, resolutely abiding in his old habitation; and not indolent, but active; and often displaying his vigour, yea, combating with stubborn strength and resolution every effort of the new creature to the performance of that which is good. “For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good, I find not. For the good that I would I do not, but the evil which I would not that I do. Now if I do that I would not, it is no more I that do it, *but sin that dwelleth in me.* I find then a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man; but, I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin that is in my members.”

“I find a law.” I have *experience* of its power and efficacy. For a man to find his sickness and danger thereon from its effects, is another thing than to hear a discourse about a disease from its causes. And thus experience is the great preservative of all divine truths in the soul. This it is to know a thing indeed in reality, to know it for ourselves, where, as we are taught it in the word, so we find it in ourselves.

“Believers have experience of the power and efficacy of indwelling sin. They *find* it in themselves, they *find* it as a law. It hath a self-evidencing efficacy to them that are *alive* to discern it; they that find not its power, are under its dominion. Whosoever contend against it, shall know and find that it is present with them, that it is powerful in them. He shall find the *stream* to be strong, who swims against it, though he who rolls along with it, be insensible of it.”\*

The spouse has the *experience* of this power of indwelling sin, and candidly acknowledges its blackening influence. It was that chiefly which in her character made her like the tents of Kedar. It marred all her goodness, defiled her spiritual beauty, and often in its irresistible overflow covered her with blackness. She feels herself to be "of unclean lips, and dwelling among a people of unclean lips;" yea, she deeply feels that she is "utterly as an unclean thing." Here is the copious fountain of all those streams of actual, flagrant transgression, which have polluted and deformed the church in all ages; whether in the days of the dark sins of "the son of Jesse," or in our own times. How often is the beauty of the church besmudged like the tents of Kedar by "the superfluity of naughtiness," overflowing from the outbursts of covetousness, and lust, and intemperance, and other odious developments of the strength of indwelling sin!!

In despite of the advantages from the word and institutions of Christ for the obtainment of knowledge, how lamentably often is the church in ignorance of her Lord's will! Intelligence should be her ornament, but it is obscured by a prevalent ignorance. The doctrines of the gospel fall into disrepute simply from the ignorance of these doctrines. Her ministry and her people adopt the delusive and fatal sentiment that outward manners are every thing, that truth is of little account—as if there could be a mode of life pleasing to Christ, which is not moulded by the word, which is not the outward expression of "the truth as it is in Jesus."

Christians should "obey from the heart that form of doctrine into which they have been delivered." (Rom. vi. 17.) "The language used in this clause is metaphorical, and highly expressive. It alludes to melted metals, which, on being cast into their respective moulds, assume, of course, a shape, a form, similar to that of the moulds themselves; so it is with the souls of true Christians. They are cast, as it were, into the mould of the gospel, and the mould of the gospel *doctrine* particularly, and are moulded accordingly." But how can they be moulded, if they are ignorant of the doctrine? How can they obey it from the heart? This ignorance of professed Christians, is one chief reason of the deformed and uncouth shapes which too many of them exhibit. This is the blackness of spiritual darkness which often covers the church as the black hair-cloth the Arabian's rude tent.

Sometimes the visible church is deformed not only by ignorance of the truth, but by the entertainment of actual heresies: principles which sap the very foundations of the true religion. This is also the consequence of ignorance of the truth. The human mind must have some principles of belief. If it is not filled with the knowledge of the truth, it will not be satisfied with an absolute vacuity. If it is not stored with "the doctrines which are according to godliness," it will eagerly receive and treasure up "the doctrines of devils," and be moulded into their hideous shapes. Thus is the church often disfigured.

False principles and false modes of worship beget contentions, and schisms, which so much blacken and deform the appearance of the spouse of Christ. The tribes of the desert are not more alienated, and their contentions more fierce and bloody, than have been those of various divisions of the visible church. See how Christians "have bitten and devoured one another!" See how many of the tribes of Israel are

now occupied in this odious warfare! "Even the sea-monsters draw out the breasts, they give suck to their young ones: the daughter of my people is become cruel, like the ostriches in the wilderness." "Ephraim envies Judah, and Judah vexes Ephraim." This is a dark feature in the countenance of the spouse of Christ. But her blackness is greatly, after all, owing to the malignant persecution of her enemies. Hitherto the enemies of the spouse have had the power of the nations on their side. The vast majority of the inhabitants of the world "lie in the wicked one." They are under the dominion of Satan, and he holds them either by the bonds of pagan idolatry, the delusions of Mohammed, the abominable superstitions of Popery, or the strong cords of infidelity and unbelief. This great mass which composes *the world*, hates the spouse of Christ; and has persecuted her with relentless cruelty and fury. By their fierce persecutions, in their untameable malignity, they have made her black indeed as the tents of the wandering Arab: and she exclaims, in the bitterness of her soul, speaking in the name of her blackened and afflicted members—"Our persecutors are swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness." Hence "her Nazarites," that "were purer than snow, whiter than milk, more ruddy in body than rubies, whose polishing was of sapphire"—by the violence of the persecutor "their visage is blacker than a coal; they are not known in the streets; their skin cleaveth to their bones; it is withered, it is become like a stick."

But there is a brighter side of the picture. The church, after all, is *comely*. Black she is, yet she is beautiful notwithstanding. We must look upon the spouse not simply as she appears in herself, in the defilement of her sons, her ignorance, her bitter contentions, and the blackness thrown upon her by the cruelty of her foes. This would be doing her great injustice. Her enemies look thus upon her and revile her; her friends must look farther than the black covering of hair-cloth; they must look within the tent, and there they will see that the dark tent covers a lovely one, whose form is moulded in the just proportions of beauty; and the more they gaze, the more they will be constrained to admire.

When viewed in her relation to her Beloved, she appears in her true character. The blackness which we have seen does not belong to her in this relation strictly. It arises from her relation to another, "the first man," who is "of the earth earthy," of "whose image she has partaken." But "she bears the image also of the heavenly." By her union with Christ she has become "a new creature." She is the subject of a glorious renovation. She is "renewed in knowledge after the image of him that created her." "The eyes of her understanding have been opened." She is "translated from the kingdom of darkness into the marvellous light of the Son of God." Her intellect, her will, and her heart, are moulded into the beauteous form of heavenly truth; and holy principles of action are thereby implanted in her new nature. "She is renewed in righteousness and true holiness, or the holiness of the truth"—that which is the legitimate effect of divine truth received into the heart. There is "truth now in her inward parts." There are holy principles of obedience; there is a principle of undeviating rectitude, by the power of all which she is enabled to live unto God.

In the sight of God she is comely, not only because of that which he sees in the inward part, but because of that which is her covering before him, and by reason of which he sees not her blackness. She is invested with the *righteousness* of her Beloved, the garment "which is unto and upon all them that believe:" and whilst in humility, as she looks upon herself, as she is in herself, and acknowledges her deformity—yet, in this new relation, and as thus invested, she exults in her own wondrous beauty. "I will greatly rejoice in the Lord; my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, as a bride adorneth herself with her jewels." There is, moreover, the beauty of practical piety. She does live in comparatively a holy manner. She does, in some good degree, adorn the doctrine of her Beloved. There is, notwithstanding the blackness, a vast amount of holiness in the church of Christ—holiness displayed in outward living—the new creature developing itself in the multiplied and various forms of a sincere godliness. There is practical faith in the church, and love also; there is much love to God and men—*love for the brethren*. There is much Christian liberality, self-denial, long-suffering. There is much patience in suffering. There is forgiveness also. There is much fidelity to the Lord and to one another. There is much zeal, and meekness, and humility; and there is much repentance proceeding from a godly sorrow for sin—a mourning over the blackness,—yea, the silken curtains of violet-colour, embroidered with needle-work, and inwrought with gold, and precious stones, and pearls, which adorned the royal pavilion of Solomon, pale before the exquisite beauty of the spouse, as she leans upon the arm of her Beloved, clothed in the lovely garment which he hath put upon her, and walks forth with him in white, reflecting in every step his own peerless beauty, and exhibiting the graces in every movement, and shedding upon her path the loveliness of practical holiness. There is no true beauty in the world where the spouse of Christ is not.

There is much to be learned from this rapid sketch. We should not despise things because they are black. An object, we have seen, may be black, yet beautiful. The Eastern female often exhibits an exquisite gracefulness, though her hue is sable. "The Arab women whom Mr. Wood saw among the ruins of Palmyra, were well-shaped; and although very swarthy, yet had good features. Zenobia, the celebrated queen of that renowned city, was reckoned eminently beautiful; and the description we have of her person answers to that character. Her complexion of a dark brown, the necessary effect of her way of life in that burning climate; her eyes, black and sparkling, and of uncommon fire; her countenance, animated and sprightly in a very high degree; her person, graceful and genteel beyond imagination; her teeth, white as pearl; her voice, clear and strong. Such is the picture which historians have drawn of the beautiful and unfortunate Zenobia. Whence it appears that a person may be black, but comely; and by consequence, this description by Solomon of the church is neither incongruous nor exaggerated, but perfectly agreeable to nature."\*



We should never found our judgment upon the outward appearance. God does not so judge. He looks not upon the outer man, *but upon the heart*. The principles of action and the holy tenor of an individual's life should be the ground of judgment, and not the form or complexion of the outer man.

We are instructed, moreover, to expect imperfection in the most excellent of the servants of Christ. The spouse herself is *black*, as well as comely. The best of God's children have their infirmities. So deep a blackness covers some that it is difficult often to see the whiteness that lies concealed beneath. But remove the epidermis of the Ethiopian, and the *true skin* is found to be white as that of the Anglo-Saxon. There are many excellent qualities often discoverable beneath a rough and sable exterior.

Christians should occupy themselves more in the contemplation of the spiritual beauty of the church and of their brethren, and not their deformity. The converse of this practice is the reason of the baleful censoriousness and backbiting which so lamentably prevail and dishonour our profession. Let us not take pleasure in reviling the spouse of Christ. Black she admits she is, yet she claims to be comely. And comely she is—surpassingly beautiful in the sight of those who have a spiritual discernment. Look beneath the outward appearance, and in the least advanced Christians you can find something to admire; at all events, you can enjoy the exalted pleasure of covering their infirmities, of endeavouring to whiten their blackness.

Let the ungodly world do the odious business of reviling and scorning the spouse of Christ. Remember, the beauty of each is the beauty of the whole, the deformity of each the deformity of the whole—for “we are all one in Christ Jesus.” Christ chose his church when she was in her pollution—died for her when she was in her sins. But he died to make her holy—and holy she shall be; for he will wash away all her blackness, and ultimately present her faultless in the presence of his glory with exceeding joy. Let us live, then, in the admiration of her growing comeliness.

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#### OUR FOREIGN FIELD—WHERE IS IT?

That a foreign mission should be undertaken, may now be regarded as the settled judgment of the Reformed Presbyterian Church. We have heard but one opinion on the subject. It is also agreed, without a dissenting voice, that we have the ability to engage in the work. Another question, however, remains, and one of no minor importance: *Where* shall we make the effort? It is to this question we now direct our attention.

There are openings nearly every where. “The land is all before us.” And wherever there is a benighted nation ignorant of God, of Christ, and of salvation, there we might enter and begin the good work. We can, however, occupy but one locality. And whatever field we select, others will remain—multitudes of them—with equal necessities; and, of course, equal claims. Indeed, this very circumstance constitutes the great difficulty. Mind and heart come back confused—almost distracted—from every survey of so sad and wide-spread destitution. But some one point must be selected. Others

must, for the present, be left, either to abide in darkness, or to the labours of others.

Our former short-lived mission was established among the African race. Shall this be resumed? Shall we send another mission to Hayti? Could we be assured that the church would rally unitedly and zealously to such a mission, we would answer at once in the affirmative. That field is still open. The spiritual necessities of Hayti are as great as ever. The coloured race is—indirectly—moulding very largely the destinies of this land; and should the scheme of Cuban annexation prevail, that race will fill even a larger place among the elements which control the future of our country. A mission to Hayti would have this advantage—the language could be learned by the missionaries before leaving the United States; and as a mission to a people generally overlooked by the larger denominations of the country, appeals with peculiar force to a people long known as the friends of an oppressed race. And finally, our failure there had nothing to do with the field itself, and should not affect our judgment on the question before us. These considerations should have weight; and if it seem good to the church to continue her efforts in this direction, we shall unite heartily in it, and shall even hail it as an evidence of the church's resolute determination and strong faith. It is well, however, to review the ground, and see if we cannot select some locality even more promising as to immediate results, and equally so as it regards remote issues. In this survey we shall leave out of view the regions of New Zealand and Australia—fixed upon by the Synods of Scotland and Ireland respectively. The former, indeed, is hardly any longer a proper missionary field: and in the latter it is not so much the *native* population as immigrants, who are to be the objects of missionary efforts. Still, we look to the East, and particularly to *four* localities—China, Hindostan, Cambodia, and Turkey. All these are accessible. All have some peculiar claims. All are promising fields; and all are commended, though in unequal degrees, by the circumstance that successful efforts in either of them will, perhaps, exercise a very extensive reforming and reviving influence. They all labour alike under the disadvantage of a language difficult to learn, and only to be learned on the ground; so that some considerable time is spent, and expense incurred, before the missionary engages directly in the work of preaching Christ.

Among them it is not easy to decide which is preferable. *China* is a great field. It comprises one-third of the existing human race. The door is open. The public mind is becoming familiarized to the notion of change. Should the revolution succeed, the missionary will have a wide and most useful work to perform in eradicating corruptions from the new system, and in teaching the nation "the way of God more perfectly." Its language, however, is exceedingly hard to learn, and hence a long preparatory drill before doing *any* work. *Hindostan* is well known. The call here is loud and earnest for more light. The language is not so difficult, and it would be easy to pitch upon a locality where the English language is used by a sufficient number to constitute the nucleus of a school and a church. *Cambodia* is a much smaller region than either China or Hindostan, but it has peculiar claims. It lies south-east of Siam. It touches

upon some important States bordering upon China on the north-west. It is accessible. The Papists are there already, but there has been no effort by any Protestant on its behalf. Lying on the way from Hindostan to China, it has been overlooked; and the missionaries to Siam have had enough to do in their own locations, and consequently have not been able to work Cambodia. It would be a great work to go into the thick darkness of that peninsula—give them the Bible in their own tongue—counteract the Man of Sin—and do something towards turning a nation to Christ. The language is difficult, but could be learned in Siam of some of the thousands of Cambodians in that country. The *Armenians* of Turkey present a most interesting field—too well known to require any remark now. This field is, however, tolerably well occupied. Missionaries are found in nearly all parts of Turkey, earnestly and successfully labouring among the various classes of dissenters—as, perhaps, we may call them—from the Mohammedan faith.

It has not been our purpose in this cursory review to consider every important topic in relation to the choice of a locality, nor to argue on behalf of any one in particular. Any of those which we have mentioned—should we not resume operations in Hayti—possesses every essential requirement of a suitable field. We would ask, however, special attention to the claims of Cambodia. It is a new field, and success there would make itself felt in the great empire to the north-east.

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#### A SPIRITUAL MIND.

Dr. Owen says, if a man of carnal mind is brought into a large company, he will have much to do; if into a company of Christians, he will feel little interest; if into a smaller company engaged in religious exercises, he will feel still less; but if taken into a closet and forced to meditate on God and eternity, this will be insupportable!

The spiritual man is born, as it were, into a new world. He has a new taste. He savours the things of the Spirit. He turns to God, as the needle to the pole.

This is a subject of which many can understand but little. They want spiritual taste. Nay, they account it enthusiasm. Bishop Horsley will go all the way with Christians into their principles; but he thinks the feelings and desires of a spiritual mind enthusiastical.

There are various *characteristics* of a spiritual mind. Self-loathing is a characteristic of such a mind. The axe is laid to the root of a vainglorious spirit. It maintains, too, a walk and converse with God. Enoch walked with God. There is a transaction between God and the spiritual mind; if the man feels dead and heartless, that is matter of complaint to God. He looks to God for wisdom for the day, for the hour, for the business in hand. A spiritual mind refers its affairs to God. "Let God's will be obeyed by me in this affair. His way may differ from that which I should choose, but let it be so. 'Surely, I have behaved and quieted myself as a child that is weaned of his mother; my soul is even as a weaned child.'" A spiritual mind has something of the nature of the sensitive plant. "I shall smart if I touch this or that." There is a holy shrinking away from evil. A spiritual mind enjoys, at times, the influx of a holy joy and satisfaction, which surprises even itself. When bereaved of creature comforts, it can sometimes find such a repose in Christ and his promises, that the man can say, "Well! it is enough: let God take from me what

else he pleases!" A spiritual mind is a mortified mind. The church of Rome talks much of mortification, but her mortification is not radical and spiritual. Simon Stylites will willingly mortify himself on his pillar, if he can bring people around him to pray to him to pray for them. But the spiritual mind must mortify itself in whatever would retard its ascent towards heaven; it must rise on the wings of faith, and hope, and love. A spiritual mind is an ingenuous mind. There is a sort of hypocrisy in us all. We are not quite stripped of all disguise. One man wraps round him a covering of one kind, and another of another. They who think they do not this, yet do it though they know it not.

Yet this spiritual mind is a sublime mind. It has a vast and extended view. It has seen the glory and beauty of Christ, and cannot therefore admire the goodly buildings of the temple: as Christ, says Fenelon, had seen his Father's house, and could not therefore be taken with the glory of the earthly structure!

*Ibid.*

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### CHRIST WORTHY OF OUR LOVE.

If we consider the person of our Redeemer, what more worthy object of our affection than Christ? and Christ enduring the most terrible things, and at last dying with all the circumstances of dishonour and pain, for love to man? If he had no attractive excellencies, yet his cruel sufferings for us should make him infinitely precious and dear to our souls. If by solemn regards we contemplate him in the garden, amazed at the first approaches of that cup mixed with all the ingredients of divine displeasure, sweating like drops of blood under a weight of unspeakable sorrow, and without the least relief of man whose sins he then bore; what kind of marble are our hearts, if they do not tenderly relent at this doleful spectacle? Can we stand by him prostrate on the earth, and "offering up prayers and supplications with strong cryings and tears," (the effects of the travail of his soul,) without the most passionate sensibility? Can we see him contemned by impure worms, abused in his sacred offices, spitefully represented as a mock king, buffeted and flouted as a mock prophet, his sacred face defiled with loathsome spittle, his back torn with sharp scourges; and all endured with a victorious patience; can we behold this with an unconcerned eye; without the mournings of holy love? Can we accompany him in the dolorous way, and see him fainting and sinking under his heavy cross, and not feel his sufferings? Can we ascend to mount Calvary, and look on him hanging on the infamous tree in the midst of thieves, suffering the utmost fury of malicious enemies, and not be crucified with him? Can we hear the astonishing complaint of his deserted soul to the Judge of all the world doing extreme right on him as our Surety, and not be overcome with grief and love? Shall not the warm streams sadly running from his wounded head, and hands, and feet, melt our congealed affections? His pierced side discovers his heart, the vital fountain opened to wash away our guilt, and shall our hearts be untouched? His bloody, undeserved death, the precious ransom of our souls, makes him our life, and shall it not render him full of loveliness to our inflamed thoughts? He is more amiable on the cross than on the throne; for there we see the clearest testimony and the most glorious triumph of his love. There he endured the anger of heaven, and the scorn of the earth. There we might see joy saddened, faith fearing, salvation suffering, and life dying. Blessed Redeemer, what couldst thou have done or suffered more, to quicken our dead powers and inflame our cold hearts toward thee? How can we remember thy bleeding, dying love without an ecstasy of affection? If we are not more insensible than the rocks, it is impossible but we must be touched and softened by it.—*Bates.*

## OFFENCES AND AFFLICTIONS.

LUKE XVII. 1—10.

“Then said he unto his disciples, It is impossible but that offences will come: but wo unto him through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. Take heed to yourselves: if thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him. And the apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea, and it should obey you. But which of you, having a servant ploughing, or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.”

The excellency of divine legislation in a world whose final judgment is suspended till the redemption of God's people shall be complete, is worthy of the closest observation. It is necessary for the righteous that the wicked should remain, lest if the tares be rooted up, the wheat perish with it—be removed before it ripens. It is necessary that they should suffer in the offences that must result from such a state of things; because their own hearts require the discipline of affliction. Such offences are in the order of God's providence; he directs, makes use of, and in that sense orders them. But not in any sense that affects the responsibility of the offender. God does not originate evil; every offence against his people, abundantly beneficial as it is to them, being judged by the intention, not the issue, is considered a transgression against himself, and as such required. And what are his people to consider of these trespasses, seeming evil, and really good to themselves? To rebuke them as sins, most certainly, for God so considers them; but to forgive them, and leave to him the retribution. As touching ourselves, all wrongs are to be accepted as good from God, as much in the order of his providence, as if the trial came direct from him. As touching the perpetrator, they are to be contemplated as sins, without excuse, committed against the Lord. His enemies it is for him to deal with; they are not ours, although they mean to be. To nature this is hard. The apostles thought so, and asked the only power by which the difficulties of practice in religion are to be met—the strengthening of the principle. That every moral difficulty would yield to this, our Saviour testifies by declaring its sufficiency for what to man seems even a physical impossibility. There is no need for us to calculate the difficulties of a godly course; if the mountain, or the sycamore tree were in the way, they must transplant themselves at the bidding of a faith that goes forward in reliance on the truth of God, walking in the way of his commands. Our care should be quite of a different kind; namely, that when we have done these duties so difficult to nature, obeyed these requirements seemingly so hard, and perceive within us the supernatural results of heavenly principle, we take no credit to ourselves; make no mention of merit on our behalf; count not our attainments what they should be, or otherwise than unprofitable to Him who gives us what he had a right to demand from us—the will to serve him, and such measure of the power as we have.—*Caroline Fry.*

## FAMILY WORSHIP.

Family religion is of unspeakable importance. Its effect will greatly depend on the sincerity of the head of the family, and on his mode of conducting the worship of his household. If his children and servants do not see his prayers exemplified in his temper and manner, they will be disgusted with religion. Tediumness will weary them. Fine language will shoot above them. Formality of connexion or composition in prayer they will not comprehend. Gloominess or austerity of devotion will make them dread religion as a hard service. Let them be met with smiles. Let them be met as for the most delightful service in which they can be engaged. Let them find it short, savoury, simple, plain, tender, heavenly.—*Richard Cecil.*

## WEST INDIA EMANCIPATION.

This great deed of justice and mercy has been pronounced by the pro-slavery faction an entire failure. How falsely the following extract from a speech delivered by George Thompson, of Manchester, England, shows most conclusively. He refers to the highest authorities. The first is Dr. Davy, brother of the illustrious chemist:

“Speaking of *Tobago*, he says, that, in 1847, there were among the emancipated slaves 786 registered freeholders, and that they were fast increasing, and would soon become a middle class. Of the negroes of *St. Vincent*, who number 26,000, he says, they have gone on improving since the time of slavery and apprenticeship, especially as regards industry, frugality, and thrift. Most of them have laid by money: a large number have become purchasers of land, and are indefatigable when working on their own account. Poverty and pauperism are almost unknown. One of the stipendiary magistrates, alluding to this happy circumstance, states: ‘I do not recollect an instance, during a four years’ residence on the island, of being once asked for alms;’ and another reports: ‘The peasantry appear joyful and happy in their little homesteads; many of them possessing comfortable cottages on their patches of land, upon which they grow the sugar cane, and grind it on the neighbouring estates for half the produce, by which they obtain a considerable sum, besides the provisions they send to market, and their daily earnings whenever they choose to work on the sugar plantations. Thus they are in comparatively easy circumstances, and are fast approaching an important position in society.’ The *governor of this same island* says: ‘When we turn to the great body of the native population, it is beyond all dispute that it has been the subject of progressive amelioration, both moral and physical. Seventeen years only have run their course since they were emancipated from a state absolutely opposed to all improvement; and with this recollection I record, not only my satisfaction, but a feeling of joyful surprise at the advances made by them during the six years to which my observation and experience have extended. As a general rule, they possess beyond all reasonable question most of the essential elements of progress, and in a pre-eminent degree natural intelligence and quickness of perception, sharpened by a praiseworthy desire to better their condition.’ In *Antigua*, the testimony of the Governor is that the peasantry, since their emancipation, which was fully granted them on the 1st of August, 1834, have improved, and are an improving people. In orderly demeanour, in observance of the laws, in submission to constituted authorities, in respectful deportment towards their superiors, and in the discharge of many of the obligations of social life, they are eminently conspicuous. - Three-fourths of the labourers on this island have cottages of their own, all built since emancipation, and each possessing a small freehold. They have a pride in the erection and adornment of these cottages, in the possession of property of their own, in striving to raise themselves in the ranks of social intercourse, and in promoting the advancement and welfare of their

children. Friendly societies are established among them, and 15,588 persons are connected with these institutions. They have also established a saving bank. The account given of the emancipated population of *St. Christopher* is not less favourable than that just quoted relative to Antigua. Their dwellings have rapidly increased since their freedom, in comfort, extent, and durability. The establishment of villages, and the progress of free tenancy, promises the total annihilation of the last remnant of the slave system. The Governor reports to the home authorities, that too much praise cannot be bestowed upon the population, who alone, by their industry and perseverance, are bringing about this desirable end. Other equally favourable traits are mentioned, indicative of good conduct and improvement, as the rareness of drunkenness, the diminishing number of convicts, the formation and well-doing of benefit societies, and the bearing contentedly a reduction of wages when the profits of the planter are reduced. The population of *Nevis* is described as well-ordered and peaceable. No military force is stationed in the island, nor has it even a police, for neither is needed. The old villages on the estates have been nearly abandoned, and dwellings of a better description have supplied their place. The entire number of the emancipated peasantry is not more than 8,000; yet, in 1845, no fewer than 1,812 were enrolled in benefit societies, while of destitute paupers there were only 140. More than half of these freed persons belong to the Wesleyan Society.

"The enfranchised population of *Dominica* is about 20,000. In this island, they are described as comfortable and prosperous, as shown in the frequent occurrence of weddings, which are usually conducted in an expensive manner; by their decent appearance, domestic arrangements, habits, and modes of living, and especially in the greater care and attention they evince towards their children. The profitable result of their labour places at command, to an extensive degree, the comforts of life: little effort is requisite to obtain necessaries: the unlimited occupation of land, a most generous soil, and usually propitious seasons, combine to render them independent and happy. Poverty is a fiction."

Is not this enough? But we may add, that the crop in Barbadoes will, it is thought, be about double this year of any crop taken off before emancipation. But whatever the amount of crops, can that be a failure which has resulted in peace, in the promotion of industry and of morals, and in the largely increased comfort of the great mass of the population?

#### THE FUGITIVE CLAUSE OF THE CONSTITUTION.

"The Nebraska fraud is not that burden on which I intend now to speak. There is one nearer home, more immediately present and more insupportable. Of what that burden is, I shall speak plainly. The obligation incumbent upon the free States to deliver up fugitive slaves is that burden; and it must be obliterated from that Constitution at every hazard."

This is the *gist* of a speech delivered in the Whig Convention of Massachusetts by the aged and eminent Josiah Quincy. And to this, the anti-slavery mind of the country is coming—must come. Gerrit Smith, and others, civilians and ecclesiastics, may attempt to get rid of it by explanations and wire-drawn argumentation; but, after all, there is no other remedy but an expurgation of the Constitution: for *there* slavery is; and while there it will be the fruitful source of contentions, and jealousies, and evil works. Mr. Quincy should have gone further. It will not be enough to strike this clause from the Constitution. It needs other amendments, especially the introduction of such elements as the explicit recognition of God, and of Christ, and of the Bible.

## RELIGION IN MISSOURI.

A correspondent of the *Christian Observer* writes from Missouri thus gloomily of the state of religion in his vicinity. Among other equally hard things, he says:

“The prayer meeting is neglected altogether, by far the largest portion of the members. There seems to be no interest among even the few that do attend. Politics and the world, have turned the church upside down. All is grovelling and inactive. Christ and his cause languish to an extent astonishingly alarming. The Sunday-school is neglected, and no interest is felt for the well-being of society. The wheels of moral improvement scarcely move—if they move at all.”

We would not infer too much from this paragraph; but, if the whole truth were told, we are satisfied that *one* monster sin, sanctioned and encouraged, has much to do with it. We have no faith in the religion of slaveholding communities.

## PSALM-SINGING AND THE PURITANS.

“The epithet psalm-singing, under some circumstances, may be of doubtful import; for it has sometimes been used to express derision, scorn, or contempt. But not so here. Nor can it ever be thus used by those who know what the psalms are, and what psalm-singing is, or who have felt its power upon their own hearts. There is a direct tendency in the use of the psalms to make strong Christians; and he whose religious affections have been well trained on the lattice which the psalms afford, will not be found among the doubting, the faltering, the uncertain, and the fearful. Psalm-singing was mighty in the hands of the Reformers, and it was no unimportant element in the religious assemblies of the Puritans. The forefathers of New England were psalm-singers; and this was one of the circumstances which tended to make them what they were; to the psalms, *the Bible Psalms*, they were undoubtedly much indebted for their decision, courage, firmness, self-denial, and general religious character. They sang and they prayed the psalms, they sang as they prayed, and they prayed as they sang; and the praying and the singing of the psalms was one and the same thing. Psalm-singing is one of the rich legacies which the Puritans left to their descendants. But alas! has not the gold become dim, and is not the fine gold changed? The *psalms of God* have been given up or exchanged for the *hymns of man*; and for those divine forms of deep penitence, strong faith, lively hope, and holy joy, furnished in the psalms, we have substituted, to a great extent, the *more feeble productions* of an imperfect human Christian experience. God’s psalms, like Jacob’s ladder, reach from earth to heaven; but man’s hymns often extend no higher than to the floating, darkened clouds of an earthly atmosphere.

“But more than this, the psalm-singing of the Puritans has been, in too many instances in these latter days, exchanged for mere tune singing; so that it is the tune, and not the psalm, that is sung; or if the psalm be connected with the tune, it is sung for the tune’s sake. Music *as an art*, or an artistic manner of singing, or rather an *attempt* at an artistic style, has taken the place of psalmody. In a church in a neighbouring city, perhaps it was on Easter Sunday, there were distributed in the pews programmes of the musical performances, prepared after the usual concert fashion, naming the pieces of music, and also the singers who were to appear on the occasion. One of the newspapers, in an after notice, having remarked upon the music and upon the performers, added this very significant sentence:—‘During the recess between the different pieces of music, the officiating clergymen read the morning service.’

“The difference between a musical performance and the singing of the psalms is in some places recognised. Some time since, when I spent a Sabbath in



Dresden, Saxony, I inquired in the morning where I could probably hear the best music. 'Oh,' said the gentleman to whom I addressed the question, 'there is no music in any of the churches to-day; we only have music in the churches on some of the festival days.' 'No music; what, do not the people sing the psalms or chorales?' 'Oh, yes, the people sing the chorales; but we have no music to-day,' thus making a broad distinction between music and psalm-singing.

"Truly important has been that legacy of psalm-singing which was bequeathed to us by our Puritan forefathers; but it may be questioned whether the tune singing which our children are likely to inherit from us will not be much less valuable in the formation of Christian character, or as a means of religious development. Our Puritan ancestors were psalm-singers,—not mere passive listeners to the tune-singing of a choir, but they themselves put forth their voices, and thus participated in the service of song in the house of the Lord; the church choir was the whole congregation.

"There are some persons who favour congregational singing, but who say—'Wait until the people are prepared by a knowledge of music. Let the people learn to sing first, and after that let the congregation sing.' But if such previous preparation be necessary, we may as well give it all up at once. There is not a congregation on earth throughout which music is generally understood, and where the people sing from notes. And we may be assured that congregational singing will never be restored, if we wait for the people to be thus prepared. Let there be no waiting for qualifications. Let the people begin the song, and the singing schools will follow. But let the tune be plain—very plain—well known, and so simple that it shall be impossible for any one to go far astray. Fathers and mothers, singing thus without the knowledge of notes, will soon seek that knowledge, if not for themselves, yet for their children. If there is any one thing, connected with the manner of conducting the public religious services of the Sabbath by the Puritan forefathers of New England, which we ought to imitate or restore, it is that of *singing*—of singing the *Psalms*, and of singing the psalms by a choir consisting of the *whole congregation, both young men and maidens, old men and children.*"—*Lowell Mason.*

The above is from the pen of the distinguished teacher of music—Lowell Mason. He speaks of what he knows; and it is refreshing to find from such a quarter such plain and honest speaking, and also to know that his views are pretty widely countenanced in communities that have run through all the phases—except, perhaps, such extremes as in the case above referred to—which the "modern improvements" in church music have assumed, and that they find a place in a paper so extensively circulated as the *New York Observer*. We observe, however, with regret, that this sensible writer, in a paragraph which we have omitted, rather vindicates the choir. We are satisfied—and the result of thousands of experiments in churches of all denominations, is our great and conclusive reason—that choir *and* congregational singing cannot *long* co-exist. The former enters modestly. It is only to *help* the service; but, like every other unwarranted innovation, it soon grows proud and exclusive, and cannot rest until its "artistic" display, addressed to refined human ears, takes the place of decent and united praise to God. It was a grand device of the devil—this turning the church's heart away from the sacred, and solemn, and animating exercise of "singing with the understanding," and with "grave, sweet melody," the songs of Zion, to fix itself upon the artificial strains of a few people in a conspicuous seat in the house of worship, exercising themselves upon some hymn of human compo-

sition. He made his assault in this way upon the very seat and centre of real devotion—upon that ordinance in which the church on earth comes nearest the employments of the blessed in heaven. We speak strongly, for we feel strongly. The evil is deep-rooted, and most difficult to eradicate. It will be eradicated, however; but only by such an effusion of the Spirit as shall make the church willing to lay aside parade and display, and sensual gratification, and return to the plainness and simplicity of the gospel and the institutions of Christ.

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#### THE PULPIT AND REFORM.

This heading opens a wide field. We do not purpose to enter upon it. The following, so far as it goes, is, in the main, true. Caution is necessary in regard to entering into the movements of the times—rather more caution than this extract suggests; but it is deadly policy for the church to take no part, or even any other than a leading part in every really good movement.”

“The Church with all her energies must sympathize with popular progress, and control it by the power of the Gospel.”

“Here is the necessity that the Church sympathize with the spirit of the times, and employ all her energies in elevating the people, rushing to the front rank of every benevolent enterprise, and taking its guidance into her own hands. It is necessary, not only because it is her appropriate work, to neglect which is to neglect the sacred trust which Christ has given her, but in defence of her own existence. There is, indeed, much that is wild, dangerous, and devilish, attending the onward movement of the people. But to attempt to stop the movement, that we may cheek its irregularities, would be shutting up the womb to prevent the pangs of travail. It might be pleasant to withdraw from the maddening scene, and wrap ourselves in the shadows of the past. But if we do this, false Antony will steal the people’s hearts, while Brutus, their true friend, is hidden. If the Church, disgusted with excess attending good causes, withdraw from the causes themselves, look on them coldly, assume continually the appearance of opposition, spending her strength, not in doing, but in finding fault with what is done, she is driven to a false position, a position which must cripple her, and impair her hold on men. Wo to us, if the pulpit fail to sympathize with the spirit of the times, and sets beside the boasting philanthropy of infidels nothing but a tame conservatism. Wo to us if the Church lag behind the times, and by her inaction, permit infidelity and irreligion to be associated in men’s minds with reform and progress, and the Church and ministry only with indifference or opposition to reform and progress. And it is a question to be pondered, whether the Church and the ministry have not, within fifteen years, suffered themselves to be pushed into this false position, and thus brought on themselves unnecessary reproach, and given to her enemies a position of influence with the irreligious, which, had the Church been true to her principles, they never would have gained. The Church must throw herself with all her energies into every good work—not to outclamour the clamorous, not to show sympathy with the fanatical, but to *do the work* in the spirit of Christ. This we deem certain; if the Church do not throw herself into the onward movement

of men, its tremendous energies will be turned against her. If the Church do not make Christianity control this movement, it will sweep her to destruction."

CONGREGATIONAL COVENANTING.—CONGREGATION  
OF KELLSWATER.

The Synod of the Reformed Presbyterian Church in Ireland, at its meeting at Dervock in October last, having renewed the British Covenants, recommended that steps should be taken to have a similar service performed in the different congregations of the Church. We have peculiar pleasure in reporting that this recommendation has already been carried out in one of the congregations—that of Kells-water. It was befitting that a congregation which is among the oldest in this country—which has been favoured for many years with a succession of able ministers, and which has always been distinguished for intelligent and steadfast attachment to a covenanted testimony—should take a leading position in the important work of Covenant-Renovation. We rejoice to learn that, from the first, the elders and people manifested entire cordiality and unanimity in the matter, and the great duty has been attended to by them with abundant tokens of Divine direction and blessing. The following brief account of the proceedings will show in what way the work of Covenanting was performed by this congregation, and may afford some practical hints to others in attending to the like solemn service.

Preparatory to the occasion of Covenanting at Kells-water, all the families were visited by the elders, and conversed with on the subject. The various fellowship-meetings were likewise visited, and the Synodical documents were read and commented on; these papers were also read, and explanations given, on several occasions, from the pulpit. On the Sabbath preceding that on which the congregation renewed the Covenants, a lecture was delivered in the forenoon by the pastor, from Joshua xxiv. 14—18, and afterwards the National Covenant of Scotland was read. In the afternoon, a sermon was preached on Joshua xxiv. 19, and then the Solemn League and Covenant was read. The Friday following was observed by the congregation as a day of public fasting and humiliation. On this occasion a lecture was delivered from Daniel ix. 3—9. In the illustration of verse 5, part of the "Confession of Sins" was read. The afternoon's discourse, which was founded on Jer. xi. 10, related to multiplied breaches of Covenant, which we are required to mourn over and forsake. The latter part of the "Confession of Sins" was then read. After the conclusion of public worship, the Session was constituted, the Terms of Communion declared, and the "Act of Covenant-Renovation" read; and then tokens of admission to the ordinance and privilege of Covenant-Renovation were dispensed.

On Sabbath, April 2, the day appointed for the work of Covenanting, the Rev. James Dick, the pastor of the congregation, conducted the introductory exercises, by offering up solemn prayer. He then commented briefly, in a suitable practical manner, on Leviticus x. 3, and explained Psalm ciii. 13—18. After praise and prayer, Rev. Dr. Houston preached on Joshua xxiv. 25, and illustrated from this sub-

ject, at considerable length, the nature, obligations, and privilege of public Covenanting, and the spirit in which the service is to be performed.

Before the expiration of the interval of worship, the members of the congregation who were to take part in the work of Covenanting, ranged themselves in the seats in the front and on each side of the pulpit; and the pastor, after praise and prayer, delivered a prefatory address, detailing the steps that had been taken by the Church with reference to this special duty, and presenting various suitable Scriptural directions and encouragements on the subject. The elders collected the tokens from members during the celebration of praise. The whole congregation then stood up, worshipping God, and the pastor, from the pulpit, administered the oath to the Covenanters, each individual lifting up the right hand at the expression in the Act of Covenant-Renovation, beginning, "We therefore," &c., and afterwards at the close of each numbered section of the Bond; and, at the conclusion of the whole, all the persons Covenanting pronounced an audible Amen. The pastor, and those elders who had already taken the Covenant at Dervock, did not repeat the oath, but the other elders joined in swearing the Bond. About *two hundred and twenty* persons in all, a few of whom were very aged, and some in early youth, with much solemnity and apparent readiness, engaged in the act of Covenanting. After this part of the service was finished, the minister, and an elder or member from each society, publicly subscribed the Bond, and it was announced that it would be afterwards carried for signature to each society of the congregation. A concluding address was delivered by the pastor, and the public services were concluded with prayer and praise by Mr. James Renwick Thomson, licentiate from the Reformed Presbyterian Church in North America.

The day was remarkably fine, and every thing within and without the house of worship was calculated to impress the mind that a transaction of no ordinary importance was performing, and that the Covenant-God of our fathers was manifesting His special favour on the solemn occasion. The audience, which was large, waited on the services till the close, with unwearied and much apparently devout solemnity. The season will long be remembered with deep interest by those who were privileged to take part in the act of Covenant-Renovation, or to witness this hallowed service. Our earnest desire is, that our beloved brethren, who have thus first exemplified Covenanting in this land, may reap the abundant fruits of special dedication, to the advancement of the Redeemer's glory.

We have learned that, on the Sabbath following, the subject was suitably improved by the pastor, in a lecture in the forenoon, from 2 Chron. xv. 8—15; and in the afternoon, in a discourse on Ps. lxi. 8, last clause—"That I may daily perform my vows."—*Monitor*.

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For a professing Christian to live in sin, is to give positive evidence that he is not a real Christian.—*Hodge*.

Christ was the great promise of the Old Testament; the Spirit is the great promise of the new.

## BIOGRAPHICAL NOTICE OF REV. M. RONEY.\*

The subject of this notice was born in Washington county, Pennsylvania, September 20th, 1804. His parents were members of the Reformed Presbyterian Church, and he had the advantages of an early religious training enforced by their godly example. In his fourteenth year he entered the Grammar School, in Jefferson College, and having passed through the collegiate course, he graduated in 1823, receiving the first honour in the class. Having spent some time in teaching in Baltimore, he studied Theology under the direction of Dr. Willson, and was licensed to preach June 8th, 1829. He was called by the congregation of Newburgh, in the State of New York, and was ordained and installed its pastor, June 8th, 1830. In this relation he continued till October, 1848, when at his request, on account of infirm health, a request in which the people had previously refused to concur, and which even then was acceded to with reluctance and grief, the relation was dissolved by Presbytery. In 1849, he removed to Allegheny, having accepted an invitation from Pittsburgh Presbytery to take the charge of their literary institution, where he remained labouring often beyond his strength, in the sphere of usefulness in which he was placed. His health gradually declined until the flickering lamp of life went out. He died on Monday, July 3d, 1854, at half-past one in the morning.

In the spring of 1843 he had a severe attack of inflammation of the lungs; this was followed in January of the next year by a hemorrhage. Though from these attacks he partially recovered, yet his friends saw with concern, the want of the return of his former strength, and the symptoms of an incipient pulmonary affection. In the autumns of 1847 and 1848, he went South to avail himself of the benefit of a temperate and salubrious climate, during the winter. There is no doubt that these Southern sojournings retarded the progress of the malady. His removal to the West, where the cold of the winter is less severe, seems to have had a similar effect; still the advance of disease, though slow, was but too evident. It had received its commission from Him whose authority is absolute, and no human skill could turn it aside, or divert it from its purpose.

The name of Mr. Roney is eminently identified with the history of the Church from the time that he entered the ministry. About that period a change of views concerning the relation of the Church to the constituted authorities of the United States began to be avowed and defended. This was especially the case in that region, where the Head of the Church had assigned him his field of labour. Ministers, and some of them advanced in life and of extensive influence, who had strenuously, both from the pulpit and by the press, defended the position of Covenanters, as dissenters from and witnesses against the United States government, as immoral, now began to employ the same

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\* This is from the Reformed Presbyterian, and presents a very just account of Mr. Roney's talents and attainments and leading traits of character, and also of his very seasonable and effective efforts during the New Light division. Some of its judgments and comments we might probably have modified, had it fallen to our lot to write this notice of the deceased.—Ed. Cov.

agencies to overthrow their one work, and bring the Church to acknowledge the government as the ordinance of God. Such a movement it was necessary to resist. The friends of the testimony were required to meet the issue. The case was one that put their wisdom and faithfulness to the trial. Uniting with other brethren, some of whom have gone to their rest and to their reward, Mr. Roney exerted himself to preserve the Church from defection. His coolness, far-seeing sagacity and firmness, traits for which he was eminent, availed much to preserve intact the testimony of the Church in the ordeal through which it passed. These traits enabled him to perform with dignity and success, the delicate and difficult duty that devolved on him, as the alternate of the Moderator at the opening of the Synod of 1833. The Moderator had been suspended, but was sustained by those who had gone with him in defection, and by the majority of the congregation who owned the Church in which the Synod was to meet. At the proper time, Mr. Roney, with a majority of the members of Synod, proceeded to another Church where the Synod was constituted. Though at that time he was among the younger members of Synod, yet his influence was widely felt throughout the Church, in encouraging and strengthening those who still adhered to the testimony in both its principles and application.

In 1836, he was unanimously chosen by the members of Synod to be the Editor of a contemplated monthly magazine. The first number of this periodical, "The Reformed Presbyterian," was issued the following March. In a good measure, through his wisdom and energy, it soon obtained a pretty extensive circulation. It had reached, at his death, nearly the middle of the eighteenth volume, during all which time it was under his editorial management, excepting one year, when it was conducted by Rev. D. Scott, at Mr. Roney's request, while he was absent in the South, for the purpose of recruiting his health.

Of the ability with which that publication was conducted, its numerous readers have doubtless formed their judgment. The earnestness with which they continued their support through "evil report and good report," evinced that they were not unacquainted with its worth. The extent of its usefulness in exhibiting and defending the distinctive principles of the Church—in instructing those who were young disciples in the school of Christ—and in comforting and cheering those who were "in heaviness through manifold temptations," doubtless far surpasses our widest estimate. And we hesitate not to assert, that those, if any, who have not found both enjoyment and advantage in perusing its pages, as with the exactest punctuality it made its monthly appearance, are dangerously defective in spiritual taste and perception. And on the other hand, the many pious Christians who awaited anxiously its arrival, and who pored over its various articles with interest, have found their views of divine truth enlarged, their faith strengthened, and their enjoyment increased.

In April, 1832, Mr. Roney was married to Elizabeth F. Beattie, daughter of James Beattie, a ruling elder of Coldenham congregation. In this union the parties found a larger share of enjoyment than frequently falls to the lot of those who enter into the married state. They were not exempt, however, from severe domestic afflictions. Of eight children, but three, two sons and a daughter, are living; twice

by death they were left childless. Under these severe visitations they were not without comfort. Though the removal of dear children is anguish to the parental heart, yet faith comes with seasonable relief, giving the most comforting assurance, that the good Shepherd who "gathers the lambs with his arm, and carries them in his bosom," has taken away the beloved ones from this inhospitable clime to "bloom in immortal youth," and enjoy eternal delights, where there is no sorrow, and where there is no death.

It would be highly desirable to give a detailed account of the experiences and exercises of this servant of God when approaching the hour of his dissolution; but this is altogether impracticable. We must be content with a brief and consequently imperfect narration, taken from the memory of what was witnessed in occasional but pretty frequent interviews. It was about three weeks before his death, that the disease assumed such a form as to warrant the apprehensions that the end was not far distant. Of the many friends to whom he had endeared himself, whom the painful announcement summoned to his bed-side, few discovered less emotion than himself, when he expressed his consciousness that he was now entering "the valley of the shadow of death." To some the scene was utterly overpowering—strong men wept, when with irresistible evidence it was forced on their convictions, that his noble form would soon be laid low, his eloquent lips would soon be closed, and his expressive eye would soon be dimmed by the hand of death.

Humility, modesty and confidence, characterized his death-bed exercises. He was more desirous to hear the conversation of experienced Christians, than to converse himself. His great concern was to "make his calling and election sure." He would frequently express a wish that the evidence on which the soul could rest on the approach of death, respecting the security of its eternal interests, would be the subject of discourse, by Christian friends, of whom his chamber was rarely empty. And when scriptural views on this subject were presented, he would hearken with the most earnest attention, and then turn the thoughts inward to apply them to himself. And how would his eye beam with delight when, as was generally the case, he would obtain in this way, additional assurance, that though "the earthly house of this tabernacle should be dissolved, he had a building of God, a house not made with hands, eternal in the heavens."

Though during the greater part of his illness, he was in a good measure free from acute pain, yet he suffered severely from difficulty of breathing, which at times amounted almost to suffocation. Under these sore trials, when flesh and heart seemed to fail, he was never heard to murmur, not often even to complain. Generally he was cheerful, even when to others it was painful to witness his agony. His social feelings, which were very strong, found exercise, and furnished enjoyment to him in the company of the pious, and in the godly conversation in which he was ever the first to engage. It was frequently remarked by some who watched with him, that the example he afforded of the power of religion to support under afflictions, and the edifying discourse in which he would often indulge, were more than a reward for the discomfort of fatigue, and of the privation of sleep.

As the end drew near he longed to be home. He seemed to have

a presentiment on the day before his death, the Sabbath, that that day was to be his last on earth. Delicately he intimated to his afflicted wife, that the next night would probably be to her one of special trial. To comfort her under the impending stroke he directed his dying efforts. With the utmost calmness he tenderly bade a final farewell to her and to their children; and having turned away his eyes for ever from all earthly objects, like Stephen, he lifted them up to heaven, and we doubt not that to his faith was revealed, what Stephen saw in a vision: "The glory of God, and Jesus standing on the right hand of God." And the record of the closing scene of the martyr's life, is literally true in the case of this departed servant of God. "He said, Lord Jesus, receive my spirit; and when he said this, he fell asleep."

It was meet that at the end of the Sabbath his emancipated spirit should enter the heavenly rest. That holy day that witnessed his last conflict, but just preceded the hour of his victory and triumph. And though to the body it was a day of restlessness and pain, yet the soul in its direct intercourse with the invisible world doubtless enjoyed foretastes of the bliss of heaven, with which "the sufferings of the present life were not worthy to be compared." And ere the dawn of the day that sets the busy world astir, to him had begun that rest that knows no end. How sweet to go from a Sabbath keeping on earth, though it be interrupted by trials and infirmities, to the joyous exercises of the eternal Sabbath in heaven. "Let me die the death of the righteous, and let my last end be like his."

Mr. Roney was both a "wise counsellor" and an "eloquent orator;" his talents, which were of a high order, were cultivated by a thorough education. He was endued with a nice sense of true honour—unyielding energy in the cause of righteousness—unshrinking firmness in the maintenance of truth—and unwavering attachment to the faithful and pious. The removal of such a man from the Church militant, in these times, is an indication that her Head has a controversy with her. The power which he wielded in the Church was great, and always employed to promote to the best of his judgment her interests and welfare. To his prudence and forbearance, in a good degree, may be ascribed the cessation of agitation, which she now happily in a good degree enjoys.

It may be some gratification to those who have never seen this departed brother, to have a description of his personal appearance. His height was about six feet, his form erect, and his frame well developed and highly symmetrical. His eyes were full, glossy black, and remarkably expressive. His whole countenance was singularly intellectual; when seen to advantage, before the loss of his physical strength, he was a most fascinating pulpit orator. His eloquence was thrilling, and even overpowering—the eloquence of sentiment as well as of expression.

But he has gone to his rest and reward. His deeply afflicted widow and children may take comfort in knowing that his God is their God, and that they can now claim him in those suitable and endearing relations which he sustains to his bereaved; "A father of the fatherless, and a judge of the widow is God in his holy habitation."



## AFFAIRS ABROAD.

*China.*—The whole of this vast empire seems to be agitated. At the last accounts Canton was considered in danger from the near approach and threatened assault of revolutionists of some sort. In the North, there have been few active operations of late. Some cities, however, have been taken by the revolutionists. We are surprised to see that the present, as the late, ambassador from this country, takes ground in favour of the imperial government. The reports of missionaries are favourable. The mission of the Reformed Dutch Church at Amoy is encouraged. There seems to be a pretty extensive spirit of inquiry awakened. Their meetings are well attended by interested hearers. Mr. M'Clay thus writes to the Bible Society. We abridge his remarks:—

“Our work here continues to be very interesting. The state of affairs in this empire seems to be directing the attention of both officers and people to the Bible. An immense field opens before us for the circulation of the Holy Scriptures. The work, though arduous, is yet very important, and not without pleasant accompaniments. I am often filled with grateful surprise by the facility with which I can pass through a crowd, selecting the persons to whom I wish to give books, and refusing all others. A short time since, when I was in the city distributing books, a Mandarin passed along the street in his sedan, and observing what I was doing, he sent one of his attendants for a book. A few days afterward I was standing in the door of our chapel, giving out books, when another Mandarin passed, and noticing my books, he sent to request one for himself. These incidents, apparently trivial in themselves, assume considerable importance in view of the present state of affairs in China. They indicate that the attention of the Government is directed to Christianity. I cannot say whether this is attributable to the extensive circulation of our Scriptures among the people, or to the fact that the insurgents profess Christianity. It is also a question in my mind, whether this apparent interest in our doctrines, on the part of the Government, is propitious or otherwise. The spirit of persecution is still found in China; and the present Government, driven to desperation, may adopt any course which seems likely to flatter the prejudices and gratify the wishes of the people. On the other hand, we know that the gospel must triumph in this empire; and as nothing is too hard for the Lord, the interest in Christianity, now manifested by these officers, may be cordial and sincere.”

*Sandwich Islands.*—A report was quite current a short time since, that a treaty of annexation had actually been formed between this country and these islands, and that it was on the way to the United States. The report was, however, premature; but that this will be the issue, none seem to question. They are fast assuming the aspect of enlightened countries. As to religious affairs, we meet only with the following:

“Mr. Coan reports 176 additions in his field, “as gleanings from the highways and hedges.” This makes the number in his church 5,509, in regular standing, who assemble in and sustain 25 places of worship. Of these, 1,000 are always absent from home; and of the remainder, all above 2,000 are drones. Yet the contributions, mostly taken up at the monthly concert, have amounted to \$2,800 in cash; while \$1,000 more has been contributed in cash, materials, and labour, for building and repairing meeting-houses.”

This is certainly encouraging, and will bear no very unfavourable comparison with the efforts of more favoured communities.

*The Feejee Islands.*—These islands, which lie east of Australia, have long been known as the abode of perhaps the most blood-thirsty cannibals on earth. But even here the gospel begins to make its way. The London Quarterly says :

“Of all the races of the Pacific hitherto known to Europeans the men of Fiji are the most sanguinary and ferocious in their practices; and at the same time nearly the highest in point of natural endowments. And, consequently, the beginning contest between light and darkness here assumes an intensity which marks it in no other quarter. It seems as if the very approach of dawn had added new horrors to the night; never were war and massacre, with their attendant atrocities, so rife among these savages as now. ‘The progress of the battle’ (says Mr. Lawry in one of the works cited in our former article) ‘now going on in Feejee between the old murderer and his conqueror and lord is waxing hot, and hastening to its close.’ The strangest features of the collision between civilized and savage life seem here brought prominently forward: in one little ‘lotu’ or ‘converted’ island, the missionary with his gentle and submissive flock: on another, within sight, the smoke rising from the burning village; and the cannibal revelry of its conquerors: on a third, eager traffic driving between a chief and his people and a European or American cruiser. The missionaries here are in their true element.

“‘They preach the gospel to all who will hear it, morning, noon, and night. They administer medicine to the sick, and settle disputes for all parties. They are consulted about every important enterprise, and have their hand in every thing that is going on. They are lawyers, physicians, privy counsellors, builders, agriculturists.’

“They are exposed, without arms and without protectors, to the evil passions of the most blood-thirsty of all known races of mankind. And great is their reward—the progress of their mission is eminently encouraging, not only as regards the extent, but the character of their conquests.”

*Turkey.*—We have nothing of any great importance the last month from the contending armies. A great battle has been fought at Kars, a city east of the Black Sea, in which the Turks were defeated. Austria has sent her armies—100,000 men—into the contested provinces north of the Danube. The Russians are retreating, but will not probably entirely abandon Moldavia. The Czar refuses to agree to the offers of Austria; while this latter power will not, it is thought, declare war, but will satisfy herself with the military possession of the provinces. The Turks are in Bucharest; and with the exception of two fortresses, Wallachia is delivered from the Russians. The allied French and English forces have suffered quite severely from cholera. The expedition to the Crimea was expected to sail under Marshal St. Arnaud about the 1st of September. Its success is not considered certain. In Asia, the Russians are threatening the districts lying at the south-eastern extremity of the Black Sea, and troops are earnestly called for to protect them. In the Baltic, the Aland Islands have been taken by the allies; but no decided attempt has been made upon any of the really strong places of Russia—such as Helsingfors or Cronstadt.

The Journal of Missions gives encouraging statements respecting the progress of the gospel among the Armenians and Greeks:

“Twelve members, five of them Greeks, were received into the churches in Constantinople last year. The number of communicants in these three churches is one hundred and twenty-one. The ten students of the seminary at Bebek,

who went forth as colporteurs to various places on the Marmora during the vacation, returned with great joy at the signs of promise which they saw. In some cases they had interesting conversations with Mussulmans, and heard the remarkable declaration that Christ is the true prophet and Mohammed the false one. At Baghejuk more than twenty men, most of them heads of families, have been formally enrolled as Protestants; more than thirty attend the meetings regularly on the Sabbath; and it is said that more than one hundred are convinced of the truth of Protestantism, and one-third of the inhabitants, seven thousand in number, speak against the superstitions of the Armenian church. Books are freely circulated, and there is the most open discussion of Protestant sentiments. The additions to the church at Aintab have been twenty-one; three have been excommunicated, and one has died; the present number is one hundred and seventeen. Their contributions amounted to \$137.94, of which \$30 were for foreign missions. More than usual religious inquiry exists among the old Armenians. The native brethren are welcomed to their houses and invited to call again. This awakened state of feeling is more remarkable among the women than among the men.

“At Kessab and the neighbouring villages, the work goes on with unrivalled power. The community has grown to three hundred individuals. Twenty-two have been added to the church, making the number thirty-four. The state of things at Adana is quite hopeful. Twenty Protestants are found here, and a community has been formed and recognised by the authorities. At Nigdeh, three days from Adana towards Cesarea, the leading man in a large Greek population is about seceding from the Greek church and declaring himself a Protestant; he says as many as two hundred sympathize with him. The progress of the war has seriously interfered with the work at Erzroom, and not a little also at Khanoos. The Sabbath congregations at Arabkir have grown from eight or ten to one hundred persons, and now fill the largest place that could be obtained. A great change is taking place in the city. More than three-fourths of the Armenian population are supposed to be enlightened in respect to the errors of their church; and though they cling to them still, the light of truth which is fast entering their minds, must soon cause them to be cast aside. A year ago not a Bible or a Testament from a Protestant press would be read, and Protestant books could not be circulated; but now, many copies of the Bible have been sold, and the demand continues; and not a day passes without a call for tracts and other books. In some of the towns around Arabkir, the truth is spreading even more rapidly than in Arabkir itself.”

*Geneva.*—Once the purest of the Reformed cities, Geneva has become largely Popish. A correspondent of the Presbyterian is endeavouring to show how this has been brought about. We furnish an abridged view of his statements, partly to gratify a natural curiosity in reference to the changes in Geneva, but principally because, as the writer intimates, the state of things in this country presents almost a parallel:

“From the time that Geneva was restored to Switzerland and to itself, by the treaties of 1815, after having for some time belonged to France, a considerable change took place in its population. The Roman Catholics, who had been very feeble until this time, began to increase by degrees. This originated at first from uniting a part of Savoy to the Republic of Geneva, including the little city of Carousse. I was very young then, but I remember very well the anxiety with which the Genevese saw their government yield to the temptation of this increase of territory, which, without adding any real element of power or wealth, introduced there the germ of Roman Catholicism. But this first evil was a small thing in comparison with what Geneva suffered the following year from the increased immigration of Roman Catholics in the Republic both from Savoy and France. The revolutions in the midst of which our genera-

tion lived, naturally brought many strangers into a little country so favoured by Heaven, so free, so happy, and so paternally governed, as the republic of Geneva; and the great majority of these refugees were Roman Catholics. The prosperity of Geneva also tempted its neighbours. A country so superior to all those adjacent, for commerce, for industry, for government, for security of property, for instruction, for resources of every kind, could not fail to attract many of the contiguous people. At Geneva was witnessed, within a small space, what is now seen on a large scale in the United States of America. The principle is the same, the proportions only are changed. The very sensible progress of luxury at Geneva, since the re-establishment of peace in Europe, in its own way aids the Roman Catholic cause. In the general progress and prosperity, the desire of elevating themselves had pervaded all classes of the Protestants. Mechanics aspired to occupations more elevated, and larger salaries; and those who had left their native cities for some years, to enjoy a visit to France, or some other foreign country, with the expenses and fatigues, wished to reap the fruit of it on their return home. As the result, the inferior situations were, in a great measure, left vacant; and the Romanists immediately seized the opportunity to fill them with their own people. By this means almost every department of Geneva formerly occupied by the Protestant class of workmen, is now in the hands of Roman Catholics. There was thus formed in the city two classes; the higher and lower, in juxtaposition, without mingling. In the Canton of Geneva, the Roman Catholics form already more than nine-twentieths of the entire population; and the time is probably not far distant when they will form one-half. We must remember that the government of Geneva and the higher classes of Protestant society are not without fault in these sad changes. The Roman Catholics were, it is true, feeble; but if there is a population in the world whom it is necessary to restrain, with an inflexible and unvarying firmness, they are the people. The deference shown them has, in every case, only rendered them more exacting and more bold."

The last remark we commend to special attention. If we wish to know how to deal with Popery, we must go to the old world, and even back to the times of the Reformation. Toleration is a fair-sounding word, but to tolerate "the beast" is rather a hazardous business.

*Ireland.*—We have already furnished our readers with such statements as have been put forth from various sources in regard to the progress of the gospel among the Popish Irish. That much has been accomplished by evangelical efforts among them, of late, cannot be questioned; and yet we may be too sanguine. The following appears to hit the true mean. It is from the pen of a Presbyterian minister of Ireland. We find it in the columns of the Presbyterian:

"It will be a gratification to you to hear that Ireland is, on the whole, improving—emerging from its evils, and from the calamities of the latter years. The drain on our population by emigration, while it will people, and, in some respects, plant Christianity in the wilds of other lands, will make room for a more Christianized class of inhabitants in this. Considerable efforts are made to occupy Connaught and the other Roman Catholic provinces. To some extent there has been an encroachment on Popery, particularly in Connaught. Since the famine, by means of schools, missions, &c., the minds of not a few, especially of the young, have been detached from that system. Still, at our late meeting of Assembly in Belfast, a few weeks ago, we were distinctly and publicly told by one of our missionaries, the Rev. Hamilton Magee of Dublin, that while there was a shaking, to some extent, in the mind of Roman Catholics, yet, as a whole, the great mass of that bigoted people were as firmly wedded to Popery as ever. He warned us and the public not to indulge in any

deceptious idea of the apparent speedy dissolution of Popery in this country. In former years the Roman Catholics were averse to emigration; now, in the south, they have a rage for it. The solitudes left by their departure have been remarkably filling up by settlers from Scotland, and thus our country and our church have profited by the movement and the exchange."

*Scotland. Free Church and Covenanting.*—Some ministers and members of the Free Church of Scotland have issued a proposal to form an "*Association for promoting the principles of the Covenanted Reformation.*" We find it stated, moreover, in the *Belfast Monitor*, that previously to the last meeting of the Assembly, several of the Presbyteries of that body had discussions in regard to the Solemn League and Covenant, and the National Covenant, and proposed to seek from the General Assembly a confession of sins for the neglect of solemn vows, and the adoption of a course which would effectually bring to remembrance the covenant of the church and nation. The Assembly did nothing, and now the friends of these measures propose to form an association as above. Their statement is a remarkable paper, coming from this quarter. Our extracts are long, but are already greatly abridged. After speaking of a certain division of principles, it says:

"Under the second we include the duty of covenanting, the lawfulness of federal engagements entered into in defence of the true religion and in furtherance of the work of reformation, and the continued obligation of the National Covenant and of the Solemn League and Covenant, according to the conviction and declaration of our forefathers, 'that the present and succeeding generations in this land are bound to keep the national oath and subscription inviolable,' and in conformity with the dying testimonies of many martyrs,—adherence to the Westminster Standards, not only as warranted by the Word of God, but also 'as a principal part of the intended uniformity' between the Churches in the three kingdoms, and 'as a great strengthening of the true reformed religion against the common enemies thereof,'—the prosecution, on the basis of the Covenant, of a Scriptural reformation in Church and State, and the propagating of the Reformation to other Churches, and of the true Protestant religion to other nations. The most marked feature of the whole period referred to, consists in the construction and renewal of those solemn deeds or covenants by which our forefathers banded themselves together for the defence of the truth, and by which they prepared themselves for their largest efforts in the prosecution of the work of a Scriptural reform both in Church and State. The whole era, therefore, may be fitly called by the name of the Covenanted Reformation."

After affirming and lamenting the neglect of these principles by the Free Church, it proceeds:

"The main object of an association formed for the advancement of the Covenanted Reformation must be, to resist and oppose Popery and Prelacy, to defend the true Protestant religion, and to promote the work of reformation in Church and State, on the basis of the National Covenant and the Solemn League and Covenant, as still binding on these kingdoms. This basis of the Covenants is the true ground on which the great ends now specified have been attained in former days; and, notwithstanding all the present divisions and distractions in the Protestant ranks, this is the rallying ground to which we must be driven again. The increasing pressure of the times, and the fast-gathering power of the enemy, will yet force us back, though it should be 'through fire and through water,' on our ancient muniments. The question will then recur, Whether these lands are not lying under the awful sin of perjury to the Most High be-

cause of the breach of covenant, and whether the worst evils that now assail us may not be traced back, as their cause, to the national neglect and dishonouring of the whole work of the Covenanted Reformation? If, according to the principle of the identity of nations in all the successive periods of their history, we are the same people, and subject to the same law of moral obligation, as those who entered into these federal deeds in past generations—if the covenants which were framed and sworn by them, and which received all the public sanction and validity that laws, both civil and ecclesiastical, could give to them, were not only reasonable in themselves, but lawful, and Scriptural in regard to the matter of them—and if the engagements contained in them have never yet been discharged—then on us rests at the present day the whole weight of the national responsibility with respect to these solemn transactions; and the renunciation or the neglect of them has added much to the accumulated sin that lies at the door of the Church and of the nation. This is an aspect of the question which demands our most earnest and prayerful consideration in the present day; and the very thought of the possibility of our now lying under the sin of perfidy to God on account of violated covenants should of itself arouse us from our apathy, and stir within us a spirit of most serious and searching inquiry into the whole subject now presented before us.”

The means by which this great object of the association is to be effected, are—

“1. To exhibit the sins of the Church and of the nation with respect to the breach of the above-mentioned national vows—to press upon the attention of both the Church and the nation the duty of repentance, because of the violation of them—and to seek for, on the part of both, the recognition of the continued obligation and the renewal of these covenant engagements. 2. To promote these ends throughout the Church and nation by the instrumentality of the press and other agencies. 3. To hold periodical meetings of the office-bearers and members for conference, humiliation, and united prayer for the revival of religion in the Church and land, in the Churches of the Reformation, and throughout the world. 4. To encourage union and co-operation among the friends of the covenanted cause, not only in Scotland, but in England and Ireland.”

The true principle of union is thus presented, and the efficiency of a hearty covenanted people:

“The Protestant efforts lately made for resisting the aggressions of Popery are altogether inadequate to the occasion. The recent attempts to unite, by heterogeneous associations, the disjointed Protestant forces against the incursions of Rome will prove not only vain, but injurious. These amalgamations exhibit not to the eyes of the world the Protestant unity of the present as identified with the unity of the past, but are based on an organization that rejects one of the greatest elements of strength in the struggle with Rome—that is, the historical associations of the testimonies and the contendings of other days. Every evangelical or Protestant union must fail in the accomplishment of its chief design that seeks to establish itself at the expense of the truth, or of the consistency of ecclesiastical testimonies, or by neglecting or disguising the necessity of that Scriptural reformation and revival which are essential elements of all true Christian union, and which were never more strongly demanded than in the present day. It is not difficult, besides, to see that Rome, with all its power, and skill, and combination, might easily march through such broken ranks to certain victory. But, while we anticipate little effective Protestant union from such associations as these, we remember with the greatest encouragement the testimony which the reformers and martyrs of the times of the Covenant have left behind them, when they tell us, in their acknowledgment of the breach of the Covenant and their engagement to reformation, that *this*

*duty, when gone about out of conscience and in sincerity, hath always been attended with a reviving out of troubles, and with a blessing and success from Heaven.*' The counsels of enemies were then frustrated and their confederacies defeated—the Protestant army, animated by one spirit, rose up as one mighty and resistless host—thousands were converted to the Lord, and joined themselves to the ranks of the soldiers of the Cross and the faithful witnesses of Jesus—the Church entered on her most vigorous course of godly discipline and spiritual reformation, and shone forth in the light and beauty of the garments of salvation—and Jehovah owned the land as His own inheritance, and delighted in the allegiance and the worship of His willing and obedient people. These seals of Heaven's approval may be said to constitute the divine argument, in opposition to all the objections of man, in favour of the Covenant-engagements of our forefathers and their binding obligation on their posterity. If the Church and the land have not been visited by abundant showers of reviving in the present day, or in preceding generations, let the question be asked, Whether they have not failed to realize the truth, that the nation has been devoted to God, and whether a returning to the ancient Covenants may not be at once the way of duty and the way of 'Scotland's reviving?'

We do certainly rejoice, and our readers will also, to see such a document from such a source. It cannot but awaken attention, but we must not be sanguine. The covenants and the existing British constitution cannot be made to harmonize. Still, we feel confident this work will go on. Some will be found willing to go the whole length that their principles require, and will, sooner or later, discover that fidelity to Christ demands a refusal to acknowledge the constitution of the country, and will take their stand along with a covenanted remnant. They may not be very numerous just yet, but the controversy will bring up distinctly the doctrines of the second Reformation. The movement, in any event, is encouraging.

*England.* The harvest in the British islands is remarkably good this year, and the weather has been most favourable for gathering it. We have no other news of importance in regard to secular matters. The correspondent of the Presbyterian writes thus of the Liturgical movement:

"Liturgical reform in the Church of England has lately occupied a considerable place in the public attention. There seems to be a general agreement between the High-Church and Low-Church parties, that the liturgy in use in the Church is needlessly long, and abounds in unnecessary repetitions. Both parties are therefore desirous of shortening the services, and there can be no doubt that this will very soon be carried out. Many good people, delighted with such a prospect, are sanguine that we are on the eve of a great reform in the National Establishment, and that liturgical reform is synonymous with doctrinal reform. Nothing, however, can be a greater mistake. The liturgical reform of the evangelical party doubtless includes the erasure from the prayer-book of all Romish elements; but with the High-Church party it is very different. With them, liturgical reform is merely the division of the prayers into more convenient portions, but a phrase or a passage they will by no means allow to be altered. They may leave out the litany, and the communion service from the morning liturgy, but in the visitation of the sick, the minister will still have to pronounce an absolution in the very phraseology of Rome, and in the administration of baptism, will still have to speak of regeneration effected by the application of water."

*France.*—The war absorbs attention in France as in England, and Louis seems to be ever gaining strength, notwithstanding some occa-

sional expressions of a republican feeling. The following is gratifying:

“Mr. Charles Cochrane, known in connexion with the Leicester-square Soup Kitchen, the street-orderly movement, &c., has addressed a letter to the London *Morning Herald*, giving an account of the efforts recently put forth in France for the suppression of Sunday trading. It appears that while he (Mr. Cochrane) was engaged in introducing the street-orderly system at Boulogne, he was invited by the Bishop of Arras to assist in putting a stop to Sunday trading in that town. The movement met with much success, and Mr. Cochrane’s exertions were subsequently transferred to Paris. In the capital he co-operated with an association which had been previously formed for promoting the object, and the result of their united exertions was most encouraging. In a very few weeks they succeeded in closing wholly or partially upwards of 1,000 shops. From the necessity of the case, Mr. Cochrane’s labours were carried on chiefly in connexion with Roman Catholics; but that his work was not unappreciated by Protestants, appears from a memorial addressed to him by Pastors Grandpierre, F. Monod, L. Bridel, L. Vallette, and E. De Presseuse, of which the following is an extract:—‘Being aware that you are about to proceed to England for the purpose of awakening the sympathy of the English Christian on behalf of the holy work in favour of the due observance of the Lord’s day in France, and especially in Paris, we, the undersigned clergymen, beg to express to you our feelings of gratitude and of confidence; of gratitude, on account of your labours, and which it has pleased Almighty God to crown with success, since through your zeal and activity, aided by the Committee of laymen, you have succeeded in closing the shops and prevented Sunday labour in many of the leading streets in Paris.’”

#### AFFAIRS AT HOME.

*The Season.*—The judgments of God have been heavy, this year, upon the United States, in the form of cholera, yellow fever, shipwrecks, and conflagrations, fierce tempests, drought, and lastly, commercial embarrassments. In this accumulation of severe visitations, we see, most distinctly, His hand, who is the Governor among the nations. And surely, all must acknowledge that these inflictions are richly deserved. This land has been, for many years, signally favoured; and the Northern States, particularly, to a great extent exempted from any unusual trials. Harvests have been abundant, there has been a general period of health, wealth has rapidly increased; and this, while the old world has been heavily scourged. But God’s kindness has been abused. With growing prosperity, there has been a growing disregard of the claims of the Most High. Luxury, intemperance, immorality, have made great strides; and, in politics, there has been a most alarming recklessness and degeneracy—and these have culminated in the iniquitous concessions of the general government to the slave power. God is smiting us; and unless, as a nation, we learn repentance, and manifest a speedy reformation, these are but the beginnings of sorrow.

*The Elections.*—Thus far, the popular voice, in the Northern States, is very distinctly against the national administration. Maine and Vermont have held their elections; and, like Iowa, have gone very decidedly against the slave power and its abettors at Washington. In all these elections the secret order of Know Nothings seems to have



used its strength against slavery. We begin to hope that the dynasty of men-stealers and slavery propagandists is coming to an end. Still, we are not sanguine as to the final success of the present movement. The constitution cannot be amended, and we do not believe that there is yet sound principle enough in the Northern States to take a resolute position against the slaveocracy at the risk of a separation of the States; and yet we are sure that there is no permanent security for the nation but in one or other of these alternatives. The constitution must be amended—or the North must cast off the South—or all must sink together.

#### NOTICES OF BOOKS.

MEMOIR OF THE REV. JOSEPH W. BARR. By the Rev. E. P. Swift, D. D. *Presbyterian Board of Publication*. Philadelphia. 1854.

The subject of this memoir was the son of a minister, but was himself by trade a carpenter, and regardless of religion until after he had attained his majority. The great change then passed upon him—he became a new creature—and determined to prosecute studies with a view to the ministry. He succeeded, by dint of singular energy and perseverance, and was ordained when in his thirty-first year. His course was, however, brought to a sudden close soon afterwards, while about to enter upon the foreign missionary field to which he had devoted himself. This memoir is enriched with some excellent letters, and is calculated to be peculiarly useful in showing what may be accomplished by untiring industry and unshaken firmness of purpose.

THE HISTORY OF PETER THOMPSON—The Premium—The Dying Sheep, and The Bible the Best Book.

THE HISTORY OF MINNA and her Lambs and Doves.

THE BLIND MAN AND THE PEDLAR, or the Scoffer Convicted.

ANNIE BELL—The Hated Task—The Red Berries, &c. By Charlotte Elizabeth. *Presbyterian Board of Publication*.

These are arranged in four small volumes in the usual neat style of the publications of the Board. Some of them are quite interesting, and all furnish useful reading for the juveniles for whom they are intended.

THE DIVINE ORIGIN AND AUTHORITY OF THE CHRISTIAN RELIGION, in a connected series of familiar Discourses, giving a concise view of the Scriptural argument for the truth of the Bible. By William Neill, D. D. 13mo., pp. 243. Wm. S. Young. Philadelphia. 1854.

We have many works on the "Evidences," but not too many. New works are needed to meet new phases of infidel assault. In this small volume Dr. Neill has presented a plain and judicious summary of the argument indicating the divine origin of the New Testament. It will be read with interest and with profit.

For sale by Wm. S. Young, 173 Race Street, or Smith & English, 36 North Sixth Street, at 40 cents per copy.

THE PRESBYTERIAN ALMANAC FOR 1855, has been issued by the Presbyterian Board. It has all the usual matter which we expect in an almanac, and is arranged for every part of the United States. It contains full statistics, not only of the General Assembly Church, but of all the Presbyterian bodies, and also notices of other churches in this country and in Europe. It is an excellent almanac.

DORCAS—a Model Female Portrait. Selected from the Writings of Cox and Jay. 18mo., pp. 168. *Presbyterian Board of Publication.*

Active charity is inculcated in this little work, and especially urged upon the “gentler sex,” by an examination and improvement of the character of Dorcas, who was “full of good works and alms-deeds, which she did.” Each writer has his own peculiarities: the last, however, is the best. The portrait presented by Jay is particularly adapted to the end in view—the awakening of the desire and purpose to imitate such an example by *deeds* of active beneficence.

THE CAPTIVES OF ABB’S VALLEY—a Legend of Frontier Life. By a Son of Mary Moore. 18mo., pp. 169. *Presbyterian Board of Publication.*

Abb’s Valley is, or was, in Virginia, and this volume gives the history of some of its early settlers—their trials and deliverances; and thus illustrates not only a portion of the early history of our country, but also the singular providence of God watching over His own, and bringing them again “by a way which they knew not.” The Mary Moore spoken of in the title-page, was one of these “captives.”

LETTERS OF THE MADIAI, and Visits to their Prisons, by the Misses Senhouse. 12mo., pp. 166. *Presbyterian Board of Publication.*

The names of Francesco and Rosa Madiai are familiar as “household words,” and this is a welcome volume. They were plain people—Italian peasants—but they loved Christ and the Bible. For this they were tried, condemned, and imprisoned in Florence. Here we have them speaking for themselves, and as they were seen by intelligent and sympathizing friends. These letters are addressed to each other, and to Christians who sought and ministered to them. Their spirit is seen in the following extracts. The first is from a letter of Rosa to her husband—the last from one of his to his wife:

“My Dear Husband,—I have read the ‘Nights of St. Augustine,’ and have found the work beautiful, as displaying the supreme power, the clemency, and the immense might of the Maker of all things, and the love, mercy, and abasement of Jesus Christ for us, vile, ungrateful sinners. Read it, my love, and you will there see what we owe to God, for the benefit of so great a Saviour; the love and pity we owe to man, who was created after the divine image; and the duty of pardoning and praying for our enemies. When I meditate on all that God has done for us—we ought, my beloved, to feel honoured in being termed ‘galley-slaves’ for the name of Christ, the Saviour and Sanctifier of our souls.”

“I tell you that I am resigned to God, and all his holy will concerning me. I have suffered, and I am ready to suffer with patience, resignation, and humility, always hoping to reach the end. I pray that God’s peace may rest on all who pray to him with sincerity. I hope you pray for me, but of that I do not doubt, and I will do the same for you.”

The volume is adorned with portraits of each of the sufferers.

THE PICTORIAL SECOND BOOK, or Pleasant Reading for the Young. By Cousin Mary. 18mo., pp. 107. *Presbyterian Board of Publication.*

The youth for whom this volume is intended, will be much interested by it. It is illustrated by cuts.

PRESBYTERIAN TRACTS. 8th Vol.

This volume contains a large number of tracts—twenty-nine in all. “The Posture in Prayer”—an excellent argument against sitting in public worship—“Old Age Anticipated and Realized,” “Rand’s In-

quiry," "Emily J——, or the Danger of Worldly Conformity," "Family Religion," &c. &c. These are specimens of the subjects treated in these tracts. We would gladly see the whole series widely circulated. They are among the most useful works of this Board.

THOUGHTS ON THE RESURRECTION OF THE BODY. By a Layman. And DEVOTIONAL POETRY, or Hymns for the Closet and the Social Meeting.

These are tracts of the Presbyterian Board. As to the latter, we find in it some selections from the Scottish version of the Psalms. *These* are the only portion of this tract which we can commend for the use of social worshippers. The other selections are well enough for reading; but nothing should be used in the worship of God but the Scripture Psalms, properly rendered.

We should have noticed previously the union of the "PREACHER" and the "UNITED PRESBYTERIAN"—the former a weekly newspaper, and the latter a monthly: both published under Associate Reformed auspices. We have no doubt the arrangement was a wise one: expenses will be avoided, and the concentration of strength will contribute to the efficiency of the paper, which is published in Pittsburgh, and has already established itself in a large patronage.

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#### OBITUARIES.

Died, July 14, 1854, in Chicago, after a short illness, Mrs. KENNEDY, wife of Mr. William Kennedy.

The deceased was an enlightened and sincere Covenanter. Her husband—an estimable man—who was also removed by the same speedy disease, the cholera, about the same time—was connected with the New Light congregation of Chicago, and a ruling elder in it; but Mrs. K. maintained, with undiminished and unshaken firmness, her attachment to the testimony of the witnesses, and desired most earnestly to see the standard publicly set up in that city. The Sabbath previous to her decease, she repaired to the place of worship where preaching had been expected; but being disappointed, she spent the time in reading and in meditation. This was her last Sabbath on earth. Ere the next returned she was called away from the services of the church on earth, to, we confidently trust, the higher and more blessed services of the church in heaven. Her death will be not a little felt by the friends of the Covenanted cause in this place.

Died, at Garrison, Indiana, on Sabbath evening, September 10th, of typhoid fever, after one week's illness, Mrs. MARY, wife of Rev. Josiah Dodds.

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#### SUPPLIES TO PRESBYTERIES.

The following appointments have been made by Synod's Committee:

*Pittsburgh*—Rev. O. Wylie, Rev. J. M. Newell, J. M. Armour.

*Rochester*—Preston H. Wylie.

*Philadelphia*, \_\_\_\_\_.

*Lakes*—Rev. J. Neil, J. R. Thompson.

*New York*—David J. Shaw and Boyd M'Cullough, November, December, January.

*Illinois*—Joseph M'Cracken and Boyd M'Cullough, February, March, April.

THE

# COVENANTER.

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NOVEMBER, 1854.

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SYSTEMATIC THEOLOGY—WHAT IS IT?\*

THE subject of systematic theology is of deep interest to the student of divinity, and to the whole church of Christ. "Let all things be done decently and in order," is the command of God in Paul's first letter to the Christians in Corinth. The word *εὐσεχημονως*, translated "decently," signifies in a manner well arranged; and the phrase *κατα ταξιν*, "in order," according to rank. The apostle applied this precept to the devotional services of the sanctuary, into which there had crept, even at that early period, disorders, which it was the object of the epistle to correct. Any irregularity in the devotions of God's house mars the edification of the worshipper, being contrary to the divine appointment of him who is a God of order. Every act of worship is beautiful in its season. The *εὐσεχημονως* seems to refer to the concinnity of the parts in themselves: as the prayer must be well arranged in its several sentiments, and its words appropriate, so also must the preaching of the gospel and all the other services. The *κατα ταξιν* relates to the order in which the distinct parts shall follow one another.

In the illustration of this thesis, the following order will be observed: What, then, is meant by the phrase, system of theology?

1. *In the formation of a system of truth, classes are arranged embracing cognate topics.* Every well-digested sermon, in its general and subordinate divisions, affords an exemplification of this remark. Many gospel doctrines are brought together because they are of kindred import, mutually aid in persuasive efficacy, and, shining together, shed a brighter effulgence. A loose and declamatory preacher brings into a brief meditation thoughts, which, however excellent in themselves, have very remote affinities to each other, and thus possess scarcely any mutually strengthening effect.

The attributes by which the classification is formed are those common to the whole class, as in all synthetical processes for the arrangement of systems of science. Under the head of ichthyology, or the science of fishes, the naturalist treats of all animals that have their home beneath the waters. In ornithology, or the science of birds, he

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\* From an Introductory Lecture read at the opening of the Second Session of the Reformed Presbyterian Theological Seminary, Allegheny, November 2, 1841.

discourses of all feathered animals that move through the air on wings. In divinity, all exercises of the power of God in making matter or mind out of nothing, and in imparting permanent essential forms to pre-existent substances, are classed under the head of creation. All the exercises of the same power in sustaining and causing to operate things brought into being are arranged in the class of providence. The divine acts that relate to the salvation of sinners by the Lord Jesus Christ, belong to the work of redemption.

The first and second of these are partly embraced in what is called natural theology. Much light is shed on the human mind, revealing the glory of the Godhead, by the existence, the comely proportions, adaptations, and gorgeous garniture of the natural world. By a careful and intelligent examination and appreciation of its excellence, the divine attributes of goodness, wisdom, and power, as belonging to an eternal and infinitely great mind, are discoverable. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Rom. i. 20.

"The counsel of God shall stand, and he will do all his pleasure." The wisdom of Jehovah devised the plan of the universe, and all that now exists, with the relations of things, and the operations of the whole intellectual and physical system, making a grand display of what are the immanent and everlasting exercises of his mind. He is a God of order; and by the discovery of order in his works, we arrive at a knowledge of the systematic exercise of his perfections. In this respect all systems of natural science may, in a remote sense, be called systems of natural religion, or subordinate classes of the system of theology.

The latter class of truths, relating to the salvation of sinners by the one Mediator between God and man, are classed under the head of revealed religion; and are made known to man in the Holy Scriptures only by supernatural revelation. The same God who is revealed by the Bible, discloses his character in the books of creation and providence, and as possessing and exercising the same infinitely glorious attributes, as in the formation of the material universe, in the creation of mind, and in establishing their relations to one another, all was done systematically, so in the appointment of a Saviour, in the constitution of the Mediator's office, and in settling the work which he was to perform, the whole was done according to an orderly digested system. As in the formation of systems of botany, zoology, mineralogy, it is the business of the philosopher to find out what individuals or species belong to each genus, so it is the province of the systematic theologian to discover what truths belong to each class. In botany, we inquire how many species of trees are to be classed under one genus, as in that of quercus is comprehended white oak, black oak, swamp oak, live oak, &c., so, in a system of divinity, under the chief end of man, we have two classes—"the glorifying of God, and the enjoying of him for ever." In zoology, under the genus quadruped, we arrange the horse, the cow, the stag, and all other four-footed animals; and in divinity, we class under the doctrine of justification, as a genus, the several species:—1. It is an act of God's free grace. 2. In it he accepts us as righteous in his sight. 3. This

is done for the righteousness of Christ. 4. In order to this, that righteousness is imputed to us. 5. That it may be imputed to us as actually our own by a divine warrant, it is received by faith alone. Here there are five specific truths arranged under a general one.

The object in this classification of truth is to arrive not only at a knowledge of what God does, but also of the order in which he works. He makes all oaks to resemble one another in their general properties, habits, and appearances, on account of which they are ranked together; but each class has its own differential properties. We trace not only the power, wisdom, and goodness exercised in the creation of that most important class of forest trees, but also his orderly work in framing them all according to one general model, and at the same time endowing each subordinate species with some properties, by which it is distinguished from all the other species of the genus to which it belongs. In the same orderly mode of operation God works faith, imputes to us Christ's righteousness, pardons our sins, accepts us as righteous, takes us most graciously, blessed be his name, into his divine favour.

2. *The illustration of these classes, in their various details.* The process is conducted here on the same principles as in the formation of the loci, or chapters. The distribution of the truths contained under the genus into their respective species, and these again into individual doctrines. It may and does usually occur that the subordinate species become genera, as to species contained under them. Again, truths now ranked as individuals may be analyzed, and found hereafter to contain many parts distinct from one another. In chemistry, a substance may be compounded that has never been analyzed by the experimenter, and it is called an elementary or simple substance; not to imply that it is so absolutely, but that it is so as respects our knowledge. In the exposition of the doctrines of the gospel, the systematic divine proceeds on the same principle of analysis. In illustrating the doctrine of saving faith, we make two divisions—the receiving of Christ, and the resting on him alone for salvation. The elucidation of these subdivisions is exemplified in Brown's and Fisher's expositions of the doctrines which they contain. When a preacher, in delivering a homily, divides the doctrine deduced from his text into separate heads, and discusses these heads under appropriate subdivisions, usually called particulars, he treats his subject as a systematic theologian. The power which divine truth has over the minds of gospel hearers, as it is applied by the Spirit of Christ, acts according to the laws that regulate our mental operations. In loose declamation, such as characterizes the modern style of sermonizing in most Protestant pulpits, though there may be as much pure and wholesome evangelical doctrine uttered as in a discourse arranged in the Reformed Presbyterian style of pulpit oratory; yet the effect of the former, compared with the latter, will be feeble and transient. When the truths are announced distinctly and numbered, the hearer perceives clearly what is intended; the attention is fixed, the understanding illuminated, and the salutary impression is deepened. There is an accumulation of efficient power, when the particulars are presented in logical order, from cause to effect, as Paul does in the golden chain—"For whom he did foreknow, he also did predestinate

to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." Rom. viii. 29, 30. It was owing partly to the logical arrangement and distinct announcement of their doctrines, that the Scotch ministers in three years, from 1640 to 1643, filled the great commercial metropolis of England with a knowledge of the doctrine, worship, and order of the Lord's house, imbodyed in their covenanted attainments, made from the ministry of John Knox to that of Alexander Henderson. Their arguments, indeed, were cogent, and their doctrines weighty; but all the learning of their gigantic intellects, would have been comparatively inefficient, had they not illustrated, in systematic order, those great and holy truths which they uttered with almost matchless success. They relied, it is true, on the Holy Ghost, and he aided them, both in preparing and preaching the truth; he imparted the quickening power by which the word had "free course and was glorified." But he did all this by leading them into a systematically digested discussion of sound doctrine. He is the immediate author of all the order in the natural world, and in the system of grace; and he imparted to his ministers his own image, and they partook of the Spirit of order. It is customary for sciolists in literature, and smatterers in theology, whose minds cannot appreciate their value, to deride their five or six heads in one sermon, from seven to ten particulars under each head, and often six or seven subdivisions of some particulars. The blessing of God on their ministry ought to silence such profane banter.

3. *The probation of the truth of the doctrine from appropriate classes argumentorum.* These are direct Scripture testimony, inferences clearly deduced from express revelation, the light of nature, the current opinion of those divines whose works praise them in the gate, and the experience of the unregenerate sinner in the workings of conscience, and that of the saints, in the demonstration of the Holy Ghost. All these are the sources of divine testimony, which we adduce to prove that the doctrines which we imbody into our classifications of truth are revelations of the divine will made to men by the Holy Ghost, who utters his voice in the works of creation, in the Bible, in our sanctified, intellectual operations, in those of our sanctified fathers and brethren, and in the consciences of all gospel hearers. In general, the direct testimony of the written word should be first adduced.

2. The just inferences drawn according to the *αναλογια της πιστεως*, the portion of faith.

3. When the subject admits of it, the light of nature.

4. The concurrent voice of those in whom the Spirit of the Lord has dwelt, in past ages, that we may be strengthened in *our* faith, by that of those "who through faith and patience have inherited the promises." This, in systems of divinity, and in the composition of an orderly sermon, is connected with illustration, and, together, they form the body of the work. It is to them chiefly, and with great propriety, that the attention of the student of theology, and that of the gospel-hearer, are chiefly directed, and for their sake that the principles of judicious arrangement are regarded as important. They are the furniture of the edifice of mercy; for the preservation and profitable use of which the plan of the house has been laid, and the edifice erected in architectural proportions, well adjusted in their several parts.

4. *The refutation of errors.* It is a perspicuous demonstration of divine wisdom, displayed in bringing light out of darkness, and order out of confusion, that the truths of the gospel are more clearly perceived, and more strongly impressed on the mind, when contrasted with false doctrines. Besides, we are more attached to the law of the Lord, when called out to its defence in consequence of assaults made on it by the foes of righteousness. The condition of the church on earth has long been called militant; and, as contrasted with her heavenly state, as triumphant. Paul characterizes his whole Christian life as a warfare. "I have fought a good fight." 2 Tim. iv. 7. Our Redeemer is the Captain of salvation and of the Lord's hosts; all his faithful followers must "endure hardness as good soldiers." They are furnished with divine panoply from heaven's armory—they put on the breast-plate, or mailed coat of righteousness—they are shod with the preparation of the gospel—on their heads they wear the helmet of salvation—their loins are girded with truth;—above all, they take and use the shield of faith, and handle, in waging offensive warfare, "the sword of the Spirit, which is the word of God." The plan of salvation, imbodyed in the covenant of grace, is a scheme of warfare to be waged against the hostile powers of hell, and to be pressed forward until the foe is vanquished. There is no topic in theology that has not been assaulted, none that is not in our day assailed on some part of the lines that compose the armies of the Lord.

The system of grace cannot be clearly expounded and cogently enforced, without illustrating the application of its power against the church's enemies. The well-drilled, systematic divine, is a spiritual tactician. He must be taught to direct the artillery of heaven against all the strongholds of sin and Satan.

It has been of late years a popular sentiment, begotten and nurtured by spiritual cowardice, to evade the cross of Christ, that in our givings out of the doctrines of grace, truth should be taught in its own beauty and grandeur only, without any allusion to the error repugnant. It is impossible, it is said, for error to be maintained, where the truth is believed; and besides that, it is harsh and uncharitable to repudiate as erroneous false doctrines, which may, perchance, be entertained by those who are, notwithstanding, saints of God. The first is not only a gratuitous, but a false assumption. It has been maintained by men, we hope were saints, that our temporal blessings are secured by the interposition of Christ, and also by the covenant of works. It is an absurdity, indeed, to hold that Christ, by the shedding of his blood, purchased for sinners a right to blessings which they possessed irrespective of his interposition. In that view of the subject, he would have purchased for us by his death a right with which we were invested by other means. But such is the darkness of the human mind, that even those who erect the edifice of salvation on the true foundation, build thereon wood, hay, and stubble, instead of precious stones. In this they must be disabused. The latter is not less a groundless assumption. We must not suffer sin in our brother, but in anywise reprove him. Every false doctrine mars our sanctification. Great or small, it is a dark cloud that intercepts the rays of the Sun of righteousness, and obscures our spiritual vision of Jehovah's glory.

The disciples of Christ need to be warned against the crafty devices



of corrupt men, who lie in wait to deceive them. Much more, in exhibiting the framework of the system of grace, for the instruction of those who are to be standard-bearers in the camp of Dan,\* “the tower of David builded for an armory, whereon there hang a thousand bucklers, all shields of mighty men.” Song iv. 4. The covenant of grace is a military tower, of which he must have an imperfect knowledge, who is ignorant of the location and use of the bucklers.

The reforming divines, both on the continent of Europe and in Great Britain, usually in their sermons reserved a place for answering objections, and it was commonly the last doctrinal division. Sometimes, when a doctrine of the gospel was unpopular, through some strong and prevailing prejudice, they met and vanquished the enemy at the threshold, to open the way for leading their hearers into the temple of truth. They were taught to meet and answer objections in this formal manner by the professors in divinity chairs, who invariably opened *fontes solutionum*, and thus furnished the means of refuting error. In the present non-militant state of many Protestant churches, these polemical discussions are nearly abandoned; and the reason assigned is, that no offence should be given to weak and erring brethren. Because of the omission to wield the spiritual armour, the Quakers, Baptists, Methodists, Hopkinsians, Universalists, Arians, Mormons, &c., are leading away many from evangelical congregations.

5. *The practical application of the doctrinal truths contained in each class.* A mineralogist not only enumerates the distinctive qualities of the mineral substances of which he treats, to show the justness of his arrangement in assigning them to their proper genera, the properties common to it and other specimens, and the locality where it is found; but he also indicates its uses in medicine, agriculture, and architecture. The systematic divine directs the pupil how to apply those doctrines which he collects, arranges, illustrates, and defends, to the cultivation of vital piety in his own heart and life; the manner of bringing them home to the conscience of the hearer, “for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect, and thoroughly furnished unto all good works.” In a good system this should occupy a large space. It is the aim of all doctrinal instruction to enlighten the disciple of Christ in his duty to God and man. The statutes of the Lord point out the path of holiness; and the gospel, while it sheds light on the way, furnishes aid to persevere in the prosecution of our journey to the end of our pilgrimage. Doctrine begets and strengthens faith; the law is our guide to all good works. The place that these occupy, not only in the theory of the system of grace, but in the daily walk of the Christian, ought to be distinctly and emphatically demonstrated. By this means the student of theology is guarded against the too common practical error of studying the plan of redemption merely as a system of science. In that view, its beauty, elegant concinnity, greatness, and matchless grandeur, may engage the attention of a

\* Covenanters, as the adder, by the way-side, bite the horse heels, and the rider falls backward. In the battle of Armageddon, God is in front—Dan a reserved corps in the rear.—V.

cultivated but graceless mind, and furnish highly interesting topics of meditation, while he no more desires to reduce them to practice than the college professor of mathematical science thinks of becoming a practical engineer. In that way of studying divine truth, neither faith in God, nor love of him, is exercised in the most intense intellectual operations. Unbelief is fostered, and the heart hardened. This, in the most judicious discussions of truth, must, indeed, always be the effect, unless the Holy Spirit, in his saving operations, give the increase by his quickening power. But we must use the means best adapted to preserve the future ambassador of the cross from being a mere abstract theologian, however learned and astute, instead of being a tender, humble, warm-hearted, and exemplary man of God. Unsanctified theological learning, not much less than ignorance, has been the bane of the ministry, and a curse to the church of Christ.

6. *The arrangement of these classes into one body, so as to form a complete whole.* An architect provides his materials—the stones, the metals, the timber, &c.; he shapes them for the places which they are to occupy; and he then puts together all the parts according to a plan which had been previously digested. In this chiefly consists the skill of the architect, as distinguished from common workmen. In the building of Solomon's temple not a sound of a hammer was heard; every part had been accurately prepared for the place which it was destined to fill. In this fitting up of the parts to each other consists the concinnity, beauty, and strength of the edifice. The removal, or the disarrangement of any stone, of any pillar, or even any pin, not only mars the elegance of the edifice, but impairs its strength. Hence those denominations that have removed from the edifice erected by the Westminster divines some of the beams, are falling to pieces. Among ourselves an attempt to deface some of the ornaments, and remove a brace or two, produced a breach which is scarcely yet repaired. These assaults on the system of grace are usually made by those whose attainments in systematic theology have been very limited. They are made, too, in an age in which it is usual for sciolists in divinity to decry systems of theology, and scout at making them terms of ecclesiastical communion. The baneful effects of this folly are painfully manifest in the lamentably increasing divisions of the church, whose energies have been crippled by attempts to diminish the magnitude, tarnish the beauty, and disarrange the proportions, of the systema theologæ. "Whosoever shall fall on this stone, shall be broken." Matt. xxi. 44.

#### A VIEW FOR BELIEVERS FROM THE DIVINE PROMISES.

The following is a copy of a letter from a minister to a friend, who had experienced great relief from spiritual troubles by the application of the promises contained in Isaiah xli. 10—12 to her soul by the Holy Spirit, and had requested him to write his views of these promises for her use. This letter, though not written for the public eye, is thought too valuable to be lost, and is now sent to the Covenanter, in hopes that the perusal will, with the Divine blessing, tend to the glory of God, and to the comfort and edification of many believers. The friend to whom the letter was addressed is now, it is fondly

hopèd, rejoicing before the throne of her God and Saviour, in the fulfilment of all these precious promises, while the writer remains below pursuing his ministerial course.

A. L.

T—, March 31, 1827.

Dear Madam,—There are given to us exceeding great and precious promises. These promises are all yea and amen in Christ Jesus. He is a Head to his people, not only of dominion, but of vital influence. The church is his body. Consequently, whatever promises are made to Christ, are also made to the church; as the head and the members are one body. In accordance with these remarks, the tenor of the covenant in Psalm lxxxix. runs—"My loving-kindness will I not utterly take from *him*, I will not lie unto *David*." But if all the promises made to Christ be made to the church in general, they are made to every believer in particular; for our bodies are the members of Christ. I have no doubt that it is on this account that the church is addressed as an individual. Indeed, in that remarkable passage, (Isaiah xli. 10—12) I consider that the promise primarily respects Christ, as the new covenant head of his people: and to him, it has been in part, and will finally be perfectly accomplished. That the person who has God for his God has no cause to be afraid or dismayed as to any thing that concerns either his temporal or eternal interest—that he will receive strength and assistance from above—and that the right hand of Jehovah, which is a right hand that never wrought, and never can work any thing but righteousness; or rather, He whose righteousness, like a right hand, is that in which his power subsists, and the chief agent in all his operations, will give aid and support proportioned to our trials, is what the believer knows, from the Word of God, the internal illumination of the Spirit, and of his own personal experience. The only difficulty, then, attending the explanation of the passage, is in relation to the phrase—"They that were incensed against thee." Between the seed of the woman and the seed of the serpent there subsists an unreconcilable enmity: every unregenerate person is an enemy to the church in general, and to every individual believer in particular. It is true, that owing to education, to a regard for character, to the restraint imposed on many corruptions by human laws, the checks of conscience, and the influence of natural affection, ungodly men do not always discover in their conduct the malignity of their hearts: and perhaps, in many instances, they are not conscious that it exists; add, too, that oftentimes when a man's ways please the Lord, he maketh even his enemies to be at peace with him. Hence, many of the people of God, who are not called to fill public stations, and who are endowed with a disposition naturally mild and amiable, *seem* to have no enemies. Still, however, the people of God *have* enemies, with whom they must contend, and for the conflict with whom armour is provided; but the enemies are spiritual, and so is the armour. In the enumeration which the apostle makes of believers' enemies, both in Romans viii. and Ephesians vi., he seems to overlook the human family altogether. Whatever may be our situation in relation to the human family, the powers of darkness are always incensed against us; and (God himself excepted) they are of all enemies the most formidable. They are subtle, they are potent, they are malignant; and what renders them most terrible to our apprehension is, they

are invisible. To human wisdom the very idea of entering the lists with such antagonists seems preposterous; yet certain it is that the Redeemer, alone, entered the lists with all the hosts of hell: Apollyon leading them on to the attack. In virtue of this promise, he fought and conquered: he did more, he triumphed; he did more, he led captivity captive. The church of Christ, though a little city, and few men in it, has from the earliest ages withstood the attacks of earth and hell, yet has never been subdued: the powers that opposed her have mouldered into dust; and Jehovah, in fulfilment of this promise, will make her subdue, break in pieces, and destroy all her rivals. The malignity of fallen angels against the people of God we can never fully know: we know it is *unbounded* and *amazing*. The subtlety of their stratagems, the almost endless variety and hellish fury of their attacks, can only be conceived by those who have enlisted under the banner of the Captain of salvation. Yet they are but vanquished enemies, shadows of enemies, that need only to be resisted, in order to be overcome. The full accomplishment of the promise, we cannot expect in this world; we are, while here, in the enemy's country: yet never does the believer fight a battle, in reliance on the right hand of Jehovah's righteousness, but he obtains a victory, his enemies disappear, and he is feasted on the spoil. While in this land, where we are strangers and sojourners, and as sheep among wolves, we must not expect a victory; we must expect that our enemies, though apparently vanquished, will renew the combat. But when once we reach the confines of Immanuel's land, when the veil is removed that conceals from us things invisible, it shall be said to the people of God—"The enemies whom ye have seen to-day, ye shall see no more again for ever:" that is, in such a condition as ye now see them. Never more shall the child of God complain of a tempting devil, a treacherous heart, or a hostile world. Never more shall he complain of a body of death, of weariness in duty, or distance from God. No more shall the sight of human misery extort the pang from his heart, the sigh from his breast, or the tear of sympathy from his eye. When the believer awakes in the morning of the resurrection, his enemies, as to any power of annoying him, shall be as though they had not been. Seated on his Redeemer's right hand, he shall join with him in judging reprobate angels and men; and when their dreadful, but irreversible sentence, is pronounced, redeemed men and confirmed angels shall join in acclamations of praise to him whose judgments are made manifest. When this mortal shall have put on immortality, and this corruptible incorruption, when death shall be swallowed up in victory, when they shall behold the face of God in righteousness and be satisfied with his likeness, and shine forth as the sun in the kingdom of our heavenly Father, then we shall be enabled to perceive that all things—even Satan, sin, and death—have contributed to our complete and everlasting felicity; and that they have been helping forward the accomplishment of those eternal purposes which God purposed in himself, and which by the church are made known to the principalities and powers in heavenly places. Alas! what puerility of conception and imbecility of language! Pressed down with an insupportable load of iniquity, my eyes veiled with ignorance and unbelief, and in point of communion far from God, how can I describe

that land that is far off, where shadows shall have fled away, where every veil shall be removed, where clouds and darkness shall be dispelled, where they who love *Him* shall be as the sun when he goeth forth in his might, (what, then, shall be the glory of him who shall illuminate all those innumerable suns?) and where the saints, freed from death, and pain, and sorrow, shall join the thousands of thousands, and myriads of myriads of angels around the throne, to praise, with the same fervour of affection, ardour of delight, and incessant activity, the Lord God of Israel from everlasting to everlasting? Amen.

I am, dear madam, your servant in the gospel, W. S.

#### ON DIVINE PROVIDENCE.

In the mill, the great water wheel in the centre puts it in motion; but the smaller wheels are connected with it, and with one another, so that though they seem to run in opposite directions, they all unite in accomplishing the desired object. The stopping of a single wheel, although but small in itself, might impede the course of others of far greater magnitude. Oh, that we were more aware of this in the great machine of Divine Providence! Perhaps some trial, which is comparatively "a light affliction," enduring "but for a moment," is intended to set in motion some greater event with which not only our own salvation, but that of many others, may be connected. Christian mourner! if the wheels turn at present in an opposite direction to your wishes, recollect that *He* sets them in motion, who connects them with other parts of his great machine, which shall in the end work for you "an exceeding and eternal weight of glory." Attempt not to stop their course; but rather pray that the Lord may bring sweet out of bitter, light out of darkness, yea, eternal life from the sorrows of death and the grave.—*Scrap Book*.

#### BE NOT UNEQUALLY YOKED.

If a believer marries an unbeliever, the miseries which ensue are endless. Were they determined in kindness to grant all they could to each other, yet they live as in two separate worlds. There is a great gulf between them, which cannot be passed without the grace of God; on which, while all should hope and pray for it, none should presume. They cannot taste the same pleasures, nor share the same sorrows, nor pursue the same objects, nor walk in the same path. What hope, then, can there be of comfort? Every Christian finds the corruptions of his own heart, the snares of the world, and the devices of Satan, together with innumerable secret anxieties, quite enough to struggle with, in his journey to heaven, without adding another to his difficulties.—*Richard Cecil*.

#### DIVINE POWER.

Perhaps it is a greater energy of divine power, which keeps the Christian from day to day, from year to year, praying, hoping, running, believing, against all hinderances; which maintains him as a living martyr, than that which bears him up for an hour in sacrificing himself at the stake.—*Ibid*.

## FAITH AND HOPE.

Wherever faith exists, it must have the hope of eternal life as its inseparable companion, or rather must of itself beget and manifest it. If faith is a firm persuasion of the truth of God—a persuasion that it can never be false, never deceive, never be in vain—those who have received this assurance must at the same time expect that God will perform his promises, which in their conviction are absolutely true; so that, in one word, hope is nothing more than the expectation of those things which faith previously believes to have been truly promised by God. Thus faith believes that God is true; hope expects that in due season he will manifest his truth. Faith believes that he is our Father; hope expects that he will always act the part of a Father towards us. Faith believes that eternal life has been given to us; hope expects that it will one day be revealed. Faith is the foundation on which hope rests; hope nourishes and sustains faith. For as no man can expect any thing from God without previously believing his promises, so, on the other hand, the weakness of our faith, which might grow weary and fall away, must be supported and cherished by patient hope and expectation. For this reason, Paul says—“We are saved by hope.” For while hope intently waits on the Lord, it restrains faith from hastening on with too much precipitation, confirms it when it might waver in regard to the promises or begin to doubt their truth, refreshes it when it might be fatigued, extends its view to the final goal, so as not to allow it to give up in the middle of the course, or at the very outset.—*Calvin.*

## HENRIANA.

Much true worth lies hid in this world; obscurity is often the lot of real excellency. Our combats with Satan shall keep us close to the communion of saints; two are better than one.

Whatever God is pleased to take from us, if he take away our sins, we have no reason to complain.

Those who have said the most honourable things of Christ, will never see cause to unsay them.

God's children are made manifest by their graces; their glories are reserved for their future state.

The prudent study how to *improve* conversation, rather than how to *decline* it.

Prayer is the messenger that sends for Christ from heaven; and he will come.

Those who follow Christ shall feast with him.

In our own and our friends' straits, it is wisdom and duty to apply to Christ.

The delays of mercy are not the denials of prayer.

It is best not to deserve reproof from Christ, and *next best* to be meek and quiet under it, and to count it a kindness.

Those who expect Christ's *favours*, must, with an implicit obedience, obey his *orders*.

The way of duty is the way of mercy, and Christ's methods must not be objected against.

Christ is often better than his word, but never worse.

Christ's works are all for use, he gives no man a talent to be buried.

Even the faith that is true, is at first but weak. The strongest men were once babes, as were the strongest Christians.

Delays of promised mercies are ordained to exercise our patience, and ought not to weaken our confidence in the divine promises. God's time for performing his promise usually is, when it labours under the greatest improbabilities.

Men ought not to be upbraided with the scandals of their ancestors. It is what they cannot help, and has been the lot of the best, even of Christ himself.

Neither grace nor reigning sin runs in the blood: God's grace being his own, He gives or withholds it as he pleases. The child of an Abraham may be a Judas, and the son of a Cain may be a Paul.

Deliberation, and not haste, should characterize our entrance into the married state. Better take time to consider beforehand, than find time to repent afterwards.

Those in whom Christ is formed, will show it.

After much advancement, we may expect something to humble us, lest we be puffed up. Exaltation to the third heavens calls for a *thorn in the flesh*.

Those who keep a good conscience, may intrust God with the keeping of their good names.

Had our censures and judgments more of deliberation, there would be more of mercy and moderation in them.

It becomes us, in many cases, to be gentle towards such as are suspected of wrong.

The rigour of law is not unfrequently the height of injustice.

Necessary censures should be managed without noise; for the "words of the wise are heard in quiet."

Those who expect direction from God, must themselves exercise prayerful deliberation; God will guide the thoughtful, but not the inconsiderate.

God's most usual time for instructing his people, is when they are at a stand and non-plussed.

When we are most composed, we are in the best frame for receiving the motives of the divine will. The Spirit moves on the calm waters.

Those who seek not their own glory, obtain honour from God; for "before honour is humility."

Like cold water to a thirsty soul, so is deliverance from dreaded fears to the mind.—*Ecclesiastical and Missionary Record*.

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#### THE PRESS—ITS POWER AND USE.

Every age is characterized by some peculiar duties and privileges: ours may be denoted as an age of intellectual improvement among the masses. This being the case, what are the means, and what the agent best calculated to disseminate the truth? One great means which might now be employed with success in the work, is the press. True, the divinely-appointed agent in all moral reformations, whether in Church or State, is the Church of the living God. This does not stand in the way of the right use of the press, but rather requires its assistance. And the inquiry arises, Is the Covenanted Church now bringing, to the extent she ought, the powerful auxiliary of the sancti-

fied press to her aid in the dissemination of Reformation principles throughout this land? Are we as a church doing our duty towards extending those principles, which we believe will, in the course of a few years, be believed, received, and adopted by the nations of the earth? The question is in the mouths of many honest men, who have long heard—"the instruction which causeth to err," What is our present duty in relation to "the powers that be?" Shall this question remain unanswered? Shall we not go to them through the medium of the press, and say, Obey God rather than man?

The public mind seems open for the reception of truth; and the time never was (at least in this land) when the Reformation principles could be so easily promulged, or when they are so readily received as at the present. And what are we doing? We have indeed two monthly periodicals, but they are not enough; and if we had two weeklies, they would hardly be sufficient to meet the wants that actually exist. Still, one good weekly, if skilfully conducted, combining pure moral literature with the interesting and useful newspaper, would be productive of much good. The influence of such a paper would tell upon hundreds of families who are not connected with our church. Again, the publication of a series of ably written tracts upon the different points of the distinctive principles would be an easy method of disseminating them. The expense would be small—the benefit incalculable. Another method might be useful—that of "communications" and discussions through the religious and literary periodicals of the day. Other churches, no larger in numbers than ourselves, whose pecuniary resources are probably less, are doing a great work. And shall that church which professes to be—and is, *par excellence*, the true witnessing church—remain idle, while others are doing so much,—yea, while God sends an insurgent chief as a missionating agent to spread his Bible throughout the most populous nations on earth? Who, depending upon the promises of the Head of the church, the prayers and support of God's people, will begin this work?

"That man who bearing precious seed,  
in going forth doth mourn;  
He doubtless bringing back his sheaves,  
rejoicing shall return."

#### A COVENANTER.

We avail ourselves of the suggestions contained in the above, to say, that the establishment of a good newspaper—a weekly, if possible—for the advocacy of Covenanting principles, is, certainly, a great desideratum. And it is beyond question that such a paper could be supported among us, were the whole church united in the effort. But as things now are, we have not been able, after a good deal of reflection, and some inquiry, to come to the conclusion that it is at present practicable. A paper would require, at least, two thousand subscribers, at two dollars per annum. A monthly can be edited without very seriously interfering with personal duties: a weekly—to do full justice to the cause—would have to maintain an editor. This, with present high prices for paper, &c., renders it impossible to make a promising beginning, so long as but a portion of the church could be relied on for its support. We shall, if spared, keep an attentive eye



upon this subject; and if an opening occurs, will use every effort to have the attempt made. In the mean time it would be well if the other suggestions of our correspondent were more frequently attended to.

Ed. Cov.

#### ST. LOUIS PRESBYTERIAN AND SLAVEHOLDING.

In the St. Louis Presbyterian for Aug. 31st, I observe an extract from the Congregationalist, on which he makes some criticisms, which I propose to examine.

"The Presbyterian observes, We said, and we now say, not a word, respecting the moral character of slaveholding." No, the Presbyterian ministers say not a word about a system that has hurried to an untimely grave millions of the human family who were convicted of no crime—a system which is the parent of every crime that can be committed. They tell us that they leave slavery where Christ and his apostles left it. Is this so? Christ referred his hearers to the law and the prophets. Now, the law says—"And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death." Ex. xxi. 16. "The prophets require—"To undo the heavy burdens, and to let the oppressed go free, and break every yoke." Is. lviii. 6. "Wo unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work." Jer. xxii. 13. We see, then, that the law pronounces the selling of a man a capital crime. Isaiah requires that every slave be set free, and Jeremiah pronounces a wo against every man that makes another work for him without giving him wages. Christ sanctioned all this: he added farther—"Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." Matt. vii. 12. I defy the whole brood of the father of lies, with him to help them, ever to make slaveholding consistent with this precept.

Paul says—"Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven." Col. iv. 1. He sent Onesimus back to Philemon, not to be a servant any longer; but above a servant. Thus it appears that Christ and his apostles left slavery *under condemnation*.

Now, in reply to all this, we will, perhaps, have a very edifying lecture on the 25th chapter of Leviticus. I set aside all reasoning from that law by Eph. ii. 14—"For he is our peace, who hath made both one, and hath broken down the middle wall of partition." Col. iii. 11—"Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all."

The Presbyterian has a great deal to say about the cowardice of abolition ministers, because they do not go to the South, and preach against slaveholding. But we do not account it either a mark of wisdom or courage for a man to go where he would be sure to be murdered before he could do any good. How do you know that anti-slavery ministers would be murdered if they should go and preach against slaveholding at the South? Answer:—1. We know that Covenanters have had to abandon the South, on account of their opposition

to slaveholding. 2. We know that they would murder us by their conversation on board of steamboats, and in railroad cars; they tell us, Come and ask us for arguments in favour of slaveholding, and we will show you our swords. 3. We know it by their burning abolition papers and pamphlets, by their outrageous blustering in Congress, &c. 4. In 1836 a parcel of slaveholders fell to erecting a gallows aboard of a steamboat, to hang Rev. Mr. Burgess, of Ripley, Ohio.

Christ never directed his disciples to go where they were certain of being murdered. No; he commanded them, when persecuted in one city, to flee to another. Matt. x. 23. We are told of a time when "Jesus walked in Galilee, for he would not walk in Jewry, because the Jews sought to kill him." John vii. 1. We think this is a safe example for us to follow. Were we to go to the South to preach abolition, they might say to us—*Physician, heal thyself*. Convert your own northern *doughfaces*, before you come to preach abolition to us.

It is alleged that we have made slaveholders more desperate by our severe denunciations of them. Very likely: where the Word of God is not the savour of life unto life, it is the savour of death unto death. Pharaoh, that eminent slaveholder, hardened his heart in proportion to the number of warnings he received. The work of the gospel minister is not to put sinners into a good humour with themselves and him, but to warn them to flee from the wrath to come.

The slaveholders and their abettors are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. They *feel* that the disease is mortal: they cannot endure to have the sore probed. The General Assembly of Ireland remonstrates with the Old School Presbyterians of America on the subject of slavery, and the Americans resolve that no answer be returned. The Congregationalists remonstrate with them on the same subject, and they propose to discontinue the correspondence with them. "What have we to do with thee, Jesus," &c.?

Some pretend that many more slaves would have been set free had it not been for the excitement produced by abolitionists. To such I would observe, I was familiar with the *crocodile dilemma* before I knew my right hand from my left.\* I do not know that it is the duty of abolitionists to entice slaves away from their masters, but I am sure it is their duty to aid them in making their escape. Deut. xxiii. 15, 16; Isa. xvi. 3; Jer. xxi. 12. Who can be worse spoiled than the man that is spoiled of his liberty, nay, even of his personality; and, by inhuman laws, changed from a person into a thing?

We are accused of irritating slaveholders by treating them with harshness. I know it requires spiritual wisdom to know how to address sinners, but there can be no faithful reproving of sin without giving offence to those that are resolved not to reform. And it is far better to incur their displeasure by reproving their sin and showing them their duty, than by laying opiates to their conscience to make them sleep on till they *lift up their eyes in hell, being in torment*.

To teach slaveholders that Christ and his apostles sanctioned slaveholding, is not to preach the unsearchable riches of Christ, but it is to *make Christ the minister of sin*. To encourage slaveholders in the

\* See Lucian, Dial. 8.

practice of oppression (confessedly the most cruel that ever was practised under the sun) by giving them church privileges, because they contribute to the support of the ministry, or to Bible and missionary societies, is to "*build up Zion with blood, and Jerusalem with iniquity.*" But the Lord loves judgment, he hates robbery for burnt-offering. Isa. lxi. 8.

If abolitionists are to be branded for cowards because they do not choose to be lynched, tarred and feathered, hanged, or burnt in a slow fire, as the case may be, what shall we say of slaveholders, who have taken from themselves the liberty of speech and of the press, lest they should be convinced that slaveholding is a sin? It appears that the Southerners are more afraid of our words than we are of their swords. The pistol and the bowie knife are far more in keeping with the peculiar institution than a Bible argument.

Finally, permit me to observe that the less there is said about the conduct of Presbyterian ministers in relation to slavery, the less it will be to their disgrace.

PRATENSIS.

#### MINISTERS AND SOCIAL VISITING.

The columns of the "Christian Intelligencer" have been enriched for some months past with a series of essays on the Christian Ministry, from the pen of one of the most respected ministers of the Reformed Dutch Church. They would be well worth collecting and republishing. Among other things of a highly seasonable character, the subject of pastoral visitation is discussed; and after saying that "the evangelical minister will visit all his flock as their spiritual necessities may require; and when he is among them, he will comfort, instruct, exhort, entreat, and warn, as his judgment in regard to their wants may dictate. He will never neglect any who are sick, in affliction, or under convictions of sin, but strive to find an occasion of conferring with them, and having some comfortable words of Scripture for each one in the peculiar exigencies of his state, or the special necessities of his mental frame," the writer thus proceeds to reprove what he well regards as a great, and we fear, growing evil:

"There is another kind of visitation just now "demanded" extensively from Christian pastors by the churches, about which we shall have something more to say; and in order to define at once what we intend, we observe that it is not visiting as a pastor, for the purpose of promoting the religious knowledge, comfort, or experience of the individuals of his pastoral charge, that the Christian minister is now required to be almost constantly abroad, but it is in a *social capacity*. His people expect him to visit them for the purpose of expressing his respect for them, his interest in their welfare, his gratitude for their kindness; and in many places they *demand* of him that he should do so, as the condition of their attendance on his ministry, their payment of their portion of his maintenance, and the continuance of their countenance and respect. When he comes to them as a pastor, to inquire into their religious state, and exhort them to a holy life, they either avoid him altogether, or by a frozen silence show how unwelcome his encroachment upon their reserve is to all their feelings, and how much rather they would that he should not attempt it.

“Now we assert that this distinction, which has grown up as we are inclined to believe in modern times altogether, (for the pastors of an earlier age made themselves felt, and went about in their proper characters,) between pastoral and social visiting, is becoming an *inconvenience*, a *hinderance*, an *offence*, and we had almost said a *nuisance* in the Church! Its tendency is to make a ‘man of God’ a mere *gossip*, retailing from house to house the idle *trivialities* and impertinent nothingnesses of social chit-chat; or, if he is silent, subjecting him to the martyrdom of listening to it all; and how any man less holy than an angel, and less intellectual than a seraph, can endure it for any length of time, and not have his piety all neutralized, and his intellect dwarfed, is more than we have ever been able to find out.

“Let us now define what we mean, and avoid misconception. If we are asked whether we intend that the Christian pastor ought to be an unsocial hermit, shutting himself up in his narrow house, and never mingling in the joys, pleasures, festivities, and social unions of his people, we answer at once, *By no means*. This is very far from what we mean. On the contrary, he ought to mingle in all these, as far as his higher duties will allow him to do so. He will find it useful to do it, and will in such places and times gain many a useful view of individuals, which afterwards he may employ to do them good. The young, especially, he should seek to win, by showing himself capable of understanding their feelings, appreciating their characters, and sympathizing in their wants and anxieties. But then we say, he is to be the sole judge *how much* of this kind of *work* he is to do, and he is to give his attention to these things after he has sufficiently attended to those which are more important, and have a more intimate connexion with his high calling. They are secondary and subordinate, not primary and essential, as they are so often made; accessories instead of principals, and so they ought to remain. If it is demanded, again, whether we mean that a Christian pastor is *never to seek any intercourse* with the different families of his flock, except when he goes to them for the purposes of *religious instruction and edification*, we answer, No; we do not intend to inculcate any such absurdity. As a neighbour, a friend, a member of the community where he resides, he owes the same duties which the other members owe to each other, and he ought to meet every one in the very best spirit, and in the fullest measure. He ought to be ‘an ensample to all the flock’ in every respect, studying to ‘do good and to communicate.’ His benevolence, his kindness, his attentiveness in sickness, suffering, want, should be conspicuous; abounding, impressive. He should teach his neighbours how they ought to live by his own life, and encourage and foster every social virtue by the mode in which he practises them.

“If you inquire whether we mean that he is never to seek any relaxation from study and domestic care by accepting the social attentions offered to him by the kind, cultivated, and intelligent among his people, we again answer, No; we have a juster idea, of what a pastor ought to be, and of what his own mental health and vigour demand. If he were to deny himself *all that relaxation and recreation* which is to be obtained from these sources, he would subject himself to a serious evil, and in many ways render himself less useful than he might be. A minister does not cease to feel and experience all the wants of

a human being when he assumes the office of a preacher. His heart has affections, and they need objects; sympathies, and they demand exercise. He is prone, like other men, to feel himself alone, unaided, unsupported, and to experience yearnings for hearts to lean upon, bosoms into which he can pour his secrets, and minds from the impulsive activity of which he can gather new power to think, to act, to suffer; and he ought to have the liberty of seeking such where they are to be found, and using them for his own advantage and comfort. He must have his *friends*. *All* cannot be to him what *friends* are required to be. A selection is a necessity.

“Our objections, then, do not relate to visiting in any of the forms in which it is required by the duties of the pastoral office. So far is this from being true, that we are disposed to insist upon it as an absolute necessity to the faithful and successful performance of its duties; and we would earnestly commend attention to it on the part of every one who is desirous that his ‘profiting should appear.’ But it is in the other form of it—its *unpastoral* relation—that we reprobate and resist it.”

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#### CURIOUS PREDICTION.

The following, under the above title, is going the rounds of the newspapers, and we may be excused for giving it a place in our pages. It is from the pen of Mrs. Swisshelm:

ED. COV.

“Six years ago we heard Rev. Dr. Willson, then of Allegheny city, and Professor of Theology in the Reformed Presbyterian Church, say, that in less than ten years a war would break out in Europe, between Russia and the Western Powers—a war which would be one of the most terrible ever recorded in the annals of history, and which by its wholesale slaughters would carry the name of Christendom with a thrill of wonder to the most remote and barbarous nations, awaken a curiosity about civilization that would prepare the way for the introduction of the Bible and Christianity into those benighted lands, whose people would be taught by the rumours of this war, to fear and respect the arts of civilization. This declaration was made again and again in public, from the pulpit, and was the result of a life-time study of the prophecies of the Bible. The war then unthought of, is now begun, and the aged preacher always said the Western Powers would be victorious—that the teeth of the great Bear would be for ever broken, and with them the powers of the Pope. We heard this same man predict the Mexican war years before it began, and tell what its end would be. He also predicted the great fire of '45 in Pittsburgh: and we incline to think his gift of second sight was more reliable than that of the maker of this old statue, and that the Russians will *not* be masters of Constantinople. . . . He said this war would take place—would be very terrible and general, and that it was the last war before the universal peace of the Millennium.”

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 THE PHILADELPHIA "COVENANTER" AND THE SCOTTISH SYNOD.
 

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"The *Covenanter* for September contains a report of the proceedings of the Scottish Synod in May last, and concludes thus:—

"It appears that the letter from our Synod was not read. They could find no 'authorized copy.' It was forwarded, and, we have reason to believe, was not out of reach. It will be observed, also, that no committee was appointed to correspond with our Synod. This subject will require some attention at the next meeting of our supreme judicatory."

"Now, the facts of the case are simply these. The Committee of the Scottish Synod on foreign correspondence stated in their report, 'that they had reason to believe that a letter to this Synod had been adopted by the Reformed Presbyterian Synod of the United States at their late meeting; but they regretted that no authorized copy of it had come to hand.' Their reason for this belief was, 'that the *Covenanter* for July, 1853, reported the fact in a notice of the proceedings of the American Synod, and published at the same time a copy of the letter. The copy was reprinted in our pages in August, 1853. If the *Covenanter* means that the copy published by him, and afterwards transferred to the *Scottish Presbyterian*, 'was not out of reach,' he speaks quite correctly; but it is well known that it would be a violation of all the rules of orderly official correspondence to read such a document, however correct and faithful as a transcript, in an ecclesiastical court. But if, on the other hand, the *Covenanter* means to insinuate that the original 'authorized copy' was accessible to the Committee or the Synod, (and this appears to be the import of his language,) he must pardon us for saying that his remarks would not have suffered in point of courtesy, had he credited the Committee's statement as true, and endeavoured to account for the fact. All we know about the matter is, that the 'Committee of correspondence' have never received the document or heard of its arrival, and that when this was stated in Synod, all the members appeared to have as little knowledge of it as themselves. Had the *Covenanter*, instead of writing as he has done on the subject, ascertained and stated to whom the letter was addressed, he might have helped to clear up the mystery.

"When he says, moreover, that 'no committee was appointed to correspond with our Synod,' he mistakes the matter. The Committee were re-appointed, and their powers are by no means limited to any one denomination. They were instructed, it is true, to reply at their earliest convenience to a communication which was read in Synod, from another body; but we have no doubt that they would feel themselves at liberty to reply to the missing letter on receiving it, and possibly they may feel it their duty to write the brethren of the Reformed Presbyterian Synod, in virtue of the powers which they possess, even although this letter should never make its appearance. But, mean while, it might serve a good purpose in the way of preventing misapprehension on the part of his readers, were the *Covenanter* to transfer this explanation to his pages."

[*Scottish Presbyterian.*]

We cheerfully give the above a place, and willingly receive the explanation. The "authorized copy" was sent to the address of Rev. John Graham, Ayr, through whom the letter of the Scottish Synod was addressed to the Synod here. But we cannot see how in a case like this, when the written document had miscarried, it could be any violation of courtesy to read a letter published under the sanction of Synod itself, and as a part of its authorized minutes. It is possible that the Committee of the Scottish Synod may feel themselves at liberty to address a letter to our Synod, but their authority certainly does not appear on the face of the minute.

It gives us no satisfaction to see the growing dissatisfaction among us with the course pursued by the Scottish Synod, foreboding as it unquestionably does, the ultimate discontinuance of our fraternal relations with that body, unless it finds itself prepared to maintain these relations in their true spirit and design. To hold out the hand as they do, to those who have departed from the platform long known and recognised between us, cannot but be justly offensive to us who adhere to it, and consistency itself demands that this matter should be, ere long, definitely understood.

## ILLINOIS PRESBYTERY.

EXTRACTS FROM THE MINUTES OF THE ILLINOIS PRESBYTERY.

Presbytery met pursuant to adjournment in Elkhorn church, Aug. 7th, at 11 o'clock, A. M., 1854; and, in the absence of the Moderator, was constituted with prayer by Rev. J. Milligan, the oldest member, after a sermon from Mal. ii. 7. Ministerial members present, except J. M. McDonald and R. B. Cannon. Elders certified, John Hunter, Robert Bates, John Little, Thomas Donnelly, Henry Dean, and John G. Miller. Rev. J. Milligan was chosen Moderator, and J. Wallace continued Clerk. The committee appointed at last meeting to organize a congregation in Grand Cote Prairie, reported the fulfilment of their appointment. Session books were presented, and committees appointed to examine them. Committees appointed to visit congregations having fulfilled their appointment, are continued, and directed to report in writing the state of each congregation. A petition from Grand Cote Congregation for the moderation of a call and supplies, was received and granted. Mr. Sloane was appointed to moderate in the call. A petition from Morgantown, Ind., for preaching, was granted; and Messrs. Faris and Stott appointed to supply that place. A committee was appointed to report on a theological seminary and covenant-renovation. Messrs. Sloane and Stott are that committee. Presbytery resolved to ask Synod to discontinue its committee on supplies. A committee, consisting of Messrs. Wallace and Stott, was appointed to prepare a report for next Synod.

*Resolved*, That to-morrow forenoon be spent in fasting and humiliation, and that from 8 o'clock, A. M., to 11, be spent in devotional exercises.

Adjourned with prayer until 11 o'clock, A. M.

Court met and constituted with prayer. Mr. Milligan presented a petition asking for a dissolution of his relation to his congregation. A complaint and petition for a disjunction, signed by some members of the Elkhorn congregation; a remonstrance against the above, signed by some members of same congregation, and some other papers, were presented and laid on the table. The petitioners for a disjunction were heard, and also the remonstrants, by their commissioners respectively. The Presbytery proceeded to investigate the state of the congregation. After a lengthened examination of the pastor, elders, and deacons, the examination was unanimously sustained. Old and disputed financial claims were presented; and, after hearing the parties, the whole was amicably settled. On motion, *Resolved*, That the petition for a disjunction be not granted. Carried unanimously.

The petition of Mr. Milligan was taken up. A petition from a part of the congregation for the same object, laid on the table at last meeting, was taken up and read. Mr. Milligan was heard, and also the commission from the congregation, when it was resolved that the prayer of Mr. Milligan be, and hereby is granted.

Mr. Milligan was appointed to visit Alton, Jacksonville, Springfield, and Chicago.

Messrs. Sloane, Wallace, and J. Moore, are a standing committee on supplies.

It was resolved to take up collections in the different congregations, to defray the expenses of the committee sent to Ohio and Iowa.

Presbytery adjourned to meet in the same place, on the 15th inst., at 10 o'clock, A. M.

*Elkhorn, Aug. 15th—10 o'clock.*

The court met, and was constituted with prayer by the Moderator. Members present as above, together with J. M. M'Donald, and R. B. Cannon, and J. R. Willson, elder from Sharon, Iowa. Mr. Faris was chosen Moderator. Messrs. M'Donald and Cannon being called upon, gave reasons for absence at the former sederunt, which were sustained.

Mr. Sloane was appointed to preach in Eden congregation on the first Sabbath of September, and declare it vacant.

The committee appointed at last meeting to obtain testimony in reference to a *fama clamosa* injurious to the character of Rev. A. C. Todd, being called upon, reported and submitted the documents they had collected. Report accepted.

A committee, consisting of W. Sloane, J. Milligan, J. Hunter, and T. Donnelly, was appointed to prepare a libel against Mr. Todd.

The committee appointed to organize a congregation in Iowa, and moderate a call, reported the fulfilment of their appointment. Report accepted, and the call laid on the table for the present.

The committee on a libel submitted a form. Another form was presented and adopted, and a copy furnished to Mr. Todd. A member was then appointed to address the throne of grace for light and direction.

Proceeded to hear the testimony. A large number of documents, duly attested, were read. The defence called a number of witnesses, who were present; and after hearing the second witness in part, the court adjourned till 9 o'clock, A. M.; to-morrow.

*Same place—9 o'clock, A. M.*

Court met and constituted with prayer, and proceeded in hearing the testimony. The testimony being closed, Mr. Todd made his defence.

Moved by H. Dean, and seconded by J. Hunter, that the libel be not sustained as proved. After some discussion the resolution was carried unanimously.

The following preamble and resolutions were presented and adopted:

*Whereas*, A report deeply injurious to the character of one of our members, Rev. A. C. Todd, has been widely circulated: *And whereas*, This Presbytery has carefully sought for and obtained all the testimony that could be obtained to substantiate the above report: *And whereas*, Presbytery has carefully examined this testimony, and has found it vague, resting on supposition and suspicion, and in some instances tending to show that the facts charged in the fama could not apply to Mr. Todd, but belong to some other person: Therefore—

1. *Resolved*, That this court most gladly express its firm persuasion of the entire innocence of Mr. Todd of the charge alleged against him.

2. *Resolved*, That we do sympathize with Mr. Todd and his wife in the trying scenes through which they have passed, and because of the



great injury to Mr. Todd's reputation as a minister by the dissemination of this slander so extensively through the church.

3. *Resolved*, That this Presbytery has with unfeigned sorrow seen by this investigation, that there is among some of our people a ready disposition to receive and circulate evil reports about their brethren.

4. *Resolved*, That we highly approve and recommend the tried steadfastness and wisdom of the congregation of St. Louis, manifested in their continued esteem and support of their pastor, and in not suffering themselves to become alienated and divided from him or from one another, through evil report and good report.

*Resolved*, That Thursday, the 24th inst., be appointed as a day of fasting, humiliation, and prayer, on account of the long-continued drought of this summer, and the extensive failure of the autumnal crops.

The call from Rehoboth congregation, Iowa, was taken up and sustained as a regular gospel call, and presented to Mr. Cannon, and accepted by him. Messrs. M'Donald, Carithers, and Reid, were appointed a committee to install Mr. Cannon in the congregation.

*Resolved*, That Presbytery adjourn to meet in Princeton, Ind., on the Friday week, at 10 o'clock, A. M., before the next meeting of Synod.

JAMES WALLACE, *Clerk of Presbytery*.

#### LAKES' PRESBYTERY.

Cincinnati, Oct. 17, 1854.

Dear Brother,—In advance of the official report, I send you a note of some items of interest at the late meeting of our Presbytery. The session occupied three days. All the ministerial members (numbering eleven at present) were in attendance, and a goodly number of ruling elders. We may notice—1. *Calls*.—One from Lake Eliza, accepted by P. H. Wylie. Mr. Wylie is to return to theological studies during the winter—his fourth session, and to be ordained by committee before next meeting. Call from Eden and Irville, accepted by Mr. M'Farland, and installation soon to take place. Call from Xenia, made on J. K. Milligan, co-pastor of Miami congregation, lies on the table till next meeting, that all parties may have a full hearing. The people of Miami are very unwilling to part with him.

2. *Ordinations*.—Mr. Milroy was ordained and installed pastor of the 2d Miami congregation. His trial discourses evinced considerable ability. The ordination of J. R. W. Sloane was intended to take place on the same day at Rushsylvania; but was deferred, in consequence of Mrs. Sloane's death, which occurred on the morning of that day, (Thursday,) about break of day. "Son of man, behold, I take away from thee the desire of thine eyes with a stroke." A committee is appointed to attend to the ordination.

3. *Students of Theology*.—From two of these, trials for licensure were heard in part, giving good evidence of ability and preparation for the work.

4. *Geneva Hall*.—This institution is again under the care of the church. Presbytery has the entire control of the educational affairs and supervision of the youth in attendance, but has nothing to do with the fiscal matters. This arrangement appears satisfactory to all concerned.

5. *Supplies* are very scarce. Mr. J. R. Thompson had not arrived when Presbytery adjourned.

6. *Overtures*.—Sessions are to report to a committee *before* next meeting. It is hoped that they will attend to this business as soon as possible.

The decease of Mrs. Sloane gave an air of peculiar solemnity to all the business of the court. Had a member of the Presbytery been removed, it could not have been more generally or more deeply felt. She was beloved by all who knew her, and they were many. When we arrived on Wednesday morning her strength was so much exhausted that few could be admitted, and interviews were, of necessity, short. Her countenance, and the few words she uttered, disclosed more of death ABOLISHED than all that I remember ever to have seen. Every thing about her seemed so calmly and happily unconscious of the king of terrors, so far from death being the prevailing idea, the long *sleep* of the body was almost forgotten, the soul was setting forward on its happy flight, she was going HOME.

Such are the scenes which unfold to us the spiritual philosophy of the broken sentences, disconnected phrases, and abrupt transitions of thought, which abound in the book of Psalms.

On Friday morning, before going into court, the members of Presbytery preceded the body to the place of interment, mingling our conversation with reflections how soon we might be called to follow *ours*, or they to follow us, to the house appointed for all living. There was deep sympathy for the bereaved husband and other relatives; but it was not that mere sympathy so common on such occasions: each felt a sharer in the *loss*, as well as in the sorrow. Two members of Presbytery, (J. K. and J. S. T. Milligan,) were brothers of the deceased. Two others (J. Dodds, and J. M. Milligan, brother to the late Mrs. Dodds) were still suffering keenly under their recent bereavement. I had left an elder at home, watching a beloved wife, sister to Mr. Galbraith, of Pittsburgh Presbytery, and sister-in-law to Mr. Middleton, of Rochester Presbytery, waiting with trembling anxiety the crisis of her decease. On the back of all this I received intelligence of the rapidly increasing illness of our sister at Brookland, one very dear to me and to others in the ministry.

In the evening I joined with Mr. Sloane's large household in family worship. The young ladies of Geneva Female Seminary appeared deeply impressed with the events of the day. Most of them seemed to engage in the devotions with peculiar earnestness. One alone was thoughtless. May the Lord forgive her! Some could neither see the line nor join the melody. They had lost a teacher, a friend, a mother, and a sister, all in *one*. Farewell.

Your brother,

R. H.

#### AFFAIRS ABROAD.

*Sandwich Islands*.—We shall, in all probability, be obliged to transfer our notices of affairs in these islands to another department of our magazine. It is now asserted that a treaty of annexation to this country has been actually prepared, and only awaits the action of the respective governments. Perhaps this will be to their advantage, but we have our fears; and as to the United States, we can see in this extension of its limits the same grasping, and, in the

end, overreaching spirit, which has already proved fatal to so many states and empires. We would have been gratified, moreover, to have seen the entire completion of the great work of evangelization and civilization in these, but yesterday, savage islands. Annexation will be speedily followed by the absorption of the aboriginal inhabitants, by a crowd of immigrants, and these, most likely, not the best in character. In the mean time, the accounts continue encouraging in regard to the state of the churches.

*China.*—The accounts are by no means full as it respects the movements of the revolutionists. Canton is besieged, and has probably been taken. As to the moral character and design of the leaders in this movement, there is still some doubt. A correspondent of the Presbyterian, who has always been disposed to look at the dark side, after stating that these leaders make a claim to universal supremacy, proceeds thus :

“But there is still more evidence of a spirit of arrogance among the chiefs, and of a kind still more to be regretted. That men suddenly elevated from a low and dependent station to the position of kings and princes, exercising absolute power over large masses of obedient followers, should feel the stirring of pride, is by no means strange. This effect seems to have been already developed, and is manifesting itself in the titles assumed by the leaders of the insurrection. In one of the publications previously brought from Nanking, Hung Siut-siuen is styled ‘the Brother of Jesus’ and the ‘Son of God.’ but this was susceptible of a favourable interpretation, and we could but hope that this would prove to be the true one.

“Yang Siut-sing, the Eastern king, has assumed titles hardly susceptible of being explained in any way consistent with uprightness or sincerity of purpose. He now uses, in addition to that of the Ho-Nae teacher before attached to his name, and which is unintelligible, two other titles ‘the Comforter, the Holy Divine Breath,’ terms used by some to designate the Holy Spirit.

“The other ministers bearing the title of kings have superadded to their former dignities such titles as strike our Western minds as extremely ridiculous, though they doubtless produce a very imposing effect upon the minds of the Orientals. They are respectively, ‘the Rain Teacher,’ ‘the Cloud Teacher,’ ‘the Thunder Teacher,’ ‘the Lightning Teacher.’ We are not to suppose that these men intend to claim any authority over the elements. These are as really empty titles as are those of many European dukes and princes. High sounding titles are, no doubt, of great importance to men who would bring the Chinese into subjection; yet we must regret that the revolutionary chiefs have not selected such as would savour less of impiety.”

This writer admits, however, that much of this apparent presumption may admit of a favourable interpretation, and adds :

“In view of all that is now known of the revolutionists, we cannot but watch with much anxiety the development of their religious character. At present there is reason to apprehend that the fears which I expressed in a former letter will be but too fully realized, and we must look less hopefully for direct and speedy good results. Our confidence in God, however, changes not, and I do not for a moment doubt that he will make use of this movement for bringing this great empire, at no very distant day, under the power of the Gospel. There are many reasons for forming a more favourable opinion of Hung Siut-siuen, if not of his colleagues. When he sat down to the study of the word of God in Canton, there is no reason to suppose he was laying a deep-laid scheme of religious imposture, any more than that he was then expecting to be the Emperor of China. He had every appearance, at that time, of being a sincere inquirer after the truth, with some tendency to fanaticism. He has been led on from one step to another in a way which he could not have foreseen without the gift of prophecy. There is, however, no possibility of knowing to what lengths of impiety his fanaticism, and the pride of his sudden elevation may lead him. Whatever his honesty of purpose at the outset, he may be now, or he may yet become an impostor, worse than Joe Smith. We must remember, however, that his religious doctrines profess to be, and, so far as we know them, are derived from the Bible, and he prints and encourages his followers to read that book before which no imposture can stand. Did Mohammed or Joe Smith exhort their deluded followers to study the Bible? Here then is a ground of hope, that even if these men are impostors, seeking simply their own exaltation, they

are placing in the hands of the people the means of detecting the imposture, and establishing themselves in the truth. Such will be the result, if God withhold not his Spirit; and if his people cry day and night unto him, the Spirit will assuredly in due time be given."

*Turkey.*—The missions in Turkey are becoming more active and efficient, as their means and appliances are perfected. The following presents a summary of the present state of the most important of these. In Syria—

"Dr. Smith's translation of the New Testament into Arabic, the Pentateuch having been previously completed, has advanced more than half through the Second Epistle to the Corinthians. The press continues to be diligently employed, and is now fully furnished for any work which it may be required to perform, as an auxiliary in the great enterprise of evangelizing the Arab race.

"A distinguishing feature of this mission is the greater degree of intercourse, as compared with other missions in Western and Central Asia, which it is enabled to have with Mohammedans, thereby diffusing among them a knowledge of the true doctrines of the Gospel. In the midst of alarms at Mosul, and of outrages at Diarbekir, even to incessant stonings in the streets, for which unhappily no real redress has been obtained, and against which no efficient protection is afforded by the local authorities, our brethren, with their families, have dwelt in safety. A great and glorious work of divine grace has been commenced, and we cannot doubt, is to be carried forward unto complete accomplishment, in Mesopotamia and Assyria.

"Among the *Nestorians*, the male seminary is bringing forward a very considerable number of pious, efficient, and able preachers of the Gospel, as well as teachers, and the good work of enlightening and evangelizing the people is obviously making progress. The brethren in Gawar have been enabled to retain their position under circumstances becoming in many respects more favourable. Owing to the war between Turkey and Russia, most of the troops have been withdrawn from the country around them, and in some mountain districts the Koords have been unusually lawless, but their vicinity has been quiet. The poor Nestorians, however, by no means without reasonable ground for fear, have regarded the continued residence of the missionaries there, both as evidence of comparative safety, and as affording protection."

"With the *Mission to the Armenians*, the past year has been one of both severe trial and brightening promise. Twenty-six ordained missionaries and thirty-one female assistant missionaries, aided by 17 native preachers and forty other native helpers, constitute its working force. The removal of the press from Smyrna to Constantinople is found to have all the advantages that were anticipated from the measure. Its issues for the year amounted to nearly nine millions of pages, of which considerably more than two millions were of the sacred Scriptures. The publication, in one volume, with references, of the Modern Armenian Bible, translated mostly by Mr. Riggs, marks a new epoch in the history of the Reformation. In various forms the word of life is going forth among the nations of the East, in its own native home, to effect a regeneration, such as physical force and political overturnings can never produce. The seminary at Bebek contains fifty students, ten of whom are Greeks, and seven are in the theological department. The raising up of a well qualified ministry for the forming of evangelical churches in Turkey, is an object deservedly of intense solicitude to the mission, and for which the prospect is encouraging. In the midst of the alarms and agitations of the times, our brethren in the capital pursue their work in peace and quietness; and the still, small voice of the Spirit is making itself heard in many hearts."

The "*Evangelical Christendom*" gives some very interesting details. The extracts are long, but will be found worth the perusal:

"Constantinople has been occupied as a mission station for twenty-two years. There are at present six missionaries, nine female missionaries, four native preachers, and six assistants, eleven stated preaching places, two seminaries, a free school, and three Evangelical Churches, with upwards of one hundred members, two of which have native pastors. There are, probably, from three to four hundred Protestants in the city, and the spirit of earnest inquiry increases, notwithstanding the war. Constantinople has four out-stations in Roumelia, Rodosto, and Adrianople. Adrianople has been only occupied within the last year by two colporteurs, who are supported, in part, by a fund from England. There is much encouragement in this advanced post. The out-stations in Anatolia (Asiatic Turkey) are Nicome-

dia, at the head of the gulf of Ismid, where is a church of forty members, under a native pastor and three native helpers; Adabazar, with a church of sixteen members, also under a native pastor and two native helpers; and Broosa, with a community of sixty Protestants, a church of eighteen members, with one native pastor and one helper. The pure gospel continues to make rapid progress at Baghchejuk, Bandurma, and generally in the numerous villages around Lake Nice, and on the south shore of the sea of Marmora. The Greek village of Akhissar represents the Thyatira of the Apocalypse. A colporteur is stationed there, and it contained last year twenty avowed Protestants, besides many inclined to evangelical views. Cæsarea, or Kaisery (in the ancient Cappadocia,) has been occupied by foreign missionaries only within the last year. Inhabitants of this place who had become seriously impressed during their visits to Smyrna and other of the mission stations, sowed much good seed, the fruits of which have quickly appeared, and there is promise of a rich harvest. Two missionaries and their wives, and a zealous native evangelist, are now stationed there. Next to Constantinople, the most important station of the Armenian mission is Aintab. There is here a Protestant community of eight hundred, and a church of one hundred and seventeen members. Among its out-stations are Marash, an important post, from which the native brethren of Aintab were driven away with indignity and abuse eleven times. Though often beaten and stoned, they persevered, and the twelfth time succeeded in obtaining a secure foothold. There is now a very respectable Protestant community there, and a church will soon be organized. Killis and Kessab are out-stations of Aintab, having each two native helpers. There are churches formed in both places, but no pastors. There are some hundred Protestants in the village, though four years ago there was not one avowedly so. The station of Aleppo is connected with the Syrian Mission of the Armenian Board, because the language is Arabic. Oorfa (Ur of the Chaldees) has been visited for some weeks this year by the missionaries from Aintab. The audiences were encouraging as to numbers—a distinct Protestant community has been formed and recognised, and it is believed that there is a field for two missionaries. At Diarbekir, on the Tigris, is a church, now connected with the Assyrian Mission. Two hundred and thirty adults were present at the re-organization of the church last April, when eleven promising individuals were received, six of whom were Syrian Jacobites. Hainé, the out-station of Diarbekir, has one native helper. In the plain of Kharpoot, north-west of this, are three hundred and sixty Armenian villages, a most inviting missionary field. Yet more so is that of Arabkir, where a missionary has been stationed only one year, and yet already reports that on many days, he has been visited by as many as fifty inquirers, and that as many as five hundred, among whom are the leading individuals in the place, lean to evangelical views. In a village in the district, a priest and his whole flock have come over. The people on all sides are earnestly entreating for more teachers and more books. At Erzeroum, the capital of ancient Armenia and the key to this whole region, there is a small church, under the care of an American missionary and three native helpers. At Khanoos, to the south-east, a native evangelist is stationed, who is much cheered in his labours among a rude, and at first prejudiced people. At Trebizond is a small church under one of the American missionaries, which has undergone, like that at Erzeroum, the ordeal of a severe persecution.”

The war makes some progress. The allied armies made a most successful landing in the Crimea, at Eupatoria, a port to the west of Sebastopol, distant some thirty miles. They met with no opposition, and the weather was also entirely favourable. As they advanced towards Sebastopol, they found the Russian army of 40,000 men, commanded by Prince Menschikoff, intrenched on the river Alma, but succeeded in dislodging them after a few hours' hard fighting. At the last accounts, the allies had removed to the neighbourhood of Balaklava, on the south of Sebastopol, some seven miles to the south, designing to make their assault on that side. There has no doubt been much severe fighting before this time; and unless the besiegers have met with speedy success, they have their severest battles before them, as the Russians are hastening forward a large army from Perecop, under the Hettman of the Cossacks. Marshal St. Arnaud is dead—of disease—and the French are now commanded by Gen. Canrobert. Omar Pacha has sent a large detachment to the Crimea.

*Italy.* 1. *Tuscany.*—Persecution still goes on in this once comparatively liberal Italian state. A correspondent of the Christian Observer says:

"Many are now lying in dungeons for no other crime than the possession and reading of the Bible. Jansenism has been making some partisans at Naples, which has been followed by the arrest and imprisonment of the parties. At Ancona and Bologna there are more than 400 in prison, under suspicion of having renounced the errors of Rome. Two of these, who have been confined for many months in Tuscany, have been brought to trial at last, and sentenced to ten months' imprisonment. Another trial has just taken place in Florence for the crime of reading the Scriptures. The prisoners were Pietro Baldi, a mason, and Michele Mangnoli, a shoemaker, and both were arraigned for holding meetings in their house, and circulating copies of an Italian translation of the Bible; or, in the language of the indictment, "committing impiety by means of proselytism." The trial resulted in the sentence of these two men to ten months' imprisonment. The sentence, judged of according to Tuscan justice, is somewhat lenient. The prosecutor appears to have been afraid to push matters to extremity. The defence of their counsel, the advocate Marchionis, is said to have been the boldest and most eloquent exposition of civil and religious liberty yet heard in the Tuscan law courts. Even the witnesses produced against them were compelled to admit the blamelessness of their private characters; and the result of the trial is, that thousands in Lesto, the village where they live, are anxiously seeking for copies of the Holy Scriptures."

2. *The Waldenses.*—The same writer gives the following summary of the operations, &c., of the Waldenses:

"The new hall, which has been obtained in a central situation in Genoa for the Waldensian congregation, is crowded. The opposition of the more bigoted Romanists has had the effect of enlisting many on the side of evangelical truth; and the only thing now wanted to give stability and permanence to the footing they have acquired, is a suitable and commodious place of worship. Subscriptions are now in progress in England and Scotland to assist them in the erection of such a building. The sitting of the triennial Synod of the Vaudois Church, was of a deeply interesting character. The Madiai were present, several Italian priests, converts from Popery, and the Revs. Dr. Stewart, and Dr. Hanna, of the Free Church of Scotland. The Synod gave decided proofs of advancement since the last meeting in 1851, when it held its first free assembly under the new Constitution in Piedmont. Several practical measures passed, indicated life and progress. One was that elders should be examined previous to ordination, and that, in place of being elected, as hitherto, they should be chosen by the suffrages of the whole parish. The establishment of a Home Mission for preaching in destitute places, was another favourable step of progress. The returns made to the Synod showed that the scholars in the schools amounted to about one-fifth of the population. In the college at La Tour, there are 93 students under 8 professors, who fill the chairs of ancient and modern languages, philosophy, and natural science; and it was resolved, by the unanimous vote of the Synod, to render the course of study complete, by the establishment of a theological faculty. Napoleon Roussel has been visiting the valleys, and preaching almost every day for a fortnight to large audiences. On the 6th, 7th, and 8th of August, he preached in the new church at Turin. The Waldenses held their annual festival this year on the 15th of last month, at the Balsille, at the head of the Valley of St. Martin. This spot was chosen on account of being so famous in their history, for the resistance made by the 800 to the united armies of France and Savoy, composed of 22,000 men; to which noble daring, humanly speaking, the Evangelical Church of Italy owes its existence. A new publication in defence of Protestant truth has been started in Turin, under the title of 'La Luce Evangelica.' It is published once a fortnight."

*Holland.*—The notices of the Holland Church have been singularly meager and vague. The following, which appeared originally in the "*News of the Churches,*" is the very first attempt that we have seen for a long time to throw light upon the interior state of this venerable church. We do not know the proportion of the respective parties to which it refers:

"The rationalist party is evidently increasing in courage and boldness as it progresses. Already has the Provincial Synod of North Holland removed all the ancient landmarks, and virtually proclaimed that there exists no test or standard by which to prove the orthodoxy of candidates for the holy ministry. Whilst this leaves the decision in every case in the hands of the candidate himself, provision is made in the newly-proposed formula, which has been signed previous to ordination, for

advancing one step further, and thus completing the circle of defection from the faith once held so dear and maintained so steadfastly by the Church of Holland. As stated in my last, it vests the power taken from the confessions in the church courts. Whilst professing to give unlimited freedom from the tyranny of laws, it covertly hands over the aspirant for office to the tender mercies of a judge who is bound by nothing but his own inspirations of truth and duty. Should this proposal be adopted, and there is every likelihood that it will, unless events interfere, the impossibility of excluding unfaithful ministers will be followed by the possibility of excluding faithful ones. The power taken from the dead confession, being transferred to the living Synod, would undoubtedly be used by that body, as at present constituted, first to protect error, then to discourage truth, and ultimately to cast it out.

"I wish I could say that the evangelical or orthodox party presented the same united front and uncompromising attitude as their opponents. But it is not so. The two principles of cure, the medical and the judicial,\* of which I spoke in a former letter, remain as yet unreconciled, and the two parties representing them remain at the same distance from each other as before. The harmonious union of these two principles and these two parties might, humanly speaking, effect the salvation of the Church of Holland. But notwithstanding all that has been spoken and written on either side, I cannot see that an approach to reconciliation has yet been made. It is true that those who advocate the medical method and expect deliverance from the faithful preaching of the gospel by each in his own sphere, do not propose that the confessions should be set aside and all discipline abolished. Nor have those who take the opposite side the courage to maintain that the confession should be used as a strict code of law on which to judge and cast out all who differ from it in subordinate doctrines. But then, if slighter deviations are permitted, who is to adjudicate on the more and less which is to form the basis of such opposite conclusions as the rejection or admission of a minister?"

"The case as it now stands presents a problem of great interest to Christendom in general; and whosoever should be found able to provide for it a satisfactory solution, founded on broad principles of universal application, would confer a great benefit not only on the Church of Holland, but on the church at large throughout the world. How, for example, discipline is to be restored to a congregation fallen away in whole or in part from the faith and practice of the gospel, so as neither to give ground for the charge of unfaithfulness on the one hand, nor of useless severity on the other. The process has been often gone through practically, with success, under judicious guidance. But what are the principles on which it ought to be conducted? Preaching, and at least incipient discipline, are both necessary; the creative power of love, and the repressing hand of justice, must both come into play. But where is the point of junction? On what reflective principle does an instructive sound sense combine them? Time may furnish the answer, and perhaps, through the Church of Holland, to the other churches."

*France.*—The gospel is certainly making its way extensively in France, but not without opposition in some districts. A correspondent of the same paper above quoted says:

"I have been delighted to find one feature of a reviving religion noticeable in other countries beginning to display itself in this country; I refer to the promotion of young men's Christian associations. There are already twenty-five of these scattered over France, and maintaining a regular correspondence with each other. They are increasing every month, and promise to be productive of incalculable benefit.

"In the important French city from which I now write, we have a remarkable instance of the steady progress of the gospel. There are about 9,000 Germans in Lyons. An evangelical minister has lately been obtained to labour among them. He began with eight hearers; he has now 200 in regular attendance on his ministry. But the labours of Mr. Tysch are the most remarkable. He is about to build a new church that will accommodate 1,000 or 1,200 persons; his present place of worship having become inconveniently small, though it so happens that architectural improvements have been decreed by the authorities that require it to be pulled down. Around this place of worship, at a greater or less distance, there are eight mission-

\* These terms designate—the first, a party which seeks to reform by preaching alone; the second, and the wiser, those who with preaching would unite discipline.

ary chapels, which are the centre of evangelistic efforts for the districts in which they respectively stand."

As to the opposition with which these efforts meet, another paper says:

"It is with regret we state that persecution is still prevalent in many parts of France, liberty of worship being denied to many Protestant communities. In one department, the Wesleyan worship has been prohibited, and *minutes* have been written—that is, informations taken out—against such Christians as have met for religious service elsewhere than in churches sanctioned by the State. In the town of Branges, the Protestant pastor has been condemned to pay a fine of five hundred francs for holding meetings for worship without the sanction of the Government, and the church over which he presided has been compulsorily dissolved. The same course has been pursued at Sornay, another town in the same department. The influence of the clergy is unquestionably at work in these violations of religious freedom. They pay court to the Emperor, and the Emperor, in return, is desirous of securing the *prestige* of their support. But the course of conduct now adopted by the Government towards the Nonconforming Protestants of France deserves the severest reprobation, and should, we think, be made the occasion of friendly, yet vigorous, remonstrance on the part of their brethren in England."

*Spain.*—We have stated in a previous number that the late revolution in Spain was in part anti-Jesuitical, and even anti-hierarchical. The action of the new government confirms this. The Minister of Grace and Justice has issued a circular addressed to the Archbishops and Bishops, restricting their heretofore high-handed interference with the liberty of the press. We quote such portions of this circular as serve to show its spirit. Considering the known character of the Spanish clergy, some of its expressions must have been ironically meant:

"The liberty of the press is one of the most precious rights conferred by the Constitution of the State, which, by declaring that all Spaniards may freely print and publish their ideas, in subjection to the laws, has proclaimed a principle without which the existence of representative governments is not comprehended in modern societies. Let the reverend bishops freely fulfil one of the most undeniable duties imposed upon them by their high trust, which is that of addressing pastorals and exhortations to the faithful, whose spiritual care is committed to them; but let them limit themselves to the teaching of Christian doctrine and morality; taking care, very specially not to mention, nor even to allude, directly or indirectly, to books, pamphlets, or newspapers; as well to avoid injuring the reputation of writers, as to prevent sinister interpretations of the intentions of the prelates themselves, which can be only benignant and pacific, because they exercise a ministry wholly of peace and meekness. Her Majesty's government, which professes the strictest legality, will not permit under any pretext, or in any person, of however great consideration he may be, to violate the liberty which Spaniards have to emit their ideas by means of the press; and, impressed with the piety and intelligence which shine so much in the Spanish episcopate, it hopes that they co-operate in fulfilling their duties by inculcating upon the minds of clergy of their respective dioceses, their obligation to obey the authority, and not to put any obstacles in the way of its free exercise. The government firmly believes that that respectable class of society will not depart from the path marked out for them by the civil and canonical rules, and flatters itself that none of the individuals of them will place it in the painful necessity of employing the means at its disposal to repress violations of the laws of the kingdom, among which is counted as one of the principal, that whose object is to secure the free expression of thought."

This is pregnant with meaning, and we learn that efforts are now making to send Bibles into Spain by the northern frontier. We may soon see in this unhappy peninsula efforts as vigorous and systematic on behalf of the gospel as those now making in France and Italy.

*England.*—We noticed in our last the fact that considerable attention is directed in England to the Liturgy, with a view to making some changes. The following shows that this movement is favoured in very influential quarters. We call attention to the close of the extract, merely remarking that if it suits England, it is equally worthy of the notice of not a few of the churches here:



"The *London Times* has opened its columns for an onslaught upon the length of the liturgical services in the Church of England. The endless variety of hymn-books shares in the oburgations of the writers. The Church of England has no uniform psalmody. Every clergyman chooses for himself and his people. A correspondent in the paper of Wednesday, 27th ult., points out the true cure for this evil—"If your correspondent "A Layman" will call at Manchester in his travels, he will find our psalm and hymn-books infinitely more numerous and complicated than at Cheltenham. The system is a nuisance, and it is high time that a regular crusade be taken against it; and I rejoice that your columns have opened the first battery. Pray keep it up till our clergy come back to the good, old, never threadbare "Psalms of David."'"

The only other event of general interest that we notice is the withdrawal of Archdeacon Wilberforce, a leading Puseyite, from all his official places in the Established Church. He was about to be brought to trial by the Archbishop of York for his Popish doctrines regarding the sacrament of the Supper, but preferred to surrender his livings rather than stand his trial—assigning, however, as his reason, a very good one—his conscientious opposition to the Queen's supremacy.

The following, from a well-informed source, presents an encouraging view of the position of the better part of the English Establishment, and at the same time exhibits the hopeless confusion that reigns in it. After alluding to the Puseyites of various shades, and their efforts, the writer goes on to say:

"The doings of these modern doctrinaires, of infinite variety, costume, and opinion, make a great noise in the world; but in the midst of these strange doings, the influence and activity of the Evangelical body, have increased a hundredfold—churches are open to them in far greater numbers than can be supplied; wherever the truth is preached, there are hundreds ready to hear it—and, notwithstanding the violent opposition of a solitary prelate, or it may be of two or three, there never was a time since the Reformation when so many pulpits in the Church of England poured forth pure gospel doctrine as at the present moment, nor ever a period when faithful men of God could exercise their entire ministry so freely and fully, without let or hindrance, as in these our days. There may be shades of difference in opinion on minor points among the numerous party, lay and clerical, who are professedly Evangelical. Still there is, on the whole, a wonderful uniformity among them on all the great gospel doctrines touching man's fall and his recovery. We believe that the number and influence of the Evangelical clergy have been underrated. Speaking strictly, numerically, and individually, *the Evangelical clergy are unquestionably in a minority*; but regarding them as the representatives of congregations, and reckoning the number of their respective parishioners, it may well be doubted whether, so calculated, they have not an actual majority. The High-church and Tractarian party are chiefly made up of students, Fellows of Colleges, school-masters, and the incumbents of small parishes; there are, no doubt, some exceptions, but of such they principally consist, while many if not most of the great towns are under Evangelical influence—such as Birmingham, Manchester, Liverpool, Plymouth, Cheltenham, Hull, and others; so that if faithful men were raised up in increasing numbers, there would be no obstacle to their ordination, nor any lack of abundant spheres for their useful labours. The demand for truly pious men, of any ability and gifts, is in fact notoriously greater than the supply. The wonderful success of all the great Societies in the Church avowing Evangelical principles, as contrasted with those which make no such profession, might also be noticed in proof that the people, the great body of spiritual Churchmen, are on the side of truth and Evangelical doctrine.

"Yet on the other hand, the influence of opposite parties must not be underrated. Notwithstanding the many secessions to Rome, a large portion of the English clergy who continue in the Church are more or less affected with Romish doctrine, and are addicted to Romish ceremonies; and a rising party is springing up of another school, even more dangerous to the truth of God than the former—neither Sacramentarians nor Ritualists, but Rationalists, on the verge of universal skepticism. That two Archdeacons\* should be allowed to maintain their prominent offices in the Church, while on the subject of the sacraments they hold and teach opinions which, it is impossible to deny, are altogether Popish, is a fearful scandal, and gives the

\* One of these, as we have just noted, has abandoned his benefices.

enemies of the Church a great handle against her. That a learned professor should be expelled from his collegiate chair for heretical opinions, and yet be able to continue to preach and teach them within the same diocese, without any authoritative interference, presents another anomalous feature in the Church of England. In fact, the margin within which diversity of doctrine, even on fundamentals, may be maintained and promulgated with the utmost impunity, would lead a stranger to suppose that the Church of this land imposed no tests, required no subscription to articles of faith, and had no scriptural land-marks for her guardians. There can be no doubt that there are among the parochial clergy, men who far exceed Laud in his opinions and practices—many who follow the highest and most rigid forms of Church notions—not a few who have no particularly strong opinions, nor clear views on any subject—numbers of Low-churchmen, some decided Calvinists in doctrine, many Arminians; while upon matters purely ecclesiastical, touching Church government and ceremony, there are almost as many opinions as there are men! While at the same time there is no distinct governing power over the whole body to which any general or consentient deference is paid.”

*The Canadian Parliament and the Sabbath.*—The following bill is before the Canadian Parliament. We publish it as a very encouraging mark of progress, considering that it has passed to a second reading. It may not, however, become a law:

“*Whereas*, It is the right of all men to refrain from ordinary labour on Sunday, and experience hath shown that the habitual prosecution of such Sunday labour is injurious to the physical and moral well-being of man: *And whereas*, The denial of this right to a large class of meritorious persons in the employment of the Government, is unjust to those persons and their families: *And whereas*, The habitual despatching and running of boats and stages with the public mails, and the opening of the locks on the canals, and the transaction of business at all the post offices throughout the country, on Sunday, is not only unjust to the servants of Government, but has a tendency to lower the public morality, and to encourage the open disregard of an observance which it is alike the duty and the interest of all carefully to uphold: Be it therefore enacted, &c., as follows:—

“I. No post office in this Province shall be opened for the transaction of business on Sunday; nor shall any letter, paper, packet, or other mailed matter, be delivered from any office on Sunday.

“II. No mail shall be made up at or despatched from any post office on Sunday.

“III. Any mail despatched from any point on Saturday, but which shall not have reached its destination by Sunday, shall be stopped and held over until Monday morning, at the first of the following places which it shall reach on Sunday, namely, Chatham, London, Hamilton, Toronto, Kingston, Montreal, Quebec, and River du Loup en bas.

“IV. The locks on all the canals in this Province shall be closed from Saturday at midnight, until Sunday at midnight.”

*Japan.*—The Christian world rejoiced at the opening of the Japanese ports, anticipating, sooner or later, the entrance of the gospel among the benighted millions of this singular empire. That these anticipations will be gratified, there is, of course, no question; but, in the mean time, the adversary is at work, and will gain, it is probable, the earliest conquests. A contemporary says:

“Apprehensions are felt, that in a short time, an extensive traffic in intoxicating beverages, will be established with this country, recently opened to the commerce of the United States. The cupidity of men is excited by the fact, that no business yields a larger profit, and the cost of establishing the trade is comparatively small. Humanity shudders in contemplating the fearful evils which are certain to result from this morally contraband traffic; nor will it be strange if Japan may yet curse the day that Commodore Perry’s flag first appeared in its waters. The following remarks on this subject, taken from a secular paper, are strong, but they are just:

“It is a curious fact, that the first evidence which Pagan countries receive of civilization and Christianity, are missionaries and whisky barrels; and they often go in the same ship. The morals of trade are sadly below the Christian standard, and the mischiefs which the latter inflict, by sending whisky among a people to whom it is unknown, or with whom it is unused, must be a great obstacle to the efforts to propagate the principles of a pure religion among them. Rum, the curse

of the world, seems to destroy the moral sense of those who deal in it; and a nation will be debauched, that a few dealers may revel in the profits of such ill-gotten wealth.' ”

#### AFFAIRS AT HOME.

*The American Board of Missions.*—This Board has missionaries among the Choctaw Indians, and by an arrangement with the government of the tribe, these have had some sort of charge of their schools. Last winter, however, a law was passed forbidding the teaching of any slave in their schools to read, and also excluding from their limits every abolitionist,—defining this term as including every one who would attempt to teach a slave to read or to sing, or who would sit at table with a coloured person! The Board, after long discussion, sustains the action of their Committee, which had refused to continue their labours in the national schools upon these terms. This is an important move. It severs another link of the chain which has bound the Northern churches and people to the slaveholding communities. It has been, on good grounds, suspected that these Indian tribes have been led into this measure by the direct influence of their white neighbours. Alas, the folly of the South!

*The Elections.*—We can give our readers no information on this subject; but we leave on record the fact that the great states of Pennsylvania, Ohio, and Indiana, have ranged themselves in the late elections with the New England states and Iowa against the pro-slavery administration of Pierce, Marcy, &c. The change of public sentiment has been unparalleled. The majorities in all the states are large—in Pennsylvania and Ohio overwhelming. Know-Nothingism has had its influence, but the grand element has been detestation of the infamously pro-slavery spirit and doings of the government. If the northern states yet to elect follow in the same track, it is not impossible but that an anti-slavery President may be yet in the White House. Then begin the real difficulties of the abolitionists.

#### NOTICES OF BOOKS.

WHITE LIES, LITTLE OATHS, AND THE BET. By Charlotte Elizabeth. 18mo., pp. 72. *Presbyterian Board of Publication.*

These form one small volume, and are meant, particularly, for children's reading; but the first and second especially may be read very profitably by not a few adults.

The Baby—Good and Bad Luck—The Golden Image and the Slave. By Charlotte Elizabeth. Pp. 108. *Presbyterian Board of Publication.*

The Rose-Bud—The Hen and her Chickens—The Bow in the Cloud—The Bird's Nest, and The Glow-Worm. By Charlotte Elizabeth. Pp. 72. *Presbyterian Board of Publication.*

Two more volumes of good reading for children; and containing much worthy of a glance, at least, on the part of their elders.

Those who wish to replenish their libraries with some of the best works, from the most solid tomes of theology, to the small tract or volume for children's use—with meat for the strong or milk for babes—should send for the “Alphabetical and Descriptive Catalogues” of the Presbyterian Board, addressing Mr. J. P. Engles, 265 Chestnut street, Philadelphia, and make their selections. Those who wish to know the history and the plans of this Board, will find them in a small pamphlet entitled “Principles and Plans of the Board of Publication of the Presbyterian Church.” We have looked over the latter with interest. It shows how schemes of extensive usefulness may take their rise from small beginnings, and that “the day of small things” is not to be despised.

THE  
C O V E N A N T E R .

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DECEMBER, 1854.

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MESSIAH'S KINGDOM.

BY W. L. ROBERTS, D. D.

“And there was given him dominion, glory, and a kingdom, that all people, nations, and languages, should serve him.” Dan. vii. 14.

The prophet Daniel was favoured with an intimate communion with the God of his fathers, and prophetic knowledge of the future history of the world, and of the church of Christ connected with and tabernacled among the nations. In this chapter, from which the above passage is selected as a subject of meditation, is recorded his vision of the four beasts emblematic of the four most extensive empires that should successively arise and triumph in the world: “These great beasts, which are four, are four kings which shall arise out of the earth.” (Dan. vii. 17.) These beasts are emblems of the same empires which were emblemized by the image of Nebuchadnezzar. These four great empires are correctly understood to be the Chaldean, the Medo-Persian, the Macedonian, and the Roman: The ten horns of the last beast are emblems of the ten kingdoms into which the latter empire should be divided. “And the ten horns of this kingdom are ten kings that shall arise.” (Ver. 24.) These kingdoms have successively arisen, displaying their peculiar character; and the last has appeared dreadful, and terrible, and strong exceedingly, voraciously devouring with its great iron teeth the “residue” of kingdoms—or trampling them under its feet. Its predicted division, however, has long since been accomplished, and its present condition is crumbling and incoherent, “partly strong, and partly broken,” as designated by the feet and toes of the image—“part of potter’s clay, and part of iron.” (Dan. ii. 41.) Whilst the prophet beheld these terrific beasts rising out of the sea of human society, troubled by the ferocious passions of wicked and ambitious men, he saw in the same vision of the night one like the Son of man, who came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him, and there was given him dominion, glory, and a kingdom, that all people, nations, and languages, should serve him. This Son of man is unquestionably the Lord Jesus Christ, the Mediator, to whom the Father, “the Ancient of days,” “hath given authority to execute judgment, because he is the Son of man.” (John v. 27.) The passage is a prophetic description of the ascension of our Lord when he made a cloud his chariot, and of

the universal dominion given him by his Father as the promised reward of his mediatorial sufferings.

In the reflections which shall be offered upon this passage, the object in view is to describe the nature of this dominion given by the "Ancient of days," or eternal Father, to the "Son of man," Christ Jesus, the eternal Son of God, the Mediator; and also to describe the character of those kingdoms or governments which truly serve the Son of man, the Prince of the kings of the earth, and of course are the ordinance of God, and demand our obedience "for conscience' sake." Agreeably to this arrangement, the nature of the mediatorial kingdom of Jesus Christ is to be described. This description will be scriptural and brief.

A first remark descriptive of its nature is, that this dominion is universal. There is no created being, nor association of creatures, without its limits. Over Zion, his beautiful empire and spiritual kingdom, he reigns supremely Lord. "I have set my King upon my holy hill of Zion." (Ps. ii. 6.) "Just and true are thy ways, thou King of saints." (Rev. xv. 3.) This is his glorious prerogative. In defence of this principle his covenanted saints shed their blood in the high places of the fields of Scotland. He is the only "Head of the church." None, nor king, nor pope, nor potentate, dare assume this prerogative without usurpation and impiety. He, as a "Priest upon his throne," builds the temple of the Lord, and bears all the glory. As Zion's King and Head, he hath appointed her form of government, her officers, her institutions, and her laws; and no individual, however exalted, no civil or ecclesiastic judicature, has any authority to make any additions to his appointments and regulations which are revealed in his Word: and every institution of his appointment must be observed by those who worship him, upon the penalty of his displeasure. "He reigns in Zion, and before his ancients gloriously."

His dominion, however, is not confined to the narrow precincts of Zion. He governs the nations. There is "given him dominion, glory, and a kingdom, that all people, nations, and languages, should serve him." Such language, we would suppose, by sensible and pious men, could not be mistaken. It is the "Son of man," consequently the Mediator, who possesses this unlimited dominion over the nations. It is not Zion that is here described as appointed to serve him, but all people, nations, and languages, including all the human family in their national associations. Hence he is entitled "the Prince of the kings of the earth, having on his vesture and on his thigh a name written, King of kings, and Lord of lords—the blessed and only Potentate, King of kings, and Lord of lords." (Rev. i. 5; xix. 16; 1 Tim. vi. 14, 15.) Such being the description of his dominion, and such his noble titles, he must reign as "Governor among the nations." (Ps. xxii. 28.) It is no objection to this doctrine that the nations do not submit to his rule, and that many of them do not know him. He reigns, notwithstanding. "His kingdom ruleth over all," (Ps. ciii. 19,) and "he must reign till he hath put all his enemies under his feet," (1 Cor. xv. 27;) for his commission is, "Rule thou in the midst of thine enemies," (Ps. cx. 2.) Over the nations, therefore, he sways his royal sceptre, ruling in the kingdom of providence. Earth, however wide its borders, does not limit his empire. He rules in heaven. "All power (in his own claim) is given

unto me in heaven and in earth." (Matt. xxviii. 18.) Over the spirits of just men made perfect, "the general assembly of the church of the first-born written in heaven," collected from all kindreds, and tongues, and people, and nations, he rules; and to his gracious sceptre they joyfully submit. He is King of saints. In harmony with this redeemed assembly, the holy angels acknowledge his authority. "When he bringeth in the first-begotten into the world he saith, Let all the angels of God worship him;" (Heb. i. 6,) and he "is gone into heaven, angels, and authorities, and powers, being made subject unto him." (1 Pet. iii. 22.) Confirmed under him as Mediator, they cheerfully render him homage. "I heard the voice of many angels round about the throne, and the number was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." (Rev. v. 11, 12.) He reigns also over hell. The Prince of the power of the air, Beelzebub the prince of devils, and all the legions of his dismal empire, are under the control, the omnipotent sceptre of our Messiah. "He hath the keys of hell and of death." (Rev. i. 18.) "He hath conquered death and him that hath the power of death, that is, the Devil," (Heb. ii. 14,) and "ascended upon high, leading captivity captive." (Eph. iv. 8.) And as the omnipotent Angel, the "Angel of the covenant," having the key of the bottomless pit, with a great chain, he will bind for a thousand years the dragon, that old serpent, which is the Devil, and Satan, so that he shall no more deceive the nations until the thousand years shall be fulfilled." (Rev. xx. 1—3.) Such is the unbounded empire of the Mediator. Thus hath the Ancient of days exalted him as a reward of his sufferings for his church. "Wherefore (because he humbled himself) God hath also highly exalted him, and given him a name which is above every name. That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. ii. 9—11.) Universal, therefore, is his empire. It is over all the works of God. He bounds his reign with earth's wide bounds, his glory with the heavens.

It is further the nature of this dominion of Christ, that it is delegated. It is the gift of the Father to Christ. "There was given him dominion, glory, and a kingdom." "The Father loveth the Son; and hath given all things into his hands." (John iii. 35.) As it is a gift, Christ cannot receive it in his essential character, as he is the Son of God. In that sense he is equal with the Father: being "in the form of God, he thinks it no robbery to be equal with God." Essentially he has an equal claim with the Father to universal dominion, and has it equally in possession. "He is the same in substance, equal in power and glory." He cannot, therefore, be the subject of a gift. He cannot receive any thing. It must, therefore, be in some other character that he receives this gift of "all things into his hands." This must be that of Mediator, in which, although there is no change of nature, or of essential relation to the other persons of the Godhead, yet he assumes a new aspect towards those persons, that of Mediator and servant. "Though in the form of God, and equal with God, he makes himself of no reputation, takes upon him the form of a servant, humbles

himself, and becomes obedient unto death." (Phil. ii. 6—8.) Hence the address of the Father—"Behold, my servant, whom I uphold." (Isa. xliii. 1.) It is in this assumed character of mediatorial servant that he is exalted, and receives as a gift this unbounded dominion. As Mediator he assumes human nature into a union with his divine person. This constitutes or completes his mediatorial character. By his Father's appointment and his own agreement, he assumes the character, and engages to perform the work, of Mediator; and when he assumed human nature, and became incarnate, his mediatorial character was completed; and having finished the work given him to do, He ascended with the clouds of heaven, (Matt. xii. 8;) and as the Son of man, Christ Jesus the Mediator, he receives the promised reward of universal rule, sits down on the throne of his Father, and rules as "God manifest in the flesh." Receiving of the Father the inheritance promised when he says—"I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Ps. ii. 8.) He receives it as the Father's anointed. Anointed to what? To the office of Mediator. As the Mediator, therefore, he receives "the dominion, the glory, and the kingdom," and rules upon the throne of Jehovah as the Father's Almighty Delegate.

This empire of this distinguished Delegate is everlasting. "His dominion is an everlasting dominion, that shall not pass away, and his kingdom that which shall not be destroyed." (Dan. vii. 14.) "The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." (Luke i. 33.) "Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations." (Ps. cxlv. 13.) Christ was set up as Mediator in the council of peace. "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was." (Prov. viii. 22, 23.) Although thus early appointed to his office, he commenced not his rule until the apostacy of man. He appeared then as Mediator, and began his benign reign. Then he seized the tottering pillars of the world, trembling under the wrath of Jehovah, and established them, that the earth might be a theatre upon which to expatiate his mediatorial glory in the complete redemption of his elect—"upholding all things by the word of his power." (Heb. i. 3.) He then gave the promise of the efficiency of his rule—"That the seed of the woman should bruise the serpent's head;" and taking into his hands the reins of government forfeited by man, he hath since ruled over all things in mercy, or in judgment, and he will rule until all his enemies shall be made his footstool, (Heb. ii. 6—9; Ps. cx. 1,) until time shall be no longer. He hath made, and will continue to make in the successive generations of men, "a willing people in the day of his power—a seed to do him service," until all the sons of God shall be gathered home to glory, whom he conducts "as the Captain of their salvation." He hath ruled also, and will continue to "rule in the midst of his enemies," with a rod of iron, dashing them in pieces like a potter's vessel," until the prison of wo shall be filled, and all his foes bound in chains of darkness for ever. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power." (1 Cor. xv. 24.) On

the day of judgment, at the conclusion of the awful scene, "the wicked having been cast into hell, and all the nations that forget God," Christ shall appear before the Ancient of days, from whom he received his kingdom, presenting the elect, saying—"Behold, I and the children which God hath given me," and shall give a full account of the whole of his mediatorial government. Then shall the white throne in the air be dissolved, the elements shall melt with fervent heat, the visible heaven and earth shall flee away with a mighty noise, the gates of the New Jerusalem shall lift up their everlasting doors, and as the King of glory, heading the splendid retinue of saints and angels, he and they shall enter in and take possession of their eternal thrones. For "he rules over the house of Jacob for ever." "The Son himself shall then be subject unto him that put all things under him, that God may be all in all." (1 Cor. xv. 28.) Christ Jesus is then subject to the Godhead; and through his humanity as the displaying medium, the majesty, perfections, and glory of Jehovah, shall be eternally expatiated in the heavenly sanctuary, for "the Lamb is the light thereof,"—and over the "new heavens and the new earth, wherein dwelleth righteousness;" and Jehovah, through him, shall rain down his wrath upon the accursed prisoners of hell, whose "fire shall never be quenched."

This dominion of the Mediator is righteous. "But unto the Son, he saith—Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." (Heb. i. 8, 9.) The appointment or institution of this dominion is righteous. It is the appointment of the eternal God, "who will do right." "God . . . hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things." (Heb. i. 1, 2.) "The Father hath appointed unto me a kingdom." Christ by the Father is appointed the heir of all things, and this inheritance is appointed unto him. As it is instituted by the "righteous Father," its institution must be righteous. Its constitution is also righteous. The Father, who institutes, invests the Messiah with his office. "God, thy God, hath anointed thee." By the anointing oil, kings, in ancient times, were invested with the royal office. By this unction by the God of the Messiah, the eternal Father, he was invested with the mediatorial royalty, and placed upon the throne, the Father at the same time adorning his head with "a crown of purest gold." The Messiah is not a usurper. The constitution, or investiture of the Messiah, proceeding from the eternal Father, and effected by the agency of the Holy Spirit, must be righteous. This procedure being altogether righteous, the incumbent and administrator of the regal office, and its administration by him, are equally righteous—based upon the principles of eternal rectitude. Of him the Father saith, "Thou hast loved righteousness, and hated iniquity, therefore God, thy God, hath anointed thee." Because he is perfectly upright, one "in whose mouth guile is not found," therefore he is invested with the sacred and exalted office. He rules also with unsullied righteousness. "A sceptre of righteousness is the sceptre of thy kingdom." A sceptre is an ensign of authority in exercise. When a king holds his sceptre in his hand, he is upon his judgment-seat or throne, engaged in the administration of the important business of his kingdom.



Few earthly potentates wield a righteous sceptre, but that which Messiah sways is indisputably righteous as God himself. He is that "King who shall reign in righteousness; for he shall judge thy people with righteousness, and thy poor with judgment. And in his days shall the righteous flourish, and abundant peace, so long as the moon endureth." (Ps. lxxii. 2, 7.) The day of judgment will demonstrate the truth that he hath ruled the world in righteousness, and the justice of his administration will shine in the effulgence of the final conflagration, when the saints, standing upon the sea of glass mingled with fire, shall sing to their golden harps the song of Moses and of the Lamb, saying, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints;" whilst the angel of the waters shall prolong the note, exclaiming—"Thou art righteous, O Lord, which art, and wast, and shalt be." "True and righteous are thy judgments." (Rev. xv. 2, 3; xvi. 5, 7.)

The Messiah exercises this universal rule for the interests of his church. The Father "hath put all things under his feet, and gave him to be the head over all things to the church, which is his body." (Eph. i. 22, 23.) The truth of this doctrine is illustrated by the context of the subject of reflection. This context has been explained in our introductory remarks, to which the reader is referred. Those four vast empires have successively flourished in the world, but where are they now? All but the Roman have been blotted from the list of nations, and their place knows them now no more; and the Roman itself is divided, and is now crumbling into an eternal desolation. "The thrones are cast down." The beast shall be "slain, and his body destroyed, and given to the burning flame;" yea, "the dominion of all the beasts shall be taken away." (Dan. vii. 9—12.) The Messiah hath ruled, and rules them with an iron rod; with it he smites them, and dashes them in pieces, and they perish when his wrath is kindled but a little. They "make war with the Lamb, but the Lamb overcomes them; for he is King of kings, and Lord of lords." (Rev. xvii. 14.) Amidst these overwhelming desolations and destructions of empires, what has become of the church of Christ, the spiritual kingdom of the Messiah? It has suffered indeed in its members from the "iron teeth" and ferocious cruelty of these beastly empires; but it has, as to its bodily character, survived their ruin. The Messiah has watched over it as over the "apple of his eye," and it has nestled "under the shadow of his wings" in the day of their calamity. Soon the final demolition of these barbarous empires shall be consummated. The diadem shall be removed, and the crown taken away, when the time shall have arrived that "the saints shall possess the kingdom." Then "the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever;" yea, "the kingdom and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Dan. vii. 18, 22, 27.) How sublime and soul-expanding the ideal! The church's Head seated upon the throne of the universe, directing all its destinies, and causing, by his efficient rule, all the plans of heaven, of earth, and of hell, to result in the aggrandizement and glory of the church which he hath purchased with his own blood!

Every thing is made to revolve around her as around a common centre; and by his almighty arm she is borne along among the angry and conflicting nations triumphant as the ark upon the tumultuous billows of the deluge! The world, and all the tribes of created being upon its surface, yea, the holy angels themselves, exist for her interest, (Heb. i. 14; Ps. xxxiv. 7;) and whilst Messiah, "the Lord God omnipotent reigneth," and governs the vast machinery, she has nothing to dread. Vicissitudes she will experience; but still she will exhibit in her various changes something of beauty, of glory, and of grandeur, shining forth at one time, "fair as the moon," again "clear as the sun," and eventually "terrible as an army with banners."

[To be continued.]

[For the Covenanter.]

### COMFORT FOR THE FEARFUL.

Warriston, Elkhorn, Washington county, Ill., Oct. 3, 1854.

Sir,—The anecdote which I sent you respecting Mr. Stavelly, and Mrs. Laughlin, of Ryegate, has induced one of her daughters to send me the autograph of a letter from Mr. Stavelly to her mother, supposed to have been written in 1789, (for the date is torn off.) I send you a copy for publication, because I think many of your readers will be pleased to see this fragment of so venerable a man; but, particularly, because I think it is calculated to be useful to other children of God besides Miss Clark, otherwise Mrs. Laughlin.

WILLIAM SLOANE.

Miss Eliza Clark,—I have carefully examined your letter to me, which I acknowledge the receipt of. I think the amount of what seems to be your fears is, that all those things you have been directed to draw comfort from relate to believers, and you doubt whether you be one or not. And another fear you have is, that you did not receive Christ in the sacrament: of this you are afraid. Now, only consider, that suppose the first were true, that all the portions of Scripture to which you were directed relate to true believers, yet you are afraid you are none: and what hinders you from being one? Again, consider, that faith worketh by love. Do not you love the Lord Jesus Christ? And are not you sorry you cannot love him more? And will not God accept the will for the deed? Forasmuch as it was in your heart to desire to love him, he takes this as love to him. Don't you love his people? You dare not say but you esteem them. This is a mark of faith. You love God's law,—is not this a fruit of faith? It surely is.

Now, examine, and you will find the above three marks in yourself, though not in so high a degree as you could wish; and all that this can prove is, that your faith is not so strong as you could desire. And, in this case, your duty is to cast your burden on the Lord, and he will sustain you.

The spouse, in the Song, could say—"His left hand is under my head, and his right hand doth embrace me." Many a time his left hand of power is upholding, when the right hand of comfort is far away.

There are two ways of receiving Christ in the sacrament: to receive him in truth, and in comfort. You did not receive him in the way of comfort, but surely your desire was to receive him as your everlasting

portion. Do you not still hunger after him? Do not you desire him above all things? Is he not the only one in heaven and earth to you?

I beseech you do not draw conclusions against yourself to strengthen unbelief. The weary and heavy laden find rest in him. In six and seven troubles he will not forsake them that trust in his mercies.

The more you indulge these fears, the more you darken your own eye from seeing your own mercy: the cruel enemy seeks an advantage against you; but be strong in faith: be not fearful, but only believe, and see the salvation of God.

I, finally, request you not to refuse offered mercy; but receive it, apply it. Take the use of atonement for all you want; and the streams will run. Consider Ps. xli. 5—"God shall help her, and that right early."

I desire to commend you to the word of his grace: and remain, with all affection,

Your humble servant,

WILLIAM STAVELY.

I conclude, from the above, that Mr. Stavely knew how to speak a word in season to the weary.  
W. S.

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#### FAITH AND ACTION.

Every man can know what he does. He may not be able to analyze the subtle operations of his mind, but he is able to know the results, as manifested in his life, of the dominant principle of his soul. When he is conscious of God's agency and presence; when he kneels in solitude to the great King; when his eye fills with tears in view of his sins, and of the boundless love and tender compassion of his Saviour; when he assembles his family around the domestic altar; when he goes with them to the house of God; when he opens his heart and purse liberally to supply the wants of a perishing world; when he is meek under injuries; when he prays for his enemies; when in all moneyed concerns he acts uprightly and honestly; when he has a solemn sense of the nothingness of earthly things; when he has affecting and subduing views of death, judgment, and eternity—when he has a consciousness and view of these things, he knows that they are actualities, and can testify of them, if need be. These are the fruits of a living belief in the soul, issuing out in the life necessarily, as a stream flows from the fountain, as rays of light issue from the sun. If, on the contrary, faith is merely speculative or nominal, if it be "dead," these results will not appear.

No faith is genuine without the attribute of visibility. You may describe what you believe; but a more important matter is, what you do. You may say that you are orthodox; but is your orthodoxy alive? You may make a boast of your religion; but has religion occasion to triumph in your accession to its ranks? You may do as well as your fellow-believers; but who has authorized you to make them the standard of your conduct? Who has been made the better for your prayers; the wiser for your spiritual counsels; the more impressed for good by your example; the more benevolent for your liberality; the more convinced of the worth of the soul by your labours to secure its salvation? No, Christian! without faith, issuing in a holy life, it is impossible to please God.—*N. Y. Evangelist.*

## SPIRITUAL AND FORMAL RELIGION.

There are but two kinds of religion in the world; humility and faith on the one hand, pride and ceremony on the other. There is a religion of repentance, and a religion of penance; of self-mortification from the sorrow and hatred of sin, and of self-mortification for the acquisition of merit and self-esteem. There is a religion of rites and ceremonies, totally separate from the religion of which they are the dress; a religion of mint, anise, and cummin; and one of judgment, mercy, and faith. All ordinances, when you take away the soul of piety, the faith of the gospel, become superstitious, the watchwords and talismans of pride and spiritual despotism. There is a religion that worships God, and one that worships the altar; a religion that trusts in Christ, and another that trusts in the sign of the cross, the wafer, and the holy water; a religion that brings every thought into subjection by love, and a religion that yokes the body to the car of Juggernaut; a religion of phylacteries, garment borders, and rabbis; a religion of gnat straining and camel swallowing, and cleansing of the outside of the cup and platter, and garnishing of prophets' tombs, and of the fathers' sepulchres. There is a religion whose justification and whose whole essence is faith, and a religion whose whole material, inward and external, is form, and makes it but little difference what the name may be. A man may drown himself in a puddle of mud if he pleases, as well as in the ocean.—*Rev. G. B. Cheever.*

## HENRIANA.

Blood to the blood-thirsty is like drink to the dropsical—the more they drink the more they demand.—Blessed be God, there is no occasion of grief in this world; no, not even that supplied by sin itself, that will justify us in refusing to be comforted.—The worse things are, the sooner they will mend.—In all movements, it is good to see our way plain, and God going before us.—We should not move one way or the other without orders.—No place can exclude God's gracious visits.—If we, on our part, keep up intercourse with God, He will not fail to maintain it with us.—Persecuted saints not unfrequently live to tread on the graves of their persecutors.—God's people follow His directions, whithersoever He leads them, and wherever he lodges them.—God reveals his mind to His people by degrees, to keep them still waiting on Him, and expecting to hear from Him.—If one enemy of Christ and His Church drops, another presently appears, to keep up the old enmity.—God will not thrust His children into danger, except when necessary for His glory and their trial.—Providence commonly so orders it that God's people shall not want a quiet retreat from the storm.—Those whom Christ saves, he saves from the guilt of sin by the merit of his death, and from the dominion of sin by the Spirit of his grace.—In Christ are seen the deepest mystery and the richest mercy.—What is conceived by the Holy Ghost is never abortive; but what is of the will of man, and of the flesh, often fails.—In the most important steps and turns of life, the most safe and comfortable course is to take direction from God. His mind may be generally known through his word, through the hints of Providence, the debates

of conscience, and the advice of faithful friends.—What is conceived in grace will be brought forth in glory.—Even when most conscientious, let us not expect to escape calumny and suspicion.—Keeping a clear conscience, let us leave to God the protection of our characters.—Nothing will awaken those that resolve to be regardless.—Those who are nearest the means of grace, are often the farthest from salvation.—Those who truly desire to find Christ, will not regard perils in seeking Him.—Those who know something of Christ, cannot but covet to know more of Him.—Many, that we think, should direct us to Christ, are strangers to Him.—*Eccles. and Mis. Rec.*

#### CHURCH DIFFICULTIES.

Some persons seem to act upon the principle that the Church is to be militant, in a different sense from that of waging a warfare against the enemies of Christ and of the souls of men. They would make individual bodies of professing Christians so many warriors, engaged in strife, not with a common foe, but with each other. In the language of the apostle, they “bite and devour one another.” Some, unhappily, have a peculiar aptness for engendering strife. Let them be surrounded with ever so peaceful a brotherhood, they can somehow or other bring out a bone of contention; let them remove their membership into ever so many congregations, their trail may be traced by the noise and dust of war.

Occasionally, causes of disquiet may arise even in congregations where there are no such turbulent elements. The Church is, at its best estate, but an imperfect body; even the most pious and devoted of its members have their faults; seasons of spiritual slumber too often overtake them, affording the enemy a favourable opportunity to sow tares; and, in an hour when least expected, dissensions may arise. These are permitted at times, perhaps, by Providence, in the way of chastisement. A church may become too well satisfied with itself. It may be blessed with a popular and faithful pastor; its pews may be filled; its income ample; its reputation elevated; and its whole outward circumstances prosperous. Contented with so favourable an allotment, there is a strong temptation to such a congregation to settle down in security, saying to itself, “I shall die in my nest.” Mean while, however, they are forgetting, perhaps, the strong claims upon them to extend the borders of Zion. They do not give to objects of benevolence with a liberality proportioned to their wealth; they lack sympathy for the destitute and the outcast; they do not send out colonies to form new churches where they are imperatively demanded. Under such circumstances, it would be wonderful if some calamity did not overtake them. Their nest needs stirring up, and if this can be done in no other way, it is quite possible that sooner or later there will come some internal strife.

From whatever cause, however, such difficulties may occur, there can be no question as to the unhappy results of church dissensions. For brethren in the faith and hopes of the gospel, engaged for a warfare against an evil world and a wily adversary, to turn their weapons against each other, is indeed lamentable. The fire being once kindled, the flame will be hard to quench. It will lead to heart-burnings, tattling, gossip, exaggeration, and bitterness, which nothing but a long

lapse of time and the grace of God can cure. Every fire-side will be turned into an arena for fighting the battle; every casual meeting of friends will be the occasion for repeating some new story of wrong; even refined, gentle woman, whose lips should know only the law of kindness, will fall so far from her high estate as to put on the panoply, and unsheath the sword in the inglorious strife.

The results of such an unhappy state of things upon individual piety, and upon the church thus rent asunder, can easily be imagined. The flame of heavenly love can no longer burn brightly in the heart where such unhallowed fires have been kindled. The closet will either be forsaken, or will have become a place of mere empty forms. The social meeting and the public assembly but bring the jarring elements in fresh contact, and open again the causes of disquiet; God's Spirit will forsake the scene of strife; few, if any will come out to join themselves to such a band; Zion will languish; an ungodly world will look on and mock, and Satan will rejoice. [*Presbyterian.*]

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THE SCOTTISH REFORMED PRESBYTERIAN CHURCH  
AND THE NEW LIGHT DELEGATE.

The Rev. Hugh M'Millan has been in Scotland, and we learn by the Scottish Presbyterian and Banner of the Covenant was quite freely admitted to the fellowship of the Reformed Presbyterian Church there. He was present and took part in the opening of their Seminary, on which we have nothing to say. He was also present at the administration of the Lord's Supper in the Loanhead Congregation; and from the tenor of a letter from his pen in the Banner, we infer took part in the services. Of course it is not for us to dictate to the church abroad—we don't presume to; but it is well for the church here to know on what terms the New Lights stand with the brethren across the water, and to act accordingly. We have nothing against Mr. M'Millan personally. He is a respectable man; but he has, with the body to which he belongs, no just title to the name and standing of a Reformed Presbyterian. In 1851, the Scottish Synod expressly declared, in substance, that they could recognise as brethren in this land, none but those who adhered to the well-understood basis of intercommunion, viz., dissent from the government of this country as infidel and immoral. It is for *them* to say whether the extension of full fraternal privileges to those whom they *know* to occupy, at this time, other ground, is consistent with their own declaration; and for *us* to say, whether it is consistent with a faithful adherence to our testimony and discipline, to continue our ecclesiastical relations with those who do this.

In this connexion we notice a paragraph in Mr. M.'s letter to the Banner:

“What is the Reformed Presbyterian Church doing in this land more than their Presbyterian neighbours? There is a strong attachment, on all hands, to the memory of the Covenanters, the Testimony of the martyrs, and the Westminster Confession, and work of that day. As the glory of this work was greatly defaced in the Revolution Establishment of 1688, in which the other churches are more or less involved, it seems to be the profession and desire of this church to adhere to the *totality* of the second Reformation. Still, it may be asked,

What do they more than others? So far as I can learn, it is that they witness for the religious and civil liberties of the Christian, and for the rights or prerogatives of the Redeemer over men, both as King in Mount Zion, and the Governor among the nations of the earth. This testimony, in this land, has a complex character; it not only shows what are the claims of the Redeemer, and of his law over all men in their religious and civil relations in life, and the duty which the Church and State owe to the Redeemer, but it also exhibits what the Church and State in this land once engaged in covenant to give to God, and consequently the apostacy on the part both of Church and State, from those covenant engagements. If this be their position now and in days past, it may be asked, How long are they to occupy this position? *If it be answered till the Church and State come back to their former state and position, it may be questioned whether ever this will be the case formally.* There is a progress in the Church, and in the State, and in the world. Nations and churches are not stationary like the mountains, glens, and lakes of their land. They are more like the heavenly bodies, which, in their revolutions, do not always occupy the same position in space, nor the same relations to one another. It becomes necessary then, at times, for the church to review the past, and to *adjust herself* and her *agencies* for the work of her day, and for an ultimate triumph over the *systems* of iniquity in the land and in the world.\* In doing so, all will say there is great need not to overlook any truth for which the church may have witnessed in the past, and yet not to fail in directing her testimony and her agencies so as most effectually to answer the ends of her organization, especially in these latter days of the Son of man."

That we may do no injustice, we give the entire paragraph, asking special attention to the portions in italics. The "agencies" alluded to can hardly mean any thing else than the covenants; for surely Mr. M. would not say that the church's *ordinary* institutions and agencies need "adjustment" to the times. But why does he throw a doubt over the future "formal" acknowledgment of the church's former "state and position?" Is it not because he no longer regards as right the "position" which the church sustained towards the state during the second Reformation? That "position" was one of mutual recognition and covenanted defence and support. If we do not mistake, the writer of this letter would now object to such an establishment of religion. Our Scottish brethren maintain this doctrine. They still believe and hope that in the language of the martyred Guthrie, "The covenants—the covenants will be Scotland's reviving." The New Light delegate, we think, would not be fully with them on this point. As for new adjustments, we still hope they will prefer the old. It would be strange, indeed, if, after holding on so long and hopefully to the covenants of their fathers, they should be ready for new measures, adjusted so as to supersede the old.

We add, that we were mistaken in saying that the letter from our Synod to the Scottish was directed to the Rev. Mr. Graham. It was addressed to the Rev. Dr. A. Symington, and may yet be found among his papers.

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\* The italics in this sentence are the writer's.

## MINISTERS AND POLITICS.

“At the anniversary of a religious society lately held in New York, the Rev. Dr. Bethune said:—‘If this were a political meeting, we might perhaps allow ourselves to discuss points not in place now; but for my own part, I do not believe in clergymen attending political meetings, and making political speeches. My office is to preach the gospel, and I was ordained to preach the gospel, and with the help of God, that I mean to keep to. When I have fairly gone through preaching the gospel, and exhausted all its precious themes, and prevailed with it over every heart, I may turn my attention to the law, and perhaps try to enlighten my hearers on matters of political jurisprudence, if they will consent to listen, or think that I can teach them any thing on that point. Now, sir, as Christians, what is our duty—our great and only commission as a Church? It is to “preach the gospel to every creature,” no matter where he lives, under what laws, with what colour, what his condition—he is a sinner, and we must preach to him the gospel.’”

No doubt Dr. B. thought this very smart and very conclusive. It is easy to see what he aims at. He means to condemn all preaching at national, *legalized* sins—such as slavery and the Fugitive Slave Law. His assertions look quite plausible. But he does not define what the “gospel” is. He speaks of “going through” the gospel. If this means any thing, it means going through the Bible. Well. Let him begin, and go through. What will he find? He will find—

1. Ungodly kings, like Pharaoh, rebuked and punished. Ex. v.—xi.
2. He will find judgments pronounced and inflicted upon oppressive governments and rulers. Isa. i.; Zep. iii. 1—3, &c.
3. He will find rulers exhorted and instructed. Ps. ii., lxxii., &c.
4. He will find slaveholders denounced. Jer. xxii. 13, 17, &c.
5. He will find the duties and limits of government defined. Rom. xiii. 1—4, &c.
6. He will find Christ pronouncing woes upon hypocritical lawyers, &c. Matt. xxiii.
7. He will find sinful nations described, threatened, and judged. Dan. ii., vii.; Rev. xiii., xvii., &c.

When the Dr. “goes through” all these he will find himself lying under his own rebukes, for he cannot “go through” them without discussing “law and political jurisprudence.”

The truth is, the Dr.’s speech was a mere play upon the word “gospel,” which *we* use sometimes in a limited sense, to denote merely the overtures of mercy to sinners, but which, in its *wide*, scriptural import, includes all God’s revelations to men. Hence Paul speaks of men being “judged according to his gospel.” Rom. ii. 16. And besides, the Dr., and such as he, seem to imagine that *legalized* sins can damn nobody—that if governments go wrong, and lead people wrong, that it is no great matter after all: it is the government, and God will take no account of it! What stupidity! Such teachers as Dr. B. are false teachers: on their heads lies not a little of the guilt of rampant national sins. And of them, may they not fear, will it be required?

## THE SOUTH—ITS BOASTS AND ITS WANTS.

Our readers may not be aware that a Society has been formed in these Northern regions called “The Southern Aid Society,” designed to furnish ministers and money to the destitute South. It lately held its first anniversary in the city of New York. Among the speakers was a Dr. Newton, who went on in the following strain:



"An open and avowed infidel, in all the South, so far as my observation extends, is a prodigy; and must have a forehead of brass if he faces a Southern public. There we have no foolish fatal heresies, no mad philosophy, no blind fanaticism, seizing the public mind, weakening and wasting the energies of the people for naught. We have no Unitarianism, no Universalism, no Millerism, no Spiritualism, no Mormonism, no Swedenborgianism, except among a very few of the travelled aristocracy, who have caught the infection in a higher latitude; and not until lately we have heard very little of the '*Not-as-other-men*' High Churchism."

All very fine, this! Happy South! Free indeed! No disturbing heresies in that land. But the Doctor did not say that it had, instead, its bowie-knives and slave-hunts, for working off the extra heat and excitement of its tropical heart. He goes on:

"The Southern heart is soft. Its enmity, to God, though real and universal, is not direct and personal; but consists chiefly, if not only, in 'friendship to the world,' and a careless neglecting of the interests of the soul. Every body in the South expects to join the church some day. No man deliberately makes up his mind to die without religion. Should the tempter go 'up and down, to and fro' throughout the land, with such a proposition as this, every man, woman and child, white and black, would rise up and indignantly exclaim, "Get thee behind me, Satan! Is thy servant a dog that has no soul to be saved?" Yes, sir; the white and the black. Why, sir, there is a greater proportion of the slaves at the South, who are members of the church, than of the actual day labourers of the North. The rules of the family and the regulations on the plantations are such as to prevent them from gathering in crowds, either day or night, during the week, and of spending the hours of sleep in dissipation and mischief. And when the Sabbath comes, with its rest from all labour, they are delighted with the opportunity of coming out in their Sunday clothes, and their dress on this day, in many parts of the country, is about equal to that of the whites."

This is certainly applying it rather in a thick layer. Most religious South! All truly religious—all, black and white, want to be saved, and all are happy, particularly the gaudily and fashionably dressed slaves—and on the Sabbath day! Good news, this. And then these soft-hearted Southerners don't hate God as the miserable inhabitants of free States do—they only forget him! We hardly know whether to be amused or indignant at so monstrous an attempt upon the gullibility of the "noble" array of patrons who listened to, and we suppose swallowed, these transparent falsehoods! If there were any truth in these assertions, how happens it that so religious and holy a community comes to the North to get ministers and money—missionary aid? Surely we ought to look rather for a reverse flow of the tide, from so devout and soft-hearted a region, to the hard-hearted and God-hating North! And yet who expects to see in the South a "Northern Aid Society?" How humiliating to find Northern and prominent theologians giving their countenance to such boastings as Dr. Newton's.

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#### PRESBYTERY OF THE LAKES.

Rushsylvania, Oct. 11th, 1854.

Presbytery met pursuant to adjournment, and was constituted with prayer by the Moderator.

The following members were present: Ministers—J. B. Johnston, A. M'Farland, R. Hutcheson, J. Neill, J. C. Boyd, J. Dodds, J. French, W. F. George, J. C. K. Milligan, J. S. T. Milligan. Elders—C. Jameson, 1st, Miami; J. M. Milligan, Garrison; T. Ferguson, Macedon; S. Blackwood, Southfield; S. Foster, Xenia; J. Kiers, 2d, Miami;

J. Wylie, Rushsylvania. John Day, from Utica, not having a written certificate, was, on motion, admitted to a seat.

Rev. J. B. Johnston was then chosen Moderator, J. S. T. Milligan, Clerk, and J. Dodds, Assistant Clerk. The minutes of the last meeting were read, amended, and approved.

Paper No. 1. A call from Lake Eliza on P. H. Wylie, received and sustained as a regular gospel call, and laid on the table.

No. 2. Call from Eden and Irville on A. M'Farland, received and sustained as a regular gospel call, and laid on the table.

No. 3. Call from Xenia on Rev. J. C. K. Milligan, received, sustained, and laid on the table.

No. 4. Letter from J. M. Dickson, student of theology.

John Gray appeared, presented a certificate from Cincinnati Session, and took his seat.

No. 5. Petition from Utica for supplies, &c. received. A committee of supplies was appointed—Rev. J. C. Boyd, J. French, and John Day, elder—to which this and all similar papers shall be referred.

No. 6. Petition from Cincinnati for supplies read and referred.

No. 1. Call from Lake Eliza was taken up and presented to the candidate, who asked and received time for consideration.

No. 2. Call from Eden and Irville taken up and presented to the candidate; and, being accepted, J. C. Boyd and John Day were appointed to install when the parties shall be ready.

No. 3. Call from Xenia was taken up and presented to the candidate, who asked and received time to consider.

The fulfilment of supplies was called for. R. Hutcheson fulfilled all except one day in Cincinnati. Excuse satisfactory. A. M'Farland reported fulfilled. James Neill reported fulfilled. Report referred to an auditing committee: W. F. George, A. M'Farland, and J. M. Milligan, elder, that committee. Rev. J. B. Johnston reported fulfilled. Rev. J. C. Boyd reported fulfilled. Rev. J. French reported fulfilled in part: excuse satisfactory. Rev. J. C. K. Milligan reported unfulfilled: reason sustained. Rev. W. F. George fulfilled in part: reasons sustained. Claim for one day's missionary labour without appointment sustained. Mr. P. H. Wylie fulfilled in part: report satisfactory. Mr. D. J. Shaw fulfilled in part: report satisfactory. Mr. B. M'Cullough reported having preached two days at Walnut Creek, and four at Flat Rock, (formerly known as Fort Wayne,) by the appointment of an interim committee: report sustained.

The hearing of trials from Mr. William Milroy for ordination, was made the order of the day for this afternoon.

Adjourned to meet at 2d Miami Church, at 3 o'clock.

Prayer by R. Hutcheson.

*2d Miami Church—3 o'clock, P. M.*

Presbytery met, and was opened with prayer by the Moderator. Members all present. Minutes read, amended, and approved.

No. 7. A petition from the congregation in Detroit for supplies was read and laid on the table. The order of the day was called for, when Mr. Milroy delivered a lecture from Heb. x. 19—22, and a sermon from Isa. xlix. 5, which were sustained as satisfactory.

The ordination services were made the order for to-morrow, at 10

A. M. Hearing students of theology was made the order for this evening, at 7 o'clock.

Recess until 7 o'clock, to meet in Miami Church.

*Miami Church—7 o'clock.*

The order of the evening proceeded with. Henry George delivered a sermon from Mark iv. 38; and James A. Thompson a sermon from Matt. xi. 28, as specimens of improvement; and M. Wilkin, a lecture from Rom. v. 1—5, as a trial for licensure. They were all unanimously sustained.

The hearing of students was made the order for to-morrow night; and examination of the candidate for ordination made the order for to-morrow morning.

Adjourned with prayer by A. M'Farland.

*2d Miami Church, Oct. 12.*

Presbytery met, and was opened with prayer by the Moderator. Members all present but T. Ferguson, still absent by indisposition. Minutes read and approved.

Paper No. 8. Petition from Southfield received and laid on the table. Paper No. 9. Petition from Detroit, same disposition. Paper No. 10. Remonstrance from Miami, same disposition.

The committee for ordination exercises reported. Report amended and adopted. The order of the day was then called for, and the candidate examined on the original Scriptures, church government, pastoral care, and doctrine, by R. Hutcheson. Examination was unanimously sustained.

Rev. A. M'Farland preached an ordination sermon from 1 Tim. iii. 1, showing—1st. The nature and duties of the bishop's office. 2d. The qualifications for it. 3d. The reward. The candidate then answered the usual queries, and was ordained and installed in due form. A charge was given to the pastor by Rev. J. Dodds, and to the people by W. F. George.

Committees were appointed to examine the several session books as follows:—Boyd, Neill, and Gray, the book of Miami; Dodds, M'Farland, and J. M. Milligan, Sandusky; Hutcheson, George, and Day, Garrison; Milroy, J. C. K. Milligan, and Foster, Macedon; French, Neill, and Blackwood, Xenia.

Recess until 3 P. M.

Committee on the letter from J. M. Dickson reported as follows:—

“Your committee would respectfully report, that they have considered this letter, and recommend the adoption of the following:

“*Whereas*, J. M. Dickson has been for a period of many months living out of the bounds of this Presbytery, without correspondence with, or receiving any instruction from the same: *And whereas*, It appears by his letter that he is now in the bounds of the New York Presbytery, and designs to remain there, and to put himself under its care: Therefore—

“1st. *Resolved*, That he be transferred to the care of the New York Presbytery, and that the clerk be directed to make the transfer in time to reach that court before its next meeting.

“2d. *Resolved*, That a member of Presbytery be appointed to write

him a letter, giving him admonition and counsel, and notifying him of the above transfer. R. HUTCHESON, *Chairman.*”

Rev. J. B. Johnston was appointed to carry into effect the 2d resolution.

Committee on Sandusky Session book reported nothing contrary to law and order.

Committee on relations between Geneva Hall and Presbytery reported. Report was accepted and laid on the table.

Report of Sandusky Session on the argument on civil government by J. M. Willson, was accepted, and referred to a special committee, with instruction to receive all such reports, and prepare a presbyterial report for Synod. Sessions are directed to forward their reports to this committee in time for next Presbytery. The committee consists of Rev. R. Hutcheson, J. Dodds, and Henry George.

Auditing committee reported. Report amended and adopted.

Committee on Miami Session book reported their minutes satisfactory. Macedon minutes satisfactory.

Rev. William Milroy, J. C. K. Milligan, and C. Jameson, were appointed a committee to ordain and install J. R. W. Sloane, and to hear discourses from the students. Rev. J. B. Johnston and Elder R. Boyd were added by vote.

Committee on the *fama* in reference to Rev. A. C. Todd reported: report approved. Committee to Cedar Lake reported: report approved. Committee of correspondence with Illinois Presbytery reported no action: reasons sustained, and committee discharged.

Committee on hearing discourse from Henry George reported nothing done.

Call from Lake Eliza was again presented to the candidate, and by him accepted. Rev. A. M'Farland, J. French, and J. S. T. Milligan, with Elders Samuel Henderson and John Young, were appointed a commission of Presbytery to ordain and install him immediately before next meeting of Presbytery, thus giving him opportunity of attendance on theological studies this winter, as contemplated in his licensure.

Court took recess for one hour.

Court resumed business. The order of the evening proceeded with. Robert Shields delivered a lecture from 1 Thess. v. 6, and M. Wilkin an exercise and additions from Heb. ii. 6—10, as trials for licensure. Both were unanimously sustained.

Treasurer for Professors' Salary reported. Report accepted and adopted, and is as follows:

1854.		
April 12.	Received from Cedar Lake, per Rev. J. French,	\$5.00
	“ Cincinnati, per A. Bovard,	3.75
	“ Beech Woods and Garrison, Rev. J. Dodds,	6.25
	“ Brush Creek, Rev. R. Hutcheson,	3.13
	“ Samuel Carothers,	1.00
		<hr/>
		\$19.13
15.	Paid Rev. J. B. Johnston,	19.13
		<hr/>

Sept. 19.	Received from Miami, S. Baylis,	\$11.24
Oct. 9.	“ Utica, J. Day,	6.25
11.	“ Brush Creek, Rev. R. Hutcheson,	14.00
12.	“ Xenia, S. Foster,	5.00
	“ Bloomfield, Rev. J. S. T. Milligan,	4.00
	“ Macedon, Rev. W. F. George,	6.00
		<hr/>
	Paid Rev. J. B. Johnston,	\$46.49
		46.49
		<hr/>
	Total received,	\$65.62
	Total paid,	65.62

M. T. GLASGOW, *Treasurer.*

Committee on supplies reported. Report adopted, and is as follows:

*Scale of Appointments.*—R. Hutcheson, Cincinnati, 4th Sab. Oct., and 2d Sab. March; Xenia, 3d Sab. Oct., 3d and 4th Sabs. March.

Josiah Dodds, Cincinnati, 5th Sab. March, and 1st Sab. April, and administer the Lord's Supper, assisted by J. R. W. Sloane.

A. M'Farland, 6 Sabs., missionating at his discretion.

J. French, 8 Sabs., missionating discretionary; 4 Sabs. Lake Eliza, discretionary.

W. F. George, Cincinnati, 3d, 4th, and 6th Sabs. Dec.; Xenia, all June; Flat Rock, 4 Sabs., discretionary.

P. H. Wylie, Utica, 5th Sab. in Oct. and all Nov.; Lake Eliza, from close of Theological Session till Presbytery.

J. R. W. Sloane, Cincinnati, 2 Sabs., discretionary, and assist at sacrament; Xenia, 4th Sab. of Nov.

James Neill, Utica, 3d and 4th Sabs. of Oct., and administer the sacrament on the 5th; Detroit, 4 Sabs., discretionary; 6 Sabs. at disposal of interim committee; the remainder of his time at Morpeth and vicinity.

William Milroy, Cincinnati, 3d and 4th Sabs. Nov.; Xenia, 3d and 4th Sabs. Dec.

Respectfully submitted,

J. C. BOYD, *Chairman.*

J. C. K. Milligan, William Milroy, and M. T. Glasgow, were appointed an interim committee.

Treasurer reported. Report adopted, and is as follows:

1854.		<i>J. Dodds in account with the Presbytery of the Lakes.</i>	
May 24.	Received from Wm. Brown, Synod's Treasurer,	\$100.00	
	3 months' interest, and premium on certificate,	2.10	
Oct. 10.	Received from Brush Creek, per R. Hutcheson,	22.00	
12.	“ Macedon, W. F. George,	7.00	
	“ Sandusky, J. C. Boyd,	14.00	
	“ Cincinnati, J. Gray,	8.00	
	“ Jonathan's Creek, A. M'Farland,	7.00	
	“ Utica, J. Day,	7.55	
	“ Southfield, J. S. T. Milligan,	8.00	
	“ Bloomfield, “	5.00	
	“ Miami, Wm. Aiken,	26.77	
		<hr/>	
	Total received,	\$207.42	

	J. Dodds, Cr.				
Oct. 12.	Paid J. C. Boyd,	.	.	.	7.00
	" J. French,	.	.	.	3.00
	" W. F. George,	.	.	.	79.79
	" James Neill,	.	.	.	58.00
	" B. M' Cullough,	.	.	.	23.00
	" P. H. Wylie,	.	.	.	22.00
					\$192,79
	Balance in treasury,	.	.	.	\$14.93
	Due D. J. Shaw,	.	.	.	\$31.00

J. DODDS, *Treasurer.*

Adjourned with prayer by J. Neill.

*Same place—Oct. 13, 1854.*

Presbytery met, and was opened with prayer by Moderator.

J. Neill absent, also J. C. K. Milligan and T. Ferguson by indisposition, and S. Blackwood and J. Day by permission. Minutes read and approved. Moderation of a call was granted to Utica. J. Neill to moderate, J. C. Boyd his alternate.

Committee on Xenia Session book reported as follows:

"We examined the minutes, and find many members received on verbal certificate, encouraging members in carelessness in reference to obtaining their certificates from congregations which they leave; also the moderator's name subscribed by the clerk, and not by his own hand.

J. FRENCH, *Chairman.*"

Petitions from Southfield for the whole of the labour of Rev. J. S. T. Milligan, and accompanying papers taken up, and parties heard and petition granted, with the understanding that the present pastor shall supply Novi and Bloomfield (now vacant) as formerly until other provision can be made by the interim committee.

Remonstrance of Miami Congregation against presenting the call from Xenia, taken up, and, on motion, the motion to present the call now to the candidate, was re-considered and lost. The whole matter was then laid on the table till next meeting of Presbytery, and the clerk instructed to give due notice to the parties.

Recess for one hour.

*Same place—3 P. M.*

Business resumed. A letter from a committee of Pittsburgh Presbytery in reference to alleged trespass on their bounds, was read, accepted, and the clerk instructed to inform said committee that we are not conscious of having infringed on their rights.

Report on relationship between Presbytery and Geneva Hall was taken up, when the following substitute was offered and adopted:—1st. Presbytery shall have exclusive control over all who may be employed as teachers in the institution, to remove or appoint at their option. 2d. Also entire control over the entire course of study. 3d. Over those students who are youth of the church. 4th. Presbytery refuses to have any thing to do with the financial concerns of the institution. Which being done, Rev. R. Hutcheson withdrew his reasons of dissent, which had been tabled unanswered by the committee.

J. Dodds, A. M'Farland, and C. Jameson, were appointed a com-

mittee to prepare a report on the propriety of a General Assembly, Sub-Synods, and new division of Presbyteries.

*Resolved*, That when we adjourn it be to meet in the 2d Miami Church, Northwood, the Wednesday before next meeting of Synod, at 10 o'clock, A. M.

Committee on Garrison minutes reported satisfactory.

Sessions were instructed to report statistics to the clerk before the next meeting of Presbytery.

R. Hutcheson and A. M'Farland were appointed a committee to report on the office of school director in Ohio.

Adjourned with prayer by J. C. Boyd, and singing the 133d Psalm.

J. S. T. MILLIGAN, *Clerk*.

#### PHILADELPHIA PRESBYTERY.

This Presbytery met in the 2d Church, Philadelphia, Oct. 23, 7½ P. M., and was opened with a sermon by the Moderator, J. M. Willson, from 1 Cor. i. 10, "I beseech you, brethren—that ye all speak the same thing," from which the doctrine was deduced, That Christians should strive to set forth the same doctrines and pronounce the same judgments—should strive,

I. Scripturally. 1. Taking the Bible as the supreme rule. 2. Giving due attention and respect to the "footsteps of the flock." 3. Guarding against all improper influences and bias. And—4. With fervent prayer for the guidance of the Holy Spirit.

II. Earnestly. 1. That *all* may speak the truth. 2. That mutual confidence may be maintained. 3. For the sake of the church's reputation, and unity, and for the honour of Christ. And—4. That their utterances may be effectual.

III. Hopefully. 1. Because the Bible is sufficiently clear. 2. The promise of direction is ample and explicit. 3. This harmony has been heretofore at times exemplified. And—4. It will certainly be enjoyed in the millennial days of the church.

IV. The subject was then improved:—1. As seasonable. 2. As particularly appropriate to the ministry. 3. As calling for self-examination. And—4. As stimulating to prayer.

The ministerial members were all present, with ruling elders—J. Wright, Baltimore; Henry Floyd, 1st Congregation, Philadelphia; Robert Sterret, 2d, Philadelphia; Wm. O. Lindsay, 3d, Philadelphia; W. Bradford, 4th, Philadelphia. J. M. Willson was continued Moderator, and S. O. Wylie, Clerk, until the next stated meeting. There was not much business before Presbytery. We notice—

1. *Student of Theology*.—Mr. Joseph Beattie, the only student under the care of Presbytery, delivered a discourse from John iii. 3, which was unanimously sustained as a specimen of improvement, and Eccles. v. 3—6, was assigned him as a subject of lecture before Presbytery at its next meeting. He was then directed to pursue his studies until then, under the care of J. M. Willson.

2. *Report of Presbytery's Treasurer*.—From this report it appeared that there had been received since last meeting \$7.42, being surplus of collection for printing rules of Presbytery, and \$72.63, making,

with a balance of \$50.18 at last report, \$130.23 in the treasury. There had been no disbursement since last report.

3. *Supplies.*—Manayunk was declared a missionary station, and supplies appointed—J. M. Willson, 2d Sab. Dec.; S. O. Wylie, 2d Sab. Jan.; A. M. Milligan, 2d Sab. Feb.; J. M. Kee, 2d Sab. March, and J. Crawford, 3d Sab. April. J. Kennedy was appointed to preach, at his own convenience, at the Burnt Cabins, Fulton county, Pa.

4. *Thanksgiving, &c.*—The last Thursday of November was appointed as a day of Thanksgiving; and the 1st Thursday of February, 1855, as a day of Fasting, to be observed by all the congregations, &c., under the jurisdiction of this Presbytery.

5. *Statistical Reports.*—Sessions were directed to furnish full statistical reports, at the next meeting, according to the rule of Synod.

6. *Overtures.*—Copies of an overture on church government, prepared by D. Scott, were laid on the table, and Sessions were directed to send up reports to next stated meeting on this, and also on the overture on civil government, laid on the table at last meeting, and also on the overture on the remaining part of the Testimony, should it be in readiness in season.

The business was transacted with entire unanimity—all “speaking the same thing.”

7. *Next Meeting.*—Presbytery adjourned to meet in the 2d Church, Philadelphia, on Tuesday, the 17th of April, 1855, at 7½ o'clock, P. M.

#### NEW YORK PRESBYTERY.

The New York Presbytery met agreeably to adjournment. All the ministerial members, except one, were present. Besides the usual routine of business, there were some matters of public interest brought before them.

Mr. Andrew Montgomery having delivered all the pieces of trial assigned him, and also having undergone the usual examination, was licensed to preach the everlasting gospel.

Mr. James Dickson being, at his own request, dismissed from the Presbytery of the Lakes, was received as a student of the first year, and placed under the superintendence of Rev. J. Chrystie and Rev. A. Stevenson.

There was granted the organization of a second congregation in Newburgh, according to the prayer of certain petitioners, who, through their commissioners, disclaimed any intention to demand a share of the property from the existing congregation. Rev. J. Chrystie and Rev. J. W. Shaw, together with M. W. Bartly, ruling elder, were appointed to attend to the organization on the second Tuesday of December prox., at 7 o'clock, P. M.

The moderation of a call was requested by the congregation in Boston, organized since the last meeting of Presbytery; but their petition was not granted on the ground that they had not given sufficient knowledge of their ability to support a pastor.

The memorial from Topsham Session, on the subject of congregational covenanting, was not acted upon, because—1. The Presbytery do not judge it expedient to enter into the consideration in detail of the circumstances of a congregation purposing to renew their covenant



separately. 2. Because the Synod has now this matter in hand, to prepare the way, with all convenient speed, for the renovation of the covenants by the whole church.

It was enjoined by the Presbytery that the same times appointed by Synod at its last meeting; be again regarded as days suitable for annual thanksgiving and fasting by all the congregations under our care.

The following was arranged for the distribution of supplies:—

A. Montgomery, Argyle, 3d and 4th Sabs. Nov., and 1st and 2d Sabs. Dec.; Newburgh, 4th and 5th Sabs. Dec.; 3d Cong., N. Y., all January; Boston, 1st, 2d, and 3d Sabs. Feb.; Assabet, 4th Sab. Feb.; 3d Cong., N. Y., 1st and 2d Sabs. March; Newburgh, 4th Sab. March, and all April.

Mr. Shaw, 3d Cong. N. Y., 3d and 4th Sabs. Nov., and 1st, 2d, and 3d Sabs. Dec.; Boston, 4th and 5th Sabs. Dec., and 1st and 2d Sabs. Jan.; Assabet, 3d Sab. Jan.; Fayston, 4th Sab. Jan.; Argyle, 1st and 2d Sabs. Feb.; Newburgh, 3d and 4th Sabs. Feb., and 1st and 2d Sabs. March; 3d Cong. N. Y., 3d and 4th Sabs. March, and 1st, 2d, and 3d Sabs. April.

Mr. M'Cullough, Boston, 3d and 4th Sabs. Nov., and 1st Sab. Dec.; Assabet, 2d Sab. Dec.; Argyle, 3d, 4th, and 5th Sabs. Dec.; Newburgh, 2d, 3d, and 4th Sabs. Jan.

A. Stevenson to dispense the sacrament in Boston on the 1st Sab. in December.

J. Chrystie to dispense the sacrament and moderate a call in the 3d Cong., N. Y., at the request of the Session.

R. Z. Willson one Sabbath at Fayston, discretionary.

N. R. Johnston three Sabbaths at Fayston, discretionary.

J. M. Beattie, the first Sabbath of December at Fayston.

The following is the report of the Treasurer of the Home Mission Fund:

New York, Nov. 8th, 1854.

To the Moderator and other Members of the New York Presbytery, the Treasurer of the Home Mission would respectfully report—

1854.		
May 10.	Cash on hand as per last report,	\$391.44
June 10.	Kortright, per Rev. S. M. Willson,	23.00
	Mrs. A. B. Willson,	2.00
July 28.	Whitelake, per Rev. J. B. Williams,	10.00
Aug. 1.	Remitted by a friend to home missions,	50.00
	14. A friend to home missions,	31.25
	24. Topsham, per Rev. N. R. Johnston,	6.51
Sept. 4.	Craftsbury, per Rev. R. Z. Willson,	7.00
	15. A friend to home missions,	31.25
	27. Mrs. A. C. Douglass, per Mr. A. Knox,	5.00
Oct. 2.	Second Congregation, New York, per deacons,	105.64
	24. Newburgh, per J. W. M'Cullough,	24.35
Nov. 3.	Remitted by a friend to home missions,	50.00
	4. A friend to home missions,	31.25
	7. " " " " " " " " " " " "	31.25
		<u>\$799.94</u>

1854.		<i>Disbursements.</i>
May 11.	Supplement, Topsham Congregation, per N. R. Johnston,	\$100.00
	" Whitelake " J. B. Williams,	50.00
	J. B. Williams, on order Presbytery,	2.50
	W. Milroy, " " " " " "	3.00

J. W. M'Cracken, on order of presbytery, . . . . .	22.90
J. Armour, " . . . . .	16.50
R. Z. Willson, " . . . . .	15.25
N. R. Johnston, " . . . . .	6.00
J. M. Beattie, " . . . . .	7.00
S. Carlisle, . . . . .	2.50
	\$225.65
Total receipts, . . . . .	\$799.94
Disbursements, . . . . .	225.65
Balance in treasury, . . . . .	574.29
All which is respectfully submitted.	JAMES WIGGINS, <i>Treasurer.</i>

The deliberations of the Presbytery were brought to a close after a great degree of unanimity, forbearance, and good-will, manifested in all the proceedings; and the Court adjourned to meet on the third Tuesday of May—the Tuesday preceding the next meeting of Synod.  
 J. B. WILLIAMS, *Clerk of Presbytery.*

A F F A I R S A B R O A D .

*China.*—The confusion increases in China. Canton is still besieged. At Shanghae there is war, and many of the interior provinces are disturbed. The Russians, moreover, have taken advantage of the disorders of the empire, and have annexed Manchooria, a large region entered by the river Amoor, which is navigable some twelve hundred miles, running through a very fertile valley. An Episcopal bishop says:—

“The misery which is now experienced throughout the length and breadth of this land is beyond what the human mind can compass in its conceptions. How much the cause of truth will be the immediate gainer by the present disturbances, no one can now say; that in the end God will overrule all for the advancement of His own cause, I cannot for one moment doubt. I think it too late in ‘the last days’ for the wheels of His providence to roll back the advancing tide of Christianity in China. We must accept the wonderful opening of Japan without the shedding of a drop of blood, (a thing that has amazed me, and indeed all here in the East, and which I think can only be ascribed to His hands,) as an earnest of what he is preparing for the far East, and take courage to press on with new force.

“There is no saying when the present state of anarchy and confusion will be over. The last news from the North is, that Tai-ping-wang has met with a repulse. Should he be successful, I don’t know what we are to expect from him. In the mean time, the people’s troubles here seem to incline them to listen to the gospel with more attention than formerly.”

*Rome.*—The hand of the Papal government is laid heavily upon the friends of liberty in Rome. The Crusader gives as a specimen of what is going on there the following:

“On the 4th of October, the bloody Tribunal of the Sacred Consulta pronounced sentence of death against five Roman citizens, Messrs. Petroni, an eminent lawyer, Locatello, Ruiz, Casciano, and Rosselli, brother of General Rosselli; M. Lepri was condemned to the galley for life as a *special favour*; and Sassi, who denounced and betrayed the patriots, is to be sent to New York with another papal spy. The gloomy tragedy is to be performed on the beginning of next month; at that time the blessed bishops will be congregated around the Immaculate Conception, and the immaculate papal guillotine.”

The allusion here is to the conclave of bishops about to meet in that city, professedly and particularly to settle, as the Roman doctrine, the conception of the Virgin Mary without sin: but mainly, there can be no question, to consult about the general interests of their creed and their order: to consummate, if possible, an alliance with all the Papal and absolute powers of the world, in view of the rapidly approaching crisis of the world. They will have something

to do. South America is inclined to fall away. Spain is in danger. Trouble is brewing at home. Ireland is not altogether secure. Their plots have been detected here. The conclave is to be composed of certain invited dignitaries, and will shape by its deliberations the Papal policy, perhaps to the end. The following from the pen of the correspondent of the *New York Observer*, shows something of the state of feeling in Italy :

"One of the most intelligent gentlemen whom I met in Italy, of high standing, of large correspondence with men of science in different parts of the world, known abroad as well as at home for his attainments and great abilities, and moreover a devout member of the Catholic communion, sought me and laid before me, in frequent and intimate interviews, the state of his mind in reference to the present condition and the future prospects of Italy. He said to me, that it was impossible for him to disclose his feelings to his most intimate personal friends. 'I dare trust no one around me; no one,' said he, 'dare trust me. It may be that those with whom I am associated from day to day have the same sentiments which I have long cherished; but we have no confidence which we can repose in one another. No man knows but he may be denounced to the authorities; and the slightest suspicion of a want of attachment to the 'powers that be' might involve us in most serious difficulties. But it is my firm conviction, that there is no hope for Italy but in the prevalence of the Protestant religion. All the foundations of society are out of place; there is scarcely such a thing as virtue among men or women; the power of the priest is supreme in all departments of life; and it is an undoubted fact that if any attempt at revolution should be made, the priests would be the first victims upon whom the wronged and oppressed people would turn with vengeance."

*Piedmont.*—We have furnished our readers with not a few paragraphs illustrating the comparatively liberal tendencies of the kingdom of Sardinia. Still, we must remember that it is only "comparatively." The general government is true to its liberal constitution; but many local authorities and customs are still on the side of Romanism, and employed to thwart Protestant efforts. A correspondent of the *Presbyterian*, after stating an instance of this, adds with mingled apprehension and hope :

"You will observe that this took place in the kingdom of Piedmont, the most liberal country in all Italy! Will even a nominal liberal spirit continue long in this kingdom? One asks this question in spite of himself; so surprising is it to see in Italy a country the administration of which is so little congenial to that of the Pope. As for myself, I am somewhat uneasy on this account. I have learned not to trust this pretended liberalism; and it is no longer possible to represent the leaders of Piedmont, taken as a whole, as animated by a Christian spirit. It seems to me that one or the other of these things must happen: either Piedmont will fall under the yoke of the Roman clergy, or it will free itself more completely by further progress in the truth. To rally under Rome, or declare itself for the gospel, is the formidable alternative to which this country is reduced at this time. Perhaps we may be permitted to hope that the gospel will powerfully pervade Piedmont. The religious movement in Savoy—above all at Armecy—ought to make every Christian rejoice. God alone knows what will become of these small beginnings; but we trust that he will favour them, and from Piedmont cause his light to shine over unfortunate Italy."

*Switzerland.*—We find in the columns of the *Presbyterian* full accounts of a large meeting of ministers—five hundred and fifty—in Basle. The meeting was held in August, and continued for some time. Many distinguished persons were present—some from Germany. Questions were proposed, addresses delivered, discussions had, intermingled with devotional exercises. They discussed such questions as these:—"Preaching—its end and aim at the present time, and its place in the Reformed Church." "By what means can the church win unconverted persons to its religious life?"—the latter a badly worded inquiry, savouring somewhat of the *church* doctrine of the Germans. Still, the discussions were no doubt edifying. The writer says :

"The question was interesting and important; and what is better still, of urgent concern to every pastor, especially in our day. It was thoroughly discussed in its various ramifications. Even if nothing more should grow out of it it is an encoura-

ging fact, to think that probably almost every pastor left Basle with his eyes directed to this or that duty of his ministry, until then but imperfectly understood. The report was read by the Rev. Ad. Sarrasin, editor of the *Volhobote*, a popular religious newspaper, well known in the south of Germany and in German Switzerland. This report was remarkable for its simplicity, the pastoral experience that it revealed, and the various points of view under which the subject was treated. Mr. Sarrasin recommended especially the more general introduction of family worship. The Rev. Mr. Ruffnach of Wattröyl, (Canton of Berne,) dwelt particularly upon the benefits of the office of deacons, and upon the inconveniences of large parishes. Professor Munier (of Geneva) took occasion to express his views as to the practical importance of the question, which he regarded as in reality only that embraced in the Inner Mission. As a means, he designated more particularly conferences, historical and apologetical, to be held in the evening, in a plain way, and appropriate, in a great degree, to the intellectual culture of the masses. The Rev. Messrs. Pestalozzi (of Zurich,) Hirzel (of Bauma,) the author of a distinguished work on the care of the poor, Ecklin (of Bale,) one of the veterans of the Society, &c., dwelt by turns upon the evangelical energy which should characterize all sermons; upon the reforms to be introduced into worship, so as to render the laity less passive; and upon the effort that the authorities should make in regard to the observance of the Sabbath, &c. A young pastor from Thurgovie, Mr. Haffter, made an extraordinary impression on the Assembly by a heartfelt appeal, in which he contended that one of the most powerful weapons of the pastor, in all his offices, and especially in his efforts to bring into the Church those who are without, was prayer, fervent and private prayer. 'We often speak,' said he, 'much of God and of holy things; but alas! we do not speak sufficiently with God, in beseeching him to bless our efforts!' The Rev. Mr. Bungener (of Geneva) spoke of true evangelical conversions from the Romish Church as well fitted to awaken the zeal of the faithful, and to interest every one in the cause of the gospel, by showing them the happy effects that it has recently produced at Geneva, about which I wrote you in one of my last communications. Finally, elder Hafelin closed the debate by suggesting that the great means of restoring to Christian duty all the brethren who have abandoned it, is truly to endeavour to lead them again to a living communion with Christ, and to conduct them to him, and to him alone; for he alone can and will draw all men to himself, and our work will be completed when his is begun."

Surely, this is encouraging. The tendency is towards a state of things incomparably better than has characterized that whole region for two or three generations at least. There is a revival going on. We should take an interest in it, and pray that these earnest men may be taught "the way of God perfectly."

*Turkey.* 1. *The War.*—The war has begun in earnest. The siege of Sevastopol goes on: but the fighting is fearful. The besiegers are skilful and courageous, but so are the besieged. They make frequent sorties in great force. On the 25th of October, Menschikoff rallied out with the whole garrison—65,000 men—and on that day and the day following a tremendous battle was fought—attended, by report, with the loss of 5,000 on the part of the allies, and 8,000 on the part of the Russians. Disease is also thinning both armies. The allies, however, suffer most. They have sent for reinforcements; and great efforts are making to forward, with the utmost speed, 50,000 French and 10,000 English. It is evident that the allies have been disappointed in the resistance they have encountered. Still, the fall of Sevastopol is regarded as certain; but it will cost the allies dear, and when it does fall the war will not be ended. In Asia the Russians have suffered another defeat, but Schamyl has also been beaten.

Austria has not yet declared war, and it is said that Nicholas has intimated his willingness to *negotiate* on the basis of the four propositions made by Austria. Prussia is drawing nearer to Russia, but the smaller Germanic States range themselves with Austria. Unless some great change of policy takes place during the winter, next spring will witness a general war; and to add to its complications, there will, unquestionably, be a rising of the liberals in some of the great kingdoms. Russia, we may add, has pushed her forces as far as

Khokan, to the south of the Caspian Sea, has captured that city, and is, of course, on the direct route to Afghanistan, and not very distant. Persia will be soon obliged to declare herself on the one side or the other.

As to the internal condition of the Ottoman empire, we have had what we have regarded as ample evidence that it is gradually falling into decay. The Edinburgh Review, in a late number, seems inclined to a rather different view. It says:

“It is no matter of surprise that the immediate impressions produced on the visiter from the active and advancing West, to any of the conterminous regions of Moham-  
medanism, should be that of decay. He believes the religion itself which shows so few outward marks of life, to be dying out; the scanty population, crouching among the ruins of earlier grandeur, to be diminishing on the surface of the land. Yet nothing is less proved than the positive decline either of the Mohammedan religion or of the numbers professing it. Even in Turkey, where, if any where, such theories might seem well founded, it would be matter of no small difficulty to prove them. Had depopulation been proceeding there at the rate so confidently assumed by so many philosophic, or devout, or classical observers, the country would have been a desert long ago. ‘Mr. Eaton,’ says Malthus in his quiet way, ‘has lately prophesied the extinction of the population of the Turkish Empire in another century—an event which will certainly fail of taking place.’ So far is this from being likely, that every new statistical compiler gives a larger number of inhabitants to the collective realms of the Sultan.\* Doubtless the Mussulmans form a small minority of the people in his European dominions; but was this ever otherwise? are they positively less numerous than at any former period? Along the main lines of communication, and in the parts chiefly visited by European travellers, there is no doubt an ominous scarcity of inhabitants, for in Turkey the neighbourhood of the high road is precisely the opposite of what it is in Christendom; the most deserted part of the country. But let the tourist get out of the beaten track—let him follow Mr. Bowen into the Mussulman districts of Macedonia or Epirus, or Sir Charles Fellowes into the pastoral highlands of Lycia, or Mr. Hamilton in his painful antiquarian marches through the central regions of Asia Minor, and he will derive a very different notion of the strength and resources of the children of Othman, even in this their day of relative depression. And, to pass to another of these frontier regions between the Moslem and Christian—the tract occupied by the Barbary regencies had been for ages proverbial for the contrast between modern decline and ancient populousness. The general belief a few years ago was, that the desert commenced within a few miles of the gates of Algiers and Oran. The French occupation taught a different lesson; the invaders discovered that they had to make subjects or enemies of a vast and thriving agricultural population, and one French writer, M. de Lauture, does not hesitate, even to our surprise, to term Algeria ‘as populous as Andalusia.’”

We do not dispute the statement of facts in this paragraph, but we are still more assured that there has been wide and extensive decay in the Ottoman empire. It has lost many millions of adherents in its original seat and source, and the bonds of the faith have become relaxed; and the war now raging will surely accelerate the work of dissolution, whatever its immediate results.

*France.*—In the political world France yields nothing new, and of its religious condition we have but scanty additional information. The correspondent

\* “The following enumerations, proceeding at different times from those writers who have paid most attention to the subject, are at least curious:—

	Turkey in Europe.	In Asia.
“Guthrie (1810) . . . .	8,000,000	10,000,000
Urquhart . . . .	12,180,000	
Balbi (1826) . . . .	11,100,000	
“ (1844) . . . .	15,500,000	
Boué (1840) . . . .	14,580,000	
Von Bessé (1854) . . . .	15,500,000	16,200,000

“We need hardly say that we do not cite these numbers as proving a real increase to the amount indicated, or as positively dependable at all. But they seem wholly incompatible with the notion of depopulation.

of the Independent, (New York,) speaks of a controversy that has arisen among the Protestants of France on subjects so high and important as the inspiration of the Scriptures, and authority in matters of religion. We are pleased to find that the old friends of evangelical religion with whose names we are familiar as the prime movers in the present evangelical movement, are on the list of defenders of plenary inspiration. They will prevail. That controversy is in fact settled in the overthrow of German Rationalism. The same writer speaks of persecutions carried on against the faithful:

“Several Christians of *Saone* and *Loire* are now in prison for having persisted in meeting to worship God, when forbidden to do so by magistrates. Rev. Mr. Getaz has been sentenced to six months' imprisonment, and fined one thousand francs; the Christian schoolmaster, Jean Cissier, fined five hundred francs; three other Christians, Broux, Gauthier, Pernot, and a Christian female, Mrs. Potiques, have been sentenced to one month's imprisonment, and fined each one hundred francs, for having attended the forbidden meetings. In another department (*Yonne*) a school of the Evangelical Society has been closed.”

*Germany*.—The great event this season in Germany, is the late meeting of the Kirchentag, or Church Diet, in Frankfort. Sixteen hundred members were present. These all belong to the class styled collectively *evangelical*; but still they are by no means accordant on all points. What is called in Great Britain “Voluntaryism”—opposition to any kind of union between Church and State—and the subject of baptism, both called out opposing opinions; and as to the latter, some appear to hold a doctrine not very different from the Puseyistic dogma of baptismal regeneration. It is plain that the Geneva scholars and metaphysicians have yet much to learn. A large part of them have only just lately come to understand that the Bible is verily the Word of God, and it is not strange consequently that they are not yet fully acquainted with its doctrines. We are sorry to learn that one of the Krummachers denounced openly any revolutionary movement, and maintained the divine right of monarchy. However, there were, no doubt, many good men in this Diet; and, upon the whole, they are making progress. The following is hopeful, and much needed:—

“Sabbath observance is happily making progress in Germany. The meetings of the County Lieutenancy in Prussia have been altered by the supreme authority from Sundays to week-days. The Consistory of the province of Brandenburg have made a collection of ordinances relating to the Sabbath day, and require the authorities and pastors to see that they are observed.”

*England*.—We alluded, in our last, to some occurrences in the Church of England—among others, Archdeacon Wilberforce's escape from an impending trial by sacrificing his benefices. This trial was arrested, and he has since become a Papist. Another Archdeacon, Denison, has attracted the notice of the Archbishop of Canterbury, but may also be able to elude a trial. Great dissatisfaction exists. Speaking of the former case, the correspondent of the Presbyterian says:

“The affair has not been allowed to pass over altogether without remonstrance and protest. The Rev. William Brock, Rector of Bishop Waltham, who had boldly identified himself on public grounds with Mr. Wilberforce's accusers, has addressed an earnest remonstrance to the Archbishop, questioning the legality of the steps by which an ecclesiastic, already at the bar, has been virtually absolved without a trial. But the dignitary who rules the affairs of the Northern Province, has, in the style usual on such occasions, assumed the tone of arch-prelatic reserve and infallibility, declining ‘to enter further into the subject.’ Mr. Brock, however, returns to it, and in a long letter expresses a hope that some authoritative announcement may yet be given, indisputably showing that the Church of England repudiates such ministers as, within her pale, venture to maintain, ‘to all intents and purposes, the Romish doctrine of the Mass.’ This hope, however, is not yet, and we may venture to affirm, will not soon be realized.”

In another communication he particularizes:

"The *ecclesiastical* war in the Established Church must be deeply interesting to all intelligent Christians throughout the world; and I must not omit to inform you of the phase which it now presents. In Oxford there is a stir of preparation for a future which looms uncertainly on the horizon, and the recent elections for the hebdomadal council, or new governing body of the University, under the late act of Parliament, show exactly how parties are balanced. *High-church* have but 7, and *Puseyites* 3; in all 10, directly opposed to all reform. *Broad-church* 6, and *Evangelical* 1; in all 7, who will favour liberal measures. The result is said to be not less favourable to progress than was fairly to be expected; and the grand advantage in the new arrangement is, that there will be a free and fair field for representing every abuse, and protesting against it. The establishment of a college or hall, where the University privileges granted by the new act to Non-conformists, will be sought for by this hitherto excluded class, is, as your readers are aware, under consideration; and I doubt not that the result will be not more valuable to them than to the University, by introducing a new element, which will mightily tend to rub off the rust of ages, and inspire the monastic community that have so long harboured there, with modern ideas, whipping them up to the place they should hold in this progressing world.

"Dr. Pusey, who is one of this new body, and of whom personally little has of late been heard, is once more before the public as a defender of the Popish doctrines, for which Archdeacon Denison has been so properly arraigned. He trembles for the risk to which the assault upon his friend seems to expose the Church of England, and leading to the possible extermination out of her pale, of all who hold the doctrine of the 'real presence,' as he most improperly calls that of Transubstantiation. We do not participate in the thought, which if we could entertain it, would be a source of hope and joy, instead of dread; because we have no confidence in the Archbishop of Canterbury, nor in any other bishop whatever for such ends, and because we do not believe in the existence, within the pale of the Established Church, of any public opinion bold enough and self-denied enough to insist on justice being done. Every thing, alas! betokens a spirit of pusillanimity and base truckling servitude among the office-bearers, and even to some extent among the members of that Church in professedly evangelical quarters, which forbids the hope of any real victory for truth for many years to come. It has been often said in regard to politics, 'Let John Bull have his grumble, and you may do what you like with him.' But this placid spirit of grumbling acquiescence in falsehood and abuses too flagrant to bear the light, becomes a deadly sin when it appears in the Church. The impression grows more and more distinct, that the Establishment is to be left to fill up the measure of its sins till it can no longer be tolerated under the sun!"

#### AFFAIRS AT HOME.

*The Elections.*—We have again to chronicle results at the polls similar to those noticed in preceding numbers. The administration, with its Nebraska bill and Popish alliances, has been defeated in Michigan, Wisconsin, Illinois, Massachusetts, New York, and New Jersey. It has saved a few members of Congress, but has lost every governor and legislature. Whigs, Free-soilers, and Know Nothings have, among them, swept the field. The last have carried the entire state of Massachusetts, except a few Whigs, and perhaps a Democrat, in the lower house of the legislature. We wait to see what the victorious opposition will actually do, or try to do.

*Kansas and Nebraska.*—There are still hopes that Kansas will be a free state. In Nebraska, a census is to be taken, and an election held, this fall. It will be free.

*The Season, &c.*—Cholera and yellow fever are disappearing. The Most High has mercifully stayed the pestilence. But disasters on sea and land, commercial embarrassments, and conflagrations, still

admonish us that the eye of a just moral Governor is upon a sinful nation. The coming winter is likely to be a trying one upon the poor of our cities: provisions and fuel are dear, and employment scarce. Benevolence will find an ample field for the exercise of its charities.

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NOTICES OF BOOKS.

Plan of the Danville Theological Seminary, under the care of the General Assembly, &c.

The compilers of this Plan have a very clear perception of the object of a Theological Seminary, and of the best means, in their estimation, to accomplish that object; and if the actual workings of this Seminary are ever nearly so good as their plan, it will be in deed, what it is in theory, a seminary of the first class. We quote a few paragraphs:

“That professional training, in its appropriate sphere—must be understood, as extending to every thing:—seeing that it contemplates a profession the most peculiar, the most difficult, and the most exalted. Not only that which is social and public—but also that which is private and personal: not only study and instruction—but discipline and practice; not only growth in knowledge, but growth in grace also: every thing is to be embraced, according to its importance in the future career of a minister of the blessed gospel.

“The method to be pursued in the actual imparting of instruction may be this: in the Hebrew language, let the whole number of students be divided into two sections—one composed of those who are advanced considerably in the knowledge of that language: the other of those who are beginners in it. In every other study, let the whole of the students attend every professor at every public exercise. And let every student attend two or three of these exercises, every day that is devoted to them.

“In the proper arrangement of the instructions given by the professors, every one of them in every part of his course, ought to touch at every point that divine truth, with which it should be the supreme object of all their endeavours to imbue their pupils—not only as a doctrine, but as a living power,—so that during the whole course of the student, the whole of his sacred profession as a minister of Christ, will be always in view: nothing that concerns his proper training for it being, at any time, lost sight of; and nothing else being, at any time, intruded amongst his studies.

“Let it be continually borne in mind,—that it is not merely to direct and to superintend the studies of the pupils, that the professors are appointed to their great and difficult work: but, it is actually to instruct them. And that even above this, there is a higher duty still—namely to train them in such a manner, that they will afterwards be competent to instruct and train others.”

WHAT IS CALVINISM? or the Confession of Faith in harmony with the Bible and common sense, in a series of dialogues between a Presbyterian Minister and a young convert. By Rev. Wm. D. Smith, D. D. Philada.: Presbyterian Board of Publication, No. 265 Chestnut street. 18mo., pp. 260.

In general, we have been highly pleased with this volume. It is, for the most part, well calculated to answer its design—the removal of unfounded aspersions from the Calvinistic doctrines, and to confirm the faith of Calvinists. We have found it, moreover, more than usually interesting for a doctrinal treatise. It abounds in illustrations drawn from common life. We would have been better pleased, however, if we had found in it a defence of the doctrine of definite atonement. And as to the salvation of all infants, the writer, though cautious, seems to us to go farther than he has any Bible warrant to do. And as to admission to the church, we regret to find him apologizing for the reception of members without requiring an assent to the whole.



doctrine of the Confession of Faith. We understand a confession to be the property and creed of the church, not of her officers only. If so, *all* church members should read, or have read, the entire document, and admit with what intelligence they may have, its truth.

We have now noticed all that we have found exceptionable. In other aspects we can heartily commend this volume as filling a useful place in the theological literature required by the times. Its vindication of Calvinism against the corruptions and errors of the Hopkinsonian school, is very complete and satisfactory.

MORAL AND RELIGIOUS ANECDOTES, with others of a more general description. By John Whitecross. Revised by the Editor of the Board. Vols. I and 2. Philada.: Presbyterian Board of Publication, No. 265 Chestnut street. 12mo., vol. 1, pp. 163, vol. 2, pp. 175.

Short narratives—*anecdotes*—may be rendered very useful; and they have this decided advantage over larger histories—they attract, rather than weary, the attention even of the young. These volumes have been revised by the Editor of the Board, and we presume that their contents are as authentic as such fugitive matter can be made. Books like this will be found particularly advantageous in the case of youth who need to have a taste for reading cultivated. They are pleasant books, and yet instructive.

#### MEMOIR OF WILLIAM ACHESON.

WILLIAM ACHESON, the subject of the following memoir, was born in Kells, Ireland, on the 7th of April, 1775; and was, therefore, in the 80th year of his age at the time of his decease, which occurred on the 17th of October, 1854.

His ancestors, as far back as they can be traced, were natives of Scotland, and members of the Covenanting Church, (the once established religion of that land.) On the breaking out of the Scottish persecution, his great-grandfather on his mother's side, a prominent member of the church, and a man noted for his integrity and firm adherence to the principles of his religious profession, was compelled to fly his native land. After various wanderings, in order to escape the pursuit of the persecutors, he with a number of others finally settled in Kells, in the north of Ireland, a town ever since prolific of men whose names occupy a high rank in the history of the Covenanting Church.

William Acheson was the last of a family of fourteen children. On account of the humble circumstances of his parents, his literary education was necessarily quite limited. But whatever deficiency there might be in the cultivation of his intellect, was fully supplied in the cultivation of his heart. At that time a liberal education, and a well-stocked library, were things to be obtained only by the most wealthy. The library in the house of Mr. Acheson's father consisted of but few books, besides the Bible and the standards of the church. From these he learned to read in his infancy, and they composed the greater part of his reading during the whole of his life.

At the early age of nine years he was compelled, by reason of the poverty of his family, to do something for his own support; and therefore began to learn his trade with his father. When but a mere boy of sixteen he left his father's house, and journeyed to Scotland, to perfect himself in his trade.

At seventeen he resolved, after full examination of all prevailing religious creeds, to connect himself with the church of his fathers; and, therefore, made a public profession of religion in the congregation of Kilmarnock, Scotland.

He remained in Scotland the greater part of five years; and then, in the year 1797, embarked at Londonderry for the new world in company with the late Rev. Drs Black, Wylie, and Gibson. Previous to that time there had

been no congregation of Reformed Presbyterians in the city of New York. But after their arrival, a movement being made to form one, Mr. Acheson assisted greatly by his zeal, activity, and liberal contributions. The Chambers street Congregation having been formed, he and several others were chosen and ordained as elders, and composed the first Session of the Covenanting Church in America. This office he retained during life, until God chose to exalt him to an office higher than any in the church on earth. The time of the division of the church in 1833, he describes in one of his letters as being "the most trying period in his eventful life." He knew not what course to pursue. But after much reading, meditation, and prayer for guidance, he resolved still to remain steadfast in the faith and principles of his fathers, without change or deviation; and therefore, at the sacrifice of old associations and valued friendships, adhered firmly to what are termed "the Old Light Covenanters," and never after repented of his resolution. From that time to his death he was a member and an elder of the First Reformed Presbyterian Congregation, New York.

By the death of Mr. Acheson, the church has lost one of its most valuable members. He was a man of great moral worth. It would be difficult to mention the name of another, who, after a pilgrimage of eighty years in this world, went down to the grave with a character so entirely free from reproach. His reputation for honesty, integrity, and sincerity in his religious conversation and conduct, remained unsullied to the last. He had his faults, it is true, being but a man; but they only served, by their contrast, to give a brighter lustre to his virtues.

Being of a mild and amiable disposition, he gathered about him numerous friends, who, in turn, profited by his experience and advice. Having received from Providence a large share of worldly prosperity, he never turned a deaf ear to the requests of individuals or churches for aid, but liberally gave to those who were in need, and throughout the whole church are to be seen numerous evidences of his liberality. He often remarked his observation of the fact that he always received tenfold for what he gave to a good cause. Although for many years engaged in active business, yet he always devoted a great part of his time to religion. He most punctiliously observed the rules and ordinances of the Lord's house, and took pleasure in saying, that during a residence of over sixty years in the church, no complaint had ever been made against his conduct, nor had he ever been compelled to appear as a malefactor before any court, either of church or state.

The most of his reading was from the Bible and the standards of the church, which he studied well and carefully, making copious notes and comments, which, together with many of his papers, written on occasions of communion, and fast and thanksgiving days, indicated a man who had lived to good purpose, and who was prepared at any time to throw off this mortal coil, and join his fathers in the spirit-land.

His sickness and death were no less remarkable than his life had been. Although for a long time his health had been gradually failing, he still went about as usual until within one week of his death; when he became seriously ill, and it was evident that his end was near. His disease was inflammation of the bladder. Although for several days he suffered the most intense pain, not a murmur escaped his lips, but he appeared to be perfectly submissive and resigned to Him who had promised that "he would not forsake him in his last days." He listened with evident pleasure to the reading of those passages which he had previously marked and noted in his Bible and Psalm-book. Frequently, while in the greatest agony, he would start, and, with assistance, sing a psalm to the tune which is usually sung while proceeding to the communion table, as if preparing to sing with that heavenly choir which he was so soon about to join. The singing of psalms by those about his bed was found to be the only effectual means of soothing his mind, and enabling him to forget his pains.

As he approached his end the memories and associations of his youth were revived in his mind, and he appeared to become young again. But at last, having fallen into a sound sleep, the light of life within him, as the light of a candle, flickered for a while, and then suddenly went out, and another of the little band of great and good men entered the ever-open portals of death, never to return. But he is not *dead*. He still lives in the memories and affections of his family and his large circle of devoted friends. His body has been consigned to the tomb, but the sunset glory of his example still illumines our sky, and will for ever light us onward to the path he trod. [*Communicated.*]

☞ Reformed Presbyterian will please copy.

\* \* A MONUMENT is about to be erected to the memory of the REV. DR. WILLSON. A subscription for said purpose will be open to the 1st of March, 1855. Opportunity will thus be afforded to the friends of the deceased to contribute to this object. Any subscription forwarded for this purpose to Mr. John M'Cullough, Treasurer, Newburgh, will be thankfully received, and due acknowledgments given in the *Covenanter*, in the February number.

COMMITTEE.

William Hilton,	Chairman,	Newburgh.
John M'Cullough,	Treasurer,	do.
Matthew Duke,		do.
John T. Brown,		do.
John Burnet,		do.
John K. Lawson,		do.
William Hadden, Jr.,	Montgomery.	
William Brown,		do.
James Wiggins,		New York.
Jacob A. Long,		do
Henry Floyd,		Philadelphia.
George Orr,		do "

It will be seen that the time for receiving subscriptions is extended to March 1st. This is for the purpose of giving every part of the church an opportunity of contributing. The committee have fixed upon a plan for the monument, which they will have executed, provided funds sufficient are raised. Circulars will be sent into the bounds of the different congregations, which it is hoped will meet with immediate attention.

Newburgh, Oct. 12th, 1854.

\* \* We are unable to furnish a full notice of the late meeting of the Pittsburgh Presbytery, inasmuch as we have not received the Reformed Presbyterian among our exchanges since the month of September. We have learned, in general, however, that it met at Londonderry—that the meeting was not as fully attended as usual, and that but little business was transacted.

\* \* Our January number will complete the half year. New subscribers will be received as heretofore, commencing with the February number.

THE  
C O V E N A N T E R .

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JANUARY, 1855.

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MESSIAH'S KINGDOM.

[Concluded from p. 135.]

The principle of Messiah's dominion, as clearly illustrated and confirmed, requires that every government, to be the ordinance of God, should acknowledge the supremacy of Christ. "If I be a Master, where is mine honour?" Mal. i. 6. The command is express, addressed to "kings and judges of the earth," to "kiss the Son." Ps. ii. 12. And the wrath of heaven is denounced, in terms of the most fearful import, against all that refuse. "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." Isa. lx. 12. A dominion so high and glorious, purchased at such an expense, and established for the accomplishment of ends so high and beneficent, cannot be disowned with impunity. "God will not give his glory to another." To this issue all Christ's administrations are directed; and when the end comes, seen in vision by John the beloved disciple and prophet, "the kingdoms of this world shall have become the kingdoms of our Lord, and of his Christ." Rev. xi. 15.

In the mean time, the great powers of the earth, destitute of this indispensable element of righteous authority, and animated by an opposite spirit, cannot claim the conscientious submission and obedience of the Christian. Prophecy describes them in terms of the most direct condemnation, both as to their character and their administration. Daniel saw rising out of "the sea," agitated by "the four winds" of revolutionary passion, of pride, ambition, and lust of conquest, four great empires. All were "beastly." Of these the fourth and last symbolized the Roman empire. "After this I saw in the night visions, and, behold, a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was "diverse from all the beasts that were before it; and it had ten horns." Thus he said, "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." Dan. vii. 7, 23. In its origin, constitution, and works, how directly opposed to the pure, and gracious, and just dominion of Christ! John had a similar vision. "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his

horns ten crowns, and upon his head the name of blasphemy." Rev. xiii. 1. This beast harmonizes in its import with the fourth of Daniel's vision. It is symbolical of the Roman empire. Its heads designate the seven different constitutions of government under which that empire has passed from the days of Romulus, with whom it originated on the banks of the Tiber, until its division. Its ten horns designate the ten kingdoms of modern Europe, into which the once overwhelming empire of Rome is divided. This empire is blasphemous, opposed to and fighting against "the Lord and his anointed," in its very constitution of government, and the horns must partake of the nature of the heads out of which they grow. They are also blasphemous, "at war with the Lamb." This is not astonishing when we learn their origin. "The Dragon (that is the old serpent, the Devil and Satan) gave him his power, and his seat, and great authority." Rev. xii. 9; xiii. 2. Instead of being the ordinance of God, they are the ordinance of the Devil. Receiving from the "prince of the power of the air, the spirit that now worketh in the children of disobedience," (Eph. ii. 2, 3,) their physical force, their investiture, and their authority to rule, they have equal claims, therefore, to conscientious obedience with the Devil, whom we are commanded to "resist." On the other hand, those nations whose constitutions have their principles derived from and based upon the moral law of God, their governments are the ordinance of God, and demand subjection upon the penalty of damnation. This law is not to be considered only as it is written in the volume of nature, where its precepts are dimly at present imprinted and nearly obliterated, but as recorded also on the inspired pages. When those pages have been unfolded, the precepts recorded upon them are to have the preference. "To the law and to the testimony." When these pages are not unfolded, the more imperfect record must have all attention. "These having not the law, (the written law,) are a law unto themselves."

The divine law teaches man his duty to God and his neighbour, exhibits the claims which God has upon him as a subject of his moral government, and also the claims of his fellow-man as associated with him under the divine rule. These claims of the latter are the rights which God hath conferred upon all men equally—rights to life, to liberty, to property, and the pursuit of happiness. This law demands peremptorily that God's authority—the sovereignty of the Messiah and his revealed will—be implicitly recognised; whilst it as peremptorily forbids the establishment in the constitution of any principle which will deprive the subject, whatever his complexion or rank, of any legitimate right. It must express "love," (including obedience,) ("If ye love me keep my commandments,") to God as supreme, and embody the royal principle, "Do unto others what ye would that they should do unto you." Both tables of this divine rule are to be respected. When either are omitted, or in the least violated, the constitution is immoral. "Doth not nature teach" these truths? It is reasonable that God should be feared by all intelligent beings, and that they should promote each other's happiness. This principle is as obligatory upon men in their associated as in their individual character. The agreement of no association of intelligences can make void the divine law, or righteously enact or claim submission to an immoral principle. It is the perfection of Deity that he cannot enact

an immoral law. "He cannot deny himself;" and, consequently, does not, yea, I may say, cannot require conscientious obedience to such a law. As "one sinner destroys much good," so one such principle mars the constitution of government, and annuls its claims to implicit obedience. That government, however, whose constitution embodies in itself the rights of God and man, according to the revealed moral law of God, is the ordinance of God, and upon the pain of damnation commands my obedience. But any other God cannot approve, and the Christian dare not recognise. "O Lord, shall the throne of iniquity have fellowship with thee, which frameth mischief by a law? They gather themselves together against the soul of the righteous, and condemn the innocent blood." Ps. xciv. 20, 21. Quere,—May not the unhappy sons of Africa employ this prayer against the Constitution of the United States?

That constitution of civil government is the ordinance of God, which requires that those who administer it should be godly men. Moral and religious qualifications Messiah demands in the rulers, who are his vicegerents upon the earth. They must be men after his own example, "holy, harmless, undefiled, and separate from sinners." What! are the licentious and profane the representatives of the holy Lord God? Tell it not in Gath! His law describes the character of his vicegerents. "Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness." Ex. xviii. 21. They must be men of talents and information, skilled in the science of government; men of noble minds, and dignity, and energy of character. They must be the worshippers of the true God, the Messiah. They "must have the fear of God before their eyes." "He that ruleth over men must be just, ruling in the fear of God." 2 Sam. xxiii. 3. They must love the truth of God, and keep truth with their neighbour. They must not be public deceivers, nor rise into office by calumniating the opposing candidate. They must be public-spirited and disinterested men. Whilst they who serve the public, devoting to this service their time and talents, are worthy of reward, yet pecuniary remuneration is not to be their principal object. The glory of God and the happiness of society, are to be their ultimate and chief aim in the possession and exercise of authority. Such is the character of Messiah's magistrates; such only can claim authority and obedience as his vicegerents. The fool, the idiot, the infidel, the idolater, the despiser of religion, and Sabbath-breaker, the liar, deceiver, and calumniator, the drunkard, the adulterer, the duellist, or murderer, the gambler, and the covetous man, who is an idolater, claiming even his fellow-man as his property, are to be excluded by constitutional provision from having any share in the administration of the government, which serves the "King of kings," and is his ordinance. Other than the former he cannot approve, and they are a curse to the nation that exalts such. "The wicked walk on every side when the vilest men are exalted," Ps. xii. 8; and "As a roaring lion, and a ranging bear, so is a wicked ruler over the poor people." Prov. xxviii. 15. Whilst men must be possessed of such religious qualifications that they may be eligible to office, they must obtain the office by the free suffrage of the people. "Thou shalt provide out of all the people." This evidently implies the suffrage of the people, as

the provision is to be made out of "all." We have an example to this effect in the establishment of the first king of Israel upon that throne. Although Saul was chosen and anointed by God, yet he was proclaimed king by the universal shout of all the people, saying, "God save the king!" 1 Sam. x. 24. And in like manner, in the case of David. 2 Sam. ii. 4; v. 3. So friendly is the Bible to the liberty of man. The noblest patriots who have ever graced the world, who have fought and bled for liberty, civil and religious, have learned their principles from this sacred charter of human rights. From this source Colonel Richard Rumbold, a firm and undaunted Covenanter, one of the Earl of Argyle's officers, who bled on the scaffold in defence of Scotland's liberties against the tyrannic house of Stuart, derived the noble principle implied in the sentiment which Mr. Jefferson has given to the world as his own: "That he did not believe that God had made the greater part of mankind with saddles on their backs, and bridles in their mouths, and some few booted and spurred to ride the rest." Scot's Worthies, p. 551. "Honour to whom honour is due."

That government is the ordinance of God whose rulers govern in righteousness, according to the Divine law. The Messiah has been shown to be a righteous Governor, as the Vicegerent of Almighty God, and the Divine law has been proven to be the basis of legitimate authority. He who represents the Messiah in the government of the nations must rule in righteousness, and the rectitude of his rule must be quadrated by the Divine law. As rulers, they must themselves be righteous, and their administration of the affairs of government must be regulated by the maxims of rectitude. They must rule in the fear of God, and for the good of men. The word of God distinctly teaches this truth. "The powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Rom. xiii. 1—4. This, Mr. Editor, you are aware, is a much controverted passage. The servile adherents of the doctrine of "passive obedience and non-resistance," the flatterers of kings, and the friends of arbitrary and despotic power, think it confirmative of their enslaving principles, and command obedience, for conscience' sake, to the Neros, the Stuarts, and all the cruel race of tyrants, who have nourished themselves with human blood, and have trampled upon the rights of God and man. Take away the third and fourth verses, and the passages of Scripture explanatory of this one, and it might be construed to favour this doctrine. But, sir, whilst "no Scripture is of private interpretation," and we must "compare Scripture with Scripture, searching whether these things be so," and every isolated text is illustrated by the context, I verily believe there is not any where such a pointed and plain reproof of tyranny and misrule as these verses contain. Here the true character of the ruler is given. Let me sum it up, that

you may view it in its loveliness. "He is not a terror to good works, but to the evil: he praises those that do good, for he is the minister of God for good. He is a terror to those that do evil, for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Can you discern, sir, in this beautiful description of a righteous ruler a single feature of a Nero or a Charles Stuart? I defy you, with all your perspicuity; consequently, neither was the ordinance of God to be obeyed for conscience' sake, or resisted upon pain of damnation. To view such, and the system according to which they managed, as the ordinance of God, is to make God the author of an immoral institution; and to require conscientious obedience, is to make conscience a slave to an immoral law, which would be blasphemy and the grossest absurdity. There would, according to this view, be no distinction between God and Beelzebub, and between truth and error. Take, however, the verses in their connexion, and consider the influence of the little connective and argumentative particle *for*, which repeatedly occurs, and you will immediately perceive that the third and fourth verses are explanatory of the first and second. That magistracy, as it is the ordinance of God, is described, which must ever be moral. The passage instructs us that God, as the sovereign Creator, is the author of all legitimate authority, and that his vicegerents are assimilated to his own character—holy and righteous. The opposite view of this passage exhibits God as the author of sin, commanding the commission of sin, and chargeable with the immoral actions of Satan, who gave to the bloody Neros and Stuarts, who made the earth to mourn, "their power, and seat, and great authority." Rev. xiii. 2. You, sir, and I, I trust, as friends of the rights of God, and the liberties of man, and the enemies of all tyrants, will ever admire the sentiments and conduct of the Scottish Covenanters, who bled, or otherwise suffered, for the principles which we now defend. I hope we will ever love such men as a Rathillet, a Cargill, a Renwick, and a Shields, while the latter maintained his integrity. These men disowned the authority of the tyrant Stuarts; and the three former "resisted unto blood, striving against sin." I conclude, therefore, this paragraph with their exposition, before the bloody commission, of this important passage. Being asked if they owned the king's authority, they replied—"That there could be no lawful authority but what was of God, and 'that no authority stated in a direct opposition to God, could be of God; and they knew of no authority nor judiciary this day in these nations but what were in direct opposition to God, and so could neither be of God, nor be lawful.'" "All power is ordained of God, by his provident will, but every power assumed by man is not so by his appropriate and preceptive will." Nero being adduced as an example to whom obedience was commanded, it was replied—"That the command was given in general for our instruction how to carry in our duty under lawful magistrates, abstracting Nero." (Scot's Worthies, pp. 342 and 480. The sentiments of Rathillet and Shields containing the substance of those of the others mentioned.) Such, indeed, is its literal import. That government, therefore, which is the ordinance of God, must be righteously administered.

Finally, sir, when the government seeks the interest of the church,



and promotes true religion, it is the ordinance of God. The Messiah being the Ruler of the nations, and Head over all things to the church, which is his body, those rulers who serve him, that nation which obeys him, must have a regard to the body of Christ. Does that man honour my head, who wounds or despises my body? By no means. Neither does the nation, which either neglects his church, or does not promote her interests above every other, or gives false religion—the “synagogues of Satan”—equal privileges with our Messiah her Head. Christianity must be established, or acknowledged and embraced as the religion of the nation, and encouragement is not to be given to any other system. Idolatry, blasphemy, heresy, and profanity, are to be suppressed. The truth of the Bible is to be embraced—the institutions of Christ are to be strictly observed—and the rulers are to take care that God and his Messiah are feared, and his law obeyed. This does not countenance the selection of some sect, whose system is suited as an engine of state policy, or a prop of arbitrary government, and giving it an establishment paramount to others, and the privilege of preying upon their fruits to support its ministry, as it is in England; nor by civil pains is it to force men into the church. True religion abhors such persecution. The true members of the church are ever “a willing people in the day of the power” of Messiah. They must be intelligent, pious, and free; not ignorant, profane, and slavish. The soldiers of Christ are volunteers. But, sir, open irreligion, profanity, and immorality, and the publication of sentiments corrupting the morals of society and the true religion, are to be suppressed by the civil ruler, “who beareth not the sword in vain, but is a terror to them that do evil.” Whilst the church of Christ is to be guarded against the attacks of the profane, and the minister of religion employs the “sword of the Spirit, which is the word of God,” in persuading, and by the holy compulsion of truth, inducing men to join in her sacred communion. Thus speaks the law of Messiah:—“Gentiles shall come to thy light, and kings to the brightness of thy rising. The sons of strangers shall build up thy walls, and their kings shall minister unto thee: for the nation and kingdom that will not serve thee (the church) shall perish; yea, those nations shall be utterly wasted. Thou shalt also suck the milk of the Gentiles, and shalt suck the breasts of kings.” Isa. lx. 3, 10, 12, 16. “Lift up thine eyes round about: all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all as with an ornament, and bind them on thee as a bride doeth. And kings shall be thy nursing-fathers, and their queens thy nursing-mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet.” Isa. xlix. 18, 23. Thus gloriously shall Zion, ere long, be exalted, and “Jerusalem become a praise in the earth.” The church is the most glorious object in the universe, in the eyes of the Messiah. In comparison with it, the nations of the earth, in their national glory, are but as a drop in the bucket—a very little thing. “He rules the heavens; he sits upon the throne of his holiness:” consequently, the revolutions of kingdoms, the springs of which are now in operation, shall, by his almighty energy and divine wisdom, be made to result in the exaltation of the “mountain of the Lord’s house high above the hills and above the tops of the mountains” of national

glory and dignity; and from their high-lifted summit shall shine forth the "perfection of his beauty." "He that testifieth these things saith, Surely, I come quickly. Amen." "Even so, come, Lord Jesus," "take thy great power, and reign in Zion, and before thine ancients gloriously," that the church may enjoy her millennial felicity.

[For the Covenanter.]

### THE TONGUE.

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." Jas. i. 26.

Our subject relates to the *evidences* of personal religion, not its origin or internal forces. It refers not so much to the doctrines to be believed, as to the duties to be practised by the Christian in the various walks and relations of human life. Paul describes the roots and vital juices of the "trees of righteousness." James shows the fruits they bear, and by which their genuineness is determined.

The above words suggest these preliminary remarks:—1st. That there may be the pretence without the reality, the form without the power, of godliness. Some may "seem to be religious," who are not. There is ever a Judas in Christ's family below. He warns his disciples to beware of men who would come to them in sheep's clothing. Jude says of the church in his day—"There are certain men crept in unawares—ungodly men, turning the grace of God into lasciviousness." Now, this admitted and lamentable fact is no argument against religion. It is rather an argument in its favour. It proves its excellence: for we are not wont to imitate a person or thing, unless they seem to us to be excellent. If there were no genuine coin, there could be no counterfeits.

But then the fact of the presence and the abundance of hypocrites in the church, should put each one of us to self-examination. When our Lord told his disciples that a traitor was among them, each began to ask—"Lord, is it I? Lord, is it I?" We will see the need of this duty, too, from the 2d preliminary remark:—That to profess a religion which we do not possess, is dangerous and vain. Such a one "deceiveth his own heart." He will soon deceive himself into the notion that he is a veritable Christian. Use breeds a habit. Persons who have long used themselves to tell falsehoods, come to think it a truth which they utter. I have heard of players, after many years' acting king Lear, or Richard, or Henry, finally settling down in the belief that they were the kings they had personated. So with unconverted professors. None surer of heaven than Pharisees. This is their danger. So, also, their folly. "This man's religion is vain." The word means "empty, without substance," as a bubble; as many honorary titles, or as a dream, which is baseless and unsubstantial. So hypocrites make pretence to a thing which they do not possess, to a character not belonging to them. Now, as a bank cannot stand long which issues notes without any specie capital—as our appetite cannot be appeased with the appearance of food—as we cannot pay our debts with counterfeit money, no more will the mere profession of religion serve our turn either with God or men. It will not avail us very long, even with the latter. Men will soon learn to hold us at

our real worth, not our imaginary value. Somehow or other the mask will fall off. Unless he is a man of the profoundest presence of mind and self-control, the hypocrite will be thrown off his guard, and his hollowness exposed.

And it as often happens that his hypocrisy is detected through overacting, as by shortcomings. His unbending severity of aspect and demeanour, the sanctimonious tone, his hard censures upon an erring brother, the loud prayer, full of repetitions, "to be heard of men;" by some such excess in religion, as well as by his neglect of the justice and mercy of the gospel, his sincerity will fall into suspicion. And then there is a Satanic love in men to scent out the inconsistencies, and become the accusers of the brethren. But however the hypocrite may prevail with men, he cannot deceive God. And "what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?" "It shall even be as when a hungry man dreameth, and behold, he eateth; but he awaketh, and his soul is empty." Surely these considerations should lead us to examine our state and character.

We pass, then, to the leading doctrine of the text, that the regulation of the tongue is a very safe mark of grace. Our apostle asserts that no man, of his mere natural power, can govern his tongue. He seems to have had the most profound conviction of the evil propensities, and uncontrollable character of this member. He says in another place, that "every kind of beasts, and of birds, and of serpents, and of things in the sea, may be tamed, and have been tamed of mankind. But the tongue can *no man* tame. It is an unruly member, full of deadly poison." But, he observes—"If any man offend not in word, the same is a perfect man, and is able to bridle his whole body."

Since the regulation of the tongue is so difficult, and hence is such a leading test of grace in the soul, we will be justified in entering into the subject more fully. But I confine myself chiefly to the many laws of the tongue, and its consequent liability to transgression.

(1.) There is a law of reverence. "Thou shalt not take the name of the Lord thy God in vain." Now, if the tongue speaks irreverently of God, or of any thing that is God's, if it does so habitually, or of choice, then the heart, whose organ the tongue is, knows not God. I need not descant upon the grosser forms of this sin. You know the great perfection to which the art of swearing and cursing is carried among us—the fluency and maturity in oaths of many who, perhaps, cannot read, or express an intelligible idea. But no profane person is a Christian. As a fountain does not send forth at the same place sweet water and bitter, so "out of the same mouth cannot proceed blessing and cursing." The plea of passion is of no avail. To be in a passion is a sin, and one sin does not justify another. An act of theft is not right because the heart of the thief is covetous. The fact that a man is drunk does not excuse the murder he perpetrates while in that state. No more will the circumstance of his boiling over with anger rectify the scum of profanity thrown off during these ebullitions.

But I wish to express my mind plainly about genteel swearing. Many persons, especially among the young, dare not, as yet, swear

by God. But they do not scruple to swear by George, or Jericho, or Jove. It is to be feared they will soon be promoted in this school. They would now swear with the lustiest, were it not for the "still small voice"—every day getting smaller—of conscience. They are like Eve, listening to the tempter, looking up wistfully at the apple: then feeling it; next, she just tastes it; then—awful deed—she gulps it down, curse and all, and away to become a tempter in her turn.

Will not the young remember that these minced oaths are just as much interdicted by our Lord as more daring blasphemy? Has he not said—"Swear not at all, neither by heaven, nor by earth; by Jerusalem, nor by thy head?" Matt. v. 36. And will you not be persuaded that the use of these little oaths tends fatally to sear your conscience, and beguile you on to the last degrees of profanity? I know that our danger lies not in great sins, but in small ones. These are the sharpened point of Satan's wedge to split asunder the conscience from the appetites and inclinations which it ought to govern. And if the point of the wedge is once inserted, it will be a great miracle if the whole cleaving process is not accomplished. Beware of the indulgence of sin in its incipient and less repulsive forms. The confirmed drunkard, swearer, or sensualist, becomes such from small beginnings. God made Adam a perfect man at once, but Satan never brought any of his servants to maturity so quickly. He would not be sure of corrupting the morals of a young man of fine sympathies and tender conscience by putting him to live in a shanty of popish foreigners, or amid the convicts of the state prison. He would be afraid of the recoil of his moral nature against these uncongenial and odious types of vice. He would be more sure of compassing his end by associating him for an equal length of time with the fascinating, but unprincipled characters so abundant in our stores and colleges of learning. They would charm him with their courtesies, overcome his scruples by the politeness of their peccadilloes, and lure him into the net thus wisely laid for him. Let us guard against the first approaches of evil. Christ had only a "few things" against the churches of Asia, but they brought destruction upon themselves by not correcting these. A little hole will sink a ship. Small sins will destroy the soul. Nay, they are the more dangerous for their very smallness. They are like homœopathic doses, potent in proportion to the minuteness of their solution.

(2.) There is a law of verity. And "whoso loveth or maketh a lie," entereth not into the kingdom of God. Almost no one but claims to be truthful. No greater indignity to a man, than to give him the lie. It is an insult only to be wiped out with the blood of its author.

But how many are liars in reality! Take children, for example. There are some exceptions to the general rule. There are examples of noble, or I would rather say, of sanctified youth, who would scorn to tell a lie. But it cannot be denied that in most cases they will conceal the truth, and utter falsehoods, through fear, or in hope of reward; thus verifying the Scriptures—"They go astray, as soon as they are born, speaking lies."

Then, again, think of the lies, either uttered or implied, in our social intercourse. The professions of friendship, where none is felt; invitations to entertainments, when absence would be preferred; replies of

“Not at home” to unwelcome visitors:—“Words smoother than butter, while war is in the heart.”

Add to this the deceptive usages which underlie the whole of our business system. The want of punctuality; failures of artisans to meet engagements; an article is promised by such a time, but when you go, you are sure to find it unfinished. Then the unsubstantial basis of banks, and many showy mercantile firms,—in many cases doing a business of \$100,000 per annum on an actual capital less by one-half than the sum of their domestic outlays in the year; the tricks and arts to effect sales of merchandise, exaggerating the cost of production, as well as the excellent uses of the article. And, on the other hand, the customer is fully even with the salesman. Unwilling to give a fair price for what he wants, he cries—“It is naught, it is naught.” Then, after getting it at a depreciated rate, “he goeth his way and boasteth.”

Indeed, not a few seem to regard successful cheating, especially where the victim is smart, as a mark of rare genius and business tact—forgetful alike of the old maxim that “Honesty is the best policy,” and the law of God, “Thou shalt not defraud thy brother: thou shalt not rob him.”

And such is the prevalence of this secular corruption, that some professors say, “We must either fall in with it, or starve.” Well, starve then. Such an alternative is a plain note in God’s providence that you are to die by starvation. God’s people have no license to do wrong. We have heard of civil governments licensing their subjects to make a living by the liquor traffic, though they were better employed in importing serpents from central Africa, to let loose in our streets, and bed-chambers, and nurseries. The hoary, wizened head of Antichrist, too, issues from the seven-hilled city his bulls of indulgences for the relief of tender consciences among his devotees while engaged in lucrative felonies upon the property, morals, and lives of men. But the throne of iniquity has no fellowship with God. He gives no licenses to sin.

(3.) There is the law of kindness. And if we want charity, though we speak with tongue of angels, it does not profit. But in how many ways are insinuations thrown out, slanders propagated against the character (more precious than gold) of our neighbour, whom, by the law of Christ, we are to love as ourselves! Take, for instance, the usual employment of the tongue in a social gathering. Several persons are assembled in one place, though by reason of the proneness to evil-speaking which is only fostered by such contact, it would be better for them to have been meriting the apostle’s commendation of “stayers at home.” Thus assembled, and being either too malicious or too stupid to talk about any thing better, they begin to dissect the character of some absent individual. Their knives are whetted with malice. “Their tongues are set on fire of hell.” You may well wonder at the composure, or rather the evident gratification and avidity with which these dissectors proceed. They will pick out, and examine with palpable delight, the minutest tendon, fibre, and bone, until the subject is laid bare, a hideous skeleton. Have they no pity? Have they no bowels of compassion? No. They like to uncover the nakedness of a brother, and expose him to shame.

But, growing weary of analytic surgery, they will relieve them-

selves with a little exercise in comparative anatomy. An adept in this science can tell you if you give him a single bone, or fossil remain, picked up at random, he can tell you just what was the species, size, and properties of the animal to which it originally belonged. And there is some truth in the science; notwithstanding it sometimes happens that the bone out of which an extinct mammoth is confidently constructed turns out to have belonged to a sheep, or other familiar creature. So we find our social anatomists. Some isolated misdemeanor of an individual, some error of word or deed, is reported to them, and they set to work immediately to adjust the other parts of a character to this exceptional feature. Proceeding in this way, they succeed in making him out a personage who has no counterpart for wickedness among the present types of mankind; who, consequently, belongs to a species of beings either altogether extinct, or reserved in the regions of darkness. But if men are thus to be judged by special words or acts, every one must fall. Even the character of our Saviour could not stand this test. For though, unlike any of his disciples, he had no sin, yet many were charged upon him. And because he came eating and drinking, they concluded, on this constructive principle, that he was a "man gluttonous, and a wine-bibber; a friend of publicans and *harlots*."

Now, charity and candour are marks of the regenerate; and these graces will not allow them to speak evil, nor even to "think evil," nor, we may add, and add with emphasis, to *hear* evil of their neighbour; for slander cannot be propagated without the concurrence of two individuals. Its originator cannot retail it unless some one be willing to hear it, and their guilt is equal.

(4.) We advert, briefly, to a 4th law for the tongue—usefulness. Matt. xii. 36:—"Every idle word that men shall speak they shall give account thereof in the day of judgment." This is a startling announcement. But we try to allay our disquietude by saying—"Idle words are forgotten as soon as spoken. Besides, their number is so vast, how can we recall them in the day of judgment?" But let us not deceive ourselves on this point. God, who raises the body, can also revive the memory. Moreover, there is a wonderful tenacity about our memories, even apart from any preternatural influence. Pause a little, and think back upon your past lives. How many things come trooping into the mind, which you had supposed entirely erased! Then consider the well-known phenomenon in the experience of aged persons. They may have lost the memory of many intervening things. But the events of their childhood and early life come up again with surprising vividness. They now recollect little scenes, words, and feelings, of sixty or seventy years ago, as though it were yesterday.

Take, in connexion with this, another fact—a specimen of a class of well-attested facts of similar significance. A young servant girl has frequently been in the study of her employer, and heard him read aloud in the Hebrew language. She is unable to read herself. She gives no sign of extraordinary mind. But after awhile becoming insane, she is able to repeat from memory, and with entire accuracy, any portion of the Hebrew Bible that she had previously heard. From these facts we infer that the memory has great power of retention: and that this power increases just in proportion to its emancipation from the

presence of the body. We incline to the side of those who believe in the eternity of ideas. We believe that impressions made upon the mind are scarcely ever effaced. We are persuaded that whatever becomes a matter of knowledge, remains with us. It may be eclipsed for a time by the intervention of other objects of attention, but it is not annihilated. Like seed, during the winter, under the clods and ice, awaits the spring, so it lies a dormant principle in the mind, susceptible of being revived at any time, and becoming vivid and operative, either for bliss or for torture. And we may look forward not only with absolute certainty, but inconceivable solicitude, to the resurrection, in our minds, of every word, and every act of our past life, in the day of judgment, as a rule either of acquittal or of condemnation to eternal misery. In this relation our "idle words" assume an important character.

But, it may be asked, What is a Christian to do with his tongue? Is he to be silent? Is he to move among men as a mute, or a ghost? Far from it. And here we will mention two uses he must make of his tongue, besides the words of friendship, courtesy, or business, which his religion allows and teaches him to speak.

He will employ it, first, in prayer to Jehovah. "With the mouth we bless God." And it will devolve upon the Christian to pray, not only secretly, but also in his family, and in the meetings of his brethren. And we say without any hesitation, that whoever cannot do so is not a Christian. Whatever may be his profession or position, if he cannot use his tongue in devotional utterances to God, whenever and wherever called upon, he is not his child, and has not received the spirit of adoption, whereby we cry "Abba, Father." There can be no doubt but the frame and the power of prayer belong to every saint. The inability of some to pray, of whose Christianity we have no doubt, is not real, but imaginary. It arises partly from their modesty—an excellent thing in man or woman, but capable of over-indulgence—as Moses carried his modesty and sense of personal inability too far; but, chiefly, their backwardness in public prayer arises from misconceptions of what prayer is. They have come to think of it, by the force of association, as an elaborate discussion of the attributes of God, an orthodox dissection of the character of man, or as a stringing together, like gold rings, of eloquent periods, witty figures, and sparkling poetical gems, which things are indeed the very bane and disgrace of any prayer. Of all things in this world, let a beggar address me in words few and plain. They forget that prayer is just the utterance of the heart's desires to God—just a telling our sympathizing Father what we need, and how thankful we are for his past and present favours. The fewer words, and the shorter time, the better. If the petitioner's heart is warm and full, his mouth will speak; and it may be rather advantageous than otherwise, if the wings of his imagination are clipped, and his vocabulary somewhat limited.

2. He will also use his tongue in "speaking to men to edification, and exhortation, and comfort." He must be ready to give every one that asketh him a reason for his hope and conduct. He must have the tongue of the learned to speak a word in season to the weary. He must be ready to point the inquiring sinner to the "Lamb of God which taketh away the sins of the world." His heart will teach his

lips. He will have the eloquence of conviction and experience, which the schools cannot impart, but flows from the unction of the Holy One.

May God increase the number of such preachers of the gospel! One practical conclusion, in fine. Do we bridle our tongue? Is it held in by the fourfold rein of reverence, truth, candour, and usefulness? If not, our hearts are deceived, our religion is vain. If so, on the other hand, our hearts may rejoice. Our tongue is our glory. God has, in answer to prayer, "set a watch before the door of our mouths;" and our utterances are even now beginning to mould themselves according to the fashion of those celestial symphonies which the tongues of angels and glorified ones perpetually send forth, throughout the shining heights of the New Jerusalem, and which envelop, as a grateful incense, the throne of the Redeemer.

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#### OUR CITIES—THEIR DESTITUTE CLASSES

It has long been known that our great cities embrace a large population that are as heathen, though surrounded by gospel light and privileges. Many of this class, moreover, are sunk to the lowest depths of human degradation—the victims of vice and poverty—hideous vice and squalid poverty. Until of late, this portion of the population—the latter, particularly—have attracted little attention, and, of course, few efforts have been made to reclaim them. In fact, their state has been regarded as almost hopeless: they have been abandoned to the tender mercies of the constable and the court of justice. Some experiments, however, have been made—a very remarkable one in the city of New York,—and one result has been the awakening of a conviction that even the lowest outcasts are not sunk so low that the gospel cannot reach them. With this hope has arisen a disposition to act; and just now no subject is more frequently referred to in religious circles, and, as a further consequence, efforts are either making or plans are being formed, to carry the lamp of truth and mercy into the darkest dens of some of our cities. In New York there are active operations on foot in many sections of the city. In Philadelphia similar efforts have been made on a smaller scale, and the subject has been lately brought prominently to the notice of the public for the purpose of enlarging their efforts and rendering them more systematic. And besides the general beneficent aspect of this movement, we are pleased to see that one result is likely to follow which we have long wished to see—the getting back of the children of the church out of the Sabbath-schools—and the putting of them again, where Christ put them, for the purpose of Sabbath teaching—in their parents' own houses, and under their eye. Until this is done, the power of the church will be crippled in her aggressive operations. The disposable intelligence and zeal of the churches has as much as it can do in the outside districts. Let it enter them, and work.

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#### ASSURANCE ATTAINABLE.

A clear, well-grounded, habitual persuasion of our acceptance in the Beloved is attainable; and though we may be safe, we cannot be said to enjoy blessedness without it. To be in a state of suspense and



uncertainty in a point of so great importance is painful; and the Lord has accordingly provided, that his people may have strong consolation on this head. They are blessed, therefore, who have such views of the power, grace, and suitableness of Jesus, and the certainty and security of redemption in him, together with such a consciousness that they have anchored their hopes, and ventured their all upon his person, work, and promise, as furnishes them with a ready answer to all the cavils of unbelief and Satan, in the apostle's manner. Rom. viii. 31—37. That Paul could thus challenge and triumph over all charges and enemies, was not an appendage of his office as an apostle, but a part of his experience as a believer; and it lies equally open to us; for we have the same gospel and the same promises as he had; nor is the efficacy of the Holy Spirit's teaching a whit weakened by length of time. But many stop short of this. They have a hope, but it rather springs from their frames and feelings, than from a spiritual apprehension of the Redeemer's engagements and fulness, and therefore fluctuates and changes like the weather. Could they be persuaded to pray with earnestness and importunity, as the apostle prays for them, Eph. i. 17, 18, and iii. 16—19, they would find a blessedness which they have not yet known; for it is said, "Ask and ye shall receive." And it is said likewise, "Ye have not, because ye ask not."

*John Newton.*

#### REPOSING IN CHRIST.

Another branch of blessedness, is a power of reposing ourselves and our concerns upon the Lord's faithfulness and care, and may be considered in two respects: a reliance upon him that he will surely provide for us, guide us, protect us, be our help in trouble, our shield in danger; so that however poor, weak, and defenceless in ourselves, we may rejoice in his all-sufficiency as our own—and further, in consequence of this, a peaceful, humble submission to his will, under all events, which, upon their first impression, are contrary to our own views and desires. Surely, in a world like this, where every thing is uncertain, where we are exposed to trials on every hand, and know not but a single hour may bring forth something painful, yea dreadful, to our natural sensations, there can be no blessedness, but so far as we are thus enabled to intrust and resign all to the direction and faithfulness of the Lord our Shepherd. For want of more of this spirit, multitudes of professing Christians perplex and wound themselves, and dishonour their high calling, by continual anxieties, alarms, and complaints. They think nothing safe under the Lord's keeping, unless their own eye is likewise upon it, and are seldom satisfied with any of his dispensations: for though he gratify their desires in nine instances, a refusal in the tenth spoils the relish of all, and they show the truths of the gospel can afford them little comfort, if self is crossed. But blessed is the man who trusteth in the Lord, and whose hope the Lord is. He shall not be afraid of evil tidings: he shall be kept in perfect peace, though the earth be moved, and the mountains cast into the midst of the sea.—*Id.*

## CHRIST'S ALL-SUFFICIENCY.

A delight in the Lord's all-sufficiency; to be satisfied in him as our present and eternal portion. This, in the sense in which I understand it, is not the effect of a present warm frame, but of a deeply-rooted and abiding principle; the habitual exercise of which is to be estimated by the comparative indifference with which other things are regarded. The soul thus principled is not at leisure to take or to seek satisfaction in any thing but what has a known subserviency to this leading taste. Either the Lord is present, and then he is to be rejoiced in; or else he is absent, and then he is to be sought and waited for. They are to be pitied, who, if they are at sometimes happy in the Lord, can at other times be happy without him, and rejoice in broken cisterns, when their spirits are at a distance from the fountain of living waters. I do not plead for an absolute indifference to temporal blessings; he gives us all things richly to *enjoy*; and a capacity of relishing them is his gift likewise; but then the consideration of his love in bestowing should exceedingly enhance the value, and a regard to his will should regulate their use. Nor can they all supply the want of *that* which we can only receive immediately from himself. This principle likewise moderates that inordinate fear and sorrow to which we are liable upon the prospect or the occurrence of great trials, for which there is a sure support and resource provided in the all-sufficiency of infinite goodness and grace. What a privilege is this, to possess God *in all things* while we have them, and all things in God when they are taken from us!—*Id.*

## THE DEVOTED CHRISTIAN.

A single eye to his glory, as the ultimate scope of all our undertakings. The Lord can design nothing short of his own glory, nor should we. The constraining love of Christ has a direct and marvellous tendency, in proportion to the measure of faith, to mortify the corrupt principle, *Self*, which for a season is the grand spring of our conduct, and by which we are too much biassed after we know the Lord. But as grace prevails, self is renounced. We feel that we are not our own, that we are bought with a price; and that it is our duty, our honour, and our happiness, to be servants of God and of the Lord Jesus Christ. To devote soul and body, every talent, power, and faculty, to the service of his cause and will; to let our light shine, (in our several situations,) to the praise of his grace; to place our highest joy in the contemplation of his adorable perfections; to rejoice even in tribulations and distresses, in reproaches and infirmities, if thereby the power of Christ may rest upon us, and be magnified in us; to be content, yea, glad to be nothing, that he may be all in all;—to obey *him*, in opposition to the threats or solicitations of men; to trust *him*, though all outward appearances seem against us; to rejoice in *him*, though we should, (as will sooner or later be the case,) have nothing else to rejoice in;—to live above the world, and to have our conversation in heaven; to be like the angels, finding our own pleasure in performing his:—This, indeed, is the prize, the mark of our high calling, to which we are encouraged with a holy ambition continually to aspire. It is true, we shall still fall short; we shall find, that when we would

do good, evil will be present with us. But the attempt is glorious, and shall not be wholly in vain. He that gives us thus *to will*, will enable us to perform with growing success, and teach us to profit even by our mistakes and imperfections.

O blessed man! that thus fears the Lord, that delights in his word, and derives his principles, motives, maxims, and consolations, from that unfailing source of light and strength! He shall be like a tree planted by the rivers of water, whose leaf is always green, and fruit abundant. The wisdom that is above shall direct his plans, inspire his counsels; and the power of God shall guard him on every side, and prepare his way through every difficulty: he shall see mountains sink into plains, and streams spring up in the dry wilderness. The Lord's enemies will be his: and they may be permitted to fight against him, but they shall not prevail, for the Lord is with him to deliver him. The conduct of such a one, though in a narrow and retired sphere of life, is of more real excellence and importance, than the most splendid actions of kings and conquerors, which fill the annals of history. Prov. xvi. 32.—*Id.*

#### SHOULD SLAVES BE TAUGHT TO READ?

The apologists of slavery in the North, deny that the laws against teaching slaves to read are sanctioned by the sentiment of the churches in the South. We always had our doubts—and very serious ones—regarding the truth of this statement. That there are some in the Southern churches who abhor such laws, we are well aware, (the South is not destitute even of abolition opinions;) but we have feared that, as against many—very many—the charge of favouring these barbarous enactments was too true. Our doubts and fears have been no little confirmed by the following from the “Southern Presbyterian,” which says:

“We insist that the laws in question are imperiously demanded by a regard to public safety, not because ‘slavery is most compatible with a state of profound ignorance,’ but because instead of reading the Bible, slaves would have placed in their hands those ‘other documents, books, and papers,’ inculcating insubordination and rebellion, and thus placing the lives of our families in imminent peril. Is the reading of the Bible so important a means of grace that to hinder a person from being taught to read it is equal to his exclusion from the religion of the Bible? Is there no other means of preaching the Gospel except by the printed page? The Scriptures are read in our churches every Sabbath day, and those very passages which inculcate the relative duties of masters and servants, in consequence of their textual connexions, are more frequently read than other portions of the Bible. We are convinced that it is incorrect to say that the pulpit is silent upon this point, so far as it is a practical question in morals and religion.”

This is plain. But how shallow and self-condemnatory the reasoning! Shallow—for if slaves ought not to learn to read lest they abuse the gift, the same argument is good against *our* common schools—in which children should not learn to read, for they may harm themselves by reading improper books, &c. Nor should they be taught to speak, for they may lie and swear! The invention of printing was a bad thing, for the same reason; it furnishes means for the circulation of error. But if the argument of this paper is “shallow,” it is equally “self-condemnatory.” What it calls bad “documents,” &c., are essays and other writings on the side of liberty, teaching the slaves that they

should aspire to be men, and not chattels: and so, that they may be held in endless bondage, it becomes necessary to deprive them of mental culture, and give them just so much and that kind of instruction (see the passage in italics) as will serve the turn of their masters. Shame on such a Presbyterian! We have no doubt that this paper is loud-mouthed against the Pope because he forbids the reading of the Bible to his votaries, but what is it better? The only difference is, the one would put out the eyes of whites, the other of blacks; and the last is the worst, for we never heard of Popery forbidding even to learn to read. Alas! for Southern Presbyterianism!

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DR. STAVELY'S (IRELAND) SOIREE AND PRESENTATION.

The following will be read with interest by the numerous friends and the former parishioners of Dr. Stavely in this country. We omit the address to the Doctor. It is well written, and shows on the part of the congregation a high and deserved appreciation of this aged servant of Christ, both as a minister and as a man. We take the account from the Coleraine Chronicle of November 18:

“On Tuesday, the 31st ultimo, a soiree was held in the Reformed Presbyterian meeting-house, Dervock. The object of it was to show a mark of respect to the venerable pastor of the congregation, the Rev. W. J. Stavely, D. D., on the occasion of the completion of the fiftieth year of his pastorate. Tea was ready at five o'clock. A blessing was implored by the Rev. J. Dick; and, after tea, thanks were returned by the Rev. W. Munniss. The Rev. R. Nevin, of Londonderry, was moved to the chair, and immediately called upon the Rev. J. Kennedy, of Newtownlimavady, to engage in prayer before proceeding to the more special business of the evening. Mr. John Nevin read an address to Dr. Stavely. Mr. John Picken, a senior member of session, presented a purse containing a hundred sovereigns, accompanied by a few observations relative to his experience of Dr. Stavely and the congregation, which seemed to be very well taken. Dr. Stavely read a reply to the address.

“Mr. Chairman and Christian Friends,—I have heard your Address, and your Presentation is placed on this table before me; and for both I tender you my sincere thanks. At present I cannot give utterance to my feelings, and were I to make an attempt and employ words usual in such cases—should I arrange them in the best order possible—I would only feebly—very feebly, and in a very inadequate manner, indeed, express the depth and breadth of my gratitude. At present I respectfully request each person whose name is appended to this Address, and whose contribution is in this Presentation Fund, to accept of my warmest thanks.

“True it is that for more than fifty years I have been discharging the duties of the pastoral office. On the 5th of September, 1804, I was ordained to this office, within a few paces of the spot on which I now stand, and had then committed to my care a congregation consisting of 228 members, in full communion, and entitled to a seat at the Lord's table. This congregation was scattered over several parishes, and to discharge the duties of a minister to a few people far scattered, required strength, activity, and perseverance. Whatever of these qualifications we had was devoted to their best interests; and, in now looking

back, I cannot say otherwise than that the pleasure of the Lord prospered in our hands. In process of time, after years of incessant toil, we found that our actual members were more than 500; and, if labour and exertion were necessary previously, still more necessary were they now. Feeling unequal to the toil which a congregation so numerous and so extended required, I considered it my duty to recommend a division of the congregation into two congregations. This was gone about in an orderly way; and in 1832, two calls were presented me through Presbytery, the one requesting that my ministerial services be restricted to Kilraughts Congregation, and the other asking that they be confined to Dervock Congregation. Acting now, as I had done at a period more remote, I gave myself to the weaker of the two, and, from that time to this, I have been the stated pastor of Dervock and Ballymoney Congregation. These congregations, like many others, are sustaining annual loss in a continued emigration to the 'Far West,' yet the Master whom we serve and whose cause we advocate has, amid deserved wrath, remembered mercy. There are now in our congregation over 300 members.

"In relation to our ministrations, there are several incidents, Mr. Chairman, deserving recollection. During the 50 years of my ministerial services there were only three Sabbaths in which I was not employed. One Sabbath I was not engaged, in consequence of an altered appointment. On a second Sabbath death had entered into my family and wrested from my embrace my first-born son; and on the third Sabbath I was indisposed.

"A second thing deserving notice is, that of 228 persons whose names were placed beneath my first call, there is not now one forthcoming. They are all gone. They *were* but now *are not*. I stand alone, insulated by the ravages of the last enemy. Between us and death there is only one step. Yes, the very ministers and licentiates of 1804, with one exception and myself, have passed away—when sought for are not to be found.

"A third thing deserving special notice is, that, during this long period, and amid very many changes in the world, there has been a good understanding between minister and people. We have lived together in love and peace, and at no time was there any alienation of affection between teacher and taught. We have had times of scattering and times of gathering, times of sorrow and times of joy, times of lifting up and times of casting down. Still the bond of union to Christ the Head, and to one another in Him, exists, and is, we believe, in continued operation. The suppressed sigh and the noiseless tear indicate, however, that the waters of Jordan are before us, not behind us. They are not crossed, but are yet to be crossed.

"Before I close, as I would not detain you unnecessarily, there are two topics to which I crave attention; the one is the recent re-publication of our Testimony, and the other the object of our present meeting. The Testimony to which I refer is now widely circulated and extensively read. It describes the ground we occupy, the principles we profess, and the object which, by testimony-bearing, we would accomplish. I thus speak, not to pronounce an encomium, but to stimulate to reading and inquiry, and to say that whereunto we have already attained we hope to observe the same rule, and mind the same thing.

"On the object of our present meeting I cannot conveniently say much. Your address is eloquently and admirably written, yet he unto whom it is spoken is conscious that he does not by any means deserve the honours you saw proper to bestow. He is humbled to the very dust in reflecting that he has done so little in promoting the interests of the people among whom he resides. When he proposes to himself the question, what hast thou done more than others? he is perplexed in collecting materials for a correct answer. But, should it please the Almighty to lengthen his days, it shall be his daily prayer that he may not become unworthy of the high and distinguished honours you have seen proper to confer on him. What is he, or what his services, or what his father's house,

or what his labours, though extended over half a century, when placed side by side with the honours which in your Address and Presentation you confer on him?

“Towards the conclusion of your Address, you speak of a Presentation—a purse, and its contents—as a trifling appendage to the Address. Your Presentation is magnificent—it is noble—it is princely. Money is a representative of property. By money we can procure the necessaries and comforts of life. Viewing your Presentation in this light alone, it is calculated, if wisely directed, to obtain a large amount of good, both for the present and future—for time and eternity. But giving to this Presentation that influence and pre-eminence which it is thought to possess, there are many blessings much more estimable. To have the esteem of the wise, the virtuous, and pious, is decidedly superior to the world’s riches. To possess the esteem and confidence of the respectable ministers now present, who are of various denominations—to have a conscience void of offence toward God and man—to have a treasure in heaven, and our hearts there with our treasure—to be the subject of the sanctifying influences of the Holy Spirit—are riches far superior to all the treasures which are deposited in the earth and hidden in the sand. But I must finish, and I do so in the language of Holy Writ. ‘Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.’ It shall be my daily prayer that the ‘grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all.’ Amen. So let it be.”

“The Chairman next called upon Mr. Kennedy to speak, which he did very effectively, on the subject of ‘The Church’s Present Duty.’ Rev. Mr. Simpson, Toberkeith, followed with an excellent speech on ‘Temperance.’ Mr. Dick, who was left to choose his own subject, gave some very interesting details respecting the early history of the Reformed Presbyterian Church in Ireland, with more specific references to the career of the Rev. W. Stavely, father to Dr. Stavely—a most faithful and laborious minister in his day, and Mr. Dick’s predecessor in the congregation of Kellswater. Rev. J. Simpson, of Portrush, spoke on ‘Home Missions;’ and Rev. Dr. Thompson, of Kilraughts, on ‘Religious Revivals.’ Rev. W. Toland was last called on to speak on ‘the Signs of the Times,’ but declined to enter on his subject, owing to the lateness of the hour. The proceedings were closed by the Chairman pronouncing the apostolic benediction. The utmost harmony prevailed. The audience, which must have numbered considerably above 500, remained to the close, and seemed deeply impressed with all they saw and heard. It must have been very gratifying to Dr. Stavely to see persons of, we believe, every Christian denomination in the neighbourhood uniting in such a demonstration; and this circumstance, of itself, shows how justly the tribute of esteem was merited.”

#### CHAPTER XXXIII.\*—OF TESTIMONY-BEARING.

As the “pillar and the ground of truth,” (1 Tim. iii. 15,) and “light of the world,” (Matt. v. 14,) the church is bound to furnish a clear, full, and orderly system of divine truth. Of this the Scriptures are

\* In distributing the chapters of the Testimony, this chapter was left unattended to. I have adopted this form of presenting it before the church, and will also have it struck off in a sheet, so as to distribute it with the argument on the doctrines of grace by Rev. James Christie, which will soon be in readiness: it is now in type.

the source—the only and infallible guide in all that relates to saving doctrine, moral law, and ecclesiastical government and order. From these Scriptures the church collects her creed, and then so expresses and arranges its several parts as to constitute a scriptural “form of sound words.” (2 Tim. i. 13.) That this is the right and duty of the church, has already been shown in the argument upon the chapter of this Testimony relating to “Creeds and Confessions.” A right and duty which pre-suppose and are confirmed by the fact that the word of God contains and exhibits, in its direct and *positive* teachings, a scheme of doctrine, of law, and of order, which has been committed to the church for her own edification, and for the good of mankind.

But, besides its teachings, the Bible presents a *testimony* against human errors and sins, derogatory to God as the sole object of worship and supreme Moral Governor. Not only is the truth stated, but the opposite error is condemned. The same law which announced to Israel the divine unity, and called upon that people to worship this “one Lord,” (Deut. vi. 4, 13,) also forbids the worship of the false gods of the heathen: “Ye shall not go after other gods, of the gods of the people which are round about you.” (Deut. vi. 14.) Statutes and ordinances were given expressive of the Divine will, which they were to observe, and with equal explicitness the observance of others contrary to them is condemned: “For the statutes of Omri are kept, and all the works of the house of Ahab.” (Micah vi. 16.) Jesus himself, while he illustrates the law, (Matt. v.,) is very express in rebuking and setting aside the glosses and corruptions of the scribes and Pharisees, and directs (Matt. xxiii.) a most earnest and pungent testimony against them. Paul expounds and defends the doctrine of justification by faith, (Rom. iii., iv.,) and, at the same time, bears witness against the opposing error and its advocates. “By the deeds of the law there shall no flesh be justified.” (Rom. iii. 20.) “Having begun in the Spirit, are ye made perfect by the flesh?” (Gal. iii. 3.) And so throughout the Scriptures. As they give instruction in the knowledge of the truth and the right—they also, and every where, bring to the light, and testify against error, sin, and wrong.

Keeping in view this feature of divine revelation, we easily ascertain the duty of the church in regard to the subject before us. The Bible is the church’s guide in her public profession, and in all that relates to the accomplishment of her mission. It directs how to teach, and how to deal with those to whom she bears the word of God. It is hers to imitate, so far as imitable, the very mode which the Most High has adopted in delivering His own message. She must teach, for He has taught—she must specify error and sin, and testify against it, for He has done so. To these general considerations we may add the declaration of God by Isaiah, addressed to Israel as a people to whom was committed the revealed doctrine of the divine unity as exclusive of all other gods—“Ye are my witnesses, saith the Lord,” (Isa. xliii. 10;) with the name and office assigned to the faithful in the days of antichristian supremacy in New Testament times—“I will give power to my two witnesses,” (Rev. xi. 3;) “Which have the commandments of God, and the testimony of Jesus Christ,” (Rev. xii. 17;) and, finally, the fact that the trust committed to God’s ancient people is so often called a “testimony,” (Rev. i. 9; Isa. viii. 20.)

Nor does it avail to say that the Bible is the church's testimony. (1.) It is no more her testimony than it is her creed. If she may and ought to deduce a systematized creed from the pages of inspiration, she ought, for the same reasons, also to deduce a testimony. (2.) There are even stronger reasons for the latter than for the former. Truth is always the same, but error varies; and sins, substantially the same always, assume new aspects of prominence, prevalence, and temptation to commit them. The Bible testifies against these as then—in each age and country—existing. Following its example, the church should so prepare her testimony as to meet emergent errors, and to oppose the sins of the times.

We are now prepared to consider the nature of the church's testimony. It should be a standing testimony, full, pointed, and progressive.

1. *Standing.* It is not enough that the church issue *occasional* testimonies against particular errors and sins—she should place beside her “creed” a permanent testimony against every prominent error. In this way alone can she fulfil her function as a witness for Christ, in the spirit, and according to the tenor of the Bible itself. On this point particularly all our previous argument bears. The law of Moses, the prophets, Christ and his apostles, all furnish us with the warrant, and as we are bound to be their followers, impose upon us this obligation. Without a standing testimony we will have but a partial exhibition of the word of God both in its substance and form.

2. *Full.*—A scriptural testimony must correspond to a scriptural creed. If the latter should be complete, embracing all the leading truths of the word of God relative to His Being, perfections, law, grace, and administration, the former, as the correlate, should omit no error, no mistaken rule of conduct, no perversion of either reason or Scripture, which offends against any of these, or tends to the injury or the misleading of man in the word of God, and the attainment of eternal life. And just as it is not essential to a creed that it enter into every modification and detail of revealed truth, so in a testimony it is not imperative that every form of multifarious error or sin be expressly exhibited and denounced. To attempt this, would only introduce confusion and obscurity; still, nothing should be omitted that is likely to engage the attention of the faithful, and that is not comprehended in the matters already embraced in the articles of the Testimony. “Bind up the testimony.” (Isa. viii. 20.)

A full testimony is directed against the errors and sins of men, considered as individuals, of the nations, and of even professors of the Christian name and faith. That there should be a testimony against errors incorporated in national constitutions and acts, is clearly shown by the fact, broadly and most distinctly exhibited throughout the Scriptures, that such a testimony was constantly maintained by the law of Moses, and by all the prophets. “Defile not yourselves in any of these things; for in all these the nations are defiled which I cast out before you.” (Lev. xviii. 24.) “For the Lord hath a controversy with the nations.” (Jer. xxv. 31.) “Stand now (Babylon) with thine enchantments, and with the multitude of thy sorceries.” (Isa. xlvi. 12.) Jonah was sent of God to testify in His name against Nineveh—her king, her nobles, her people. And how often the prophets of the Lord were



commissioned to bear witness against the idolatry and immoralities of the kings and people of Israel, every Bible reader well knows. Elijah "answered" to Ahab, "I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." (1 Kings xviii. 18.) No rank was too high, no power too great, to exempt from the voice of God by his prophets. "See, I have set thee this day over the nations, and over the kingdoms, to root out, and to pull down, and to destroy." (Jer. i. 11.) Babylon, Tyre, Egypt, Moab, Ammon—all the idolatrous and immoral empires and kingdoms of antiquity within the reach of the ministry of his servants, were once and again rebuked, admonished, and warned by the messengers sent to them by God. We have the example of Christ himself, in the reproofs before adverted to, so frequent and so emphatic, against the scribes and elders of Israel—including the entire administration of the commonwealth: an example imitated by his apostles in the warnings extended by them in regard to the sins of the times—not excepting public and national evils. The book of Revelation is almost throughout a long protest against civil, as well as religious corruption—specified most clearly as to its objects—the Roman empire, under the well-known symbol of a beast, seven-headed and ten-horned, and the antichristian apostacy, its ally. And, in fine, to omit a testimony against national evils and wrongs, were to omit a testimony against that very form of sin, which, with one exception, is the most dishonouring to God, hurtful to the church, and ruinous to man in its influence and example. There should also be a testimony against errors and sins which find a sanction under the name of religion and of the church. (1.) It can make no difference where wrong is found. God has provided no asylum for heresy or immorality. If men attempt to give them shelter under the very name of Christ, so much the more important is it that they be dragged to the light and impaled by a faithful testimony against them. (2.) The church's own safety, and reputation, and usefulness, demand this. The design of a testimony is, in part, to deliver the victims of error from its control. And hence, it is no favour, but the very opposite, to claim for the church, or for her officers, the privilege of an undisturbed quietude in any departure from the word and law of God. (3.) The authority of Scripture, and the example of prophets, and apostles, and of Christ himself, imperatively demand this. If the nations were reprov'd by all these, much more, erring and misguided, and particularly obstinate, professors of the name of God and of Christ. To none under the Old Testament, were prophets so often sent, with messages of admonition and reproof, as to the people of Israel—none were denounced so vehemently by our Saviour himself as the scribes and Pharisees, and their deluded followers—against none did Paul so often and so earnestly remonstrate and testify as against the false teachers who, even then, sought to corrupt the faith and to seduce the faithful. And finally, the seven epistles of John, (Rev. ii., iii.,) to the churches of Lesser Asia, abound in exemplifications of a faithful testimony against declining churches. (4.) The safety of the Lord's people, and the good of souls, demand this: for of all the fortresses of error, none is of so dangerous a character as when it stands intrenched within the pale of the Christian church. When found even in a national organization, it occupies a less favourable

position. Indeed, it can do little harm, comparatively, until it has wrought its way among the professed disciples of Christ.

Nor does it avail to say, that a testimony against the nation or the church comes under the condemnation of Scripture as a "speaking evil of the ruler of the people," a "speaking evil of dignities." Scripture cannot contradict itself. It cannot by both precept and example so clearly indicate the duty of giving error and sin no quarter, and at the same time close the mouths of the witnesses against making any assault upon them when exalted to the most conspicuous positions, and invested with the highest earthly sanctions. Mere abuse is never justifiable. To abuse the great is an aggravated offence, provided they be found employing their greatness in defence of the right. To malign the church is most offensive to Christ. To these sins the above passages refer, and not to the duty, plainly enjoined, of vindicating the truth, and Christ as its author, by a faithful testimony against that which assails both.

3. *Pointed and seasonable.* This is implied in the very nature of a testimony. A witness upon the stand must testify to the case under trial, and give names and circumstances in all the requisite detail. All this is equally necessary in religious testimony-bearing. It was not left, in the case of Moses, at all indefinite as to what object the testimony referred to. "The nations round about them," were the nations whose sins they were to avoid. And the prophets, whether sent to Israel or the heathen, were most clear and direct in their rebukes and denunciations. They *warned* the offenders. Our Saviour indulged in no vague generalities. He quoted (Matt. v.) the false gloss or tradition, and laid it directly upon its authors—the Pharisees, or their fathers. Paul, in some instances, names the false teachers—and always so described them as to leave no reason to doubt of whom he spake. That wisdom is requisite here, we readily admit—we earnestly maintain; but that is no wisdom which does not give an application to its rebukes so clear and pointed, as that the attentive will not fail to know who are their object. And in this very circumstance, again, it is implied that a testimony should be seasonable—both as to time and place. To testify against obsolete errors—if there be any such—would be of little or no use; and equally useless is a testimony against errors so remote in place as to be out of the way altogether. A Scripture testimony is a *present* testimony—just as Moses bore witness against the sins of Egypt and of Canaan—Elijah against the sins of Ahab and Israel—Jonah against the then sins of Nineveh—Jeremiah against sins emergent and rampant in his day—our Lord and his apostles in theirs; so should the church ever do. Any other sort of testimony is as faithless as would be that of a witness on the stand, who, instead of testifying to the acts alleged in the present indictment, should wander far away, and speak of something done by some other long ago in another place. If not pointed and seasonable, a testimony will not—as it should—"torment the men that dwell on the earth." (Rev. xi. 10.)

4. *Progressive.* This property of a testimony has its origin in the fact already more than once alluded to—the varying form and conditions of the object against which it is directed. Error is not like truth, ever the same. It puts on new aspects—dresses itself in a new garb, and baptizes itself by new names. Sins, more uniform than error,

still vary; and what is more to the purpose, they become, in the progress of the church's history and researches, better known. Hence, every age finds occasion to add to its list some new phases of error, or to direct its efforts against some new form or some newly-discovered form of sin. Arianism, Popery, Arminianism, Prelacy, Anabaptism, Hopkinsianism, rose successively, and against them, in turn, the church has testified. But she does not, in adding a new name to her lists of error, or in completing her testimony in the field of morals, drop any of the old. These still remain; partly because their objects still exist, and partly as armour laid up in a depository to be drawn out when emergencies arise. To drop—to recede—to cover over by mere general denunciation any error or sin once known, tried, and condemned, were at once most unwise and unscriptural; "unwise," for it would be a withdrawing from clear light into obscurity, and thus subjecting herself to the danger of assault unprepared; "unscriptural," for most express is the command of God to leave nothing behind from generation to generation. "For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children; that they might set their hope in God, and not forget the works of God; but keep his commandments." (Ps. lxxviii. 5, 7.) "But that which ye have, hold fast till I come." (Rev. ii. 25.) "Bind up the testimony." (Isa. viii. 20.) And the same is also clearly implied in the direction—so often given to follow the footsteps of the flock—to walk as they also have walked.

We add a few remarks as to the spirit in which the church should bear her testimony. And—

1. Openly and fearlessly. This is too clearly implied in the preceding to require either illustration or proof.
2. Humbly, not in a spirit of vain-glory—but "in meekness, instructing those that oppose themselves, if God peradventure will give them repentance, to the acknowledging of the truth." (2 Tim. ii. 25.)
3. With love to the souls of men: for one end of a faithful testimony is surely that it may be the means of reclaiming such as err.
4. With fervent zeal for the glory of God, as humble, but decided followers of Him of whom it is said—"The zeal of God's house consumed Him."

#### AFFAIRS ABROAD.

*Japan.*—The indications are that this empire will not long be shut against the gospel. United States ships of war have been at Simoda, one of the opened ports, and no difficulty is found in getting access, to some extent, to that country. The chaplain of one went within sight of Jeddo, but could get no farther. An officer was buried with the usual services in the public cemetery of Simoda. Another officer thus writes. He is speaking of a temple:

"The altar is the only object that attracts attention. It so much resembles the Roman Catholic, that I need not describe it. Some of the idols on these altars are so similar to those I have seen in the churches of Italy, that if they were mutually translated, I doubt whether either set of worshippers would discover the change. The priests count beads, shave their heads, and wear analogous robes, and the service is attended by the ringing of the bells, the lighting of candles, and the burning of incense. In fact, except the cross is nowhere to be seen, one could imagine himself within a Roman Catholic place of worship.

"During the 17th century, Christianity was introduced by the Jesuits, and for a time made rapid progress; but the missionaries, inflated by success, became haughty

and presumptuous, and began to interfere in politics and government, which brought about a violent persecution. So deadly a hatred was conceived against the Portuguese, that in the space of forty years they and their religion were completely extirpated. To this day, in some parts of the empire, the custom of trampling on the cross is annually celebrated. To such a pitch were the Japanese exasperated; that none of the Romish ceremonial was permitted to survive. Great liberty of conscience exists. Every Japanese has a right to profess whatever faith he pleases, *provided only it be not Christianity*. Religious sects are said to be as numerous as in the United States. The chief among them are the Sintoo or Buddhist; the former being the old national faith of the country, and is represented by the Milkado, or spiritual Emperor, who is thought to be a lineal descendant of the gods. They have some vague notions of the immortality of the soul, and of a future state of rewards and punishments. Buddhism, the most widely diffused religion of India, is supposed to have been introduced about the sixth century. Its principal tenet is the metempsychosis, or transmigration of the soul. The Buddhists believe that the spirits of the departed enter into the bodies of animals, and there remain, passing from one animal to another, until their sins on earth being purged away, they are received into realms of everlasting happiness. They abstain from all animal food, and their priests are under a vow of celibacy. The great majority of the temples are Buddhist. In addition to these, there are sects of philosophers who hold the morality of Confucius in great estimation. The whole tenor of their doctrine is to render man virtuous in this life. They endeavour to preserve a good conscience, inculcate filial affection, and a due obedience to the laws of their sovereign. All these different faiths have become so mingled and blended together, and their doctrines have so penetrated each other, that scarcely any religion preserves its original purity."

*Turkey.*—Every arrival from abroad is now looked for with the deepest interest. The battle of Inkermann exhausted, for the time, both parties. The *Paris Moniteur* gives the following, which possesses a good deal of interest in view of the fact that the campaign may possibly reach into the winter:

"On the 13th, the date of the latest advices from the Crimea, the siege operations were still advancing. The weather had become bad; but the health of the troops was good, and their spirit admirable. Re-enforcements continued to arrive, and the vanguard of General Mayran's division, 1800 strong, had disembarked on the 13th of November. Forty thousand Turks were to be immediately sent to the Crimea, the blockade of Odessa to be renewed, and a powerful diversion made in Bessarabia. At the battle of Inkermann, on the 5th, the Russian loss was 15,000 men. The condition of the allied troops is described to be miserable in the extreme. Winter was setting in with great severity; and to add to its hardships, the troops are not only overworked in the trenches, harassed by frequent alarms, and badly fed, but they are badly off for clothing. The winters are very severe on the Black Sea, especially on the northern coast. The very sails freeze, and the deck is covered with ice. December and the second half of January are the most dangerous portions of the year. The mouths of the different rivers are frozen over, as are also the harbour of Odessa and the Straits of Kertch. The ice does not extend far out to sea, and, at the beginning of March, finally disappears, though its presence from the winter solstice till that term is so constant and regular that the port of Odessa, for the last twenty years, has not remained open more than three winters."

By this time, the re-enforcements from England and France are in the Crimea. These will raise their armies to nearly 100,000 combatants. The Russians are also receiving re-enforcements, so that accounts of great battles are anticipated. It is evident that Nicholas has succeeded in infusing his own indomitable spirit into his troops; and that if Sevastopol be taken, it will be only when it is a complete wreck. Moreover, it lies upon an arm of the sea, which is fortified not only on the south side, on which the assault has been made, but even more formidably on the north. If successful now, the allies will have, of course, another siege to undertake against the remaining fortifications. The Russian fleet in the harbour consists—or did—of 13 sail of the line, 15 frigates, and 18 steamers, mounting 2,300 guns. The prize is a great one; but, if gained, it will be at an immense expense of blood and treasure. The *Presbyterian Advocate* gives the following comments upon the war:—

“France may, for a time, hold upon the points of her bayonets, the tottering throne of the great Western Imposture—the political and religious despotism of Rome. So, also, France, in conjunction with England, may, for a brief period, endeavour, by military power, to prevent the waning of the Crescent, and hold aloft the standard of the great Eastern Imposture. It is not a little singular, however, that the period has arrived in the history of both these cruel and impious systems, by which the world has so long been deceived and cursed, when both the one and the other can no longer stand without foreign aid. Popery, in its decrepitude, is driven from its seat by those who were its children—while the Eastern politico-religious despotism crouches and sues for aid from those whom it accounts no better than ‘infidel dogs.’ These are extraordinary positions, especially when we contemplate the proud and cruel insolence of their ancient history! Our strong confidence, amidst all these strange developments of the all-wise Providence, is in the fact that God reigns over all these commotions, and will eventually ‘bring light out of darkness, order out of confusion.’ Neither English nor French bayonets will suffice long to sustain such systems of fraud, and violence, and blood; for the Spirit of Inspiration assures us that they are not to be perpetuated, but destroyed. Popery and Mohammedanism are doomed—and their fall, if we rightly interpret the signs of the times, draweth nigh.”

Austria still holds her neutral position; but it is rumoured that the allies have come to the determination that if she persists in her present course with Prussia, they will lift the standard to Poland, Hungary, and Italy. This would be a decisive measure; but we can scarcely believe that Napoleon, or even England, is prepared to adopt it, unless Austria should first come to a decision against them: and we still incline to the opinion that if this alternative be offered, she will unite her forces with the allies against Russia, rather than encounter so manifestly fatal a shock. Later account: she has joined them.

*Russia—The Slavonians.*—The North British Review, in an article on the progress of the war, gives a sketch of the Russian character, which is no doubt correct, and that should enter into any calculation that we make regarding the contest in which the empire is engaged:

“The Russian has not those aspirations for individual liberty which distinguish the Teutonic tribes and all those who spring from them or inherit any considerable portion of their blood. He cares nothing for self-government, or civil rights, or liberal institutions. In all these respects he is an Oriental. He knows he is a slave; but for the most part he is content to be so. He is and wishes to be the slave of a great master. He places his glory not in his own individual grandeur, but in that of the mighty monarch whom he serves. He places his ambition not in stepping over the heads of his own countrymen, but in seeing his country domineer over all other nations. He indemnifies himself for his degrading servitude at home by unparalleled insolence abroad. The poorest and most oppressed boor, says Count Krasinski, exults in the idea that his Czar is dreaded by the whole world, and identifies himself with the glory of his autocrat. Thus the aspiring, restless *movement* temper which ferments into revolutionary action in the western nations, expends itself in Russia on foreign aggression, and seeks at once its solace and its vent in dreams of universal conquest. An immense, boundless ambition, (says the Marquis de Custine,) *one of those ambitions that can only animate the soul of the oppressed,* and derive its aliment from the misfortunes of a whole nation, ferments in the hearts of the Russian people. This nation, essentially a conquering one, greedy through its privations, expiates beforehand, by a degrading submission at home, the hope which it entertains one day to tyrannize over other nations. The glory and the riches which the Russians expect, make them forget their present state of ignominy; and in order to cleanse himself of the effects of an impious sacrifice of every kind of public and personal liberty, the kneeling slave dreams about the dominion of the world.”

The writer adds some facts and statistics regarding the Slavonic race, which includes the Russians, the Poles, and a large part of the subjects of Austria.

“There is yet another fact to be faced, which in its possible consequences is full of significance. The Slavonic nations now number nearly 80,000,000\* of the European population; the Germans or semi-Germans, reach about 50,000,000. The

\* See Keith’s Ethnographical Atlas.

Slavonians inhabit, for the most part, scantily peopled districts, and increase fast, having no check but the positive one to keep down their rate of multiplication. The Germans, on the contrary, dwell chiefly in densely populated countries, and increase at a very slow rate. The Slavonians, again, are attached to their race and their land with singular tenacity; nostalgia is strong among them, and they rarely leave home for long if they can avoid it: the Germans, on the other hand, migrate largely to the New World,—at the rate, actually, of upwards of 100,000 per annum. The Slavonian population of Europe, therefore, bears every year a larger and larger ratio to the German element, and will ere long overbear it altogether.\*

It is also hinted that should the Western powers absolutely abandon Poland and Hungary, these will unite—even the Magyars—with Russia, and thus swell its population to the 80,000,000, and thus prepare the way for a general sweep from the north upon the then defenceless German States. We refer to these things as possible contingencies in the fearful, but in some respects not undesirable, events impending in this great clashing of the nations of the earth.

*Hungary.*—It is long since we have had certain accounts of the missions in Hungary. The banishment of the Free Church of Scotland's missionaries by the Austrian government, will be remembered. It is now stated, that

“At Pesth, although the missionaries have been expelled, the work still exists. Dr Craig of Hamburg, after visiting Pesth, writes that the school when he visited it was attended by about 230 children. This too was immediately after the vacation, when all the scholars had not returned to school. He states that there is a great cry for Bibles, and an intense hungering for the bread of life.”

There is no political movement in Hungary, and it needs only the opportunity to renew the scenes of 1848. Kossuth is in London. Occasionally he makes a speech, and throws out views, which attract, just now, a good deal of attention from the fact that he alone anticipated the course which events have taken in the Crimea. His agents, it is said, and we have no doubt of it, are to be found in every part of his native kingdom, and that Hungary stands ready to strike when her time comes.

*Switzerland.*—There seems to be a good work going on in some parts of Switzerland. The following respecting Geneva is interesting in itself, and from the associations connected with that city. It is from the *London Christian Times*:

“Since I last wrote we have seen repeated, for the third time this year, the interesting ceremony of admitting a number of Romanists into the National Church. They had attended a course of religious instruction for at least six months; and had several times been put to a conscientious test as to the sincerity of their desire to enter the Protestant communion, and as to the sufficiency of their instruction; not till then were they allowed to make this public profession. It was in the Cathedral of St. Peter, and in presence of an immense congregation, that fifty-five new brethren were received by us, confessing before God and the Church their faith in a pure gospel. Differing in age, sex, and rank, they all maintained a seriousness and self-possession which contributed not a little to edify the congregation. After the converts had taken the place reserved for them in front of the Consistory and the pastors who had superintended their instruction, pastor Roeblich implored the Divine benediction on the whole assembly, and more particularly on the converts.

\*The exact statistics are as follows:

“In 1842, according to the best authorities, the number of Slavonians were as follows:

Under Russia,	. . . . .	53,502,000
“ Austria,	. . . . .	16,791,000
“ Turkey,	. . . . .	6,100,000
“ Prussia,	. . . . .	2,108,000
“ Republic of Cracow,	. . . . .	130,000
“ Saxony,	. . . . .	60,000

78,691,000.”

Professor Oltramare then delivered an animated address. Here, then, on three similar occasions, within the course of this year, some one hundred and fifty Romanists have passed freely into the light of the gospel, to say nothing of more private conversions, and less formal admissions into the Protestant communion, through the agents of the Protestant Church. These may be estimated at fifty each year.

"Since my last communication, two new pastors have been elected by the church, Messrs. Bret and Dandiran. The orthodox element in the venerable company of pastors will be strengthened by the accession of both these gentlemen, who will aid in converting the present minority into a majority.

"But certainly the most important news I have to communicate is that relative to the Arian Catechism, hitherto used and made compulsory in schools and in the instructions of catechumens of the National Church. A resolution of the Consistory has been issued, allowing all pastors and teachers to select any catechism they prefer, or else to use the Bible only in teaching, until the ecclesiastical authorities shall have succeeded in compiling a catechism purged of the errors contained in the preceding one—a work which will not soon be accomplished; and mean while liberty makes progress. It will be remembered that it was for refusing to subscribe to that infidel catechism, and for wishing to instruct his catechumens from the Bible, that pastor Gausson was driven from the National Church. It was long ago, however, but—God be praised—we are now far in advance of that discreditable period, since which we have made very satisfactory progress."

*Germany.*—We have already furnished some account of the Kirchentag, or meeting of the German clergy at Frankfort. The French correspondent of the Presbyterian gives some further and more encouraging statements. We give a pretty long extract:

"Professor Himdeshagen of Heidelberg, dwelt upon the Inner Mission as related to the Universities. His report, which occupied more than three hours, without wearying the attention of the audience for a moment, was distinguished as much by its affluence of ideas, as by sallies of wit and the graces of oratory. He contended that the prevalent spirit in the German universities is a sort of human worship, originated in France by Rousseau, and made popular in Germany by Lessing, Herder, and Schiller. Under the semblance of a generous enthusiasm, egotism was at the bottom of this system, which makes man his god. This negation of a superior world has aided in causing science to be pursued only with utilitarian and material views; this is the great evil against which it is necessary to struggle by awakening a serious interest in behalf of eternal truth. After the report, Pastor Krummacher took the floor, and remarked that the great evil of our day must be sought less in this tendency, than in the Pantheism which has permeated, like a subtle poison, contemporary literature, as well as the public instructions. Professor Dorner of Gottingen insisted upon the necessity of a course of apologetical Christianity, for the benefit of the students and all the faculty; and Professor Hagenbach of Bale urged that science and practical life should not be separated.

"The same morning Dr. Wichern presented a report on the general operations of the Inner Mission during the past year. Although no very striking numerical results are presented, it is not the less real or genuine; it is in the prisons, in the houses of refuge for poor children, in the sea-ports, and even on vessels, that its good influence is felt. The Central Committee of the Inner Mission has connected with it ninety societies, and receives, besides, regular communications from one hundred houses of refuge. These are specially designed for sailors, who hitherto have been too much neglected. There are not less than thirty thousand German sailors on the North Sea and the Baltic, and yet efforts are only beginning to be made in their behalf. Mr. Wichern quoted the old Swedish law on this subject, which, in the last century, enjoined on every captain of a vessel to hold worship with his crew every Sabbath. Bibles have been placed on all the vessels. The Mission Committee have also interested themselves among the mechanics and labourers, who travel much in Germany, and who often, not finding work, remain for some time at the inns, which are sometimes the head-quarters of vice and fanaticism. The Committee wishes to establish houses, where the wandering workman may find an asylum; it is what are called *Gesellen Hebergen*, only one hundred and forty-four of which are now in existence in Prussia. The Committee has also taken some steps to put an end to the fatal custom of making Monday a holiday."

*Spain.*—We ventured the assertion that the revolution was anti-papal. The result has shown this. The Jesuits are expelled; and the "*Banner of the*

*Cross*”—good authority; for, as will be seen, it is opposed to what is going on—gives some encouraging statements:

“The liberal papers are attacking the ministers of religion in the exercise of their functions. . . . The celibacy of the clergy is become the object which presents the most palatable attractions for the serious discussions and lighter epigrams of the free press. The country is scandalized to hear Roman Catholics, ‘in spite of the thunders of Rome,’ advising such clergymen and religious as are not indifferent to the attractions of the fair sex, to take unto themselves wives, and not to speak any more, but act. A liberal Government will sustain them. The papers most distinguished in the defence of the marriage of the clergy, with or without the leave of Rome, are the *Nacion*, *Clamor Publico*—both Government organs—and the *Iberia*. Mean time the Bible societies and their agents here are not asleep. Proselytism advances secretly, but with assurance. England, in its mission to carry light to the nations in darkness, has commenced anew her assaults on the Peninsula. The Duke de la Vittoria, and the Progressitas, are the petted children of Britain, and they lend her a powerful and effective aid. Spain is become an object dear to every Englishman, and Lord Howden is all life in drawing closer the bonds that unite this country to his. England is anxious to form a connexion of intimacy and affection with Spain; and having already offered the latter her Constitution and purse, which have been accepted, now desires to bestow on it, as a last proof of love, her Bible. Yes, the men who are engaged in distributing Bibles in the camp at Boulogne, and in the Crimea, have their fellow-labourers well fed and well paid here; and thanks to Lord Howden, the Bible has been admitted by some Spaniards, who are now engaged in a plan to make the Cortes, too, accept the English Bible as the rule of faith for the nation. This is a fact on the truth of which you may rely. Hence the war against the clergy—hence the call of the free press for liberty of conscience, liberty of worship, liberty to teach every doctrine, the coercion of preachers, and the restraint put upon the bishops and clergy in the repressing of proselytism, and the spread of heresy. The regeneration of Spain is commenced.”

The writer also states, that on the 18th of October appeared a royal decree, suppressing the Ecclesiastical Chamber, and creating in its room a lay tribunal in religious affairs, of which he says:

“The Chamber now raised on its ruins, has for its express object, the protection of the interests and prerogatives of the Crown in all ecclesiastical matters, or, in other words, the settlement, arrangement, and collation of livings and dignities in the Church, together with all ecclesiastical judicial matters, under the sole dominion and control of the Minister of Grace and Justice. A blow has thus been effectually struck against what is nicknamed ‘the intrusion of the Court of Rome,’ and a wide door opened for every sort of abuse, both as to the mode and the men to be hereafter employed in Church matters and Church livings. The new body is entirely composed of liberal prerogative men; with but one ecclesiastic, all of whom are violent enemies of the Holy See as regards interference in the above matters. We may soon expect to see its workings and consequent fruits of *enlightenment* and liberalism applied to the administration of the Church in Spain. One of the things in which it will be most oppressive is, the examination of apostolic briefs and letters, before being allowed to pass into or out of the kingdom. All relations with the Holy See must be carried on through it. Judge of the consequences.”

*England.*—There is a great storm rising in the Church of England. We have already noticed the arraignment of an archdeacon by the Archbishop of Canterbury. He has appealed to the courts of law, and the issue is awaited with the deepest interest. In the mean time the Bishop of Oxford—a son of the great Wilberforce—is to be prosecuted by Mr. Brock for holding the popish doctrine of transubstantiation. The correspondent of the Presbyterian does not cherish any sanguine hopes that much will be accomplished at present. He says, speaking of this:

“No opportunity, however, is likely to occur more favourable for a trial of the Church’s real principles. The fact that three of the Bishop’s brothers are *already openly apostate*, and that the Popish doctrines of a book written by one of them, have been ostentatiously adopted by him as his own, together with other manifestations, which any English jury would declare sufficient to warrant a verdict of guilty—the



high and prominent place occupied by the accused, and the necessity which his conviction would impose upon the executive, both in Church and State, to make a great and influential example, by the degradation of the offender—the present state of the public mind, agitated by the unprincipled aggressions of Popery, and the still more unprincipled Jesuitism of the Tractarians, all these considerations seem to beckon the faithful men of the Established Church to a course which, though not without risk in case of failure, gives some prospect of a termination to the disgraceful scenes of the last fifteen years, and could not fail to afford to such as honestly made the attempt (whether successfully or not,) the reflection that they had done what they could to save their Church from the pollution by which it continues to be disgraced and humiliated. We must wait, however, a little longer ere we can pronounce on the probability of such a proceeding, and in the mean time, alas! the evil accumulates, and the Popish leaven spreads unchecked.

“I fear we are not warranted to expect any great effort in the above direction from what is already done or doing by the champions of Evangelical doctrine. Your readers have heard of the establishment of a Liturgical Revision Society. The attempts made by this Association have hitherto been in the right direction perhaps, but miserably below the mark. Its latest overt act has been to address a petition to Parliament for the abrogation of certain old acts restraining the preaching of the gospel, and debarring the Episcopal clergy from co-operation with Dissenters. Such a petition is right, doubtless, as bearing on general principles of religious liberty; but it is not such tinkering of a worn-out system which the times require. Nothing will be done effectually till bolder and larger measures are undertaken, and carried through without fear by men who feel the solemn obligations laid upon them to God and his Church, and it is to be feared men of this stamp have yet to be found within the Anglican Establishment.”

*France.*—There is little new from France. The *London Christian Times* says:—

“We understand that the French Protestants have received, from the Emperor Louis Napoleon, a reply of a very hopeful character to their memorial on the infractions of religious liberty. We abstain from expressing a precise opinion till the document has reached us; but it is well to state that four of our brethren are in prison for preaching the gospel in the Department of the Saone et Loire: and that the release or retention of these prisoners for conscience’ sake will be the test of the Emperor’s sincerity.”

The Papists are busy. They raise large sums:

“The great Roman Catholic Missionary institution founded at Lyons, France, May 3d, 1822, is moving forward with large revenues. From its report for 1853, it appears that its receipts for that year amounted to \$750,000, which, with a balance from the preceding (jubilee) year of \$250,000, presented a disposable capital for 1853 of *one million dollars*. The expenditures amounted to \$850,000. Of this sum, \$280,000 was expended in Asia; \$230,000 in America; \$180,000 in Europe; \$75,000 in Oceanica; and \$65,000 in Africa.”

#### AFFAIRS AT HOME.

*Kansas and Nebraska.*—The election in the former territory resulted in the choice of the pro-slavery candidate as Delegate to Congress by a large majority. The Governor has refused to order the election of a territorial legislature until spring. This territory will, probably, be slaveholding. An election was to be held in Nebraska, the 12th of this month. Slavery and anti-slavery have each their candidates. We have not yet learned the result.

*Congress.*—The present sessions are likely to be quiet. Know-Nothingism has now made its appearance in both houses. It is pretty evident that some modifications will be made in the naturalization laws, sooner or later, and that a stop will be put to the appointment of foreigners, at least, to important offices abroad.

*The American Party.*—The leading organs of this new party are renouncing all forms of abolitionism and free-soil doctrines. This will lead to a remodel-

ling of parties. The opponents of slavery will be obliged to stand aloof once more from all the great parties.

*The Season, &c.*—The condition of the labouring classes in the cities will be a very trying one, in all the eastern cities at least. Thousands in all sorts of manufacturing business, are thrown out of employ. This, together with the high price of provisions and fuel, will occasion much suffering. The country has been living too fast. Debts have been contracted recklessly, and pay-day has come. The consequence is almost universal pecuniary embarrassment.

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#### NOTICES OF BOOKS.

**POLITICS IN RELIGION.** A Thanksgiving Sermon delivered in the Arch Street Presbyterian Church, Philadelphia, on Thursday morning, November 23, 1854, by Rev. Charles Wadsworth. 8vo., pp. 32. Philadelphia.

**AMERICAN PRINCIPLES ON NATIONAL PROSPERITY.** A Thanksgiving Sermon preached in the First Presbyterian Church, Elizabethtown, Nov. 28, 1854, by Nicholas Murray, D. D., Pastor of the Church. 8vo., pp. 32. New York. 1854.

These "Thanksgiving Sermons" furnish some materials for forming a judgment regarding the current of opinion and purpose in the church and the ministry. The topics selected for discussion are, generally, of a public nature, and lead preachers to expatiate in the field of social morality, and to consider the movements and aspects of the times. In the fall of 1850, such discourses, in most instances, judging by those that were published, abounded with glorification of the union of the States, and were designed to prop up the interests of the slaveholding power. Some of them we noticed at the time, and, to our regret, found little worthy of commendation, and much to condemn and rebuke. Still, we were pleased to see that the pulpit had taken to the discussion of questions bearing upon political duties and morals. This is a step in advance. It took off the odium which a supple and pliant clergy had sought to throw upon the more faithful of the ministry who would sometimes, guided by the word of God, venture into this wide and important region of thought and action.

Of the discourses delivered on the occasion of the late Thanksgiving, we have seen but the two before us. They are both from the pens of Old School Presbyterian ministers, and are not unlike in their general bearing. Each is of the nature of a protest against public errors, and seeks to set up some landmarks for the management of social and national affairs. In other respects they are widely different.

The discourse of Mr. Wadsworth from the text, "And render to God the things that are God's"—is intended to be a confirmation and illustration of the proposition, "that all men, apart from their Christianity, and regarded only in their political character, have as well a great duty to perform toward the heavenly and divine government, and are bound to carry their politics into religion." It then proceeds to denounce a certain kind of carrying politics into religion, but in terms so vague and indefinite that we do not know very well what the writer would be at. At all events, we are sure that, whatever he may design to denounce, he *proves* nothing; and this is a feature of the sermon throughout, which is evidently the production of a man, who, let his gifts and abilities be what they may, is a miserable dialectician. However, he says some true things:

“And so the right, and indeed the duty, of human legislation,—not perhaps as its great end, but as a mean unto that great end,—to guard carefully the vital interests of Christianity, can never be questioned by any thoughtful and honest man, whether he be truly a Christian, or only soundly a philosopher.” Indeed, we thought this had been “questioned,”—and we are much mistaken if a fundamental principle of the United States’ Constitution is not the very opposite of what is here asserted to be unquestionable.

[To be continued.]

\* \* The first Thursday of February has been appointed by the *Philadelphia Presbytery* as a day of Fasting, &c., to be observed by all the congregations, &c., under its care. The same day has been appointed by the *New York Presbytery*.

\* \* Our receipts do not come up to last year, though our subscribers have considerably increased. We again ask all in arrears to enclose us the amount due: it is small, but we require it.

\* \* We will distribute in a short time the argument of Mr. Chrystie on the portion of the Argumentative Testimony assigned him, and also an Argument on the Chapter on Testimony-bearing. We shall direct them, as far as we can, to the different ministers; but when their address is unknown, to some central place in the Presbytery.

#### GENERAL VIEW OF PRESBYTERIANISM.

	Synods.	Presby-teries.	Ministers.	Churches.	Licenti-ates.	Communi-cants.	Theolog'1. Sem'rs.	Religious Period'ls.
General Assembly of the Presbyterian Church in the United States of America, . . . . .	28	146	2,198	2,977	235	225,040	6	17
General Assembly of the Presbyterian Church in the United States of America (New School,) . . . . .	23	108	1,562	1,661	114	141,477		
Associate Reformed Presbyterian Church in the United States of America, . . . . .	3	31	296	441		31,942	4	5
Associate Presbyterian Synod of North America, . . . . .	1	17	114	250		18,157		3
Reformed Presbyterian Church in North America, including both Synods, . . . . .	2	12	103	131	19	13,172	2	3
General Assembly of the Cumberland Presbyterian Church in North America, . . . . .	30	100	900	1,300		100,000		1
Established Presbyterian Church of Scotland, with its dependencies, . . . . .	21	111	1,279	1,378				
Free Presbyterian Church of Scotland, with its dependencies, . . . . .	22	91	977	1,048				
General Assembly of the Presbyterian Church of Ireland, . . . . .	5	36	639	488				
United Presbyterian Synod in Scotland, . . . . .	1	31	570	560				
Reformed Presbyterian Church in Scotland, . . . . .	1	6	36	40				
United Original Seceders in Scotland, . . . . .	1	4	13	25				
Associate Presbyterians in Ireland, . . . . .	—	—	6	7				
Reformed Presbyterians in Ireland, . . . . .	2	7	32	33				

THE  
COVENANTER.

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FEBRUARY, 1855.

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[For the Covenanter.]

THE BIJOUTRY OF THE SPOUSE.

BY WILLIAM L. ROBERTS, D. D.

“Thy cheeks are comely with rows of jewels, thy neck with chains of gold.”—  
Song i. 10.

From time immemorial it has been the practice of Eastern ladies to adorn their persons with “rows of jewels,” and “chains of gold.” When the bride was “adorned for her husband,” she was richly ornamented with brilliant gems and splendidly encased chains, wrought from the most precious metals. This was especially the custom in the higher, or princely walks of life. An Eastern princess, when attired as a bride, was often gorgeously arrayed in precious stones and pearls, and with costly chains of embossed gold. It is unnecessary to refer to the numerous passages of Scripture which illustrate these customs. The text presents the spouse before us in her splendid bridal attire. It is possible that in the ornaments of the cheeks there may be an allusion to the “nose-jewel” still worn in the East; but rather, we think, to the “ear-rings,” which being large and encased with brilliant precious stones, reflected their lustre upon the cheeks, as the splendour of the golden chain was reflected upon the neck.

These rich ornaments are fit symbols of the gifts and graces of the Holy Spirit. This view is confirmed by the exhortations of Paul and Peter as to the proper ornaments of godly females. The expressed will of the former is, “that women adorn themselves with shamefacedness and sobriety, not with broidered hair, (only,) or gold, or pearls, or costly array;” and that of the latter, that their “adorning should not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel, (only,) but the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.”

These gifts and graces are not solitary and isolated, but beautifully arrayed in a pleasant order and charming concatenation. The gifts and the graces of the Spirit are numerous and intimately connected; and thus by their number, variety, and harmonious order, enhance the beauty of the spouse. It may be profitable to consider some of the principal gifts. The ministry and ministerial qualifications are part

of the church's bridal endowments. "He gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." (Eph. iv. 11.) One of the most splendid endowments of the church is a spiritually endowed ministry. With minds richly cultivated in all natural knowledge, and learned in the things of the Spirit, they partake largely, moreover, of those spiritual endowments which render them "apt to teach." This involves a faculty of impressing the consciences of sinners by the plain, yet solemn presentation of the truth; that holy, spiritual emotion, by which they are possessed of a peculiar power of demonstration, by which the souls of men are awfully impressed by divine truth, which, though not efficient in actual conversion, yet convinces that "God is with them." (1 Cor. ii. 4; xiv. 25.) In addition to this, a faculty of seizing the most favourable opportunity of arresting the attention of sinners, with a holy, authoritative majesty of manner, which the Scriptures term *boldness*; and that pure and consistent deportment by which they adorn their profession, and which has its fountain in a renewed heart. Such a ministry constitutes one of the most splendid "rows of jewels" which adorn the "cheeks" of the spouse.

There is a rich "row" of personal gifts—the endowment of the members of the church, which confer a lustre upon the cheek of the spouse—that primary faculty of spiritual perception which distinguishes the church from the carnal world, and by which the humblest of its members acquires a distinct knowledge of divine things—the gift of prayer from "the Spirit of grace and supplications," by which she calls down the blessings of heaven—and the power of conversation, by which her members are enabled to communicate their holy thoughts to one another, combined with the suavity of a gracious manner,—these rich endowments form another row of jewels, which shed their splendour over the modest cheek of the spouse.

There were remarkable and miraculous endowments conferred upon the church of old. These have now ceased, as the end intended by them has been answered; yet, whilst the gift of miracles, as to its present exhibition, has been withdrawn, all those stupendous deeds of the miraculously-endowed members still form a row of jewels, which are even now ornamental and profitable to the church as a whole, and their lustre has not been dimmed upon the cheek of the spouse. If any one demands of her an evidence of her divine original, of the reality of her union with the Son of God, she can point to the miracles of past ages, when her sons, by a word, in the name of her Beloved, restored sight to the blind, made the lame to walk, and raised the dead. The glory of these stupendous achievements still throws its splendours around "the bride," "the Lamb's wife."

It may be pleasant to contemplate, for a moment, the beauty of the chain of graces—these rows of splendid jewelry. It is not their nature so much as their beauty, we would present to the reader. Faith is the first and principal of the graces—the most brilliant gem in the row, or link in the golden chain. The glory of faith is, that it credits, upon the testimony of God, all that is written concerning his Son in the Scriptures. It not only consummates the union between the soul and the Surety, but invests the soul with all his mediatorial

excellence. The perfect work of redemption becomes, by this mysterious bond, the property and possession of the believer, so that he who was condemned as guilty, and pronounced a child of wrath, is completely and immutably justified, and is constituted an heir of glory.

The exercise of this grace surrounds the practical life of the spouse with a halo of glory. It subjects man to God, and renders him cheerfully obedient. It lays its strong hand upon, and keeps under the corruption of the heart, overcometh the hostile world, resists the devil, and sustains the courage of the soul in the last battle, and lays hold upon eternal life, as it brings into present enjoyment all those glorious things which are the objects of hope.

Intimately concatenated with this primary link in the golden chain, is the grace of hope. "Faith is the substance of things hoped for." Hope does not exist without faith. It cannot act without faith. But where faith is active, it is also in motion. The movement of the first link, draws with it the second; and when faith lays hold of a precious promise and brings it into the soul, hope grasps the things contained in the promise, and presses from them all their sweetness. Led by faith, it also is a bold and conquering principle. It gives confidence to the soul—for it is "a helmet," so that we "hope against hope," and in the hour of peril "we are saved by hope." What a rainbow-light it throws upon the cheek of the spouse, when the dark cloud is in the sky!

There is another jewel in the row, another precious link in the chain—it is *love*—*love to God*, and love to man. This is among the highest virtues. It embodies two elements—"a vivid delight in the contemplation of the object of affection, and a desire of good to that object. We feel," indeed, "that God does not need our good wishes, as he does not need our help; and yet we feel that there is a holy exercise of the will due on our part to him. Hence arises the desire to glorify God, being the highest desire which the creature can cherish, and the noblest motive by which he can be actuated." This desire is one of the elements of the love of God. Vivid, indeed, is the delight which the soul has in the contemplation of God as the object of its highest regard, and supreme the consequent desire to glorify him. This supreme delight in the Lord of all does not lift the soul from its connexion with its fellows, but "the love of the brethren" is most intimately linked with the love of God. It is a part of the same grand principle. It is but a delightful contemplation of the glory of God in the noblest of his works, a soul renewed after his own image, associated with a strong desire of good to this noble object. This is truly a lovely jewel in the ear-ring, which sheds its lustre upon the cheek of the spouse—a rich link in the bright chain which adorns her fair neck. It is a diamond which sparkles in the dark night, and throws its brightness over the gloomy "vale of tears." There are many rows of jewels, like those in the breastplate of Aaron; there are many bright links in this brilliant chain. These shine with a mild and beautiful lustre. *Repentance*—a grief for, and hatred of sin, and entire amendment of life,—*Peace* "with God and conscience, and a peaceableness of temper and behaviour towards others,"—*Long-suffering*, "patience to defer anger, and a contentedness to bear injuries,"—*Gentleness*, "such a sweetness of temper, and especially towards our inferiors, as

disposes us to be affable and courteous, and easy to be entreated when any have wronged us,"—*Goodness*, "kindness and beneficence, which shows itself in a readiness to do good to all as we have opportunity,"—*Meekness*, "wherewith to govern our passions and resentments, so as not to be easily provoked, and when we are so, to be easily pacified,"—*Humility*, by which we have "a low opinion of ourselves and our advantages," and "consists in not attributing to ourselves any excellence or good which we have not; in not overrating any thing we do; in not taking an immoderate delight in ourselves; in not assuming more of the praise of a quality or action than belongs to us; in an inward sense of our many imperfections and sins; in attributing all we have and are to the grace of God,"—*Temperance*, "in meat and drink, and other enjoyments of life, so as not to be excessive or immoderate in the use of them,"—and *Joy*, "by which may be understood cheerfulness in our conversation among our friends, or rather a constant delight in God,"—nor let us omit the sturdy grace of *Patience*—"that calm and unruffled temper with which a good man bears the evils of life."

These are the rows of jewels—these are the links in the chain. Behold them pendent upon the cheek, or surrounding the neck of the spouse. How beautiful! What a lustre is shed from them over her graceful person! In addition to the splendour emitted by faith and the cheering and gladdening beams of hope and love, there is repentance shining with a strong radiance, and peace with a milder lustre. There shines gentleness, with a softened brilliance; and long-suffering, with a steady light. There glows goodness with a copious effulgence, mingling with all; and meekness, with a pure and gentle brightness. There shines humility, clothing the person of the spouse with a soft and mellow light; and temperance, with a constant and cheering ray; and patience, with its calm and serene beams; whilst joy sparkles with its exhilarating light, and spreads over the whole an exquisite loveliness. Such is the bridal adorning of the spouse. Truly, "her cheeks are comely with rows of jewels, and her neck with chains of gold."

We have viewed the graces in their separate aspect; let us now present them in their associated beauty. The first feature of their beauty that arrests our notice, is that of variety. We have here the various colours in their beautiful association. The precious stones in the high-priest's breastplate form a suitable illustration. (Ex. xxxix. 10—13.) The first row was a sardius, a topaz, and a carbuncle; the second row, an emerald, a sapphire, and a diamond; the third row, a ligure, an agate, and an amethyst; and the fourth row, a beryl, an onyx, and a jasper. In this rich ornament of the high-priest we have nearly every shade of colour:—the cornelian red of the sardius; the wine yellow of the topaz; the transparent red, with a violet shade, of the carbuncle; the green of the emerald; the various-shaded blue of the sapphire; the clear light of the diamond; the orange-yellow red of the ligure; the various shades of colour of the agate; the purplish and violet shades, by the combination of a strong blue and deep red, of the amethyst; the pale sea-green of the beryl; the whitish ground, variegated with bands of white and brown, of the onyx; and the pure brown of the jasper. What a singularly variegated effulgence must have been

emitted by the precious stones of the breastplate! Such is the wonderful variety in the beauty of the graces of the spouse. She emits the lustre of every hue and shade of moral and spiritual beauty. Never did Eastern princess shine with such varied splendour from the different hues of the precious stones which adorned her dress, as the spouse reflects from the variety of the graces which beautify her person.

If such was the splendour of the graces, viewed separately in their wondrous variety and shades of beauty, what exceeding and inconceivable brightness of spiritual beauty must shine forth from them in their combined effulgence! The mingled rays of the various-coloured jewels of the breastplate, or those which adorn the person of a princess, produced a most pleasing effect. Such is the resplendent beauty of the spouse, by the combined brilliance of her various graces. It is this which covers her character with a surpassing spiritual glory.

The spiritual effect is increased by the beautiful proportion among these graces. There was a happy proportion and singular combination of colours in the stones of the breastplate; and every lady, of refined taste, is careful not to have her person overloaded with jewelry, but observes a judicious proportion and wise arrangement of the various precious stones with which she decorates her person—not too great a preponderance of one hue, but a happy adjustment of the diversified shades. Such is the wise proportioning and judicious arrangement—the order and the fitness observed in the spiritual decoration of the spouse. No one grace towers in unseemly disproportion above the rest; but, whilst some are more brilliant, like the stones in the breastplate, than the rest, yet their shades are so combined and mingled as to produce in their united influence the most delightful effects, and present the most beautiful whole. There is nowhere to be found so judiciously-proportioned and well-balanced a character as that of the spouse, and whose moral excellence shines forth with such a benign and pleasing radiance.

Let the spouse ever remember that her “beauty” is not from any thing in herself; from the “neck” or from the “*cheeks*,” but from the ornaments with which they are set off. It was “comeliness which I put upon thee, saith the Lord,” (Ezek. xvi. 14,) for she was born not only naked, but polluted.

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#### “RESPECT OF PERSONS.”

“My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.” James ii. 1.

The doctrinal sentiment of this clause, which is variously illustrated and argued in the following verses, is simply this: The religion of Christ does not consist with partiality of judgment or action. The “faith of Christ” will not allow us to treat some persons with contempt, and others with honour, on account of external and circumstantial differences in their condition. We know that human nature is prone to this sin. We might infer this from the frequency of its exposure and interdiction in the Bible. “*Respect of persons*” was a prevalent sin in James’s day. This serpent early crawled into the apostolic Eden: it came in through the exclusive pride of the Jewish, and the caste proclivities of the heathen converts to Christianity. It showed itself



among them, notwithstanding their Christian brotherhood and profession of the gospel, which not only asserts the natural oneness of the human family in origin, capacity, and destiny, but especially the equality of believers in Christ; notwithstanding Christ, whose name they professed, was the "Lord of glory"—not only the possessor, but the bestower of glory—diffusing it over each member of his mystic body; nay, even showing it in the very "synagogues," or assemblies for Christian worship: worse, in this respect, than the heathen, for in their temples distinctions of rank are dropped for the time being, the pariah standing side by side with the villalah, on the ground of God's presence bestowing equal glory on each of his worshippers.

The apostle supposes, for illustration, the entrance of two strangers into one of their Christian assemblies. The outward garb and appearance of the one betokens poverty; of the other, rank and opulence—for the "gold ring," in ancient times, was a badge of wealth and office. Then he says the rich man may be sure of all the courtesy and tokens of respect within the gift of the congregation; but the salutation to the poor brother is, "Stand thou there," or "Sit here under my footstool."

The pious mind would fain find relief from the repulsiveness of this picture of early Christianity in the idea of its want of accuracy, until it bethinks itself of the inspired hand that drew it, and the too plentiful living counterparts of it in our day.

Human nature is the same in all ages. The remnant of natural corruption in the saint, or the church, is quite uniform in its modes of manifestation. The human heart must have some object of idolatry; and none seems to suit it so well as a "golden calf." It sees more than enough in "riches" to compensate for the want of wit or virtue. In an election for officers in a congregation, material qualifications usually outweigh intellectual and moral worth. The choice of a pastor is determined rather by the sweetness of his voice than the soundness of his principles, or the piety of his character. Popularity is the best recommendation of a candidate; and, of course, the preacher must represent the idea and spirit of his constituents. He is expected to understand the "signs of the times." He must be a "watchman" of popular opinion and sympathies, and "become all things to all men." If his services were secured for the very object of building up the church, it would be very imprudent and unfaithful in him to say any thing calculated to defeat this object. His temptation to preach the gospel to the rich is farther enhanced by the character of the trustees, deacons, and elders, who are associated with him. Financial availability had much to do with their selection also. They owe their elevation to the wealth, or the respectability, or friends they can bring into the church. Scott tells us that one of the last things he heard from John Thornton, Esq., a wealthy but zealous servant of Christ, was this:—"Ministers in London aim more at having full congregations than doing them good, and they preach rather for the rich than the poor. These are two principal *mistakes*."

And the aim of the sexton runs in the same line with that of his superior officers. He is as busy as the assessor in estimating the wealth of the people. He has an almost preternatural discernment between the rich and the poor. Of course as he has nothing but "ap-

pearance" to judge by, looking not at the mind, but the gold ring; not at the heart, but the gay clothing, he cannot always give a correct judgment, but sometimes falls into very mortifying blunders. However, his detective powers of riches are truly admirable. He meets the honourable stranger at the door with a smiling subserviency, and conducts him, upon whom the admiring eyes of the worshippers are turned, to an "uppermost seat," where he is received with gracious recognitions, hasty *unlocking* of the pew door, and every flattering courtesy of the honourable occupants.

His self-complacency is now, however, somewhat disturbed by the entrance of another individual, whose humble and ragged dress bespeaks for him a very different rank from that of his predecessor. No eye follows him. No key is turned. Indeed, the worshippers are so devoutly reading their Bibles, that they cannot see any one. And the sexton hurries the intruder towards the gallery; or, if he chances to fall below a certain undefined degree of complexional fairness, he is thrust into the "Darkeys' Corner," or left standing in the lobby, to catch what crumbs may reach him of the bread of life."

Ah! the sacredness of the Sabbath morning, and the sweet amenities of the Christian sanctuary are still profaned by the hissing of the old serpent—"Stand thou there, or sit here under my footstool!"

And Christians consult wealth and fashion in their ecclesiastical connexions. They must worship where their god is. They prefer the magnificence, the instrument of music, and the costly sacrifices of the temple, to the simple and spiritual worship of the synagogue. Croesus, not Christ, they seek.

A young man has some medical or legal practice to build up, or he is desirous of starting some mechanical or mercantile trade. In the mean time he becomes religious, and concludes to *join* the church. Before doing so, however, he prepares himself by studying the roll book of the neighbouring congregations.

In another case we find a large and growing family. The parents wish their children to get into genteel society. The mother is anxious about the eligible disposal of her daughters. By and by they are lifting their certificates from the obscure congregation where they could be of some use, and combine with other equally devoted and enterprising Christians in erecting a *temple* of fashion up town. Bethel is deserted for Bethaven. And if we accompany these persons from the sanctuary to the pursuits and intercourse of every-day life, we shall find them governed by the same selfish principles and spirit, "having men's persons in admiration, BECAUSE OF ADVANTAGE." They are the friends of the rich, but they do not know the poor. They are careful to bestow their benefactions upon those whose circumstances justify the hope of reward. They bid their honourable friends to their entertainments. They are slow to recognise, in public, such of their relatives as support themselves by manual industry. Their door would be closed against John, with his rough dress of camel's hair; or Paul, who degraded himself by the trade of tent-making; or the convert of Philip, with his Ethiopian skin; and against the Lord, also, for he descended from "the carpenter." They are not likely to be of those who "entertain angels unawares;" and yet they have the effrontery to regard themselves as holding the "faith of our Lord Jesus Christ, the Lord of glory."

Let us now look at some of the arguments of James against this evil. Such respect of persons is an evil, because—

(1.) It argues an undue bias of mind towards one party or class, to the prejudice of another. "Are ye not partial?" To allow the rank, or beauty, or wealth, or whatever material endowment of a person, to dazzle our judgment, and take our affection, is both sinful and absurd. Sinful, because prohibited in the Scriptures. "Thou shalt do no unrighteousness in judgment. Thou shalt not respect the person of the poor, nor honour the person of the rich." "To have respect of persons is not good: for, for a piece of bread that man will transgress." And ridiculous, because destitute of any proper foundation. I confess that it is reasonable to feel a drawing of heart towards men of intelligence and moral excellence, though not pious.

What we complain of is the disposition to love, and to make companions of persons, on account of their dress, or wealth, or rank, or attractions of face and manners. Do we not know that these things are as perishable as the grass of the field?—and also that their possession is perfectly consistent with mental and moral obliquity? How often do these outward accomplishments conceal a contracted mind, an ugly temper, and a vicious soul! "Whited sepulchres, which indeed appear beautiful without, but are within full of all uncleanness!" Do you not remember the luxuriant hair and beauteous countenance of Absalom? And David was weak enough to admire and pet him for these poor attractions. But he might as well have put a viper in his bosom for its sparkling eye and golden skin. The royal son of Jesse was the least. God looks not at the gold ring or goodly apparel; but the hidden man of the heart, even the ornament of a meek and quiet spirit, is in his sight of GREAT PRICE.

"Ye are become judges of evil thoughts" is equivalent to saying, "Ye judge persons and institutions by an erroneous rule; your decisions are prompted by evil motives."

(2.) The next argument is drawn from the character and example of God. "Hearken, my beloved brethren!" He bespeaks our close attention to what he is about to say, as of special importance to the argument. "Has not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" It may be said that this verse cannot be received without some limitation. The very word that "not many wise, not many mighty, not many noble are called," implies that some of the wise, and mighty, and noble are. Abraham was rich in cattle, and in silver, and in gold. Moses—the liberator and lawgiver of Israel—was heir to the learning, riches, and throne of Egypt. The psalmist of the church was the king of Israel. In all ages God brings some into his church from the heights of earthly greatness, to hide pride from men. His showers fall upon the hills as well as the valleys, but they are more apt to run off. The rich are proverbially opposed to agitation and progress. Their houses are built upon the traditions, the vices, and the wrongs of society,—and the tendency of reform is to undermine their foundations. The apostle's assaults upon idolatry stirred up the rage of the shrine makers of Diana. The man who has money invested in a negro will not relish the "law of Christ against" men-stealers. Besides, necessity is a spur to thought and action. Abundant possessions

reconcile us to the present, and make us easy about the future. The rich man says to his soul—"Thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." Thus even the natural influence and tendency of riches are to dissuade and deter their possessors from submission to the gospel.

And God also, in the exercise of his sovereignty, and the bestowment of his efficacious grace, makes this tendency more real and apparent. He says to the Dives of the earth:—"Son, remember that thou, in thy life-time, receivedst thy good things, and likewise Lazarus evil things. But now he is comforted, and thou art tormented."

Thus God cares especially for the poor. He makes up to them in grace their lack of gold. Though poor in earthly goods, they are "rich in faith." They live by faith, and any thing that God has is theirs. They are "heirs of the kingdom of promise." They are waiting, as the Israelites on the bank of Jordan, to pass over into the promised land. It is better for us to be at peace with the heirs of the throne. In the day of judgment Christ will plead the cause of his "little ones," and will treat as a personal indignity every injury that has been done to them. "Inasmuch as ye did it to one of these little ones, ye have done it unto me." But the higher motive with us to disregard social distinctions in the choice of our companions and the distribution of our favours, is the example of God.

(3.) The next argument has the force of a special appeal. This epistle was written in the time of persecution and martyrdom for the faith of Christ. The enemies of the church committed their cruelties under colour of law and zeal for God. They drew them "before the judgment-seats." The apostle appeals to a principle of self-respect and self-preservation in his suffering brethren. Do the rich treat you in such a manner as to lay a foundation for that respect and honour which you are disposed to give them? "Do they not oppress you, and draw you before the judgment-seat?" Are these the evidences of a worthy character? The spaniel will cringe beneath the foot of his master and follow him, in spite of his rebuffs and kicks. Will you do so likewise? Remember that while the spirit of Jesus does not allow us to resemble the serpent, which stings every thing that touches it, it would have us equally far from the meanness of the spaniel. It requires and produces in us that true dignity which is above resenting injuries, and equally above cringing to their authors. "Mark them which cause divisions and offences . . . among you, and AVOID THEM."

There are many noble exceptions to the general statement of the sixth verse. There are some whom greatness cannot spoil. Individuals there are, and families, and groups, who go up through all grades of material prosperity, and yet retain their benevolence, and coin their growing opportunities into deeds of kindness. The poor have their friends and benefactors among the higher walks of life. These are their friends and benefactors, however, not because, but in spite of their riches.

If we consult history, we find individuals oppressing the victims of their power, and nations as well. Egypt soon forgets her obligations to the Hebrews, (as prosperous nations are very apt to forget the services of foreigners during their infancy or weakness,) and makes them slaves. In a few revolutions of the wheel of Providence, however, these

Hebrews come into power. Perhaps the sun never shone upon a more proud, ambitious, and despotic nation than they. Uncourteous, jealous, oppressive, towards the Gentiles. "Behold," says James to this people, "the hire of your labourers who have reaped down your fields, which is by you kept back by fraud crieth: The cries of them which have reaped have entered into the ears of the Lord of Sabaoth." In process of time the Gentiles have the power over the Jews. You have all heard of the oppressions and robbery practised upon the Jews by the governments and people of Europe.

Our fathers found an asylum in this country from the superstition and despotism of the old world. But while they nobly asserted and achieved their independence of foreign dominion, they gradually introduced a system of domestic slavery. And now there are millions of human beings in this land of boasted freedom and equality held in a slavery no less real, perhaps more absolute and unrighteous, than that under which the serfs of Austria and Russia groan. "I returned," says Solomon, "and considered all the oppressions that are done under the sun. And behold, the tears of such as were oppressed, and they had no comforter. *But on the side of the oppressor there was power.*"

If it be asked why the wealthy and the powerful become oppressors, we answer, partly because *they* have the advantage of opportunity. The tiger who was harmless when caged, resumes his ferocity when let loose. Men owe much of their virtue to the absence of temptation. Hazael would doubtless have lived and died with a good character, had he not been made king of Israel. Ahab would never have thought of getting the field of Naboth through false witness and perjury, had it not been for the suggestions of Jezebel. Greatness in vice, as well as virtue, is the product of occasion and predisposition. Powder does not explode without the torch. Many have the will, but not the power to oppress.

Besides, the softening influence of fellowship in suffering must be taken into account. In our sickness we look for sympathy to those who have gone through the same disease. This principle is recognised by God, when he says to his people:—"Thou shalt not oppress the stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt." It comforts the tempted Christian to remember that the Saviour has learned sympathy by the things he suffered. "He was in all points tempted as we are," and "can be touched with a feeling of our infirmities." As the furnace fuses pieces of metal and makes them weld easily, so hearts are drawn together by the communion of sorrows. But the rich, living altogether at ease, do not learn meekness and mercy from an experience of the inconveniences and hardships of common life.

Moreover, having much only whets the appetite for more. The breath of praise fans our ambition into a fiercer flame. Every dollar the miser adds to his hoard gives a fresh impulse to his greed. The rich, too, have peculiar temptations to luxury and extravagance. And the poor are oppressed to supply the means. Avarice, sensuality, and the lust of dominion, give life to slavery. But whatever may be the reasons, (and enough have been hinted at to show us the wisdom of one petition in Agur's prayer, "Give me not riches,") the fact is sufficiently evident that the rich, as a class, are oppressors and perse-

cutors of the poor. And in point of fact we always find irreligion and contempt of Christ accompanying such treatment of men. The oppressor must be an unbeliever. And the persecutor of the disciple reviles the Saviour. Hence,

(4.) A fourth link in the chain of proof that the rich have no special claim to that honour which too many are disposed to show them. "Do they not blaspheme that worthy name by which you are called?" The disciples were "*first* called Christians at Antioch." And it is a forcible argument for their separation from the ungodly. "Let every one that nameth the name of Christ depart from iniquity." But many have this name who are dead. Not a few are ashamed to confess Christ before men. They do not choose "to suffer affliction with the people of God." They would rather be known to the world as the friends and associates of the rich, however ungodly, than of their Christian brethren, who are looked down upon with contempt by the proud and gay. They love the party where wealth and fashion meet, more than the ordinances of communion between Christ and his believing worshippers. They cultivate the favour, they ape the manners, and covet and delight in the society of such persons as palpably despise the name of Christ, are by no means sparing of their ridicule of vital godliness; and in whose presence the mention of the "new-birth" would be no less a breach of good breeding than an end of social pleasantry and enjoyment.

But by all this they only prove the hypocrisy of their profession. Love is jealous of the name of its beloved object. These Gallios, who "care for none of these things," and make companions of the enemies of Christ, only show that they have no love to him. True love to Christ will burn and sparkle with a celestial zeal when his name is reviled. "Thine enemies take thy name in vain! Do not I hate them, O Lord, that hate thee? I hate them with a perfect hatred, I count them my enemies." David counted them his enemies. Can Christians count them their friends? "What concord hath Christ with Belial? or what part hath he that believeth with an infidel?"

We take leave, for the present, of this train of thought with one or two practical reflections.

Not only is wealth no means of grace, but it gives its possessor no passport to the admiration and servility of the wise. They honour moral character. And if God usually gives the endowments of his grace and "the hope full of immortality" to the "poor of this world," and leaves the rich to oppress, to persecute, and to "blaspheme;" if "respect of persons" arises from evil thoughts and dispositions of heart, and is a "transgression of the royal law of love," Christian brethren, guard against the temptation. Love God and those who are like God. Do you seek the friendship of the rich and great for secular advantage? This is the plea of the multitude in reference to their union with antichristian societies. "Provision against sickness, most of all for funeral expenses." Christ says, "Let the dead bury their dead; follow me." "Favour is vain." You ought not to procure an insurance policy upon your hopes from the friendship of the great, or the funds of self-constituted and oath-bound societies. "It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes."

Nor can you hope for spiritual profit from such associations. "It is better to go to the house of mourning than to the house of feasting." The atmosphere of the world is unfavourable to the growth of piety. "Know you not that the friendship of the world is enmity with God? Whosoever will be the friend of the world, is the enemy of God."

And say not, finally—"The rich and honourable are good pillars in the church." Money may bring splendid architecture, operatic music, and crowded audiences into the church; but the gift of God cannot be purchased with money. And what nature is without the sun; arid and desolate as the earth would be without rain; such is the church where Christ is not.

Peter, and John, and James, seemed to be pillars in the church of God. But Peter, and John, and James, were pillars, not by virtue of their wealth, but because of their faith in Christ's ordinances, and in the presence and power of God with them.

The time will come when wealth and power will be on the Lord's side—when the whole world will embrace the feet of Jesus, and "present unto him gifts; gold, frankincense, and myrrh." But Christ will not have the gifts of men before they have surrendered their hearts to him through the ministry of the word and Spirit. He will not give one iota of his truth in exchange for the homage of the world. "Be ye followers of Christ."

T. J.

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REPLY TO E. M. ON TOLERATION.—NO. 1.\*

Mr. Editor,—After considering for some time the above communication, as it appeared in the Presbyterian Witness of September 1, I have come to the conclusion to offer a reply, if you see fit to publish both. I am by no means confident that I can meet the point desired by the writer of that communication; there is a degree of obscurity running through the whole piece, which prevents a clear sight of the object; and as the subject, in all its details, would require a volume, rather than an article in a magazine, it will scarcely be possible to give a reply entirely satisfactory. Had circumstances permitted, I would have suggested to him privately the advantages of being more definite in some of his statements. To illustrate: he says that the *whole controversy* turns on the point embraced in his questions. What whole controversy? I am not aware of any controversy that turns on this point, but the decision of the point itself. True, there are other questions between the Reformed churches; but each of them turns on its own point, just as this one does; and the present question about false religions, "*as such*," must of necessity embrace the whole controversy, AS SUCH. E. M. has an idea in his head here, I presume, but it is not on the paper. Again, "changes" have recently passed over him. What relation have they to the question AS SUCH? From what—to what, has he changed? His public life, up to the time of writing, throws no light on this part of the subject; and his subsequent history throws on it a flood of obscurity.

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\* See note at the last of this number.—ED. COV.

He has left a connexion, whose Testimony contained the following:

"We testify against such as maintain that the civil magistrate, AS SUCH, has nothing to do with the propagation and establishment of the true religion, more than a false religion; nor with the suppression of errors, blasphemy, idolatry, and the like, AS SUCH."—*Dissenters' Testimony.*

He has joined one, whose Testimony maintains that—

"The civil magistrate ought NOT to punish any AS heretics or schismatics; his whole duty, AS a magistrate, respects men, NOT AS Christians, but as members of civil society. The appointed means for promoting the kingdom of Christ are all of a spiritual nature."—*Associate Testimony.*

Still, he looks to the "Covenanter," for strong arguments in support of the testimony that he has abandoned, AS SUCH.

The subject is one of acknowledged importance. Of the *seasonableness* of the discussion I am no very accurate judge. I leave that to E. M. and the editors. Your correspondent has long enjoyed the same facilities with you and me for ascertaining the doctrine of the Reformed Presbyterian Church on this and all other points, namely, the standards. If he wishes any thing more definite than these, neither the "Covenanter" nor any of his correspondents possesses the requisite authority to furnish it. Argument in support of the standards is a very different affair; this, every man is bound to give as he is able. Three requisitions are made:—1. What is the doctrine of the Reformed Presbyterian Church on this subject? 2. Strong arguments in its support. 3. Answers to the objections named. Each of these will suffice for a distinct number.

1. Is it the duty of the magistrate to suppress false systems of religion, *as such*? The following extracts from the standards will answer the inquiry, as I judge, in the affirmative. No one will object to affixing the "AS SUCH" to every statement embraced in them, as it is embraced in the last quotation. When we call a thing by its ordinary name, we mean that thing, *as such*. When we hear others call things by their ordinary names, we take them *as such*, unless they be so qualified as to mean something else; or supra-qualified, so as to mean nothing. When we say ruler, we mean ruler, *as such*; the Bible, we take *as such*; an image of the Virgin Mary, we treat *as such*. We sometimes meet a man who professes two doctrines, opposite to one another, *as such*; which makes it very difficult to treat him respectfully, AS SUCH.

*Confession*, Chap. xx. 4.—"And for the publishing of such opinions, or maintaining of such practices, as are contrary to the light of nature, or to the known principles of Christianity, whether concerning faith, worship, or conversation, or to the power of godliness; or such erroneous opinions or practices, as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ has established in the church; they may lawfully be called to account, and proceeded against by the censures of the church, and by the power of the civil magistrate."

——, Chap. xxiii. 3.—"The civil magistrate may not assume to himself the administration of the word and sacraments, or the power of the keys of the kingdom of heaven; yet he 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," &c.

*Larger Catechism*—109.—"The sins forbidden in the second commandment



are, all devising, counselling, commanding, using, and any wise approving, any religious worship not instituted by God himself; tolerating a false religion," &c.

*Reformed Presbyterian Testimony*, Chap. xxix. 7.—"It is the duty of the Christian magistrate to take order that open blasphemy, and idolatry, licentiousness, and immorality, be suppressed," &c. "We condemn the following errors:—5. That the magistrate, AS SUCH, has nothing to do with the Christian religion," &c.

The above are only a portion of the extracts which might be made, but they are the principal ones. In a future number, if spared, I hope to present some strong arguments in their defence. To prevent, as far as possible, any misconception on a very difficult subject, I would premise the following:

1. It is not the province of such a government as that of the United States to interfere with any thing of the kind; till God and his law, Christ and his gospel, have obtained a rational acknowledgment. Ps. l. 15, to the end.

2. It is not every diversity of sentiment, or even acknowledged error, in doctrine or practice, which constitutes a false religion. Paganism, Popery, Mormonism, Unitarianism, Quakerism, are fair examples.

3. It belongs to an enlightened nation to determine what are those false systems, and to construct its constitutions and laws so that particular courts and individual magistrates may not be left to their incidental judgments of right and wrong. Nothing should be punishable by the ruler but what is made so by the law of God, and so recognised by the laws of the land.

4. Abuses of this, or any other scriptural requirement, should never be urged against the duty itself. Let such be well guarded against beforehand, and speedily remedied when they occur; but not employed to abolish God's authority on account of either the weakness or wickedness of man.

R. H.

#### COMFORT FOR THE TEMPTED.

Some think when they begin once to be troubled with the smoke of corruption more than they were before, therefore they are worse than they were. It is true, that corruptions appear now more than before, but they are less. For, first, the more sin is seen, the more it is hated, and thereupon is the less. Motes are in a room before the sun shines, but they then only appear. Secondly, the nearer contraries are one to another, the sharper is the conflict between them. Now, of all enemies the Spirit and the flesh are nearest one to another, being both in the soul of a regenerate man, and in the faculties of the soul, and in every action that springs from those faculties; and therefore it is no marvel the soul, the seat of this battle, thus divided in itself, be as smoking flax. Thirdly, the more grace, the more spiritual life, and the more spiritual life, the more antipathy to the contrary; whence none are so sensible of corruption, as those that have the most living souls. And fourthly, when men give themselves to carnal liberties, their corruptions trouble them not, as not being bound and tied up; but when once grace suppresses their extravagant and licentious excesses, then the flesh boils, as disdaining to be confined; yet they are better now than they were before. That matter which yields smoke

was in the torch before it was lighted; but it is not offensive till the torch begins to burn. Let such know, that if the smoke be once offensive to them, it is a sign that there is light. It is better to enjoy the benefit of light, though with smoke, than to be altogether in the dark. Neither is smoke so offensive, as light is comfortable to us, it yielding an evidence of the truth of grace in the heart; therefore, though it be cumbersome in the conflict, yet it is comfortable in the evidence. It is better corruption should offend us now, than by giving way to it to redeem a little peace with loss of comfort afterwards. Let such, therefore, as are at variance and odds with their corruptions, look upon this text as their portion of comfort.—*Sibbes*.

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#### CHRISTIAN HIDING.

As much reputation as is fit for a man will follow him in being and doing what he should, as God will look to that. Therefore we should not set up sails, that unless we be carried with the wind of applause, we will not go a whit forward; but we should be carried with the Spirit of God and with a holy desire to serve God, and our brethren, and to do all the good we can, and never care for the speeches of the world. Paul says of himself, I care not what ye judge of me, I care not what the world judges, I care not for man's judgment, this is man's day. We should, from the example of Christ, labour to subdue this infirmity which we are inclined to naturally. Christ concealed himself till he saw a fitter time. We shall have glory enough, and be known enough to devils, to angels and men, ere long; therefore, as Christ lived a hidden life, that is, he was not known as he was, that so he might work our salvation, so let us be content to be hidden men. A true Christian is hidden to the world till the time of manifestation comes. When the time came, Christ gloriously discovered what he was; so we shall be discovered what we are. In the mean time let us be careful to do our duty that may please the Spirit of God, and satisfy our own conscience, and leave all the rest to God.—*Id.*

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#### HENRIANA.

Those who would make *sure* work of their salvation, must make *quick* work of it.—If the rich have the advantage of the poor, while they possess wealth, the poor have advantage of the rich, when they are called upon to part with it.—A forced absence from God's ordinances, and a forced presence with the wicked, may be the lot of good people.—The prophecy of Scripture is so copious and so well ordered, that it has several accomplishments.—It is no new thing for God's sons, like Christ, to dwell in a strange land, and a house of bondage. They may be for a time hid in Egypt, but they will not be left there.—Inveterate corruption swells the more highly, the more obstruction it meets with.—The Lord will guide with His counsels those who follow the teaching of His word, and wait on him for further light.—Every indication of obtaining an interest in Christ, will give great and sincere joy to the humble inquirer after Him.—The Saviour is oftener found in the humble cottage than in the prosperous city or the stately

palace.—Wicked hands never want wicked tools.—Christ will be a Saviour only to those that are willing to take him for their Governor.—The greatest wickedness often conceals itself under a mask of piety.—Extraordinary helps are not to be expected, where ordinary are to be had.—God would rather create a new thing than desert those who faithfully seek Him.—We cannot expect too little from man, or too much from God.

#### AMALGAMATION AT THE SOUTH.

There are some evils that really find shelter under their own abominable loathsomeness. They are too base to be mentioned. They can only be hinted at, lest our sensibilities should be offended; and hence they escape that open and reiterated rebuke which alone can reach their perpetrators and make them feel.

The subject before us is one of these. We find it often alluded to. We hear of the sons and daughters, the descendants of the great men of the South—the Jeffersons, the Johnsons, &c.—and we see in the large mulatto population undeniable evidence that this abomination is of no limited extent, but it is not often that any one speaks out in plain language—especially any female—in denouncing that which most especially affects female pride, virtue, and honour. Our readers have heard of Mrs. Douglass, who was imprisoned in Richmond, Va., for teaching coloured children to read. She is not—or was not, we hope she has since become a convert—an abolitionist. She was born and reared in the South. Her testimony has, of course, every element entitling it to confidence. She takes hold of this matter in her "Narrative," addressing her Southern sisters. What she has published, we may quote. She is accounting for the laws against holding slaves. One reason of these laws she finds in an evil "hanging over the Southern slave States, and destroying domestic peace and the happiness of thousands," and then proceeds thus:

"It is summed up in the single word—*amalgamation*. This, and this only, causes the vast extent of ignorance, degradation, and crime, that lies like a black cloud over the whole South. And the practice is more general than even the Southerners are willing to allow. While even the Northern libertine usually revolts from the intimate society of those in whose veins courses a drop of black blood, the Southern *gentleman* takes them to his very bosom and revels in their fancied charms, until satiety disgusts him, when he deliberately sells them into a lower degradation, as he would a disabled horse.

"It is impossible to deny that this unnatural custom prevails to a *fearful extent throughout the South*. The testimony is of too personal a character to be overcome. Neither is it to be found only in the lower order of the white population. It pervades the entire society. Its followers are to be found among all ranks, occupations, and professions. The white mothers and daughters of the South have suffered under it for years—have seen their dearest affections trampled upon—their hopes of domestic happiness destroyed, and their future lives embittered even to agony, by those who should be all in all to them as husbands, sons, and brothers. I cannot use too strong language in reference to this subject, for I know that it will meet with a heartfelt response from every Southern woman. I would deal delicately with them if I could; but they know the fact, and their hearts bleed under its knowledge, however they may have

attempted to conceal their discoveries. Southern wives know that their husbands come to them reeking with pollution from the arms of their tawny mistresses. Father and son seek the same sources of excitement, and alike gratify their inhuman propensities, scarcely blushing when detected, and recklessly defying every command of God and every tie of morality and human affection. They have not even the paltry excuse that ordinary libertines sometimes make, that their love is real, though illicit—the whole practice is plainly, unequivocally, shamelessly *bestial*. Is there any wonder, then, that people addicted to these habits are rapidly returning to a state of semi-barbarism?"

We add, as due we think to truth, that this evil is probably more rampant in Eastern Virginia, than in any other part of the South; but that it exists every where, cannot be questioned. How long will the churches close their eyes upon the loathsome features of the slave system!

#### ST. LOUIS PRESBYTERIAN AND SACRED MUSIC.

A correspondent of the above paper proposes some inquiries regarding choirs, instrumental music, tunes, &c., in the "assemblies of the saints." The Presbyterian replies, among other things, as follows:

"Sacred music is not like prayer, in which, to avoid confusion, one must speak audibly, and all others silently unite; for its effect is heightened by the union of many voices. One individual may so sing as to produce strong emotions in the hearers; but he must be an uncommon singer. A few persons, as in a choir, may produce a powerful impression upon an audience; but they must have sweeter voices, must select tunes of extraordinary melody, and must sing much better than most of our choirs. But let five hundred voices join in singing the same piece. The different parts may not be scientifically balanced;—there may be some jarring; and they may not sing *soft* and *loud* according to the books; but the effect will be very far greater upon any worshipping congregation. Most evidently God has made it the duty, as well as the privilege, of *the people* to join in this part of the service; and in proportion as they fail to do so, sacred music is perverted, and ceases to be part of God's worship."

So far, well. But we would ask, Is it possible to remedy the evils complained of while choirs are allowed at all? We do believe it to be impossible. Wherever choirs have been introduced they have always supplanted congregational singing, either wholly or in part. There is, perhaps, not an exception, where time has been given them to work,—at any rate in a community at all under the influence of fashion. Indeed, we have been surprised to learn, in some instances, the rapidity with which the choir has installed itself as the sole organ of praise (?) in congregations where the people had sung for generations. It is of no use tampering and tinkering with this abomination of choirs. The only way to deal with it is the "root and branch" way in which our fathers dealt with the prelatic corruptions, of which this is one—extirpate it utterly, and at once.

#### THE SCOTTISH PRESBYTERIAN AND THE CONSTITUTION OF THE UNITED STATES.

Some "Visiter" to foreign lands, who dates his communications from "Belfast," has sent to the Scottish Presbyterian for publication a report on certain petitions presented to the United States Senate

against appointing chaplains—remarking that it “is of interest, as going to show the Christian character of the federal government.” The Presbyterian publishes it, but with the following judicious editorial note appended:

“There are certain terms which are often indiscriminately used in reference to civil government, but betwixt which it is necessary to observe a distinction, that our ideas on the subject may not be confused and erroneous. There is—1st. The *Constitution*, consisting of the great social compact, in accordance with which all the laws are framed and administered. There is—2d. The *Legislature*, consisting of representatives of the people, by whom laws are enacted and repealed. And—3d. The *Executive government*, by which the laws of the State are carried into effect or administered. Now, while the foregoing paper may show that the majority of the legislature, and probably of the executive departments of the American Union, are men who respect and profess Christianity,\* it leaves the Constitution altogether untouched. It may not be an infringement of that Constitution for the representatives of the people to engage in prayer to the true God in their associated capacity; but we have altogether failed to understand the terms and tenor of that document which now lies before us, if it would not equally admit of prayers to the Virgin Mary, or the devotions of Mohammedans and Hindoos, with the spiritual sacrifices of the Christian religion, provided a majority of the legislators gave a preference to either of those forms of worship. The Constitution is as free from every thing savouring of a recognition of God, his providence, and his word, as it is possible for any composition to be, and may thus fully satisfy the heart of the most ultra voluntary that ever lived; and we are utterly at a loss to understand how such a Constitution, with the iniquity of slavery grafted on it, can commend itself to any who profess to approve of the principles of the Reformers and Covenanters of the seventeenth century.”

This note takes the true ground. There is no constitutional authority for employing chaplains, *so far as the constitution is concerned*—and it declares itself to be “supreme,”—the houses of Congress have no right to take the money of atheists, Jews, &c., and pay for religious services with it. If infidels were a majority, they would have the same right to introduce and pay one of their sort to make them a speech on infidelity, &c., every morning. We add, that we are certainly not unreasonable in insisting upon it, that our Scottish brethren should cease to recognise as Covenanted brethren those who do acknowledge and support a constitution which is “free from any thing savouring of a recognition of God, his providence, and his word,” and which has “grafted on it the iniquity of slavery.”

[From the Reformed Presbyterian. By Request.]

#### SKETCH OF A SHORT MISSIONARY TOUR.

Our western field has been culpably neglected. On the first of September, I started to see if I could do any thing towards the dissemination of the great principles of reformation and of the Bible, which must be known, adopted, and practised, before God and the nations can be restored to friendly intercourse. My friends, when shaking hands, expressed, as was their custom, their kind wishes, by saying—“A pleasant journey and a safe return.” I told them I wanted more—

\*No. But few of these profess Christianity.—Ed. Coy.

I wanted their prayers for the success of my mission. I experienced the benefit of their prayers, for I was helped very sensibly to preach better than usual, with far less preparation. The weather was intensely warm, and the roads very dusty. I travelled with pain, and had to lie down sometimes under the shade of a tree, and sometimes on a bed, through weakness and suffering; but when I had a call to preach or exhort a school, which last was part of the object of my tour, I was always endued with adequate strength. My infirmity of body was such during the first days, that I thought seriously of turning back.

At Mechanicsburgh I found two schools. One of the teachers, when I proposed to talk to his scholars, asked me what I wanted to say. I replied, I want to talk to them about Christ and salvation. He said religious exercises were not permitted in the school—that there were Catholics, Methodists, and Baptists, and it would not do to have religion introduced among them. This gave rise to an argument, to which the scholars listened with interest, and which, I hope, answered the same purpose as an address. I went into the other school, and found a very interesting young man from New England, who gave me all the privilege I desired, and asked me to call again.

\*Thence I started in the beginning of the following week and reached Jacksonville, where I found a colony of Portuguese converts, and a very worthy minister, one of themselves, who had received his education in Scotland, under the direction of the Free Church. I asked him what psalms they used. He answered, David's Psalms—he wanted to have the worship of God all scriptural. I asked him what he thought of the American government. O, says he, it is very corrupt. Can you become naturalized and take an active part in the politics of the country? No, says he, no Christian can consistently administer government under the United States constitution. I gave him a copy of the Testimony, and requested him to write to me, at his leisure, his views of our principles. I then travelled on till I came to the neighbourhood of Mount Sterling, where I was received with strong expressions of Christian friendship. The people there were greatly pleased, and I trust profited. After spending a Sabbath with the friends there, and visiting among them, and distributing copies of the Testimony, I went to Chili. On my return, I received a number into the church, organized a society, baptized about a dozen of children, and three adults. We counted that there might be twenty communicants, if there should be the dispensation of a sacrament there next summer. There are some in Quincy, some in Naples, some in Gregsville and vicinity, all of whom should be visited, but I had not strength.

Suitable labourers are greatly needed for that region. They have many preachers, but they are generally but half-learned. They can cull from books and from their stores, materials for a short sermon. Possessed of a large stock of ignorant zeal and impudence, they can roar, rant, and declaim abundance of nonsense and heresy, calling into their aid, flippant females to exhort, tell experience, and sing hymns. It was providential that I visited this place when I did, as some of the

\* We have taken the liberty of omitting a sentence here, which we think the writer himself will judge, on reflection, to be right.—Ed. Cov.

people, tired of the base communion of the world, thought of finding, for lack of opportunity of fellowship with Covenanters, a home with the General Assembly.

On the Tuesday following, I preached near La Grange, to a mixed multitude, many of whom were Millerites, and believe in the second advent. They were very much pleased, and wanted me to stay and preach more, saying they never understood the prophecies before. Thence I came to the neighbourhood of Jacksonville, and spent my fifth Sabbath. My sixth I spent at Alton, where I found one Covenanter woman. A number of the people, however, prefer Scripture psalms and congregational singing, to human compositions, the organ and choir. One hundred dollars had been subscribed there for Mr. M'Clurkin, and they say as much more, or at least one hundred and fifty dollars, could be now raised, if they could have preaching. Something should be done without delay for this place and Mount Sterling.

I wish the "Covenanter" to copy. There are two or three other places as favourable as those I have visited. Let us all pray for an enterprise of whitening fields, and a multiplication of devoted labourers.

J. M.

Eden, Illinois, November, 1854.

#### ARGUMENTATIVE TESTIMONY—CHAP. XXX.

##### OF THE RIGHT OF DISSENT FROM A CONSTITUTION OF CIVIL GOVERNMENT.

The following is proposed as an addition to the argument on this chapter, already published in overture by me.

JAS. M. WILLSON

This article of the Testimony has a direct practical bearing in this land. In vindicating the doctrines of some preceding chapters, it has been shown, in passing, that these doctrines, in their consistent application, require such a dissent from the Constitution of these United States. This it is now proposed to establish in greater detail: in other words, to show that the governmental arrangements in this country are not such as should receive the active support of the disciples of Christ. And—

1. *The Constitution of the United States makes no acknowledgment of God, or subjection to His supreme authority.* That this is a duty imperative upon all nations will not, it is presumed, be denied. Even nature itself teaches it. Yet nothing of the kind can be found in the national constitution. It contains no provision in which even the name of God is mentioned. Nor is there any thing in it, either expressed or implied, which forbids an atheist to enjoy its highest honours. The only article which bears upon the subject at all is art. vi., sec. 3. "The senators and representatives shall be bound by oath or affirmation, to support this constitution." But this, unquestionably, cannot exclude even him who denies the very being of God; for if he refuse to swear, he may "*affirm*;" and so, without even so much as saying "So help me God," he may take his seat in the halls of legislation. In the same way, it may easily be shown that no provision exists for excluding the profane, the drunkard, the gambler, the adulterer. Even a pagan could not be kept from a seat in the executive chair itself. And what clearer proof can there be of the alarm-

ing fact that the moral law of God Most High is not at all recognised as obligatory, or even as existing? It is the great instrument which constitutes this confederacy one nation.

It may be said that prayers are offered in the halls of Congress, and chaplains appointed in the army and navy. True; but these are all, to say the least, *extra-constitutional*. To omit any of these acts would not be unconstitutional, either in the letter or in the spirit, which they would be if the constitution acknowledged God, and contained a profession of allegiance to his law.

2. *This instrument makes no acknowledgment of the being or dominion of Christ.* Without this no nation can claim to be Christian. And yet the only allusion to the Mediator is in the date of the instrument, in which the phrase, "In the year of our Lord," is used. If this be an acknowledgment of Christ, it will be nearly impossible to find a man engaged in any business in any part of Christendom, who is not an avowed disciple of Jesus Christ: for even atheists, Socinians, infidels, date their deeds, and even their letters, by the Christian era. The idea is preposterous. And, still more. If the constitution acknowledges Christ, then could no infidel consistently swear it, and yet multitudes have done so: the convention which framed it was composed, in part, of infidels—and yet who ever heard of any charge of inconsistency brought against them in swearing to support the constitution? And we add, that by this kind of argument, we not only demonstrate that the constitution does not in terms avouch the dominion of Christ, but also that it does not even in intention; in short, that it was designed to set up a government in express derogation of His claims as the "Governor among the nations." The very framers of this document and their immediate successors understood it in this sense. By the vi. article of the constitution, treaties with foreign powers become part of the *supreme* law of the land. Now, as early as 1797, the following article was introduced into a treaty formed with the Bey of Tripoli:—"The government of the United States of America is not, in any sense, founded on the Christian religion. It has, in *itself*, no character of enmity against the laws or religion of a Musulman."

3. *The constitution recognises and sanctions oppression.* It is admitted that as it regards the general principles of human freedom, the constitution presents not a little that is worthy of commendation. As it relates to those already free, the system which it organized is well adapted to encourage enterprise and activity; or rather, it imposes few or none of those restraints upon the free action of the individual citizen in the prosecution of the business of his trade or profession, which prevail in the old world. But to this there is one grand and fatal exception. It does not recognise the manhood, and consequent rights, of all the inhabitants of the land. It was made for the favoured class. Slaves are held under constitutional sanctions. There are four articles of the constitution that refer to slavery. Art. v. sec. 3, prescribes the ratio of representation and direct taxation—directing that in arranging this basis there shall be added to all "*free* persons" "three-fifths of all *other* persons." Who can these be but slaves?—for, as all know, apprentices—the only class that could by any supposition belong to the latter class—are *free* persons. The 9th sec. of the same



article prohibits the government from legislating against the African slave-trade for twenty years, and left it optional to do it at the end of that time or not. An article that bound the nation to spread its flag over *piracy* until 1808, and leaves it at liberty to do so now, needs no comment, especially when we remember that this same document is very careful to guard against any thing in the shape of an acknowledgment of Christianity or national support of its claims: Art. vi., sec. 3, declaring that "no religious test shall ever be required as a qualification to any office or public trust under the United States," and the first amendment to the constitution, providing that "Congress shall make no law respecting the establishment of religion." Allow the *slave-trade*, but *forbid* any recognition of the religion of Jesus Christ! Art. iv., sec. 2, is in these words:—"No person held to service or labour in one State, under the laws thereof, escaping into another, shall, in consequence of any law or provision therein, be discharged from such service or labour, but shall be delivered upon claim of the party to whom such labour or service is due." This is plain, certainly. If in any State, slaves are held by law, they are not to be liberated on their escaping, but shall be "delivered up" to their oppressor. How idle to cavil about the word "person!"—slaves are persons, and they so speak of them; or upon the word "due!" for by what rule is this debt to be tried? By the laws of the slaveholding States—and by no other or higher law—for the constitution declares itself to be "supreme law." Nor does it avail to say that this article might still be operative, as in the case of apprentices, were there no slaves; for while there are slaves it gives slaveholders a national sanction in their iniquity, and pledges the States or the nation—and it matters not which—to employ their power in returning unhappy fugitives from oppression to their galling chains. It aggravates greatly the shamelessness of this provision, that it is not only inconsistent with the very ends of civil government—the protection of the rights and liberties, particularly of the weak and helpless—but also in direct opposition to the law of the Most High—"Thou shalt not deliver unto his master the servant which is escaped from his master unto thee." (Deut. xxiii. 15.)

The fourth is art. iv., sec. 3, in which the States engage to protect each other against "domestic violence;" a provision manifestly referring chiefly to the slaves—it is "domestic" violence—and which pledges the free States to employ their resources in holding the slaves in chains, should they, as the States themselves had just done, seek to secure their liberty by an appeal to arms.

These provisions, if all else were right in the constitution, would furnish ample reason for standing aloof from any active support of the government of this country. To sanction oppression, and much more to become ourselves oppressors, as in the return of fugitive slaves, is to incur the wrath of Heaven. "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work." (Jer. xxii. 13.)

It avails nothing against all this to say that the constitution was established to "secure liberty," &c. This is found in the preamble of the constitution; but to ascertain the real character of this instru-

ment, as of any other, we must examine its details. For example, the general design of an association for business of any kind may be altogether lawful, even laudable; but if an article were inserted that it would withhold, if it could be done legally, the lawful wages of the operatives, no moral man could join the association. The cases are parallel; and such a provision, however difficult to conceive of or execute in the case of a private company, is very possible and practicable in a constitution which is above the law. It is preposterous to assert that we must take the general design of the framers of a constitution as stated by themselves, as evidence, in spite of facts to the contrary, of what they really did do. But, in truth, the eye of the framers and adopters of the constitution of the United States was not upon the slaves at all when they inserted their preamble; they regarded only those already free, and gave their sanction—as one of the attributes of freedom—to the holding of slaves, in allowing the States to make slaveholding laws, and then casting over them the ægis of the nation.

4. *The constitution expressly binds this nation not to do any thing for the support of religion.* The first amendment of the constitution is as follows—"Congress shall make no law respecting the establishment of religion;" and art. vi., sec. 3, as already quoted, forbids any "religious test" in reference to the holding of office. None can doubt that the intent, as the very letter, of these provisions, is to establish a government which shall take no cognizance of religion—of the Bible—of the kingdom of Christ. They are, indeed, sagaciously worded. The terms employed are calculated to direct the mind to the establishments of the old world, in which religion has been made an engine of state policy, and "test acts" used for the purpose of excluding the true friends of God from places of power. But under this disguise we readily discern an infidel spirit, which would cast a slur upon the religion of Christ, and set up a government that should not give any countenance or aid to its propagation. And need we add, the history of this land has furnished a sad commentary upon the true bearings and results of these provisions? The halls of legislation have been disgraced by not a few avowed infidels, by the immoral, the reckless, the scoffer; and the capital of the country has become notorious as the theatre of vicious orgies—as one of the places where it is most difficult to keep up a bright standard of evangelical religion. We add, that the very attempt to make civil government neutral between truth and error, virtue and vice, is to disparage an institution which God has "ordained" for His own glory, and subjected to His Son, for the promotion of His beneficent reign. Such an attempt is as vain as it is wicked. He that is not "for" Christ, is "against" him. He that "gathereth not with Him, scattereth abroad." And vain in another sense, for Christ will not be robbed of His glory. If men will not give it, He will, sooner or later, take it.

By such considerations as these we vindicate our dissent from the constitution of the country, and we exhibit our dissent by refusing to swear oaths to support it, or the State constitutions linked in with it, by declining to vote or hold office where an oath is required, and by refusing to sit upon juries in courts of law. Refusing to swear, it

follows, of course, that office must be declined with which an oath to sustain the constitution is connected. If an office cannot be held, the vote which is *designed* to send the candidate to swear the oath, must also be withheld. And as to sitting upon juries, they are part of the machinery of the court: they decide according to law—the jurors are recognised as acting in the capacity of citizens, for none but citizens may be jurors. That they are to decide according to law is most evident—otherwise, why enact laws? At best they could have only an advisory power—the jury would be the legislature! And hence, whether the juror be sworn in terms to find his verdict “according to the law,” or merely “according to the evidence,” is entirely immaterial: he cannot pronounce an accused person “guilty,” whom he believes to have violated no law of the land, nor can he refuse his verdict—sitting as he does in a court constituted for the very purpose of applying the law—provided he believes him to have violated it. True, the jury is the judge both of the law and of the evidence; that is, they are to decide what *is* the law of the land, with all the light they can get—but they are not to *make* law, nor can they even decide on the constitutionality of any law, for the constitution provides how such a question is to be determined. In short, the juror is a part of the judicial machinery of the land—with limited powers, and these controlled by the law—which is itself based upon and derives its authority from the constitution.

In view of all this, we judge it right, safe, pleasing to God, and in the issue most conducive to the high ends of our Testimony, to occupy a position apart from the national and State arrangements of this land: recognising at the same time whatever is excellent in them, and labouring by our teachings and our arguments to lead those around us to see things as we see them, that so the requisite changes may be introduced, and the institutions of the country made such as can consistently be supported by the faithful servants and witnesses of Christ. But, whatever the immediate fruit of our efforts, we cannot adopt the maxim of the Jesuits, and “do evil that good may come;” we cannot swear to what we believe wrong, and hated of God, even with a purpose to seek its amendment. Let public opinion be changed or brought right, and there will be no difficulty in establishing a scriptural government. To do otherwise than we do, would be to sacrifice a good conscience, weaken our testimony, and so hinder, instead of promoting that reformation which we are sure is greatly needed, and for which we labour and pray.

#### AFFAIRS ABROAD.

*Sandwich Islands.*—As these islands will probably constitute, one day, a State of the Union, they are receiving much attention from the public press. A correspondent of the *Hartford Times*, who has been five years in charge of the government press at Honolulu, furnishes the following facts:

“Our printing-office occupies a two-story stone building, about twenty-five by fifty feet; has two hand presses, and one Ruggles job press. The three presses are kept running pretty steadily. They employ generally about ten hands—six of the journeymen, and the rest boys—all foreigners except two natives. The printing is mostly done in the English language; a little, however, is in the native language. We have here two English weekly newspapers, one semi-weekly native paper,

and one monthly English paper, all tolerably well supported. The city contains about 12,000 inhabitants, of which about 2000 are foreigners or half-castes. A line of steamers is now being established between here and San Francisco, and we shall by this means be brought within thirty-two days of New York.

"The Islanders were never more prosperous than they are now, and it is not altogether improbable that some plan of annexation to the United States will be carried out. These Islands will be worth more to the United States, far more, than the wild and desert territory recently acquired by treaty from Mexico; and if they paid the sum of \$5,000,000 for them, it would not be more than they are worth. And if such sum is not paid for them, the only reason will be, because the government here is considered semi-barbarous, and a smaller sum will do as well. The post-office occupies a fine stone building in the centre of the city, and is as conveniently arranged as any office you would meet with in a city of 10,000 inhabitants in the United States."

*The New Hebrides.*—This is a group of islands lying one thousand miles east of Australia, and the same distance north of New Zealand, in about the 15th degree of south latitude. Mr. Inglis and Mr. Geddie, missionaries of the Scottish Reformed Presbyterian Synod, are stationed here. Mr. Inglis gives encouraging accounts:

"Since the date of my last letter, I have been unusually busy with the erection of our new church, and other mission duties. The church is now finished, and was opened for public worship on the second Sabbath of last month. Mr. Geddie was with us, and we jointly conducted the opening services. It was a most interesting occasion—a kind of epoch in the history of the island. It was the largest meeting, by far, that has ever taken place among the Christian natives; perhaps the largest that was ever held on the island. It was the largest congregation of Christian worshippers I have either addressed or seen since I left home, nearly ten years ago. There were from 900 to 1000 natives present. The church, which contains from 600 to 700, was completely filled, and 300 were seated outside, in or near the verandah that surrounds the building. Every Christian village on the island had representatives present."

"The whole assembly conducted themselves with marked propriety. They were all decently, and many of them respectably dressed. In this, until lately, heathen land, to hear nearly a thousand voices lifted up to celebrate the praises of their Redeemer, and see such a congregation listening with breathless attention to the words of eternal life, was most refreshing and encouraging to the heart of the missionary."

"As all the most influential chiefs, and the most intelligent natives on the whole island were present, a meeting was held on Monday to consider what steps should be taken to establish a code of laws, framed on Christian principles, over the island, and to enable the chiefs to carry them into effect. With the fall of heathenism; the old system of civil polity has also fallen; and in the present transition state of things, there is in a manner no civil law, and there is almost nothing but the moral influence of the Gospel to restrain the evil disposed. The chiefs are beginning to feel their position to be very embarrassing. The meeting was simply a preliminary one, but it was very harmonious; and there is every likelihood of the object of the meeting being speedily carried into effect, and of the first principles of a civil constitution, essentially scriptural in its character, being established over the island."

"The preparatory work on this island is in a manner now accomplished. All the ordinances of God's house are now established. All the agencies and appliances for the evangelization and instruction of the natives, have been brought into operation. Our great want now is, enlarged communications of the Holy Spirit's influence, to give efficacy to these. There has never been any special excitement on this island—any thing that, in the peculiar sense of the term, could be called a revival—unless the whole work be regarded, which it perhaps ought, as a revival. Four years ago it was a cloud, like a man's hand—now it covers the heavens. The work has gone gradually but steadily forward. Like the genial warmth of spring in a high latitude, dissolving the snows, melting the ice, and preparing the frost-bound soil for the reception of the precious seed; so the Spirit of God has been putting forth a noiseless but powerful influence on the hearts of this people, to prepare for the reception of his own truth."

This letter is dated April 4, 1854; so by this time, a Christian government

has been established in these islands. In another letter, it appears that they have begun to print the Scriptures. Mr. J. says:

"We also received by the John Williams, 3000 copies of Mark's Gospel, in the Aneiteum language, which we had sent to Sydney to be printed. This is the first entire book of Scripture printed in this language. It will give a great impulse to our educational labours, and will shed a flood of Divine light upon the darkened minds of the poor natives. Our earnest prayer is, that the Lord may accompany this portion of his own word with the power of his Holy Spirit, for the salvation of all into whose hands it may come. The honour of opening up this portion of the word of God to another branch of the human family, and of adding another language to the many in which it is now printed, belongs chiefly—as a matter of course, from his prior residence among the natives, and more intimate acquaintance with their language—to Mr. Geddie. I was ready, however, to render him all the assistance in my power; and as we revised the translation carefully together, it possesses all the accuracy that our united knowledge of the original and of this language could secure; and as it was read over again and again, in the hearing of a few of the most intelligent of the natives, the translation is as idiomatic as ideas so new and so foreign to their habits of thought could well be expressed in this language. We have been very sparing of new words. In most cases, we have preferred using a circumlocution to the introduction of a foreign word, or to the leaving of a word untranslated."

*China.*—At a meeting lately held in Scotland, Mr. Burns, a returned missionary of the Free Church, gave some interesting information on the subject of the China mission.

"He had himself been at three stations. The first of these was Hong Kong, where, as it was an English settlement, there were several missionary institutions. There were the London Missionary Society's Missions, the American Mission Institution, and, more lately, a mission connected with the Church of England. The operations of the London Missionary Society were carried on both by means of an educational institution, in which, he believed, they boarded as well as taught about forty youths, and had also, he thought, a school for girls. They carried on the preaching of the gospel also very constantly among the Chinese, and in that work the foreign labourers were aided by a native, who was perhaps the best instructed native convert whom they had. The American mission was connected with the American Baptist Church, and was also making good progress. There were likewise in Hong Kong a number of German missionaries, who made that place their head-quarters, though their labours were chiefly devoted to the mainland opposite. Considerable progress had been made at their stations on the mainland. He believed that at one of these stations, fifty adults had been received into the church, and at another there were about a hundred, young and old, connected with them."

"Copies of printed tracts, consisting partly of extracts from Scripture, and partly of Scripture essays, were distributed largely at Canton, at one of the literary examinations, which bring young scholars in thousands from great distances. These tracts, before their circulation was stopped by the Chinese authorities, came into the hands of the young man who was at the head of the revolution, and to these must his first acquaintance with Divine truths be traced. This man, in 1846, in consequence of the impression the truth had made on his mind, came down to Canton, hearing that there was a foreigner preaching Christianity, viz., Mr. Roberts, an American Baptist Missionary, with whom he (Mr. Burns) had had much intercourse, and had co-operated in preaching the Gospel. Taeping-wang remained with Mr. Roberts about two months; and it was from this American missionary that all the knowledge of Christianity, derived from direct intercourse with foreigners, had been obtained."

In answer to questions, Mr. B. stated;

"I have known instances of persons becoming Christians, who did not experience any special opposition. In such cases, that was attributable greatly to indifference. They looked upon converts to Christianity very much as if they were entering upon some particular trade, and in that view of the matter, thought there was no harm in these persons looking after their temporal advantage. In Amoy, where a number of people were congregated together for the sake of trade, and where families were not much connected together, they generally took no more notice of conversions to Christianity, than people in Glasgow took of the doings of

their neighbours. Indeed, he did not think, generally, that the fact of becoming a Christian was regarded by the Chinese as a bad thing. But where the population were more closely associated together, and where the community belong mostly to one sect or clan, the opposition was greater."

*India.*—The following narrative is something out of the usual course of things, and is certainly of a highly encouraging tenor :

"The Free Kirk now send out natives to itinerate. One of these lately came to a Hindustani village quite in the jungle, which no European missionary ever seems to have heard of before. Here he saw no idol temple, no mosque, no signs of any of the religion of the country. He asked the people what their religion was. They said, 'We believe in Jesus.' How had they heard of him? They said, 'A man belonging to our village, several years ago, went to a fair, where some one gave him two books. He brought them here: we read them, and determined to embrace the religion there taught.' 'But where are these books?' 'Oh, they are so precious that we keep them locked up in a box, except when they are publicly read.' 'Where is the box?' 'It is in the headman's house.' Just then the headman was out of the village, and had taken the key with him. He soon returned, and the tracts were produced. The remarkable thing is, that these tracts were in Hindi, while the language of the villagers was Hindustani; so that only a very small portion of the books was intelligible to them. Yet this, and this alone, had been the means of causing them to renounce heathenism, and, at least outwardly, to 'believe in Jesus.' This only took place two or three months ago. Mrs. W. only heard of it since I came here. This is one of many circumstances which leads us to think that there are tens of millions, among the outcasts and lower castes, throughout India, who would be quite willing to renounce heathenism, and put themselves under Christian instruction, if we only had the agents to find them out, and to reside among them."

In reference to a late minute of the government on the subject of education, Mr. Hay writes:

"It provides for a comprehensive system of education, for universities and common schools, which are to be open to all ranks and colours: the odious claims of caste are utterly ignored. Government teachers are now allowed, expressly, to give Bible instruction to any of their scholars who may wish it, out of school hours; but such instruction is not a subject of examination by the visiter appointed by government—a great advance on the exclusive spirit of former educational arrangements in this country."

It appears, however, that the government is to support all public schools—Christian, Hindu, and Mohammedan.

*Rome.*—The great event in Rome, of late, is the solemn farce just enacted there by the Pope and his dignitaries pronouncing the immaculate conception of the Virgin Mary a dogma of the faith, to be believed, under ban of damnation. That we may know how it was done, and what is to be the result, we give it, with reluctance, a little of our space.

"His holiness gave utterance to the all-important bull during high mass, after the reading of the Gospel. It took him about a quarter of an hour to get through; but he was so much affected in various parts of the document, that he was obliged to interrupt the reading of it, to dry his tears with a pocket-handkerchief! With the exception of this, and an occasional shriek from some one squeezed or fainting in the crowd, no particular emotion was observable."

"The next ceremony was, that of crowning the Madonna, which seemed to interest the mass of spectators more than the previous dogmatical declaration. The procession of Bishops once more led the way to the Cardinal's chapel, where a crimson platform had been prepared before the altar-piece, so as to allow of the ascending to the figure of the Virgin, as depicted in the clouds in the upper part of the picture. The cannon of St. Angelo thundered out applause, as his holiness attached the precious diadem to the painting, and the crowd, kept at bay by a battalion of Chasseurs, reeked and panted in vain endeavours to catch a sight of the proceeding."

This was after the Council had agreed upon it, with only some three or four disbelieving voices, out of four hundred and seventy-five. Now for the effect:

“The Bishop of St. Claude says: ‘This decision is necessarily attached to the providential and merciful designs for the world. It is the commencement of events which will form one of the greatest pages of the history of religion and humanity.’ ‘It will be a great joy,’ says the Bishop of Marseilles, ‘for the Church triumphant, an abundant blessing for the Church militant, and a deep confusion for hell!’ The Bishop of Rhodes speaks of the decree as ‘the commencement of a new era of regeneration and sanctification in Christian States.’ We all know what the sanctification of States means, and the instruments with which Rome usually conducts such processes. Add to these the words of the Bishop of Marseilles, already quoted, that on that day ‘something will take place, that would sound from the heights of heaven to the depths of hell.’ The Bishop of Nantz says, that ‘on the day of the proclamation, mercy will take the place of justice, ineffable sweetness will succeed to the present sorrows, and all these good things will be the more precious, that they pass to us through the maternal hands of Mary.’ ‘It is expected,’ says the Bishop of Rodez, ‘that wars commenced on all sides will cease; that conspiracies and plots will be dispersed; that contagious diseases, every where appearing, will disappear; that harvests withered up in so calamitous and inexplicable a manner, will prosper; the earth will render her new and hitherto unknown homage, and she will pay her debt to the world in a way worthy of herself!’”

Where is the nineteenth century, with its boasted intelligence? A dogma too gross for earlier ages, the papists of this, will swallow. This act caps the climax of popish arrogance and blasphemy. Its days are about numbered.

*Turkey.*—There is little news from the seat of war, to this date, (Jan. 17.) The allies are more comfortably and securely posted—having erected huts, and fortified the pass by which the Russians entered in November. Both parties have received large re-enforcements, and we may now look for some important events. The treaty with Austria is not of a very definite character; but we still believe, that at the opening of the spring, she will be found on the side of the allies, in the field. Unless peace is soon re-established—and this is highly improbable—the next campaign will bring into the field the forces of all Europe.

Great efforts are making to circulate the Scriptures in the different armies. It seems that there is ready access to the French, as well as English soldiers, on their way to the seat of war.

“Mr. B. Barker, who resides at Smyrna, has furnished a number of Bibles and Testaments to the French sailors of a frigate which had entered that harbour. Mr. Barker was favourably received by the captain and the first lieutenant, both of whom applauded the Society’s system of giving the pure word of God to the people. The first lieutenant, who accompanied Mr. Barker to the boat, said to him: ‘Do not think that we are without any religion; we have, every day, prayers on board, and the crew will read the New Testaments with pleasure.’ Mr. Barker gave, likewise, eight New Testaments to as many sick soldiers in the French hospital, and one of them turned out to be the Duke of —, who enlisted four months ago as a common soldier; it being the rule, that all who have not attended a military college, have to serve a year in that capacity previous to being promoted as officers. He had also the satisfaction of distributing thirty New Testaments among five hundred French soldiers who touched there on their way to Sebastopol. Half of these Testaments were in German; for he found that among the soldiers there were many who only read the German language.”

As the war progresses, and the armies being better acquainted, the Bible will work its way, even among the Turks. Some good will result from this bloody strife.

*England.*—The administration has been sustained in Parliament, in regard to the war, but met with great opposition when it was proposed to enlist forty thousand Germans. The measure was carried, but not by a very large majority. In regard to internal affairs, the correspondent of the Presbyterian says:

“Our government, it is to be feared, has been holding secret relations with Popery, which they have not had the courage to avow. I trust this idea may be a mistake; but taken on the one hand, we see the systematic cessation of all political agitation among the Irish Romanists, traceable to a direct exercise of papal power; and on

the others observe the numerous favours heaped on priests and nuns in connexion with our expedition in the Crimea. When, moreover, we learn that the Report on Maynooth, so soon to be given in, is to be of the most unsatisfactory and deluding character, we cannot help suspecting that an understanding has been come to between our government and Rome, from which the latter expects to reap substantial benefits. It was the policy of James II. to give encouragement to his co-religionists of Rome; but in order to enable him to do this, it was deemed politic to extend his favours to Protestant non-conformists also. It is, perhaps, to a similar policy that our Free Church soldiers in the Crimea owe the facilities now given to their ministers, whom government have agreed to put on the most favoured footing of regimental chaplains."

It is reported, also, that the Pope has forbidden the Irish priests to take any part in politics, the understanding being, that some equivalent has been promised, satisfactory to the Vatican. On the other hand, attempts are making to organize the anti-papal sentiment of the country, so as to attain a controlling power in Parliament. Great changes are on the wheel in Britain.

## NOTICES OF BOOKS.

(Continued from page 195.)

POLITICS IN RELIGION. AMERICAN PRINCIPLES ON NATIONAL PROSPERITY, ETC.

It goes on to say:

"That a government can, in its own peculiar and appropriate sphere, advance the interests of religion by manifesting as an example the power and goodness of all Christian graces."

This looks very well; but when it is explained, we can find nothing in it more than that governments, in their administration, and in the character of their "functionaries," should "manifest" certain "virtues." Nothing is said about "graces." How could the writer insist upon these, when he knows that the very government which, upon the whole, he commends, makes no difference in opening the way to honours and power between an infidel and a Christian, to subjects of the devil, and of God? He proceeds—and this is more definite—and maintains

"The duty of the civil government to promote and provide for the religious education of its subjects."

This is clearly stated; and if there be any argument in the discourse, it is here. He insists upon the Bible being retained in the public schools; but when we look closely at it, we find this advocated only as it furnishes a "standard text-book of morals." We see nothing of Christ; in fact, the word "Christ" occurs, we believe, but once in the sermon—nor of sin, or of the gospel—nor of salvation. It is all "morals." If the writer believes that there is no way of making such moral but by the gospel and Spirit of Christ, why did he not insist upon the *doctrines* of the Bible being taught in the government schools? Why does he say—

"When a man dares to teach sectarianism out of the Bible, then displace that man as unworthy his office."

Alas! what light would the nations receive from millions of such preachers? The Bible to teach "morals!" But don't teach the children that they are sinners, and totally depraved—that works cannot save them—that Christ is a Divine Saviour—that all good works are wrought in faith—that the Holy Spirit regenerates, &c. &c. These would be, we suppose, "sectarian" doctrines. And the teacher who should "dare" to tell his children what God's Bible really teaches,



this Presbyterian minister would turn out of his "office!" He proceeds:

"That it is the duty of government jealously to guard the religious liberties of its subjects."

This looks tolerably fair. But see his own explanation:

"All we ask at the hands of our government, is the largest religious liberty for ourselves and for all men. We insist *only* on a free Sabbath—a free sanctuary—a free Bible—a free conscience—a free Christianity."

And still further to show that he really means nothing peculiar to Christianity, as if it were entitled to any special favour, he says again:

"Should the time ever come—which God forbid—when bigoted sectarianism, or even bigoted Protestantism, shall seek to lay the lightest finger of legislative oppression upon either Catholic or Jew—upon either Infidel or Pagan—then will every true-hearted follower of Christ be found as the first man to resist the wrong and roll back the iniquity."

And here it is all out. "The lightest finger must not be laid even upon an infidel or a pagan." Tom Paine's disciples and the "devil worshippers" of India must roam as freely with their blasphemies and their infernal idolatries as the friends of Jesus! "Call you this backing your friends?" So that when this writer speaks of a government publicly promoting religion, he means "religion and irreligion" alike. In another way he sinks infinitely beneath his theme, in asserting that all that government does in behalf of the Sabbath or of religion, it must do only with a view to the promotion of man's "temporal" interests: in other words, making use of the religion of Christ as a useful servant, but not recognising it as of paramount importance in reference to man's spiritual interests. Away with such teachings! Under the garb of friendship they would inflict the deadliest wounds upon God's ordinance of civil government and its Author—on true religion—and, ultimately, on the interest of good morals. But what authority has the writer for these assertions?

"The framers of our constitution recognised their obligation to act as in the everlasting presence of a higher than human authority. And they did act as in such presence. Protestant Christianity is positively part of our common law, and part of our constitution. The civil law of this land lifts a Protestant Bible in every official inauguration—and proclaims the Sabbath as consecrated to God, alike in the halls of our higher national council, and in the rudest hut of the borderer. Thus recognising God's authority as supreme over all the nations on his footstool."

If history does not greatly belie them, the framers of the constitution were mostly infidels. They refused to have regular prayers at their sessions, even when Franklin—an infidel—made the motion. Where is the reference to "Protestant Christianity" in the constitution?" We have never seen it. Where does it "proclaim the Sabbath as consecrated to God?" It is true the President is not *required* to profane the Sabbath—"Sunday," as the constitution calls it—but where is the constitutional provision that requires the observance of the Sabbath in the halls of legislation? or that makes any allusion to it as appointed of God?

He has nothing to say of slavery: and, finally, there is throughout the whole discourse much more of bombast than of real eloquence.

The second discourse is by the distinguished Kirwan. Its subject is "National Prosperity." He shows in what it consists—the dangers which threaten it—and the means by which it must be promoted and preserved. Under the first head we find the usual common-places stated—generally, well stated—but with the sad omission of any reference to the necessity of an acknowledgment of God or support of religion; and with the lamentable defect of acknowledging the right of men to worship God, not as He prescribes only, but just as men please. He makes a passing allusion to the slave laws, but only as they relate to the "treatment" of slaves, not as sinful in any and every shape.

We quote:

"Such are some of our State laws in reference to the treatment of slaves, to which a free and enlightened people can never quietly submit. And there must be agitation in the nature of the case until they are repealed."

Merely remarking, that such a constitution as that of the United States is not; for it throws its shelter over slavery, and says nothing of the Bible, the only fountain of just laws. We proceed to consider the second topic:

Here the author enumerates, as present dangers, *the too prevalent desire to be rich*, and rebukes, justly and sharply, the festering sores on the body politic, such as "peddling politicians," "impudent," "talkative and mercenary," looking for popular favour, regardless of principle, &c. &c.; *the spirit of insubordination*. We quote again:

"The true basis of national prosperity lies in a constitution founded on just principles—in just laws—in an educated, moral people, who will do and defend the right—in good magistrates, who will do justly at any expense; who will flee a bribe as they would the coiled reptile. When, with these, the people are educated into simple, prudent, temperate habits, the prosperity of a nation will flow on like a majestic river, which gathers strength and depth as it flows. A nation with such a constitution—with such laws and magistrates—with an intelligent, moral, simple people, will be united at home—will be respected abroad. It knows its rights, and will assert them; it is just, and will withhold no right from others. Doing justly by all nations, it will be respected by all."

This is all very true and to the purpose; but what does the author allude to, subsequently, when he speaks of "those fearful riots to prevent the execution of law?" If he means such occurrences as the Christiana affair, the rescue of Shadrach, &c., and the stir in Boston during the kidnapping of Burns by the judges, &c., of the United States Court, we can answer: They mean that there is a spirit growing that will presently sweep away these *pretended* "laws," and their makers and abettors, either in church or state, with them. Such events are a symptom that men begin to recognise the eternal laws of justice and right as above all human enactments and constitutions. *The spirit of extravagance*. He says good things here:

"Showy houses, showy equipages, showy furniture, and splendid dress, are the objects of almost universal aspiration, whilst prudent economy is taken from the list of virtues and placed among the vices, as the fruit of a narrow, illiberal spirit. The money now often paid to dress up a lady for an evening party, would have supported her grandfather's household for a year! And hence the failures, the defalcations, the forgeries, the rascalities which are becoming so frequent. These extravagances are corrupting the public fountains in ways which we do not see; and may bear their fruit sooner than we may imagine."

The last danger is "from the varying and peculiar types of faith obtaining and prevailing." Under the third topic, the Dr. mentions—1st. *Legislation*. And here we are glad to find him saying that "we can afford to go higher than the fictitious standards of men—even up to 'the higher law'—the law of God." He mentions—2d. *Patriotism*, and says of the Papists—

"That a man can no more be a Papist, and a true and loyal American citizen, than he can serve two masters. He must be either a bad patriot or Papist. Is this so? If so, then a Papist is prevented by his faith from being a loyal citizen; and because he cannot, in obedience to his faith, be a loyal citizen, he never should hold office under this, or any Protestant government."

This is the true ground, *as far as it goes*. No Papist should even vote; and this not only because he is a subject of the Pope, but because he is an enemy to the religion of Christ—an idolater. We object—as we have done in reviewing the discourse of Mr. Wadsworth—to this constant appeal to *our own* interest merely, and leaving out of view the glory of God. 3d. *Religion*. This is well illustrated, with two exceptions: (1.) We do not perfectly understand what is meant by "Americanizing" religion. All true religion is the same every where. (2.) The Dr. blinks the question so far as relates to any national acknowledgment of Christ and the Bible, and the religion of Christ and of the Bible.

In general, and in regard to both these discourses, we are glad to find some attempts to vindicate the right of the pulpit to throw its light upon civil affairs; and even if their authors do now "see men but as trees walking," they may yet work themselves out into the light of the great scriptural truth, of Christ in the school, and in the halls of legislation, as well as in the heart, the family, and the church.

#### OBITUARIES.

Died, at White Lake, CALVIN STEWART, son of William Stewart, on the 27th of December, 1854, having completed the 34th year of his age. He was a deacon in the congregation to which he belonged, and had the respect of his ecclesiastical associates. Leaving behind many friends to whom he was greatly endeared, he has gone to his rest. But the tenor of his life, and the expressions of cheerful hope and patient resignation, till the moment of his departure, encourage those who mourn his loss to endure with patience, and "weep as though they wept not."

J. B. W.

#### OBITUARY OF WILLIAM M'GEORGE.

(From the Reformed Presbyterian, by request.)

Died, in Little Beaver, on the 13th ultimo, Mr. WILLIAM M'GEORGE, after a few days' illness. His disease was not well understood; but supposed to be inflammation of the kidneys. By this stroke of death, his family, and the congregation of which he was a member, have both been sorely bereaved.—*Com.*

The article on "Toleration," is in reply to one sent us last summer, by E. M., but which we did not publish, as we wished to issue a reply with it. This we were not able to prepare, owing to absence, and a pressure of other matter. He regarded our delay as too long, and sent his communication to the Presbyterian Witness. As our correspondent in taking up the essay, will quote from it, we may not find it necessary to publish it at large. We will do so, however, should it seem called for in the progress of the reply.—*Ed. Cov.*

THE

# COVENANTER.

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MARCH, 1855.

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[For the Covenanter.]

## THE OUCHES.

BY WILLIAM L. ROBERTS, D. D.

“We will make thee borders of gold, with studs of silver.” Song i. 11.

There may be an allusion in this passage to some ancient ornament similar to the “ouches,” or encasing of the precious stones of the breastplate. These ouches formed a border to the precious stones. The bride’s jewelry required, to complete their beauty, to be set “in ouches of gold.” These borders of gold were to be richly ornamented. They were to be inlaid or enamelled “with *studs of silver*.” “The original word denotes studs or spots of silver; and is rendered in the Septuagint, *στυματωσ*, and by the Vulgate, *vermiculatas*, inlaid.” The borders or settings of the jewelry were to be inlaid with spots of silver; these ornaments were to be added to the rows of jewels, to complete their beauty. This is the force of the word *border*—the finishing—or that which was requisite to complete the beauty of the bride’s bijouterie.

This finishing operation is pledged by the three persons in the God-head—“*We will make*,” &c. The language employed in the primordial creation—“God said, *Let us make man in our image*.” *We will make*. A plurality are engaged in the work. The new creation, and its garniture and completion, effected by the same Almighty power which produced and adorned the old. This finishing work respects the perfecting of the character of the spouse, the completion of the gracious work—the giving of the finishing touch to those rich ornaments of grace, with which she is so richly adorned. “God will perfect that which concerneth her.”

The perseverance of the saints unto ultimate perfection is infallibly certain, as it is the promised and peculiar work of the Trinity.

An inquiry into the things which remain, to complete the beauty of the spouse, will be a delightful subject of investigation. It is not in the new creation, as in the old, the product of each day, exhibiting the highest perfection and excellence of its kind. No additional touch to render the creature perfect. In the new creation, we have the elements only of the highest excellence implanted in a corrupted and disordered nature. These elements have to work out their own perfection, and thus that of the character of which they are the beautiful

germs. The lovely graces described in the preceding illustration, are these germs or elements of character. It is not by an inherent power that they are to effectuate the grand result. Indeed, the new creature, as a whole, is but "*a babe*," "*new-born*," which, while it is perfect in parts, is defective in degree. It has all the members of the man, but these require a progressive invigoration and development, that the perfection of manhood may be attained. Each grace that enters into the constitution of "*the new creature*," is in the feebleness of the unswathed limbs of the helpless infant. To the perfection of these graces, therefore, there is required their constant invigoration, by the daily communication of an efficacious spiritual influence. Faith, as in the case of Peter, is often weak; in some weaker than in others; in none perfect; no, not in Abraham himself, "*the father of all them that believe*:" for there were occasions in his history, when, if, in relation to the great promise of a son, "*he staggered not*"—yet, through "*the fear of man, which bringeth a snare*," he stood not up in the vigour and power of faith, bidding defiance to danger, but cowered, and took refuge in prevarication.

So it is often with hope: though it be a living principle, yet it is not always lively and vigorous, elevating the soul above the sorrows of life. Despondency often spreads its dark shadows over the spirit of the spouse; and she is often found, like her historic symbol, seated under a palm tree, and shedding copious tears. Hope needs invigoration, to renew its strength, that the soul may not be cast down, but spread its wings and soar above the ills of life.

Love itself often waxes cold, and many saints "*fall from their first love*;" and the germ itself is feeble and sickly, at best, in others. It needs invigoration, that its roots may spread and take possession of the heart, and that it may grow up, and acquire such power as to exercise a control, and constrain the soul to active and cheerful obedience.

Thus it is also with repentance, and all other graces. They have no inherent, growing vigour. David, after his lamentable fall in the matter of Bathsheba, seemed to remain months in a state of insensibility and spiritual induration. He shed not a tear of godly sorrow, but resorted to numerous stratagems to hide the evidences of his guilt. Repentance, though a living element in his renovated nature, a germinant principle, yet it could not grow without the quickening influences of the Holy Spirit. These were communicated at length, and "*the sweet psalmist of Israel*" pours forth copious tears, and records his heartfelt grief for his sin in a song unequalled as an expression of genuine repentance.

Thus it is with all the graces. They are as seeds; they need constant quickening to excite into activity, and the supply of the nutriment of spiritual growth, that they may flourish in the soul, and progress, each according to its nature and its function, in the development and perfection of the Christian character.

Not only is grace to be invigorated, but the corrupt principles which constitute "*the old man*," in original possession of the soul, must be suppressed, and ultimately eradicated. Each grace has its antagonist in an opposing corruption: unbelief against faith, despondency against hope, and the love of sin and the world against the love of God; and

so of all; so that there is a constant warfare, "the flesh lusting against the Spirit, and the Spirit against the flesh." Grace, in its nature and action, is too strong for corruption. But the grace of yesterday will not answer for the battle of to-day: it was exhausted in the last conflict. The terrible strife is renewed to-day; and the various graces, as they are called into the field, need re-invigoration for the combat; and thus it is, and thus the battle is carried on, until grace is finally victorious, corruption is overthrown and driven from the field, and the soul enters into its eternal rest. But in order to this there is a long process. There is nothing of this invigoration communicated immediately, but mediately. There is a beautiful system of means, divinely instituted, by which the Spirit of God operates in the development of the Christian character. The ordinances of our holy religion constitute the system of means by which the growth of the graces is promoted in the soul. It is only in attendance upon these that the divine life is invigorated, and the new creature flourishes in the production of the fruits of righteousness.

These fruits must be produced. They must be produced on earth. They are the evidences of our renovation, and of the progress of the power of grace in the soul. "By their fruits ye shall know them." This spiritual fecundation is effected through the medium of the ordinances; and the influence thus communicated quickens the various graces, and they grow up to the period of fructescence. Then they yield abundantly, and the Beloved "comes into his garden to eat his pleasant fruits." The progress is in proportion, however, to the diligence manifested in attendance upon the media of communication. The soul is naturally sluggish, and indifferent to the duties of religion. Hence, in order to this fruitfulness, there is requisite a continuous influence disposing the soul to give the due attention to the means of growth and fructuation. This influence is not withheld. The soul becomes more and more imbued with the love of God, and delighted with the services of religion. The new man, thus nurtured, becomes strong—"holds on his way, and becomes stronger and stronger." The Christian character is gradually developed, the image of Christ in the soul is fully manifested; and he who was lately an infant, feeble and helpless, now stands before the throne, "a perfect man," having attained "unto the measure of the stature of the fulness of Christ:" which is the grand standard of perfection; which all must reach before they are admitted "to behold" HIM, "face to face." Shall this goal be attained? Will the good work begun, be abandoned ere it is completed? Shall any of the renovated pine away and perish? The promise to the spouse that they shall not, is absolute—"We will make thee borders of gold, with studs of silver." He that hath begun the "good work, will perform it until the day of Jesus Christ."

This work will be completed—the beauty of the spouse shall be perfected, her "borders" finished and enamelled, because the *honour* of the *Father*, the first person of the Godhead, is involved. He sustains the majesty of Deity in the economy of grace. Will *He* who holds the pre-eminence in this economy, suffer the Godhead to be dishonoured? This cannot be supposed.

That the honour of the *Father* is involved cannot be doubted; and through Him the honour of the Godhead is implicated. Who devised

the plan for the redemption of the spouse? It was the Father. This is his grand device. His honour is deeply implicated here. Did the infinitely Wise devise an inefficient plan? Impossible. Shall any of the means be inefficient which he has appointed for the execution of his infinitely wise plan? Impossible. He hath loved the spouse with an everlasting love, and chosen her to be "the bride, the Lamb's wife;" and whatever gifts and graces were requisite to qualify her for this glorious relation, he hath amply provided. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Eph. i. 3, 4.

All those graces, *faith, hope, love, &c.*, which have been implanted, or which constitute the rows of jewels that require for their completion "borders of gold, enamelled with silver," are the gift and implantation of the Father. They are communicated by his order. "We are saved" "through faith," which "is *the gift of God.*" Hope is his gift. "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a *lively hope.*" 1 Pet. i. 3. And so of love, and all the other graces that constitute the links of the chain of gold. The Father devised these ornaments for her "cheeks" and for her neck, and they are all conferred "according to his purpose." The bride is thus arrayed for her husband. Will the Father suffer any of the rows of precious jewels to be broken, or the light that shines from any of these precious stones to be extinguished? Shall the invaluable chain be broken, its links fractured, and cast away as worthless? Nay, the enchasing shall be strong and enamelled, and all that pertains to their perfection and durability shall be effectuated. We have his word in concurrence with the other persons,—"*We will make thee borders of gold, with studs of silver.*" This word will not be forfeited. "He is not man, that he should lie."

The parts to be transacted by the Son and Holy Spirit, have been assigned by the Father. "Elect according to the foreknowledge of *God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Christ.*" 1 Pet. i. 2. Is the Son incompetent to his work? The idea is blasphemous. We have seen his all-sufficiency in the third illustration. "Because of the savour of thy good ointments, thy name is as ointment poured forth." As a person in the Godhead he is equal with the Father. His sacrifice, in consequence, was of infinite value. His blood is an adequate ransom. He *hath* purchased the church with his own blood. "He loved the church, and gave himself for it." Hath he shed his blood in vain? Will not the spouse be saved? Will any one "brought nigh by the blood of Christ," be severed from his connexion with the ransomed church, and utterly perish? This cannot be, for the glory of the Son of God would be tarnished. His blood shall be applied. By virtue of its application, the spouse (embracing all the redeemed) shall be absolutely justified; the whole work of grace shall be perfected; the borders of gold, inlaid with fair spots of silver, shall be completed, and his bride appear "the perfection of beauty." He will see to this, for he never intended that his death should be in vain.

But who is the actual agent in the completion of the work? The

Holy Spirit; for it is “through sanctification of the Spirit, unto obedience, and sprinkling of the blood of Christ.” Is not his honour also involved? Is it not his peculiar province to make the application of the ransoming blood? Is he not the sprinkler—the grand agent in the application? This is indeed the order of operation. The Father chooses, the Son ransoms, the Holy Spirit applies efficiently the price to its predestined objects. He regenerates, he implants the graces. He invigorates. He makes to grow. He fecundates, and makes the fecundating principle efficient to the period of fructescence. No seed of his implantation ever dies. It buds. It blooms. It bears fruit, and grows up into everlasting life.

To pursue the figure of the text. He formed “the rows of jewels.” He imparted to each its peculiar colour and its radiance. He wrought “the chains of gold,” he fashioned and enveloped every link. Now to him peculiarly it belongs, as the skilful Artificer, to “make the borders of gold, inlaid with silver,” to finish the delightful work of perfecting the beauty of the spouse. He is able. He is willing. He is intently occupied in the work. The ouches are forming, the spots of silver are visible, the work will soon be completed, and the spouse shall be presented before the throne, resplendent in her jewelry, with borders unequalled in the skill of their enamelling.

How cheering is this truth to the spouse in her seasons of temptation and affliction! These are mere trials. They operate as beautiful foils to her resplendent jewelry, increasing their lustre, or giving a more beautiful tinge to their colouring.

How very beautiful is the spouse, even in the progress of her work of adornment! Rows of jewels!—chains of gold! But how surpassingly lovely will she be when her ouches are finished, when her borders of gold shall be fully engraved, and richly embossed with silver! When her work of sanctification shall be complete, and she shall be presented “faultless”—“holy, and without blemish!” How glorious this work of sanctification! It is the work of the adorable *Trinity*. The Father hath *devised* it. The Son hath *purchased* all that is requisite to its execution; and the Holy Spirit, who “hath garnished the heavens,” is the all-wise Artificer, by whose consummate skill the work is to be finished. It will, indeed, be “the perfection of beauty.” And there shall be no failure. Failure is impossible. The original creation is the pledge of the perfection of the new. The whole plan of the material creation by the Father, was completed by the Son and Spirit. Man himself came forth from under the hand of the Spirit perfect in the image of God. There was no blemish. So it shall be in the new. The church, the spouse, (comprehending all believers,) shall come forth from under the same plastic hand complete, in the same image renewed, “her borders of gold embossed with silver.”

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[For the Covenanter.]

REPLY TO E. M. ON TOLERATION.

NO. II.

Having in a former number stated the doctrine of the church on this subject, we come now to present some arguments in its defence. It should be borne in mind that the doctrine thus presented is *part of*



a system, and that both it and the arguments sustaining it must lose something of their clearness when seen apart from the body of truth to which they belong. We can here address only those who are, to some extent, acquainted with the whole. In the mean time it may be observed, that it never was a part of our system, that any man bearing the name of a magistrate, how well or how ill soever he may be qualified, may, at his pleasure, with the Bible in one hand, and the sword in the other, cut off every man's head who does not agree with him; yet this is the position usually held up and combated as ours, both from the pulpit and the press. A victory over the maintainers of such a dogma gains little honour. Our position is, that the government of a Christian nation, being the ordinance of God, and the agent of the people, should prudently restrain false systems of religion, by suitable and seasonable punishments; as well as by providing the means of education, and by supporting the ordinances of grace. For the following reasons:—

I. *Nations, in their national capacity, are bound to reverence, worship, and obey their Creator.* There ought to be a national religion. Jer. x. 7: "Who would not fear thee, O King of nations?" Rev. xv. 4: "All nations shall come and worship before thee." For—

1. God has given all nations their existence. Deut. xxxii. 8: "The Most High divided to the nations their inheritance—he separated the sons of Adam—he set the bounds of the people." Acts xvii. 26: "And hath made of one blood all nations of men, to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."

2. He preserves them. Job vii. 20: "What shall I do unto thee, O thou Preserver of men?" 1 Tim. iv. 10: "We trust in the living God, who is the Saviour of all men, especially of those that believe."

3. He prospers them—both the nations and their rulers. Ps. xxxiii. 12: "Blessed is the nation whose God is the Lord." Jer. xxii. 15: "Did not thy father [Josiah] eat and drink, and do judgment and justice, and then it was well with him?"

4. He punishes them. Ps. ix. 17: "The wicked shall be turned into hell, and all the nations that forget God." Jer. x. 10: "But the Lord is the true God; he is the living God, and an everlasting King. At his wrath the earth shall tremble, and the nations shall not be able to abide his indignation." Luke xxi. 25: "Distress of nations." Rev. vi. 4: "And there went out another horse, that was red; and power was given to him that sat thereon, to take peace from the earth, and that they should kill one another."

Until lately, this question did not need to be argued. Every nation, from its birth, had its religion; it came as naturally as any part of its constitution. And although the religions of the nations have generally been of the idolatrous kind, they are still a recognition of the great principle of national religion. Nor has even this nation, the United States of America, succeeded in the attempt to divest itself of *all religion*. The King of nations extorts, to some extent, a recognition of his rights, in the Sabbath—the oath—the laws of blasphemy and profanity—and many of the old-fashioned *forms of law*; which, however, are fast going into oblivion. "The devils also believe, and tremble."

II. *The Father has made them subject to the Mediator.*

1. The nations and their rulers are not excepted from his universal dominion. Isa. ix. 7: "Of the increase of his government and peace there shall be no end." Matt. xxviii. 18: "All power is given to me in heaven and in earth." Acts x. 36: "He is Lord of all."

2. They are particularly specified. Ps. ii. 8: "Ask of me, and I shall give thee the heathen for thine inheritance." 9. "Thou shalt break them in pieces with a rod of iron." 10. "Be wise now, therefore, O ye kings; be instructed, ye judges of the earth." 11. "Serve the Lord with fear, and rejoice with trembling." Dan. vii. 13, 14: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him." Matt. xxviii. 19: "Go ye, therefore, and teach all nations." Rev. ii. 26, 27: "To him will I give power over the nations: . . . even as I received of my Father."

3. Their rulers are, accordingly, required to be subject to Christ. Ps. ii. 12—"Kiss the Son, lest he be angry, and ye perish;" lxxxix. 27—"Also I will make him my first-born, higher than the kings of the earth;" Rev. xix. 16—"KING OF KINGS, AND LORD OF LORDS."

Many and great are the advantages to nations from this arrangement. It secures the mildest and most efficient application of the divine law, both to the people and their rulers—it affords them an opportunity of laying hold of God's covenant—their services can be accepted through the Mediator, even though they have failings, like the individuals who compose them—they have the best security against the tyranny of Antichrist, an advantage of which we hope our own nation, as well as some others, will soon feel the importance—and they can avail themselves of the light of divine revelation, the *written* law. It cannot be denied, that reason suggests many things for the conducting of national affairs, just as it does in family and other natural relations; but as rulers and people both, are men—ignorant of God—sinners against him, and should use the fullest and clearest directions they can obtain, a written rule is very advantageous, if not entirely needful: and—

III. *Christ has prescribed the laws of nations in the Scripture.* It will not be denied that the whole Bible is from the Mediator. Let us see how it treats civil rule.

1. The general laws of morality bind all alike, nations and individuals, rulers and people—the ten commandments, for example, even the first table. A nation is not at liberty to have *another* god, to make or use *images*, to decree or countenance *blasphemy*, to violate the *Sabbath*, or permit its desecration by a stranger "within the gates." So we might go through the second table, and so we can apply all the *compendiums* of morality that God has given, whether of the Old Testament, as Micah vi. 8—"To do justly, to love mercy, and to walk humbly with thy God;" or of the New, as Matt. vii. 12—"All things whatsoever ye would that men should do to you, do ye even so to them." But why distinguish between the two Testaments? "For this is the law and the prophets." Were there nothing more than these general laws, nations should obey the law of Christ; and it would be greatly to their interest, whether we regard their internal concerns, or their

intercourse with one another. Christ's law is perfect in its application to civil things; it is, in the highest sense of the term, THE LAW OF NATIONS. While men can talk of national honour and national faith, we ought to hear something about national obedience.

2. Much of the Scripture is taken up with the history of national transactions. It would be tedious in this connexion to particularize. Let every one who wishes to understand the subject, take up his Bible and note the passages which treat of this subject. He will find scarcely a book of the Old or New Testament that does not contain something of this kind; while some are almost wholly engrossed with it. Genesis gives us the origin of nations, from the sons of Noah, and the dispersion at Babel, together with the state of such nations as came in contact with the people of God. Exodus continues the same narrative in relation to the Egyptians and Israelites. Leviticus, among the sacrificial observances, gives the expiation for a ruler, and for the whole nation. What shall we say of such books as Numbers; Joshua, Judges, the two books of Samuel, two of Kings, and two of Chronicles? In short, all the historical books contain, in large measure, the history of nations and their rulers. Now, it is well known that the Scripture histories of every thing present the subjects in their relation to the law of Christ.

3. The Scriptures contain the divine institution and warrant for civil rule. Ex. xviii. 13—26; Deut. xvi. 18—20; Rom. xiii. 1—7.

4. They prescribe the qualifications and duties of rulers. See the references in the preceding paragraph, with Deut. xvii. 15—20, and passages innumerable in the law and the prophets. Penalties are given in detail for all classes of crime which belong to civil jurisdiction: "five oxen for an ox, and four sheep for a sheep."

5. The written law is declared to be the rule of civil administration. Deut. xvii. 18: "And it shall be, when he sitteth on the throne of his kingdom, that he shall write him a copy of this law in a book, . . . and he shall read therein all the days of his life;" Joshua i. 8—"This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein."

Now, when we consider the difficulties of public life, the weakness of the human intellect, the diversities of sentiment among men, and the natural aversion of man to what is right, it must appear a great advantage to the nations that Christ has given them a written law. And if a written law were needful to Israel, who had the Urim and the prophets, how much MORE to Christian nations, who have not such extraordinary helps!

IV. *The suppression of false systems of religion, is one among many other duties prescribed in the Scriptures to nations and their rulers.*

1. The public teacher of a false system is to be punished. Deut. xiii. 1—5: "If there arise among you a prophet, or a dreamer of dreams, saying, Let us go after other gods, that prophet or that dreamer of dreams, shall be put to death. So shalt thou put the EVIL away from the midst of thee." Rom. xiii. 4: "For he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth EVIL." 2 Pet. ii. 1: "But there were false prophets also among the people, EVEN AS there shall be false teachers among you." 1 John iv. 1: "Many false prophets are gone out into the world."

It mattered not whether the prophet were leading them to other gods, or speaking falsely in the name of the true God, (see Deut. xviii. 20,) he must be put down, both are evil works. For the neglect of this and such laws, Israel was sorely punished, again and again, till they were at last carried away to Babylon. Yet we have many interesting narratives of its execution, as 1 Kings xviii. 40, where the prophets of Baal—four hundred and fifty men—are slain by the order of Elijah; and 2 Kings xxiii. 5, where Josiah “put down the idolatrous priests—they also that burned incense to Baal, to the sun, to the moon, to the planets, and to all the host of heaven.”

2. The private seducer, [the Jesuit,] when discovered, is to be punished. Deut. xiii. 6: “If thy brother,” &c., “entice thee secretly, saying, Let us go and serve other gods, thou shalt not consent unto him, nor hearken to him; neither shall thine eye pity him, neither shalt thou spare him, neither shalt thou conceal him; but thou shalt surely kill him; thine hand shall be first upon him, and afterward the hand of all the people.” Heb. ii. 2: “Every transgression and disobedience received a just recompense of reward.” 2 Peter ii. 1: “There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them;” &c.

There is here neither private assassination, nor popish inquisition; but a public trial, and orderly execution, as in all other offences; the hands of the witnesses were to be first laid on, then all the people were to join in executing the sentence of the law. This law, like the former, was much neglected in Israel; but God has held up to merited censure such neglect.

3. The monuments of idolatry, images, altars, &c., are to be removed. Deut. vii. 5: “Ye shall destroy their altars, and break down their images, cut down their groves, and burn their graven images in the fire.” This was to be done in the land that God had given them: they were not required to make crusades into other lands: whether it be done well or ill, each nation must govern its own territory. Yet,

4. Where the local authorities are negligent in obeying the law, it must be looked after by the general government. Deut. xiii. 12—18: “If thou shalt hear say in one of thy cities,” &c. An admirable illustration of this we have in Joshua xxii. When the two tribes and a half had returned to the east of Jordan, they built an altar for a witness. The other tribes not knowing the design, sent a deputation to remonstrate with them, lest there should be wrath on the whole congregation.

We need not follow this argument farther at present. It will readily be admitted that such duties were once prescribed to rulers. Our chief inquiry is, Have they ceased to be obligatory? To which our reply is, that—

*V. These laws are not among the things abolished by the new dispensation.*

We might leave this argument in the negative form: Show us when, and where, and by whom, they were abolished, and the answer to this demand could never be rendered. Now, it is important that we should have the repealing act, especially when we consider that such a repeal would render a large portion of the Bible a mere nullity. It might satisfy the curious to read how God once governed the world, but

could give the practical Christian no idea what duty is required of him now. The same cannot be said of those institutions merely typical. They held forth then the person and work of the Redeemer; they do still; and with this advantage, that whatever they may have taught to the Jew, they teach the same more clearly to the Christian, since their fulfilment. But what evangelical or moral truth could we have learned from the punishment of idolatry one thousand years ago, if it is not to be punished in some way still,—and what better way than God's way, once given, and never revoked? But let us scan the subject a little closer. And—

1. Nothing was abolished by the new dispensation but what was merely typical, and related to the priesthood. This, together with the reason of the change, is plainly stated by Paul, (Heb. vii. 12,) "The priesthood being changed, there is made, OF NECESSITY, a change also in the law." The argument of Paul would be exceedingly weak if applied beyond the sphere of the *priesthood*. There is need of another Paul to teach us that the civil rule is changed, and a corresponding necessity will produce a change also in that law. Even the law of the priesthood is only *changed*; certain parts of it remain as they were. The Old Testament is very far from occupying the place of an old almanac. Matt. iv. 17: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil," &c. This imperishable law consists of three distinct parts, each of which he fulfilled according to its nature: each, in a different manner, received its fulfilment. (1.) The moral code, of universal and perpetual obligation. Some vainly dream that even this is abolished; but such is not the Lawgiver's own account of the matter. The glorious fulfilment of this code he accomplished by rendering a perfect obedience—by a complete satisfaction for the transgressions of it—by giving a more clear and spiritual interpretation of it—by writing it on the hearts of his people, and thus confirming its authority. As the prophet had foretold, he magnified the law and made it honourable. (2.) The ceremonial code. The observances of this code were the shadow of good things to come. This our Redeemer fulfilled by completing the satisfaction, of which the ceremonies were only the representation—by substituting his own perfect ministration for that of Aaron—by shedding a clearer light on these ceremonies—and by his humble submission to all the requirements of that law. The epistle to the Hebrews assures us that it has attained its end, and has thus been honourably abrogated. Thus he magnified that law and made it honourable, from his circumcision on the eighth day, till he ate the last passover; while he taught the true nature and uses of it, answering to all its foreshadowings in his life, death, resurrection, ascension, and sending the Spirit. He is magnifying it still by sanctifying his people on earth, and interceding for them in heaven—a priest upon his throne. (3.) The judicial, or civil code. This was given for an external defence and sanction of both the others, in case any should flagrantly violate them. *They* appealed to the inner man, the mind—the heart—the conscience; and so, by an ungodly race they were often disregarded, and the moral law is still so treated. Hence, for the sake of external order, there was need for an appeal to men's temporal interests—property, life, and limb. This law must share the fate of those on which

it is built, according as its precepts relate to the one or the other of them. How is this code treated in the New Testament? If we examine closely, we will find it recognised, obeyed, and indirectly modified. RECOGNISED—Matt. xxiii. 2: "The scribes and Pharisees sit in Moses' seat; all therefore whatsoever they bid you observe, that observe and do." Rom. xiii. 4: "A revenger to execute wrath." OBEYED—John xviii. 21—23: "Jesus answered, If I have spoken evil, bear witness of the evil." In like manner Paul appeals to the law, however he might despise the administrator. Acts xxiii. 3: "God shall smite thee, thou whited wall; for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" Christ, by being a servant of rulers, fulfilled the law. INDIRECTLY MODIFIED. This arises, "of necessity," (as Paul argues in another case,) from the abolishing of the ceremonies; so much of the civil code as was intended to protect them—like them, and with them—expires for want of an object. This is what we mean by its being modified *indirectly*; other modification, we know of none. Can any one point it out to us? By parity of reasoning, then, when the moral law expires by its own limitation, or is abolished by the Lawgiver, the remainder of the judicial will fall with it; or when the race of man is so conformed to moral rectitude that no civil sanction will be requisite to defend it.

2. The greater number of these civil laws have nothing merely ceremonial in them. See Ex. xxi., xxii.; Num. xxxv.; and Deut. xix., xx., xxi., xxii. Even the cities of refuge—types as they were—could not be considered merely typical; the same principle still is, and ought to be admitted, in every well-regulated nation. It is easily adapted to the circumstances of every nation. The peculiarity of having just six such cities—three on each side of the Jordan—belonged, of course, to that land, and affords a suitable example for others, according to their size, and other circumstances.

3. The natural relations of life all remain as they were under the former dispensation. The gospel of both dispensations was intended to sanctify them all. 1 Cor. vii. 17—24: "Let every man abide in the same calling wherein he was called." Accordingly, we find them all recognised as under the law to Christ, and their respective duties inculcated. Husbands and wives—parents and children—masters and servants—rulers and ruled, have their appropriate instructions in the New Testament; and these in perfect harmony with the Old. Civil government constituting one of these relations, is treated like the others, and should be so held by us. For—

4. Civil rule is as much a *divine ordinance* as ever it was. Rom. xiii. 1—7: "Resisteth the ordinance of God;" "He is the minister of God," &c. Now, this divine ordinance having once been under the written law, and regulated by it, must still remain so till its Divine Author shall set it on other ground. The New Testament contains general instructions on this subject, but no civil code. Shall we then take this divine ordinance off its divine foundation, and place it on another—on one purely Pagan—or on none at all? The civil law of the Old Testament contains the only regulations for this ordinance, which even attempt to compete with Paganism. Hence—

5. By abolishing the Old Testament laws respecting false systems of religion, we abolish all scriptural rule for punishing any crimes whatever.

Yes, WE the people, abolish. Are we ready for this? Let us try. What is the New Testament penalty for house-breaking, theft, robbery, murder, Sabbath violation, blasphemy, perjury, cruelty, slaveholding? Answer, NONE. Whither shall the Christian magistrate go to find them? To the Solons and Lycurguses of Greece? To the institutes, tables, pandects, and constitutions of ancient Rome, or to the higher authority of modern Babylon? It may be reasonably presumed that the ruler of a Christian nation, whether supreme or subordinate, will stand in need of some *instruction, direction*, and AUTHORITY—yes, LAW—for the very important and difficult duties of his office. Shall we drive him into the almost barren region above indicated—so defective, so immoral, so obscure, so extended?\* Or shall we invite him to the “law of the Lord”—so perfect, so compendious, so plain, so pure, as it floats on the river of life, from the throne of God and of the Lamb?

6. But the validity of many of the judicial laws, is, in fact, admitted by all intelligent Christians, and even by many who have little claim to the name. That the open and daring Sabbath-breaker should be punished in some way, so as to preserve the sanctity of that holy institution, is readily acknowledged. This is done sometimes by a fine of five dollars, or of fifty cents. Now, it may be fairly asked, Where is the divine warrant for this penalty, or for any penalty to this crime? The judicial law contains the only warrant, and we may add, the only adequate punishment for the offence: not that we think every man we meet driving a wagon or herd of swine on the Lord’s day, should be beheaded without due warning. That was not the judicial law. No. It was publicly and frequently proclaimed as the law of the land, and every possible means used to reclaim offenders, and an offering provided for sins of ignorance. It was the presumptuous only who were cut off. See Num. xv. 24—31. But, why punish the Sabbath-breaker at all if we reject the judicial law? Do we derive our authority from the New Testament, or from the twelve tables? In like manner, all admit the propriety of punishing blasphemy and profane swearing. Why? No authority for even this in the New Testament. No penalty prescribed. Theft, robbery, perjury, murder, &c., stand all on the same footing in both Testaments. There are specific penalties for ALL in the Old, for NONE in the New; while all are embraced among the evil works that belong to civil jurisdiction. Now our argument is this, that false systems of religion are just as much evil works as the others. The preaching of Socinianism, the Romish celebration of the mass and adoration of images, and the Quaker hostility to the Sabbath and all gospel ordinances, belong to this class of crimes as really and as tangibly as blasphemy, perjury, or theft. The Lord’s wrath is as great against the perpetrators of these as it was of old, whether it be exhibited in the same or in a different manner, or its exhibition suspended for a time. It is futile for any to talk of dividing the two tables of the moral law; but it is glaringly absurd for those who admit of any penalty for blasphemy and Sabbath desecration, to deny the application of the same law to false systems of religion.

\* Even before Justinian, the Roman laws were voluminous enough to load many camels. See Taylor, quoted by Blackstone in the introduction to his Commentaries on English Law.

There are other arguments, on which we cannot now dwell. The above should satisfy all who belong to the churches of the Reformation; for these, or most of them, acknowledge that the glory of God is the great end of civil government, as well as of every thing else in which the Christian is called to engage. We have shown that the only rule for certain parts of Christianity is in the Old Testament; and this teaches, as we announced at the beginning, that it is the duty of the civil ruler to suppress false systems of religion. It does more: it prophesies a time when this law will be faithfully administered. "King Agrippa, believest thou the prophets?" "Almost thou persuadedst me to be a" Covenanter.

We reserve objections for the next number. May the Lord himself persuade us fully of his truth!

R. H.

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#### RELIGION IN EVERY THING.

Another thing which prevents growth in grace, is, that Christians do not make their obedience to Christ comprehend every other object of pursuit. Their religion is too much a separate thing, and they pursue their worldly business in another spirit. They try to unite the service of God and Mammon. Their minds are divided, and often distracted with earthly cares and desires, which interfere with the service of God; whereas they should have but one object of pursuit, and all that they do and seek should be in subordination to this. Every thing should be done for God and to God; whether they eat or drink, they should do all to his glory. As the ploughing and sowing of the wicked is sin, because done without regard to God and his glory; so the secular employments and pursuits of the pious should all be consecrated, and become a part of their religion. Thus they would serve God in the field and in the shop, in buying and selling, and getting gain—all would be for God. Thus their earthly labours would prove no hinderance to their progress in piety; and possessing an undivided mind, having a single object of pursuit, they could not but grow in grace daily. He whose eye is single shall have his whole body full of light.—*Dr. Alexander.*

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#### GROWTH IN GRACE.

The natural body will grow without our thinking about it, even when we are asleep, but not the life of piety, which only increases by, and through the exercises of the mind, aiming at higher measures of grace. And, as every day we should do something in this good work, so we should direct our attention to the growth of particular graces; especially of those in which we know ourselves to be defective. Are we weak in faith? let us give attention to the proper means of strengthening our faith; and, above all, apply to the Lord to increase our faith. Is our love to God cold and hardly perceptible, and greatly interrupted by long intervals in which God and Christ are not in all our thoughts? let us have this for a daily lamentation at the throne of grace—let us resolve to meditate more on the excellency of the divine attributes, and especially on the love of God to us—let us be much in reading the account of Christ's sufferings and death, and be



importunate in prayer, until we receive more copious effusions of the Holy Spirit; for the fruit of the Spirit is love, and the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. And so we should directly aim at cultivating and increasing every grace; for the divine life, or "new man," consists of these graces, and the whole cannot be in health and vigour, while the constituent parts are feeble and in a state of decay.—*Id.*

#### THE SLEEPING BACKSLIDER.

The sleeping backslider is one who, by being surrounded with earthly comforts, and engaged in secular pursuits, and mingling much with the decent and respectable people of the world, by degrees, loses the deep impression of divine and eternal things; his spiritual senses become obtuse, and he has no longer the views and feelings of one awake to the reality of spiritual things. His case nearly resembles that of a man gradually sinking into sleep. Still he sees dimly, and hears indistinctly, but he is fast losing the impression of the objects of the spiritual world, and sinking under the impression of the things of time and sense. There may be no remarkable change in the external conduct of such a person; except that he has no longer any relish for religious conversation, and rather is disposed to waive it. And the difference between such an one, and the rest of the world, becomes less and less distinguishable. From any thing you see or hear, you would not suspect him to be a professor of religion, until you see him taking his seat at the Lord's table. Such backsliders are commonly awakened by some severe judgments; the earthly objects on which they had too much fixed their affections are snatched away; and they are made bitterly to feel that it is an evil thing to forget and depart from the living God.—*Id.*

#### THE TEMPTED BACKSLIDER.

There is still another species of backsliding, where, by sudden temptation, one who appeared to stand firm, is cast down. Such was the fall of Peter, and many others have given full evidence that a man's standing is not in himself; for frequently men are overcome in those very things in which they were least afraid, and had most confidence in their own strength. These cases are usually more disgraceful than other instances of backsliding, but they are less dangerous; for, commonly, where there is grace they produce such an overwhelming conviction of sin, and shame for having acted so unworthily, that repentance soon follows the lapse, and the person, when restored, is more watchful than ever against all kinds of sin, and more distrustful of himself. Such falls may be compared to a sudden accident by which a bone is broken, or put out of joint, they are very painful, and cause the person to go limping all the remainder of his life, but do not so much affect the vitals, as more secret and insidious diseases, which prey inwardly, without being perceived.—*Id.*

## THE SEAT OF GOVERNMENT—ITS WICKEDNESS.

We question whether any government has lost character more speedily than that of the United States, or more deservedly. The following is from a magazine of high character and large circulation, (Putnam's:)

"The capital is a nest of wickedness. The vices of great cities are there unnaturally rife, and preternaturally malignant; raging in vortices of intense excitement, such as must necessarily boil up where the vast and conflicting interests of so mighty and active an empire as ours are struggling for an adjustment. Streets, almost, of brothels, adorn our seat of government. It is not matter of surprise or animadversion for a Congressman to be found haunting them. The names of members are known who have assisted with money and influence in promoting such establishments. Bribery is rampant. Many men in Congress are for sale. We have ourselves heard legislators state the amount of gold they have seen in the hands of members, and which such members have avowed to be their wages for such and such a vote."

This is a deplorable picture, but yet too true. Covenanters have but to be patient and faithful a little longer. Their principles, testimony, and preaching, will ere long receive abundant confirmation, and their character a full vindication.

## THE CHURCHES AND MUSIC.

We have frequently called attention to the evils of choirs in churches. We have said some hard things; but we have never gone beyond the bounds of the utmost propriety and truth in our reprehensions. An article in the Christian Observer, of this city, dated New York, and signed "Many Brethren," thus discourses. Read and wonder at such doings under the name of Christian and evangelical:

"It cannot be denied that within a few years the secularizing of this part of the public services of the sanctuary has made rapid advances, especially in this and other large cities and towns, and the evil has become so great, that not a few of the middle-aged and senior members of the churches doubt whether there is any worship in it. It would seem often, as if the main object of those who conduct this part of the service, was, by display, to draw a "full house,"—a motive, to say the least, nearly allied to that which governs the caterers for the amusement of the public. That opera music is played and sung in a number of evangelical churches, is notorious; and although the brethren making this publication cannot affirm, of their own knowledge, that members of opera companies are employed on the Sabbath to assist in conducting the singing in the house of God, they have reason to believe that such is the fact in some cases, and that more frequently those are employed who, on all the evenings of the week, have been occupied in singing comic songs, and entertaining large audiences by low buffoonery. During the past winter, large congregations assembled every Sabbath evening, (chiefly young persons,) for several weeks, at one of our fashionably-located metropolitan churches, where the great attraction was the fine opera music, executed by the organist and choir in the most artistic style, in sacred words. The finale of the service was the playing the audience out of church, to such lively and familiar airs, that part of the junior portion could scarcely keep their feet still. Recently, at a Sabbath evening service in one of our largest orthodox churches, a distinguished clergyman from a distance preached. He opened the service by reading a very solemn and appropriate hymn; but the choir, consisting of three professional singers, proceeded to perform an anthem in fancy style, much to the surprise of the congregation. Not

a single word could be understood, and whether they were singing Italian, French, or English, it was impossible to tell.

"If our Saviour were to visit the earth again in person, what a withering rebuke would be administered to those organists and leaders of choirs, professedly members of His church, who had been known, even while their pastor was leading in prayer, to occupy their time in turning over the pages of their music books! Such cases are not of *uncommon occurrence*. Ministers, church officers, and church members, know little of what scenes are often enacted in the organ loft and singers' gallery.

"Here it is proper to remark, let not the country churches think these observations apply only to their brethren of the cities and large towns. Far otherwise; though the latter are guilty in a greater degree, generally, the former, in most cases, have gone as far in the same direction, as their circumstances will allow. In the villages of New England the evil prevails—the same in kind, differing only in degree. There, during the past summer, the writer attended, for some weeks, two evangelical Congregational churches, where, in the music, every thing was sacrificed to effect; in one of them artistically, the performance was fine, and the people were played out of the sanctuary in the best style, to airs so lively, they were well adapted to drive away all serious thoughts; and if they had never been used for the purposes of the dance, they were certainly such as those skilled in that exercise could thus appropriate."

We again say that no cure can be found for these anti-Christian corruptions but the total abolition of choir singing from the church, and the expulsion of human compositions—songs, hymns, &c. It is a fearful thought that the ordinance of praise is abolished or dying out in so many large and influential churches.

#### THE "COVENANTER CHURCH" AND SLAVERY.

A correspondent of the "Free Presbyterian," noticing the decease of an elder within the bounds of the Mahoning Presbytery, says, speaking of a Presbyterian congregation which had become vacant by the resignation of an anti-slavery pastor:

"The congregation, at his suggestion, called to the pastoral office a man who, because he was born and reared in the Covenanter church, was supposed to be reliable in the anti-slavery cause. But the Covenanter church is not infallible and perfect, either in theory or in fact. It sometimes spawns Jesuits and Hunkers, as do other ecclesiastical organizations. And in this case it was the destiny of the old man to be pierced by the broken reed on which he leaned. As soon as the pastor was warm in his place, he began to crush out the anti-slavery feeling so carefully nourished by his predecessor; and the more effectually to do it, introduced and circulated that vile atheistical sheet the *New York Observer*—a paper which no man can read long without feeling the inroads of Hunkerism upon all the better feelings of his heart."

We do not claim perfection for the "Covenanter" Church; but why should our contemporary take such an occasion to make a thrust at us? If this minister was from the New Light portion of the church, why not say so? But whether or not, is it right to insinuate that he had imbibed his pro-slavery principles among Covenanters? Is it not rather creditable to any church that an enemy to anti-slavery, finds it necessary to change his quarters?

## CIVIL GOVERNMENT—LEGITIMATE.

A correspondent of the *Westminster Herald*\* attempts to define a legitimate government. He finds it in the four articles of "parity, delegation, representation, and subordination." If this "subordination" includes an avowed and actual subjection to Christ and His law, as well as the regular subordination of inferior to superior magistrates, and of the people to both, we accept the definition: not otherwise. The writer explains by a reference to the government supposed to be established in a previously desert island. Its inhabitants, many or few—

"All standing on the same political platform, acknowledging each other's co-sovereignty, and their individual and collective accountability to God, and their subjection to His law; they would have been prepared to organize themselves into a legitimate civil government—one modelled after the divine pattern—they would have been prepared to frame a constitution and laws for the government of the whole society, and thus organize a government in harmony with the requirements of the divine law."

When this government is formed in accordance with his four principles, the writer regards it as legitimate. But

"When a government has incorporated into its constitution all the elements of lawful government; if they at the same time embody in their constitution all the elements that are at war with these grand principles of all good government—elements that deny to any of the human family the right, under God, of self-government—that ignore equality among men—that deny that men, merely on account of their colour, have any power to delegate, or any right to represent the power of other elements—that without any alleged crime, claim the right to force on others a passive obedience and blind subjection to laws which they never helped to frame, and by which they have never consented to be governed, then what respect is due to these antagonistic elements? Plainly none at all; they are, from their very nature, void of all moral force, and an enlightened conscience can no more be subject to these antagonistic principles (the slave laws) than it can repudiate the elements of lawful government: for there rests upon us the same moral obligation to oppose slave laws, that there does to maintain just and righteous laws; for in maintaining slavery, we oppose liberty; and maintaining liberty, we must, of necessity, oppose slavery."

He illustrates, and proves his position:

"Those who undertake to serve God and mammon, are serving mammon only. When we profess to have concord with Christ and Belial, Christ will disown us, for those who are not for him, and for him only, are against him—if we *covenant* to serve Christ, and Belial both, Christ will repudiate all such covenants, for the whole covenant is *for* the service of Belial, and *against* the service of Christ. So, on the same principle, a covenant to *bow* to the behests of both liberty and slavery, is a covenant 'to basely bow the knee to the dark spirit of slavery,' and to it only."

After making an application of this principle to the constitution of the United States, and showing that the workings of the government conform to some of his doctrines, he concludes:

"When a confederacy, in the act of confederation, promises to do both good and evil, the whole transaction, fairly interpreted, is a covenant to do evil."

\* Published at Wilmington, Pa., and edited by the Faculty of Westminster College. The name of the Rev. G. C. Vincent appears as the publisher. The *Friend of Missions* has been merged in this paper. It promises well.

These latter paragraphs are of special importance. They take the true ground. A confederacy, in which one end of the compact is to secure or to do evil, is an invalid compact. It has no force. It must be taken as a unit; and, on this ground, wholly accepted or wholly repudiated. Still, this writer says nothing directly about the necessity of acknowledging God—much less of acknowledging Christ. Does he think it *possible* to establish and maintain a government, of equal rights, and of a moral character, without a *social* acknowledgment of Christ and careful conformity to his will, *as revealed in the Scriptures*? If so, he is greatly mistaken, and needs to revise his position. And still more. If it be necessary for the purpose of legitimating a government among Christians, that it acknowledge and protect man's rights, is it less necessary to render a government valid in and upon the conscience, that it exemplify the principle of social subjection to Christ? "The nation and kingdom that will not serve thee shall perish; yea, that nation shall be utterly wasted." Isa. lx. 12.

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[For the Covenanter.]

#### SABBATH-SCHOOLS.

Mr. Editor,—Your summary of passing events in the *Covenanter* I read with much interest. It is to me the most valuable part of the magazine. I examine the foreign correspondence of the newspapers carefully; but you have the faculty of so grouping and presenting the principal events in their relation to each other, that they often appear to me in a new light, and I see more clearly what our Mediatorial King is doing in the church and among the nations. I sometimes fear this important portion of the *Covenanter* is not duly appreciated by some of its readers. It can hardly be expected that the younger members of the church will take an enlarged view of the Redeemer's administration, or be deeply interested in the changes and revolutions he is making in the civilized world. In all our labours, therefore, either in preaching or writing, we should try to imitate him who has provided for his family both milk and strong meat. While I do not very highly approve of a "child's department" in a monthly magazine, yet, with all its excellencies, I think the *Covenanter* might be improved, and made more interesting to children, if they were occasionally reminded that they are members of the church, of their obligations to do the will of Christ, what children can do, what some are accomplishing, and of the expectations of the church that they will be found industrious and faithful.

We hear so little from you respecting Sabbath-schools that is favourable or encouraging, that some of your readers have concluded (I hope unjustly) that you are opposed to imparting religious instruction to *children* on the Lord's day. I suppose they mistake what you say of some Sabbath-schools for opposition to the whole system.\* The system has been perverted and greatly abused; so has the gospel ministry, the government of the church, and religious ordinances of divine ap-

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\* We are against the whole present "system," and will take occasion in a subsequent number to show why we are so. But how any one can imagine that we are opposed to giving religious instruction to children on the Sabbath, we are at a loss to conceive.—ED. COV.

pointment, but that is no valid argument against them. The Sabbath-school will very much resemble the congregation with which it is connected, and the teachers employed in giving instruction. The stream cannot rise higher than the fountain. The fact that instruction is given on the Sabbath, does not make it holy. The teaching of Papists, Unitarians, and gross errorists, can no more benefit children, than their preaching to adults, on the same day, can glorify God, or prepare souls for heaven. But the preaching of the gospel is still the ordinary means of convincing and converting sinners; and the teaching of the word of God to children is the appointed means to prepare them for usefulness here, and for enjoyment hereafter. The work of both teaching and preaching is appropriate to the Sabbath; and when accompanied by the power of the Holy Spirit, is productive of permanent good in the house of God.

In our congregation we have a Sabbath-school. It was organized by session. The superintendent, the teachers, the books used, and the course of instruction, are under session's control. The teachers must be members in full communion. The books are the Scriptures and our subordinate standards. The elders, indeed both elders and deacons, unless where distance renders it impracticable, are teachers. The superintendent, who is an elder, reports from time to time the condition of the school to session. This arrangement, in its practical workings, has been found both pleasant and profitable. It gives the pastor an opportunity to become acquainted with all the children, to judge of their training and progress, to catechize when convenient, his class is always ready. The elders and deacons are brought together in the same work, and become well acquainted with the baptized members and young communicants, and mutual confidence is established. It aids parents in training their children, and in many families adds greatly to the length of the Sabbath. Instead of lying longer than usual in the morning, all must rise early, that worship may be over, and they in their place at the appointed time. The exercises of the school are an excellent preparation for public worship. You will rarely, if ever, see a sleeper in the church who has that morning been employed in the Sabbath-school. Besides, it cultivates a spirit of benevolence and Christian activity. Our school is self-supporting. The teachers, somehow, create means to sustain a library, and procure books both for premiums and regular use. They think, also, that they are under obligations to provide suitable clothing for all scholars who are destitute. And just now this is an important business. Some have money to provide materials, others have industry and wisdom to make the garments. Both male and female find appropriate work; and by doing what they can, much is accomplished. In addition to the children of the congregation, we have nearly a hundred on the record whose parents have no connexion with the visible church. Some of these are poor and destitute, as well as ignorant and neglected; and many of them, without Sabbath-school instruction, would live in ignorance, both of their lost estate and of the great salvation. They now attend both the school and the church; and, did the lecture-room permit, we might increase the number to almost any extent. Surely, to take such from the street, and place them in contact with children properly trained, teach them the Psalms, the catechisms, and as they advance to study

the Bible, to provide suitable clothing for them to attend public worship, and thus bring them under the influence of the divinely-appointed means of grace, is a good work, and in time will produce appropriate fruits.

To all this it may be objected—"That parents should teach their own children, and it is doing a work which God has not appointed for any but them to assume the responsibility." This is plausible, but neither *scriptural* nor *solid*. "Parents should teach their children." Granted. But if they do not, what then? "Let the session suspend the parents from privileges." The remedy proposed is useless. Over many parents the session has no control. Did all parents profess subjection to Zion's King, and acknowledge the government of his house, the remedy might be tried, but now it is inapplicable. Notwithstanding the threatenings denounced in God's word against mixed marriages, and the terrible judgments he has poured out for that sin, they still continue in the church. One parent professes to love the Lord, the other openly serves the devil. Still the children of the believing parent are holy, and entitled to baptism. On the day of dedication the mother presents her child; but there is no father to acknowledge God, or assume any responsibility. The child, however, is baptized, and by that act recognised to be one of the flock of Jesus; and, as I understand the covenant, the church, in a certain sense, adopts that child; and the session, as well as the mother, becomes pledged to bring it up in the nurture and admonition of the Lord. It has, by the great Shepherd, been placed under their care, and the pastor may not with safety disobey the injunction—"Feed my lambs." Follow that child in its training. The mother is under vows: but she has to contend against the waywardness and folly of childhood, the example of an ungodly or careless father, oftentimes with poverty, burdened with domestic labours and care. On Sabbath, when she has served the evening meal, and attended to some household duties, one child has fallen asleep on the floor, another probably is crying in her arms, and by the time she has undressed the little ones, caused each to repeat a prayer at her knee, and put them to bed, she has little time and little strength to catechize the older children. As the father takes no interest in the matter, it is the duty of session to help that mother, and every Sabbath teach and catechize the child, so far as they have opportunity. And where both parents are irreligious, and children willing to receive instruction, we should use all diligence to teach them the way of salvation, lest their blood be found on our skirts. If we "are the light of the world," we should try to dispel the moral darkness; if we "are the salt of the earth," we should endeavour to stay the moral putrefaction.

It is objected—"Do all this on some other day, do not take the Lord's time, use your own." I answer, this is simply impossible. Some teachers, and many children, cannot control their time during the secular days of the week: for such the Sabbath is a merciful provision. And I do not remember that our Redeemer, when he said, "Feed my lambs," added, "but not on the Sabbath day." The Sabbath is the great day of the under shepherds; and while we try to feed the sheep, the lambs should not be neglected. Each should have a portion. As public worship is now conducted, the children get a small share. I fear that in the preparation of many sermons, as well as in their de-

livery, the preacher hardly takes children into account; and unless some provision be made for them better adapted to their wants, there is danger of starvation in the midst of plenty. Catechetical instruction meets the case, and it has been blessed to nourish many in the house of God.

It is objected farther—"That the fruit of Sabbath-school teaching, is to do away with family catechizing and Sabbath evening instruction." To this I enter a simple denial. There is little family catechizing in many families whose children attend Sabbath-schools; I grant, that there is little family worship, and probably less secret prayer. Is the Sabbath-school to blame for that? That was exactly so with a similar class of people before Sabbath-schools were organized; and, without a great change, it will be so in the same families when their children shall have ceased to attend the Sabbath-school. It is contrary to reason to suppose that a parent will be less careful to attend to his child, because he knows the minister and elders will examine that child publicly next Sabbath morning. I know the fact that it conduces to family catechizing, and makes it comparatively easy for both parent and child to what it otherwise would be. Had every congregation a Sabbath-school properly conducted, such objections would soon sink into oblivion.

Our Sabbath-school, in addition to other contributions, takes up a collection annually for the Bible Society. Every child is expected to save what it can during the year for this object. Last Sabbath being the first of the year, we attended to this service. The day was very unfavourable, so that some could not attend; yet about a hundred and twenty-five dollars were obtained. This will be increased when all have an opportunity to contribute. It would do you good to see how cheerfully the little fellows come up with the savings of a whole year, and all have saved something. O that the power of the Holy Spirit may accompany every Bible sent forth by this offering, and may salvation be sent to many households through its instrumentality!

I hope the children in all our congregations have saved something during the year, to send the Bible to the heathen. Where there is no Bible, the people perish. Just now all who love the Bible, and really desire its circulation, should manifest their good-will by their contributions. The Bible Society feels the pressure of the times. In the cities we are so much occupied in supplying the bodily wants of the destitute, that their souls are in danger of being neglected. If the friends of the Bible do not double their diligence for the present, the Bible Society must curtail its operations, and its means of usefulness will be greatly lessened.

ANDREW STEVENSON.

New York, January, 1855.

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#### THE PRAYER-MEETING.

The decline of the prayer-meeting is a very clear indication of the decline of vital religion. They that "fear the Lord" will "speak often one to another." Tried by this standard, we cannot form a very encouraging judgment of the religious spirit and character of a large proportion of the members of not a few of the churches around us. We find in a contemporary (O. S. Presbyterian) a statement



similar to, and confirmatory of, another on this subject, on which we lately commented :

“It is a great cause of lamentation to many pastors, that their weekly lectures and meetings for prayer are so poorly attended. . . . A few of the more pious and active members are regularly in their places; . . . but the great body (even of church members) *habitually* absent themselves, and manifest practically their indifference. . . . They can make it convenient to attend social festivities, *concerts*, and literary lectures, but they cannot find time . . . to unite with their brethren in prayer and praise one evening in the week.”

This is no doubt as true a picture as it is a sad one: and we fear it is a very common one in the greater part of the congregations, city and country, in the land. Why is it so? In general it may be said, and truly, that there is a lack of spiritual taste and appetite: the world, in its fashions, its gayeties, its secularities, is loved more than the worship of God. But may there not be another cause? Is there not something owing to the form in which the prayer-meeting is usually conducted? The *ideal* of such a meeting is an assemblage of Christians for *mutual*, social conference, prayer, and praise. Such are the societies of the Reformed Presbyterian Church, for example. They may not be kept up always with that life and interest which should characterize them, but in very many of our congregations the “great body” of the people are found in them. But what is a prayer-meeting in the churches generally? If we are not mistaken, it is a meeting resembling more in its form a place of public worship than one for mutual conference. And to this we are inclined to ascribe, in part, the little interest with which it is regarded. Instead of a meeting *conducted* by the pastor or some elder, let it be made a place where the friends of Christ, male and *female*, meet to talk together freely and confidentially: instead of one, let them count by fives, tens, or twenties in a congregation, and we are persuaded that the reports from them would not be so gloomy.

We would not be understood as saying that there is not great need of a reviving among ourselves on this subject. There is; but, after all, we feel satisfied of the truth and correctness of our remarks.

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#### SEMINARY DEBT.

The Committee appointed at the last meeting of Synod on Salary of the late Dr. Willson, would respectfully request, through the medium of your pages, to draw the attention of our different congregations to the fact that there is still much owing of the salary promised by the church to our late venerable Professor, Dr. Willson; and as claims have been sent in to his executors amounting to nearly three hundred dollars, and as there is a large part of this still to be collected, the Committee would respectfully recommend that a collection be taken up in our different congregations before the 1st of May, 1855.

The Committee would hope that one more effort may be made, and as much raised as will at least pay the claims of creditors in full.

Remittances may be sent to any member of the Committee.

James Wiggins, corner Barclay and Greenwich streets, New York.

Andrew Knox, 177 Eighth avenue, N. Y.

J. Caruthers, 504 Broome street, N. Y.

In addition to the notice from the Committee on the Séminary, we will not be regarded as intrusive in publishing the following from a private source. We have felt reluctant, for obvious reasons, to speak upon this subject: but we allow our correspondent to do it.—ED. COV.

Mr. Editor,—I notice in the last number of the *Covenanter* a project on foot of erecting a monument to the memory of Rev. Dr. Willson, and I highly approve of the plan, shall give my mite towards its accomplishment, and sincerely hope that it will be properly carried through. As I stood recently by the humble mound beneath which his ashes repose, I felt that some such tribute should be given to his memory, not by a single congregation, but by the whole church, for to the whole church he belonged. But while I thus mused by his grave, and called to remembrance the character and spirit of the departed, I thought that he would say—"Let my works be my monument." It is well known to many that during his life-time he wrote much with the intention of its being published, should he ever have the pecuniary ability, and in his last will and testament he devoted what should remain of the money due to him, after the payment of his debts, to the publication of his works. These warm and living tomes were indeed a monument more worthy of the man, and more to his taste, than the cold, dead marble, which usually serves rather to display the vanity and ostentation of the living, than to proclaim the worth of the dead.

I would not, however, throw the least damper upon the worthy enterprise to which I have alluded; but rather use it as a stimulus to set on foot an enterprise incomparably more worthy, and one which should by all means precede the other in the order of accomplishment, namely, the payment of the debt which the church owes the Dr.'s. estate for services rendered as her theological professor. It may not be generally known that, at the time of his death, the church was indebted to him within a small fraction of \$1,000. The amount due in 1851, was \$590.52. The deficit of the next two years was \$175.75, making the amount due at the last meeting of Synod \$766.27. Nearly another half year had expired at the time of his death, which would add \$200 more, making, by the closest computation, \$966.27 now due. The amount of his salary as emeritus professor was fixed by a very unanimous and seemingly cordial vote of all the members of Synod, and should therefore be felt as peculiarly binding on *all* our congregations.

To pay this debt is not so difficult a task, if only entered upon in earnest; one thousand dollars, divided among fifty congregations, is but twenty dollars each. Where is the congregation that *cannot* raise that sum without feeling the effort? Where is the congregation that *will not* pay \$20, rather than suffer the church to rest under the stigma which this shameful defalcation fixed upon her?

There are many other reasons why this debt should be paid at once. 1. By furnishing thus the means of publishing Dr. Willson's works, the church will do herself an incalculable benefit, while performing to him a simple act of justice. 2. His creditors have waited long and patiently; and some of them, at least, have for years claimed no interest. 3. The prospects of re-establishing the Theological Séminary are greatly obscured by that overhanging cloud of debt. 4. It furnishes an apology for withholding our liberality from every other pecuniary effort made

in the church, and thus cripples every where. The operation of paying it is simple and easy. Let some public-spirited individual in the congregation—if no one else, the pastor—bring the matter before the people, and then let a subscription be made by all who care for the credit of the church, and when \$20 dollars is raised, send it to James Wiggins, 212 Greenwich street, New York, and the work is done.

One word more before I close this article. Professor Sproull, at the last meeting of Synod, perhaps despairingly, certainly generously, forgave the whole debt due to him, amounting to something like \$350. To do so was certainly noble in him; but for the church to accept it, would certainly be excessively mean in us. That money, as the writer personally knows, was patiently and painfully earned; and Professor Sproull, like the rest of his brethren in the ministry, has no more money than he can find use for. Will the church, then, allow one of her ministers to pay \$350, of Synod's debt when \$27 from each congregation will pay the whole? That is the question. And in the name of at least one congregation, I answer no! I may here state that one of the youngest, if not weakest congregations in the church, has already raised its quota; and, for the encouragement of our brethren, we would add, that there were no bones broken in the operation.

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#### A THEOLOGICAL SEMINARY AND ENDOWMENT.

We understand that Mr. William Acheson, the venerable elder of the first congregation, New York, lately deceased, has bequeathed a most liberal sum—it is said, on good authority, to be \$20,000—to the Synod of the Reformed Presbyterian Church, to be employed in the education of candidates for the ministry. We knew that this was, with him, a favourite object; but we *now* know how deep an interest he took in it. We also understand that an effort will be made to collect an additional \$20,000 for the proper endowing of a professorship in a theological seminary; and that a considerable portion of this may be already counted upon. Cannot the whole be raised? It can, if the church heartily respond to the call thus providentially made upon it by this munificent bequest. The importance, the necessity of a Seminary, is universally admitted; and will not the church endeavour, by a vigorous and *united* effort, to build up an institution that will meet the crying wants of the church and the times? We would take the liberty of calling the attention of Presbyteries to the action of last Synod, in recommending them to ascertain how much can be secured for this purpose in their respective bounds. This can be done at the spring meetings in some Presbyteries, and in all by some members taking the matter in hand, and making the requisite inquiries: laying the result before Presbytery when it meets, so that Synod may be furnished with the necessary assurances on which to act at its next meeting. The opportunity should not be lost. The prospect—so far as the furnishing of funds is concerned—was never so favourable: If enough can be collected from the church generally for the endowment of a professorship, the above bequest will make the way clear in other respects. Will not the brethren—officers and members—at once, and with united energy, put their hand to the work? If the officers do, we think we can speak for the people—they will do their part.

## APPOINTMENTS.

The following appointments were made out by the Interim Committee of Supply for Lakes Presbytery:—

Mr. J. R. Thompson—*Detroit, Novi, &c.*—4th Sab. Feb., and 1st and 2d, March.

*Utica.*—3d and 4th March, and 1st April.

*Xenia.*—2d, 3d, and 4th April.

*Cincinnati.*—5th Sab. April, and 1st and 2d May.

Rev. J. Neill—*Utica.*—3d, 4th, and 5th April, and 1st and 2d May.

J. K. MILLIGAN, *Chairman.*

Geneva Hall, Feb. 21st, 1855.

## LETTER FROM IOWA.

Mr. Editor,—I am constantly in the receipt of letters from persons in various parts of our church wishing information concerning *the West*, the mode of emigration, &c. For their satisfaction, and for the information of all others who are thinking of removing to this state, I will reply to their inquiries through your pages. I will answer as briefly as possible.

Of the character and productiveness of the country I need only say, that the soil is deep and rich. The land is generally quite rolling.

1. It is asked, Are wood and water easily obtained? Timber is abundant near all water courses, extending in strips in every direction, varying in width from two to five miles. The greatest breadth of the prairie, from timber to timber, in our part of the country, is six miles. As for water, it can be found any where, out of the timber, by digging from twelve to twenty feet below the surface. There are also quite a number of streams of running water. Both well and spring water are cool, and mostly limestone.

2. Can land be obtained at reasonable rates? Improved land can be had at prices varying from \$10 to \$20 per acre; unimproved from \$4.50 to \$8.00, according to quality. Any amount of either can be had for cash.

3. Of what kind are the improvements? The erection of a small house, and the breaking of a few acres of prairie-sod, constitute the lowest order of improvements. The best kinds have a comfortable house, a stable, an orchard, and from one to two hundred acres fenced; and under cultivation. There are no large barns yet, as in Pennsylvania.

4. Are the markets convenient? There is a good market at any of the towns on the Mississippi. Burlington is thirty-five, Muscatine twenty-five miles from our location. The intermediate points are, some of them, much nearer. There is a railroad now graded to within eight miles of us. It will pass through our centre when finished.

5. When is the best time to remove? Whenever you are ready, and have the most money. Early in the spring is the most suitable time. You can then raise your own provision for the next winter. Otherwise you will be on expense for a year.

6. What should one carry with them? Bring a good span of horses, and a light two-horse wagon, if you have them. If you have not, get them. They will cost you a third more if you have to purchase them

here. A good horse is worth from \$110 to \$150. Bring all your bedding and table furniture. If you have a good bureau, box it up; it will bear carriage. There are a great many things which you can scarcely give away when you are leaving; they can be packed with your goods, and will be very useful here.

7. How should we come, by river or railroad? If you live west of the Allegheny mountains, come by the river, by all means, if it is in navigable order. Come to St. Louis, then take an upper Mississippi boat. To come to our place, come to Port Louisa; it is sixteen miles from us. Thence you can come by land through Wapello to Hope Farm, P. O. There inquire for us. Mr. Dunn, one of our people, will be found in the blacksmith shop. If you come by railroad—when you get to Rock Island, if the river is open, come by the boat to Muscatine, thence to Columbus city, by your wagon, if you have one; if not, there is a daily line of stages. Then at Columbus inquire for either Spring Run or Hope Farm P. O. You will then have no trouble in finding us. As for your goods, pack every thing in substantial dry goods boxes, marking them with your name, care of Lockwood & Williamson, Port Louisa, Iowa, in large plain letters. Mark every thing; if you neglect this, you will most certainly lose it. When you ship, get a bill of lading from the officers of the boat, or the railroad agent, as the case may be. Then you need not give yourself any farther trouble about them till you land. Retain your receipt till the goods are delivered.

Those who come by the river will find the brethren in St. Louis, by calling at the store of Mr. Thomas Mathews, No. 20 South Main street.

And now a few words in relation to our congregation. One year ago last December there was not a Covenanter in this neighbourhood, except Robert Cummins and his wife, who were in connexion with Sharon congregation, under the pastoral care of Rev. Mr. M'Donald. Now we have a congregation of forty members. And there are others on their way here at present. Quite a number have been out during the past summer and purchased land, and have returned home for the purpose of removing permanently. We have now about four thousand acres of land owned by Covenanters. The Head of the church has prospered most remarkably our efforts to build up a new congregation.

Mr. M'Donald's congregation, which is fifteen miles south-east of us, has in the mean time received a proportionate increase. It is in a very flourishing condition. Our congregation feels very much the want of a house of worship. We are now compelled to preach from house to house. This keeps away many of those around us, who would attend if they could be accommodated. We intend making a move in this matter immediately. Our people are all in limited circumstances. The most of them have, as yet, no houses of their own. This will be a serious drawback for awhile. They have, however, a willing mind.

And now, if any of the brethren throughout the church, who are sound in the faith and fervent in spirit, are willing to come and cast in their lot with us, we will gladly receive them, and do all we can to promote their comfort. I may add, that while the fruits of the ground have in many places almost entirely failed, the past season was to us one of great abundance. There is food for man and beast. The strangers who come to the State can obtain provision of all kinds at

reasonable rates. Wheat from 70 to 75 cents per bushel, corn 28, oats 20. Every thing else in proportion.

Any one wishing further information will please write to me to Hope Farm, Louisa county, Iowa. I will cheerfully answer all their inquiries as far as I can. Yours, &c.,

R. B. CANNON.

Iowa, January 10th, 1855.

#### A F F A I R S A B R O A D .

*China.*—Great interest still attaches to the revolutionary movement in China. It has not made much progress of late,—but has, as yet, lost no ground. A correspondent of the N. Y. Observer speaks of a plan agitated by the French Jesuits, in concert with the British and *American* Commissioners, designed to open the interior of China to the commerce of the world. The recompense to be that the three governments are to support the imperial authority, by taking active measures against the revolutionists. Very likely. Money-making is a controlling element in politics just now. Commerce must be extended at any expense to liberty and religion. This writer takes an encouraging view of the revolution. He says, speaking of the “absurdities and blasphemies” of certain documents sent out by the Eastern king:

“There is every reason for hoping that these errors will be finally eliminated and expurged. They have a free Bible amongst them, to which they give a precedence and a reverence not attached to their other books. In this fact we have a guarantee for internal improvement, purification, and reform, in religion, morals, and government, which raises them immeasurably above the pagan, idolatrous, semi-barbarous, and illiberal despotism and dynasty, which they are seeking to overthrow. None but a Romanist, or a free-thinker in religion in league with Romanists, can deny this general principle that the publication, circulation, and official recognition of the Bible as the standard of truth, the foundation of morality, and the test of good government, gives the Taeping party a pre-eminent superiority in our favourable sympathies and hopes. In the very last visit of a foreign ship-of-war to Nanking, the ‘Rattler’ brought down a book reported to be issued by Taeping-wang himself, in which THE HOLY BOOKS OF THE OLD AND NEW TESTAMENTS (sic) are put forth as the *text-book for the instruction of the Chinese youth throughout the empire*. In this recent document, entitled the ‘*Land Regulations and Political Economy of the Celestial Dynasty*,’ it is commanded by Taeping-wang that there be a church for every twenty-five families; that youths attend church *daily*, and adults every *Sabbath*, for the purpose of instruction, preaching, prayer, and thanksgiving, at which times an appointed ‘vexillary’ is to read the ‘holy books of the Old and New Testaments.’ The ‘*ten commandments of Heaven*’ are therein acknowledged also as the test of official merit in the mandarins, and the means and motive of promotion among the multitude, according as their respective merit may be estimated by obedience thereunto. Is there no hope for China under a dynasty thus acknowledging and exalting the Bible and the Decalogue in the incidental regulations of their political economy?”

*The Koords.*—The Journal of Missions gives the following remarkable account of a great change—we hope a real and permanent one—among this people. The Koords consist of a great number of tribes, inhabiting mainly the wild mountainous country between Turkey and Persia, and professing the Mohammedan faith. From time immemorial they have been keepers of flocks, and a warlike, fierce people, much given to robbery. A part of them are nomades, living in tents, and a part are stationary, dwellers in villages, but all are given to predatory habits. The eastern portion of their country is nominally subject to the Persian, and the western to the Turkish government; but until very recently, their more powerful tribes have maintained almost entire independence:

“Among this people, God seems to have raised up a champion of the truth, in the person of a wealthy chief, who owns several villages, and has, it is said, several thousand men under his authority. He not only preaches the gospel to his people,

but, according to his own statement, has gathered a church among them. Mr. Dunmore, of Arabkir, in a letter dated October 24th, speaks of a visit recently made by one of their native helpers to Tschemishgezek, a large town east of the Euphrates, ten hours from Arabkir, where he met this chief. The following extract relating to him and his church, will be read with no ordinary interest and with much surprise.

"While there, he had a most interesting interview with the Koordish chief, of whom you have heard through some of Mr. Clark's communications. He is one of seven chiefs in the region of Tschemishgezek; and he seems to be a most remarkable man. Four or five years since he got hold of a Testament that had been given to a Mohammedan by one of the Protestants of this city. He read it and re-read it, again and again; and he caused it to be read to his people. Ever since he has been teaching them from it. Nigogos says:—"When he called to see me, he sat down, and began to talk like a meek Christian. He interrogated me respecting my faith and Christian experience; and he showed such familiarity with the doctrines and precepts of the gospel, and such a knowledge of the inner life, that I was amazed. I said within myself, "What sort of person is this before me? Is he a missionary examining me for admission to the church?" After he had satisfied himself with making inquiries about the Protestant faith and practice, he said, "Now I will tell you what we believe and do. We believe in Christ, the Son of God, our only Saviour, and know nothing of Mohammed. He was a lying prophet. We are Protestants. We celebrate the Lord's Supper once in the year. We did it before we found the gospel; but now we do it according to the gospel, as our Saviour did. We have a church, with a committee to examine every one who wishes to enter it; and if he is not a good man, we do not admit him. If two men have had a quarrel, or have been enemies, we have them reconciled before they come to the table of our Lord. And we have them stand up before the congregation, join hands, and promise before God and men that they will not only forgive one another for the past, but will henceforth walk together in love. I call my people together on the Sabbath, and teach them to fear God and keep his commandments. Many of them are bad men; but I hope, by the blessing of God, they will all become obedient to the truth."

*Turkey.*—The state of affairs in the Crimea remains at this date, (Feb. 19,) without any material change. The allied armies have attempted nothing of any importance. They have had enough to do—the British particularly—in attending to their own wants. And, after all, they have suffered most severely; partly, perhaps, through unavoidable hardships, but chiefly on account of a lamentable and disgraceful want of energy in the authorities. Of some 50,000 or 60,000 British already sent to the Crimea, there were, a few weeks since, not more than 14,000 sound and able men. Matters have improved, however, of late—and large reinforcements have arrived. Omar Pasha is at Eupatoria with 40,000 Turks; and, if the weather does not forbid, the siege will be conducted with a greater force, and with more energy. Attempts have been made to restore peace: and Russia assents to the propositions of the allies, including Austria: but it is thought only as a ruse, to protract the neutrality of Austria. Prussia is not allowed to take any part in the negotiations. In the mean time all the European powers are arming. Sardinia has joined the allies, and we may, pretty certainly, anticipate a general war.

As to religious affairs in Turkey, we find it stated that the Bible begins to attract some attention, even from the Mohammedans. In many respects the prospects of the missionaries, and the condition of Christians, are improving. The correspondent of the New York Observer says:

"They meet with little opposition from Mussulmans, and this is another sign of the times. Protestantism was almost entirely unknown to the Orientals until the few last years. Romish Christians, those of the Greek Church, and the descendants of a few sects of the Lower Empire, alone possessed the right of citizenship in Turkey. Protestants had no legal security, or official supporters, under the Mohammedan government. This sad position is completely changed. Protestantism is admitted and protected equally with the other Christian denominations. It has its places of worship, its schools, its means of resisting acts of oppression and obtaining redress for its grievances. It is even worthy of remark that the Turks are more

favourable to the members of the Reformed Churches than to the Papists or Greeks, because they are averse to idols, and our worship in this respect resembles that of their mosques.

“But a serious restriction is maintained. Christian proselytism is obliged to confine itself to the members of those communities which already belong nominally to Christianity. The Turks do not receive this salutary influence. Any Mohammedan who should publicly confess the gospel faith would be condemned to death, and a recent example has proved that this law is not a dead letter. Remonstrances on this subject have been addressed to the British government, and there is reason to believe that the Sultan will not always persist in enforcing this cruel law. When this barrier is passed, the field of evangelization will widen indefinitely in the East, and religious truth regain the ground which it lost in the commencement of the middle ages.”

The Foreign Missionary furnishes some encouraging details of the present condition of the missions in Turkey. Speaking of our efforts in behalf of the *Armenian* population, it says:

“The removal of the press from Smyrna to Constantinople has secured all the advantages that were anticipated. Its issues for the year have amounted to nearly nine millions of pages, of which considerably more than two millions were of the sacred Scriptures. The publication of the modern Armenian Bible, in one volume, with references, translated mostly by Mr. Riggs, marks a new epoch in the history of the Reformation. In various forms the word of life is going forth among the nations of the East, in its own native home, to effect a regeneration such as physical force and political overturnings can never produce. The seminary at Bebek contains fifty students, ten of whom are Greeks, and seven are in the theological department. The raising up of a well-qualified ministry for the churches in Turkey is an object of intense solicitude to the mission; and the prospect in this regard is certainly encouraging. The girls' boarding-school, in its new location on the Golden Horn, is doing more and more for the female portion of the community, and is opening a wide door of usefulness, especially in that part of Constantinople. In the midst of the alarms and agitations of the times, our brethren in the capital pursue their work in peace and quietness; and the still small voice of the Spirit is making itself heard in many hearts. It was a reasonable anticipation that the war would greatly disturb the movement which the missions seek to promote. Had a general state of anarchy, or an outburst of Mohammedan fanaticism, broken up for a time some or even all of the stations, it would have been a matter of no surprise and no real discouragement. But it is the God of missions who has permitted this conflict of the nations. Some of his servants he has suffered to fall into the hands of lawless and bloody men; but he has delivered them from danger; and he has *allowed no one to be driven from his post.*

“The field of which Erzurum is the centre has, indeed, been affected unfavourably. As during the last war between Turkey and Russia this city fell into the hands of the latter, it is hoped by the enemies of the truth that it will meet with the same fate in this, and that the Protestants will be exterminated if they do not renounce their faith. The timid are, therefore, deterred by an apprehension of the worst consequences, if they are known to favour this ‘heresy.’ Elsewhere the same influence is felt; but no serious interruption to the regular course of labour has occurred; and the hinderances occasioned by the war have not prevented the year from being, on the whole, one of cheering progress.”

In Syria and Assyria, and among the Nestorians, the work goes on. A translation of the New Testament, by Mr. Smith, into Arabic, is pretty well advanced, and the demand is great: some have been sent from Bombay for circulation among the Arabic Mohammedans in that locality. Among the Nestorians, the schools are actively conducted, and with good results:

“The male seminary is bringing forward a number of pious, efficient, and able preachers of the gospel, as well as teachers of schools, and the work both of enlightening and evangelizing the people is obviously making progress. Of more than 1300 pupils in the free schools, 359 are girls: and there are 48 scholars in the female seminary. Sixteen years ago, the missionaries could hear of but one female who was able to read; and it was a matter of reproach for the sex to learn. All who have graduated from the female seminary have been more or less engaged in teaching; and several have shown themselves to be excellent instructors.”



*Greece.*—A singular change has taken place in the aspect of affairs in Greece. Not long since Mr. King was subjected to prosecution, and condemned. The ruin of his mission seemed unavoidable. The following exhibits his present position:

“The sentence of exile against Mr. King, at Athens, has been annulled, in a manner honourable alike to the government of Greece and to himself. Various influences, it is supposed, have conspired to bring about this result. The sentiment of the intelligent and candid portion of the Greeks, particularly of the legal profession, was strongly in his favour. Political events concurred to produce a change of feeling among the people at large favourable to Americans. One of Mr. King’s distinguished counsel was appointed Minister of Justice. Thus he remains at his post, not on sufferance, but of right; and he is in a position of far greater strength than the one which he held before his prosecution. Many who were bitterly opposed to him, not long since, are now friendly. The attendance on his preaching has more than doubled, and his influence is increasing. Political agitations do, indeed, occupy the attention of all classes; but results auspicious to the progress of evangelical religion are reported. The whole Bible is now received in all the communal schools of the kingdom; and an edition of ten thousand copies of the New Testament has been authorized by the American Bible Society for these schools and for general circulation. There is much, therefore, in the aspect of Greece that is encouraging.”

*Italy.*—The States of the Pope, and the neighbouring districts under Austrian control or supervision, are in a very uneasy posture. Martial law has been proclaimed in some of the northern cities. Arrests are frequent. One writer says:

“You may form some idea of the state of affairs in Italy, from the following:—The principalities of Massa and Carrara have been placed under the martial law of Colonel Casana. The punishment of death is to be inflicted upon all persons guilty of *intended* murder. Persons found with arms in their possession, are to be punished by imprisonment with hard labour for life. All places of public resort are to be closed from 6 A. M. to 6 P. M. Any assemblage of *three* persons to be dispersed, and the soldiery may use its arms to effect that purpose. None are allowed to be out in the streets after 8 P. M., except priests and physicians, who are on the way to the sick-bed. On leaving the patient, they must report themselves at the nearest guard-house, with a lighted lantern, and ask for an escort. The arrivals of strangers are to be reported to the police within four hours.”

A letter from Florence thus sums up the results of Papal rule:

“Verily, Pius IX. has been smitten with judicial blindness, nay, madness, that presages and paves the way for ruin. The result of his experiments in temporal policy has been to render the last state of the Papal Government worse than the first, and now the exercise of his spiritual powers threatens to stir up mutiny and revolt in the oldest soldiers of his church. The Dominican monks are in open rebellion! They flatly refuse to receive the decision on the Immaculate Conception from the oracle of the Vatican, and with the cry, ‘Aquinas to the rescue!’ are preparing to do battle against the Franciscan or Jesuit defenders of the doctrine. Such are the first fruits of the much vaunted exhibition of Catholic unity, as revealed in the monstrous sentence of the Pope. The Archbishop of Florence has summoned the monks of Santa Maria Novello before his court, to defend themselves against the charge of contempt of Papal authority.”

In Naples, strange to say, a collision has taken place between the Jesuits and the king. The former were charged, and no doubt justly, with teaching the supremacy of the Pope over all earthly authorities. The government gave them very distinctly to understand that such teaching would not be tolerated; when, Jesuit-like, they hurried up a retraction. This is a sign of the times.

*Germany.*—We find comparatively few notices in the journals of the internal condition of the German States. The following, however, is indicative of a growing zeal for the truth and an improving public sentiment. The writer is speaking of southern and central Germany:

“That the Protestant feeling in general has recently been raised in these districts, may be seen from present indications. Even temperate preaching against the errors of the Popish Church was, some years ago, condemned by the population as into-

lerance, and forbidden, as well as censured by the consistories, as being a disturbance of peace; but now, people wish again to be distinctly told why our ancestors, three centuries ago, forsook the old church, and desire their children to be taught why we still bear the name of Protesters. Popular tracts, then, on the doctrinal differences between us and the Romanists are publishing by dozens, and meet with numerous readers among the public at large. Moreover, for more educated people, a good monthly periodical, the *Protestantische Monatsblätter*, by Professor Gelzer, is published in Gotha. And here I should be unjust, should I not also make mention of a zealous countryman of yours, Dr. Marriott, in Basle. Though his agitation against the Apocrypha has, from reasons I shall mention another time, had no great success in the south of Germany; yet his publication of the periodical, *Der wahre Protestant*, is an undertaking of real merit, and its pages are eagerly read every where."

## NOTICES OF BOOKS.

THE CHILD'S CABINET of Things, both Rare and Useful. Collected and arranged by the Editor. 18mo., pp. 128.

THE YOUTH'S CASKET of Gems and Pearls. Selected and arranged by the Editor. 18mo., pp. 127.

These are issued by the *Presbyterian Board of Publication*, and are among the best, if not the very best, of their valuable series of publications designed for juvenile readers. They are composed of short pieces—chiefly narrative—all attractive, and some of them illustrated by excellent wood cuts. The "*Cabinet*" contains twenty-six of these; and among them "An Aged Teacher in the Tahitean," "Thou, God, seest me," "The two Ways," "A Family Perishing in the Snow," "Recent Persecution in Madagascar," "Sowing beside all Waters," &c. The "*Casket*," thirty-two—such as, "The Missionary Child," "The Disobedient Boy," "Early Love for the Bible," "Mizpeh," "Jerusalem," "Bethlehem," "What is Rain?" "The Fruit of Sabbath-breaking," "The Rich Merchant of Lyons."

We again urge all parents to provide their children with such reading as these and similar books furnish. They are themselves useful; but what is of more importance, they cultivate a love for books; and where there is a love for books, there is far less danger that the child will be led away by gross vices, or even light amusements. Many a dollar, foolishly expended, would be saved, if parents took sufficient pains to arouse, and then gratify, a taste for good reading.

A WARNING CRY FROM NIAGARA. By the Author of "Come to Jesus," "It is I," &c. 18mo., pp. 42.

MARY SEARCHING FOR JESUS. By Rev. James Drummond. 18mo., pp. 32.

FEAR NOT, AND REST IN CHRIST. 36mo., pp. 64.

These are also published by the Presbyterian Board; and though of small bulk, abound in substantial and most important matter. Such volumes cannot, indeed, take the place of large treatises; but they are very suitable to many persons in these driving times. "Mary Searching," &c., is a very ingenious and interesting illustration and improvement of the well-known incident—Christ sought for at twelve years of age, and found in the temple. It is well adapted for youth.

THE PSALMS IN METRE: being the Scot's Metrical Version, with some Amendments, chiefly Verbal. Philadelphia: Wm. S. Young, 173 Race street. 1854.

This edition of the Psalms is published in compliance with a deed of the Associate Synod, May, 1854. We have not had leisure to examine it with sufficient attention to form a judgment regarding its merits, except so far as verbal alterations are concerned. Some of them

are corrections of grammatical errors, and others are changes deemed necessary to render the lines of the proper length, without extending or abridging words. We are not prepared, however, to attach much importance to these efforts at this time. The opposition to an exclusive Bible Psalmody will not be conciliated by any version, however modern in its phraseology; and the friends of such a psalmody would be well satisfied with a very few amendments, and even these may be postponed, without any loss, to better times.

**THE PHILOSOPHY OF SECTARIANISM: or a Classified View of the Christian Sects in the United States. With Notices of their Progress and Tendencies. Illustrated by Historical Facts and Anecdotes. By the Rev. Alexander Blaikie, Pastor of the First Associate Reformed Presbyterian Church in Boston. 12mo., pp. 362. Boston. 1854.**

This is a volume of some research; but, taken as a whole, it is too indigested to answer all the promise of its title. Its facts and anecdotes are interesting, and much may be learned from it regarding the present condition of most denominations in this country. The author should have avoided any reflections upon the Reformed Presbyterian Church. They will not harm her, and will not add to the usefulness or popularity of his book.

**MEMOIRS OF THE REV. WALTER M. LOWRIE, Missionary to China. Edited by his Father. 12mo., pp. 405. Presbyterian Board of Publication, Philadelphia.**

An interesting volume, composed mainly of the letters of this juvenile missionary, who lost his life in the Chinese Seas; being thrown overboard by pirates. He exhibits very attractive traits of character; and, irrespective of any thing personal, this volume contains much important and seasonable information respecting the Chinese and the missionary operations among them.

**THE REFORMED PRESBYTERIAN MAGAZINE.**

Under this title, the late "Scottish Presbyterian" is now published in Edinburgh. A change has also taken place in its editorial management: but, in the language of the introductory address, "it is not altogether deprived of the experience, counsel, and good-will of the respected brother in the ministry, who has, for a series of years, discharged the thankless duties of editorship."

#### OBITUARY.

Died, in the city of Philadelphia, January 6th, 1855, Mrs. MARTHA M'NIGHT, wife of Mr. Robert M'Night, in the 38th year of her age.

Mrs. M., whose maiden name was Cunningham, was born in Ireland, near Londonderry; her parents being members of the Congregation of Breda. Upon the decease of her mother, she came, when yet a child, to this country. In 1837 she became a member of the Reformed Presbyterian Congregation of Cherry street, Philadelphia; and so remained until her death, with the exception of a few years after her marriage, during which she resided, with her husband, in the neighbourhood of New Alexandria.

Mrs. M. was singularly domestic and retired in her dispositions and habits. Her family—she had ten children, of which six survived her—was her daily, constant care: her desire and study was to train them up in the fear of God. During her last illness, she manifested uniformly an entire submission to the Divine disposal, often expressing an entire willingness to depart and leave her family in the hands of a covenant God and their Father. At times, especially, when death was evidently approaching and near at hand, her views of Christ and of heaven became unusually clear, elevated, and cheering. With one brief exception, her experiences were all comfortable, and frequently triumphant. She "knew in whom she had believed;" and to Him, with confidence, commended her departing spirit. "Blessed are the dead that die in the Lord."

THE  
C O V E N A N T E R .

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APRIL, 1855.

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S A B B A T H - S C H O O L S .

We had not purposed to enter upon any elaborate defence of our views regarding the Sabbath-school system. Occasionally we have taken some notice of the acknowledgments of its friends, and have made use of them as confirmatory of our own judgment in reference to the system as it has found a place among the institutions of the church. Still, we were willing to leave the result—where it will have to be left—to the “sober second-thought” of the intelligent and considerate, in view of its *general* and *ultimate* fruits. It possesses so much plausibility, and is attended with so great a variety of attractions—like many other devices, which have neither Scripture precept nor example in their favour—that it may be regarded as nearly proof against any other argument than that of a *wide* and long experience. With all this before us, we cannot, however, refuse the challenge put forth by a well-known correspondent in our last number. We certainly do not wish to be found fighting against God; or even reluctant to accept any ordinance or system which our Master has established in his church, and marked with his sanction. But we are just as unwilling to be concerned in setting up any agency *in the church* for accomplishing any end, however lawful or imperative, which cannot claim for it a “Thus saith the Lord.”

In discussing this matter, it is necessary to understand how far we may be agreed, and where we differ. Now—1. It is admitted and maintained that children should be taught, and that they should receive religious teaching on the Sabbath day. 2. That the church should endeavour to bring as many as possible—adult and youth—under instruction; and that, for this purpose, she may employ her licentiates, and even, in certain circumstances, licensed catechists. 3. That in extraordinary circumstances something extraordinary may be done. In new localities—in very destitute localities—steps may be taken in the commencement of evangelizing efforts, that are not to be observed where the regular administration of ordinances exists among a professing Christian people. 4. That cases may occur—emergencies befall, even in a settled condition of things—that require some *unusual* procedure to attain an object which would otherwise be unattained. 5. That the church has not been as active as she should have been in making direct aggressions upon the mass of ignorance

and sin around her; and might well, and to good purpose, look into this matter, and ascertain whether she has employed *all* her divinely-instituted agencies for the fulfilment of her "great commission"—and, in addition, whether she has exercised all the care she could over her own youth.

These things we take for granted; but we do not admit, that any or all of these have any thing to do with the question before us. That question is, whether the church has the right to establish an *institution* for the care of the youth of the church, such as the modern Sabbath-school, in which *all* her officers, and it may be others, take in hand the *instruction* of the children of church members, in connexion with others, in the catechisms, &c. To this we object—

1. *That this is not one of Christ's ecclesiastical institutions.* Our correspondent does not claim for it any "Thus saith the Lord." None can be found. There is nothing of the sort in the Bible. No such system was set up by the apostles in primitive times. And yet, if there be such excellencies in it, as its friends claim—if it be, as they say, almost essential to the right training of the youth of the church, and most important as an agency in extending the gospel, there never was a fairer field and a louder demand for it than just then. If it be an ecclesiastical institution—a necessary, or even wise appendage to every Christian congregation, it is passing strange that it was never thought of by Paul or Peter—by the long train of the faithful since—not even in reforming times: but lay hidden and unknown until some two generations ago! How is this accounted for?—this strange oversight of the Master—of apostles—of reformers? Are these surpassed in wisdom and benevolence by a thoughtful Friend in England but yesterday? This is enough for us. What Christ did not ordain; what apostles did not establish among *church* institutions, we must think neither wise nor warranted.

2. We object to this system, *because it puts the religious education of the children of the church, and of others, too, on a voluntary foundation.* It is a free-will business, from beginning to end. The session *may*—to say the least—omit to establish such a school. If established, the elders, &c., *may* stand aside, and take no active part in it. Parents *may* insist upon it, that they can, and wish to teach their own children, not only in the evening of the Sabbath, but in the morning hours also. Are we wrong here? We think not. Zealous as many of the advocates of this system have been in its behalf, we have never known any one—not one—take the ground that the church could compel, by censures, either the establishment of such a school, or the giving of instruction, or the sending of children.

Or, to express all this in other words: the recognition of a Sabbath-school is no part of a scriptural Christian profession. No minister, in his ordination, engages to establish such a school, or to teach in it. No elder comes under any such obligation; much less any deacon or member. These statements we are entitled to take for granted, at least until the contrary is asserted. Now, we ask, Whence the right to set up, *in the church*, an institution which is not comprehended within the *fixed* limits of the Christian church? Especially an institution of so momentous a character as this claims to be? Is there not some danger of the inquiry, "Who hath required this at your hands?"

This argument would be entirely sound and available, even were there no provision made by the church's Head for the instruction of her baptized members; but it gains great additional force, when we add—

3. *That the Sabbath-school proposes to do what Christ has made it the business of parents and pastors to attend to.* And here, we are saved some labour by the admissions of the other side. They grant the premises: that it has been made the duty of the parties we have named, to manage, and guide, and oversee the training of the young of the flock. It is thus stated by our correspondent himself. "As I understand," he says, "the covenant, (baptismal,) the church, in a certain sense, adopts that child; and the session, as well as the mother, (or parent,) becomes pledged to bring it up 'in the nurture and admonition of the Lord.'" It has, by the great Shepherd, been placed under their care; and the pastor may not with safety disobey the injunction—"Feed my lambs.'" This statement we admit in the main: objecting only to the expression that the session becomes pledged to "bring up" the child "in the nurture and admonition of the Lord." This is too strong. The session becomes bound to see that it be brought up aright. It is the "pastor," who becomes pledged to co-operate with the parent in the work. The session is not a teaching body. Its members are not "teaching elders."

It is granted, then, that the teaching of the church's youth has been made matter of express statute law in the house of God—this law not only imposing the obligation, but showing *where it rests*. Now, we hold it certain that so far as the church is concerned, this law cannot lawfully be interfered with.

But here it is said—(1.) That the Sabbath-school only proposes to co-operate—and that it is important that it do co-operate with those whose special province all this is. Very well. Then the law and ordinances of the church are imperfect in this respect, and are the better of some amendments—amendments which it was reserved for the nineteenth century to discover and apply. We do not believe this. We believe that if the scriptural machinery be fairly tried, it is as competent to do this work now as it was for eighteen centuries—or rather, nearly sixty centuries. (2.) It is objected that some instances occur in which parents cannot or will not do their duty in the premises. Our correspondent says:—

"Parents should teach their children. Granted. But if they do not, what then? 'Let the session suspend the parent from privileges.' The remedy proposed is useless. Over many parents the session has no control."

Again:

"Notwithstanding the threatenings denounced in God's word against mixed marriages, and the terrible judgments he has poured out for that sin, they still continue in the church. One parent professes to love the Lord, the other openly serves the devil. Still the children of the believing parent are holy, and entitled to baptism. On the day of dedication the mother presents her child; but there is no father to acknowledge God, or assume any responsibility. The child, however, is baptized, and by that act recognised to be one of the flock of Jesus. . . . Follow that child in its training. The mother is under vows: but she has to contend against the waywardness and folly of childhood, the example of an ungodly or careless father, oftentimes with poverty, burdened with do-

mestic labours and care. On Sabbath, when she has served the evening meal, and attended to some household duties, one child has fallen asleep on the floor, another probably is crying in her arms, and by the time she has undressed the little ones, caused each to repeat a prayer at her knee, and put them to bed, she has little time and little strength to catechize the older children. As the father takes no interest in the matter, it is the duty of session to help that mother, and every Sabbath teach and catechise the child, so far as they have opportunity."

Omitting, until the sequel, what relates, in our first quotation, to parents not church members, let us look at what is said about professing parents. "Suspend them," says the supposed opponent. Not at once, we say. Much may and ought to be done before this "remedy" is resorted to. But it *may* be necessary. "Then," says our correspondent, "the remedy is useless." To this we reply, Not so fast. Suspension may be blessed to answer the purpose. We cannot so disparage an ordinance of Christ as to pronounce it in such absolute terms wholly inefficient for this sin. Why should it be in this particular "useless," any more than in other cases of breach of moral law and Christian duty? We would say, let it be at least tried before it is condemned as a mere bugbear. Try this by another example—and a very apposite one, for it relates to the subject of family religion and training. A parent neglects family worship. "Suspend" him. The "remedy is useless." We would not, of course, suspend the negligent parent, but make some provision for having worship conducted by some other person! How would this kind of reasoning go down? Not very well, we think. In a word, this entire argument of our correspondent is pervaded and corrupted by the principle, quietly taken for granted, (it would not bear to be directly stated, nor did he see it himself distinctly,) that the institutions of the church cannot, however faithfully administered, secure their own purpose and object—that they need some help from our wisdom. Whether this is Presbyterianism, our readers can judge for themselves.

As to the case of the mother referred to in our second quotation, we remark—(1.) That such are extreme and unusual cases. And, certainly, our intelligent correspondent does not mean to say, that a few, isolated, and comparatively rare cases, are to make *general* rules, or even modify established institutions. (2.) This case is over-stated. If the children are all small, they need little or no catechising. Let her put them to bed as fast as she can, and then busy herself in preparing to teach them when they get older and capable of being taught. If the children are numerous, some of them, by a natural law, will be old enough to take care of the little ones until the mother is ready to do it, or to take her duties upon themselves in the few domestic matters which require attention in a Christian household on the Sabbath evening. (3.) At the worst, what is to hinder some benevolent friend—male or female—to give temporary assistance? If the complaint be chronic, some arrangement could readily be made to meet an extraordinary case. We say again, such a case is not to be allowed to revolutionize the church's order in regard to the teaching and oversight of the young. (4.) The case is an unfortunate one for our correspondent, inasmuch as it is a well-known fact, that not a few mothers, compared to the whole number so situated, have been eminently successful in training their children for Christ.

(4.) *The Sabbath-school system tends to do away with pastoral and family catechising.* This is a critical argument for such as oppose our views. If this be true, it appears to be admitted on all hands that the system is indefensible. The duty is too plainly enjoined, both upon parents and pastors, to require any argument. And hence, if it be a fact that the Sabbath-school has set these in any material degree aside, it cannot be maintained. Our correspondent sees this, and consequently meets our assertion directly in the face. He says—"To this, I enter a simple denial." And we, in turn, most strenuously re-assert, the Sabbath-school system has most seriously interfered with both *pastoral* and parental instruction. We make an appeal to facts—not to one isolated case. We are not disposed to deny, that in the congregation of which he speaks, parental effort has not, as yet, been relaxed; but this is no criterion. We must take a wider view. Particular causes may operate, in a given case, to prevent, or hinder for a time, the evils of any system. It is so here: and, of the causes, one is to be found in the fact that heretofore, or until within a short time, Covenanters have always laid great stress upon family catechising, and the larger portion of her adult members have been actually trained in the knowledge of religious truth by their pastors and parents. Innovations do not at once reveal all their consequences. We look farther, and take a wider view: and feel ourselves competent to speak on this point with some confidence, inasmuch as we have, for years, made it a subject of inquiry both within and without the church. But we do not rest our cause upon our own testimony. We appeal to the experience of those who have had the best opportunities of knowing the issues of the system before us. And—(1.) It is well known that it originated, not in any design to teach in Sabbath-schools the church's children: it was meant, at first, for the utterly destitute and neglected, and to them it was for nearly a generation restricted. The gathering of the families of Christians into them was an after-thought. It took place, however; and then—(2,) pastoral and parental efforts declined. We furnish a few testimonies. The first we adduce is the following, from the "Western Christian Advocate:"

"Do all the appliances of the Sunday-schools, with their books and periodicals, do away or supersede ministerial and catechetical instruction; or so far weaken it, that our youth are not as well grounded in elementary principles as when the catechism and Bible were the only books employed in instructing the young? We have for several years feared the result of this matter, and have so expressed ourselves; and our fears have been increased by perusing a collection of facts arranged by Rev. Robert Jackson, of Leeds, England."

The "Presbyterian," of this city, says, speaking of Sabbath-schools:

"It is to be seriously apprehended that in *thousands of instances* they have been pleaded in justification of the neglect of family instruction. . . . This is not the only evil. Pastors are in too many instances disposed to regard this kind of instruction as an equivalent for their pastoral duties to the lambs of the flock. *It is by no means as common now as it was formerly*, for ministers to gather around them the children of the church, and explain the essential doctrines of religion."

The same paper, at another time says, speaking of pastoral and family religious instruction:



“The time was, when something like this system was pursued throughout the Presbyterian church, and we have reason to believe that there are a *few* in which it is maintained with vigour at the present day. But in many, it has given place to the Sabbath-school. Blessed as this institution is, it has been the occasion of leading *multitudes* of parents, and *many* pastors, to neglect the instruction of the children in the catechism of the church. The duty is transferred to the teacher of the school, and in too many instances it is then neglected.”

The following is from the columns of the Christian Intelligencer, the organ of the Reformed Dutch Church:

“The church has in a great measure given up the training, the oversight, and the discipline of her children. She has been sacrificing her own children under the plea of gathering into her bosom the children of the world. . . . *Parental and pastoral instruction is made secondary, or cast aside.*”

Again, as late as January 1st of this year, we have in an editorial of the same paper the following, very cautiously worded, but highly suggestive:

“As to the catechising of the children of the church, there is some reason to fear that *the institution of Sabbath-schools* has caused not only pastors, but also parents, to slacken diligence in the religious training of the young.”

To these testimonies—and we might have added more from ecclesiastical bodies and private sources—we subjoin, as highly confirmatory of our position, a statement made in our hearing at a late meeting in this city by the well-known editor of the “Sunday-school Union,” Mr. Packard, a competent authority, that it was “currently and loudly affirmed that the instruction of the children of Christians is thrown, by their parents, upon the Sabbath-school, which,” he added, “*ought never to be done.*” The same fact was reiterated by other speakers at that meeting, in the presence of hundreds of Sabbath-school teachers and others, and not *contradicted*.

Now, in view of this array of evidence, we may be allowed to return to our own observation. True, we have never been engaged in a Sabbath-school; but, we beg leave to say, that this is not necessary for the ascertaining of such facts as we are now considering. We have never had much familiarity with the slave system—and, of course, we introduce this only as an illustration—yet we have no hesitation in pronouncing certain things to be facts respecting it. And now, we state, that we have made, probably, in all, scores of inquiries at the best sources, ministers and others, and we have yet the *first person to meet*, except our correspondent, who did not acknowledge that this system interfered materially with pastoral and family instruction: and, we may add, that, in some instances, we have heard from very intelligent and *experienced* sources the expression of deep regret that the system had not been confined to its original design, the care of the outcast. Now, we aver, that if we wish to know the real issues of any system, we must observe it on a large scale, as we have done. We repeat, it is to no purpose a few isolated cases are adduced where these effects have not followed: they avail nothing in defence: while, on the other hand, any considerable amount of evil, such as we have proved in this case, is enough to show that the system is a dangerous one, and ought not to be sanctioned.

To all this, however, besides the direct denial, our correspondent replies:

“There is little family catechising in many families whose children attend Sabbath-schools: I grant, that there is little family worship, and probably less secret prayer. Is the Sabbath-school to blame for that? That was exactly so with a similar class of people before Sabbath-schools were organized; and, without a great change, it will be so in the same families when their children shall have ceased to attend the Sabbath-school. It is contrary to reason to suppose that a parent will be less careful to attend to his child, because he knows the minister and elders will examine that child publicly next Sabbath morning.”

Now, to this we say—(1.) Review our quotations, and it will be found, on excellent authority, that the state of things *has altered* in regard to family and ministerial instruction since Sabbath-schools have been introduced. Where there *was* this care, it has ceased—and ceased *because* of Sabbath-school interference. We prefer our witnesses, who draw their conclusions from a large induction of particulars, to that of our correspondent, who only speaks “of his own knowledge.” (2.) How would the want of family worship, &c., be remedied? By sending some one to pray for them?—or by a proper administration of word and discipline? The latter, certainly. And why not try the same divinely-appointed means for the revival of family instruction, instead of getting up an institution whose *direct* effect is to “sew pillows under the arm-holes” of the careless, and so far weaken the motives to family religion of all sorts? (3.) He speaks of examining the child publicly. So we say it should be examined, but not in the way he advocates, for two reasons: first, this is not done by ministers and elders *only*, but by somebody else perhaps, to whom the business of overseeing parents has never been committed by the church’s Head; and, secondly, this kind of examination reverses the order of procedure ordained by Jesus Christ—it makes the business of the parent not to *teach*, but to prepare the child to be taught by his Sabbath-school “*teacher*.” The Sabbath-school is the great thing in the child’s mind: home instruction is *at best* but subordinate and auxiliary,—a very serious, *independent* argument, by the way, against the system. (4.) As to the stimulus of such repeated examinations, to this we oppose two things—first, stubborn facts, already proved; and second, the known principles of human nature, which soon becomes habituated to striking impressions, and then regard them less than even ordinary stimuli to exertion.

6. *The Sabbath-school system is a great and almost insuperable obstacle to the infusion of the religious element into the secular schools.* Here, again, we appeal to facts. Two generations ago Protestant schools were, we believe, universally tinged with, some of them pervaded by, religious teaching. How is it now? We answer, it lingers in a few; but as to public schools, in but a few—and very little of it at that. And who is ignorant that the great argument is—Sabbath-schools furnish the proper agencies for such teaching? Indeed, what place would there be for Sabbath-schools, as it respects all but the veriest outcasts, provided the day-schools were what they ought to be?\*

\* Unless our correspondent will still insist that the minister and elders are not enough, in their regular walks of duty, to oversee the parents and children of the church—that they must bring in all the officers, and some of the members to help them. And here, we would ask, when the minister enters the school and teaches, how does he appear? Is it as a minister, or as a mere Sabbath-school teacher? And so of the elder.

And yet, who hopes to *restore* the old state of things, unless the present system be modified—or, we would rather say, abolished?

But, can nothing be said for this system? Something is said, and we propose to examine a little its defences. And—

1. *What is to be done with or for those who have not Christian parents?* This is the most prominent and most effective argument of its advocates. The system had its origin in this very inquiry. Still, it is not necessary for us to enter very minutely into it. The question is, certainly, very important; but we beg leave to say, has nothing to do with the subject in controversy. The same question might have been proposed, and no doubt was, in the primitive church, in the reforming times, and since: but the answer was never given by apostle, reformer, nor enlightened philanthropist, "Set up a Sabbath-school," much less a Sabbath-school in which A, B, C, &c., should help parents, pastors, and elders, to do their duty to the lambs of the flock. Was the church, all this time, absolutely destitute of any means of operating wisely and effectually upon the heathen or godless? To listen to some of the advocates of Sabbath-schools, you would think so. And yet, the fact will not be disputed, that in apostolic times, and often since, great works have been done in and for the kingdom of grace: works with which none in our days can, as yet, be paralleled. As we said before, this is sufficient for us. The church can do all her duty, and so can her members, without any such *institution* as the Sabbath-school. As to how this is to be done, it is a question that concerns the united wisdom and piety of the church, and the personal zeal of her members; but it certainly does not necessitate the existence of the Sabbath-school in any other form than as catechetical instruction is an integral element of missionary effort. Indeed, we are by no means sure that the Sabbath-school institution has not interfered with the church's aggressive efforts, instead of promoting them: so much labour—so much time—so much money—so much strength—have been expended upon what was already *directly* provided for. In fact, a large share of the earnestness and energy of the church, and of her most active members, have been absorbed in taking care of children that their own parents and pastors were most solemnly bound to train. We say, Let this loose again. Turn over the children of the church to their proper guardians, and then a better use can be made of the disposable vigour, and piety, and funds of the church for the ingathering of the outcast. The mode we do not undertake to define.

2. *It is objected, that the children of the heathen or the neglected around the church, will not enter Sabbath-schools, unless the children of church members are there with them.* Perhaps this is so in some places now, since they have been spoiled by such indulgence,—but it was not so at first. They did come in, and Sabbath-schools were kept for years before any body thought of them as any thing else than aggressive agencies. And just now, in Britain, on the Continent, and in this country, there are schools—abroad called "Ragged Schools"—for such children, and such only.\* But, suppose the objection were true.

\* When we were in Scotland such a school was kept in Dr. Wm. Symington's church. We were told that he was not favourable to a Sabbath-school for the children of the church, and that there was none such in his congregation.

What then? Does it follow that Christian parents should send their children to such schools? Not at all. It would only follow that they were not the right kind of agency, or that the pride and wickedness of the ignorant and depraved were insuperable. And, finally, Sabbath-schools have been in operation in all the churches—nearly—for two generations, what progress have they made in evangelizing the masses? We would like to see this question answered.\*

3. *It is said that through Sabbath-schools the youth of the church are led to join the church.* How comes it, then, that on every hand we hear the cry that the youth of the church are deserting her?—that few, compared with the proportion of earlier times, make a profession? There must be some mistake here. Perhaps our correspondent will refer again to his own congregation. But does he not ascribe to this new device what he ought thankfully ascribe to his own faithful ministerial and pastoral efforts, and that of his session in their proper department of effort? The increase of the Presbyterian Church (O. S.) last year, was some *five* or *six* on an average for each congregation, and this was larger than usual. Does this show any great increase through Sabbath-school instruction? If it does, we have nothing left to credit to preaching and the family.

4. *It is said that the Sabbath-school furnishes an opportunity of calling out the activity of the members of the church.* If so, why were they not instituted in apostolic times? Multitudes were active then, but they had no Sabbath-schools. Church members should be active, but all are not teachers. Those who can instruct will find field enough without undertaking to teach children whose parents are bound to teach them, and if themselves rightly taught and disposed, *will* teach them, under the superintendence of the pastor and elders.

5. *It is said that in the Sabbath-school there are various collateral objects attained.* We give them in the words of our correspondent:

“The elders and deacons are brought together in the same work, and become well acquainted with the baptized members and young communicants, and mutual confidence is established. It aids parents in training their children, and in many families adds greatly to the length of the Sabbath. Instead of lying longer than usual in the morning, all must rise early, that worship may be over, and they in their place at the appointed time. The exercises of the school are an excellent preparation for public worship. You will rarely, if ever, see a sleeper in the church who has that morning been employed in the Sabbath-school. Besides, it cultivates a spirit of benevolence and Christian activity. Our school is self-supporting. The teachers, somehow, create means to sustain a library, and procure books both for premiums and regular use. They think, also, that they are under obligations to provide suitable clothing for all scholars who are destitute. And just now this is an important business. Some have money to provide materials, others have industry and wisdom to make the garments. Both male and female find appropriate work; and by doing what they can, much is accomplished.”

Now, is it possible that none of these were attained before Sabbath-schools originated? If not, and they cannot now be attained without them, then we have here an argument really of weight. But we cannot help believing that the officers of the Lord's congregations

\* Our correspondent says they have “a hundred on the record whose parents have no connexion with the visible church.” How many have they in attendance?

knew each other well—that the elders knew all that they were required to know—that Christians kept the whole Sabbath—that there were not *very* many sleepers in church—that the poor and naked were provided for before this system was known. If not, alas for the church that we thought had seen good times! And still more, we can point to one congregation, at least, where there is no Sabbath-school, where all these things are measurably well exemplified. Such arguments go too far. They prove too much. They would make out, if they were valid, a divine institution for the Sabbath-school system. The fact is, they are good for nothing.

6. *It is said that the Sabbath-school is necessary to supply the lack of ability or wisdom on the part of the preacher:* or, in the words of our correspondent, of which our statement is a paraphrase:—

“The Sabbath is the great day of the under shepherds; and while we try to feed the sheep, the lambs should not be neglected. Each should have a portion. As public worship is now conducted, the children get a small share. I fear that in the preparation of many sermons, as well as in their delivery, the preacher hardly takes children into account; and unless some provision be made for them better adapted to their wants, there is danger of starvation in the midst of plenty. Catechetical instruction meets the case, and it has been blessed to nourish many in the house of God.”

That is, the minister does not give the youth their portion; he neglects his duty; and some elder, deacon, or member, does it for him. We think, if such neglect exist, the true way would be to stir up and mend the preacher—not to get up an institution in which church members should supply his lack of service. But mark, he does not say “Sabbath-school,” but “catechetical instruction,” has been blessed to many; and we protest against this *evasion* of the point at issue. Certainly, the preacher should catechise; but whether he should occupy much time in the pulpit in addressing children—very young ones, particularly—may admit of some question.

7. *It is said that Sabbath-school children raise money for public purposes.* And right glad we are that the public-spirited youth of our correspondent’s congregation have done so well—so nobly. They have done a good work; and it was worth all their pastor’s trouble in preparing the article on which we have commented, to get this fact before the church. We hope it will stir up others to do likewise. But is the Sabbath-school necessary for this end? The same effect could have been brought out in some other way, and, we believe, was in this very instance. The pastor again ascribes to the Sabbath-school what is due to himself as an ordained, and active, practical minister of the word.

We have occupied more room with this than we had designed. We again say that it is a matter of that sort that experience only will finally settle. We have spoken candidly. And yet we know how many are against us. And, we will be excused for saying, that we know also how hard any human device in the church is to oppose: how readily its friends are irritated by any show of hostility to it. People like their own children, figuratively and literally; and with this additional argument for leaving the instruction of the children of the church in the hands of parents, we close our article.

[For the Covenanter.]

## REPLY TO E. M. ON TOLERATION.

NO. III.

We come, in this article, to the objections presented by E. M.; not, however, as his own: for he seems to be entirely with us, in a theoretical point of view, while, practically, he has taken a decided stand against us.

Objection I. *The doctrine already described, is destructive of religious liberty.\**

Ans. 1. It has already been shown that the law of God is the only warrant and rule for the regulation of such matters, and an inspired apostle styles that law the PERFECT LAW OF LIBERTY.

2. The objection would have been equally strong against the punishment of idolaters, under the Old Testament dispensation, when it is freely admitted to have been the divine requirement; and, in fact, there were objectors then, and strong claims put in for *such* religious liberty. Still, it was not the punishment of blasphemy and idolatry, but the costly sacrifices and burdensome ceremonies, which constituted the heavy yoke of that dispensation.

3. False systems of religion, (and we speak only of such as are so recognised,) are the chief enemies of religious liberty. The history of the church, in all ages, has furnished abundant proof of this position. The direct influence of Popery, Mohammedanism, and some others, is but too easily seen and felt. Let us see what religious liberty could be enjoyed in a community of Quakers. With them it is a virtue to desecrate the Lord's day by secular employments: even in country locations the sound of the axe, the hammer, the rifle, and the wagon, assault the ear, and break the calmness of the Christian Sabbath; how much more in the city, would the unceasing rumble of busy life, annoy—yes, almost prohibit, as an impossibility, the exercises of both public and private devotion! This is the real destruction of religious liberty. So, also, with the Jews, who would be quiet enough, *perhaps*, on Saturday; but if not restrained by the strong arm of laws, would annihilate all the quiet of the Lord's day. How deleterious to the minds of youth, how hardening to unbelievers, and how offensive to Christian sensibility, is the profaneness exhibited by both these classes of religionists on all days of the week! Whatever may be the inconsistencies of the best Christians between their week-day and Sabbath exercises, these classes, and many like them, are wofully consistent in the whole tenor of their lives. As matters now stand, the difficulties of sanctifying the Sabbath in cities, of training youth, and such like important duties of the religion of Christ, amount to a very serious infringement of re-

\* "1st. It is objected that it is destructive of religious liberty. If religious liberty be a liberty to worship God in that way and manner men may judge most agreeable to his will, free from the doctrines and commandments of men, it would seem to militate against it. But if religious liberty be a liberty *only* to worship God in a way and manner agreeable to his will; and if the civil magistrate be authorized to judge politically of what the will of God is, it would not interfere with religious liberty, unless the judgment of the magistrate should be erroneous. The weight of the objection depends upon the sense in which the phrase 'religious liberty' is to be understood. The phrase is in every body's mouth. It would be well, that all would use it in the same sense."

ligious liberty, and are progressing rapidly to its entire demolition. It is time that the churches were awaking to assert their right to liberty in this matter. We know no difference between the noise made by such religionists in Cincinnati, Wheeling, Baltimore, or Philadelphia, and the noise made by avowed infidels in contempt of all religion. If, then, the objector mean *such* religious liberty as affords full protection and encouragement to Popish processions, Jewish profanity, and Quaker business on the Lord's day, to the Juggernaut murders, Socinian blasphemies, Popish idolatries, and Mormon polygamies, to the Jesuit intrigues, inquisitions, and mummeries, of the present and past ages, the sooner *such religious liberty* is abolished, the better.

4. The objection is equally strong against all government and discipline in the church; indeed, it is becoming nearly universal, in the spirit of this objection, to complain, that church officers are destroying our religious liberty—to hold slaves, to traffic in alcoholic poisons, to indulge in the sinful amusements of the world, to embrace and propagate any error we please; that, in fact, some few churches go so far in the infringement of this liberty as to *compel* their members to observe family worship, and discharge several duties, for which they have no inclination, nay, to which they have a confirmed aversion. Must these complaints be heard, and all discipline abolished?

5. Farther still, the principle of this objection is against *all civil rule*, as well as ecclesiastical; and many esteem their civil liberties more highly than even religious liberty. All civil rule is an infringement on what some persons reckon to be their civil liberties. The same may be said of parental, and all other kinds of authority. Shall, then, all authority be set aside to accommodate the fancies of those who disregard the word of God? If not, why should this application of his law be an exception?

The views which we advocate will be found, when closely examined, to be the only safeguard of true liberty, both civil and religious; neither of which can ever be enjoyed, but in the way of universal subjection to the law of God.

Obj. II. *This is the same intolerant doctrine of the Papists, which all Protestants unite in condemning.\**

Ans. We utterly deny their identity, while we are very free to admit a *resemblance*. This distinction is of vast importance in all fraudulent matters, especially where counterfeits are involved. Now, the Scriptures assure us that Popery is the great counterfeit of Christianity; of necessity there must be, in many respects, a resemblance. In fact, a bank bill would not be a counterfeit, if it did not resemble the genuine. Nor does the resemblance of Popery to Christianity make

\* "2d. It is objected, that it is the same intolerant doctrine, condemned and reprobated by all, Covenanters not excepted, which is maintained by Papists. The Papists esteem Protestantism a heresy. They hold that it is the duty of the civil powers to extirpate heresy. Consequently, when they have the power they are wont to suppress Protestantism; and no matter how moral, peaceable, and orderly Protestants may be in their civil behaviour, to punish them with imprisonment, torture, and death, if they desist not from the profession and practice of the Protestant religion; or, indeed, if they do not renounce and repudiate it. It is asked, how can we, holding the principle, that it is the duty of the civil magistrate to suppress a false religion *as such*, meet the Roman Catholic, and prefer against him the charge of intolerance? Could he not with equal propriety cast the same in our teeth?"

it aught the better: like a bill, or any other document, the nearer the resemblance, and the more persons are deceived by it, it is the more vicious and dangerous. Often, in the affairs of life, it requires a skilful eye—all the powers of the mind—to detect the counterfeit; so, in the present case, it may be difficult for the unskilful to see the difference; but to those of even moderate attainments, a little attention may suffice. Many other matters are more difficult to detect. The resemblance between tyranny and lawful rule is so close, that nations have lived under the former, for ages, without detecting their error. In like manner, many acts of government—even necessary acts—are mistaken for intolerable evils,—punishments resemble crimes, and taxation resembles extortion, yet are they not identical. Capital punishment so far resembles murder, that many, in this and in other lands, who think they have their vision bright, boldly assert them to be identical. While there is in all these a resemblance, the common sense of mankind, and much more, the enlightened mind of the believer, apprehends a wide difference—the difference may appear in many points, or in few; but it is such as makes them the very opposites of one another. So in the case before us; and it is a fault of no small magnitude to remain so ignorant of these matters as to take the one for the other. The prosecutor and the criminal might very much resemble one another; yet it would be the height of injustice to treat them both as the same person, or to award the penalty of the law to the prosecutor, which was due to the criminal. Now, as punishment is intended to prevent the recurrence of crime, our position is intended to be an antidote to the Popish system of proscription and persecution; an antidote, too, which Popery fears above all things beside.

The following may be noted among the points of difference—of entire opposition and hostility between the two systems:—

1. *Their* power is all exerted against the Scriptures of truth: our claim is, that all power should be exercised in defence of the Scriptures and the system of religion therein prescribed. The father, who chastises his son for the keeping of the Sabbath, and he who chastises for the breach of it, are acting very differently—oppositely.

2. We make the written law of God the rule of administration; *they* have their unwritten traditions, their infallible decisions, and their secret conclaves, which it is not even expected mankind generally could ever understand.

3. *They* make every deviation from their traditions a crime, and generally a capital offence, and investigate all the private relations of life to discover victims; we claim only the suppression of *false systems*, easily known and easily discovered, leaving mere errors and minor matters entirely untouched; and fully admitting that different denominations may peaceably live in the same nation, and enjoy and administer the same law of God in civil things.

4. *They* seldom, if ever, give an individual a fair and impartial trial in matters of religion—never did in the inquisition; we oppose all secret and inquisitorial proceedings, and claim for every man a fair and public trial; according to the laws of a Christian nation, and not the judgment of any individual, or of any irresponsible set of administrators.

5. *They* force men to adopt their religion. This we hold contrary to the law of God, and inconsistent with the very nature of the reli-



gion of Christ. Men cannot be forced, either to reverence their Creator or to love their fellow-men; nor should they be forced into any external profession of such; but they should be restrained from external and overt acts of insult, both to God and man.

6. Papists attempt to scrutinize the heart; while we hold, that civil rule is concerned immediately with the external deportment, and not with the heart farther than it affects, or is affected by that deportment. These points, with others which the intelligent mind can suggest and appreciate, may serve to show that the two systems are just as far apart, and as opposite, as the genuine and counterfeit document, or as Christ and Antichrist.

Obj. III. *It is contrary to the right of private judgment, and of every man's searching the Scriptures for himself.\**

Ans. 1. Not more so now than in the days of Moses, Gideon, David, Elijah, Hezekiah, or Josiah, and others, who did judgment and justice, and then it went well with them. We would be glad to hear what obstructions such men laid in the way of searching the Scriptures and exercising private judgment.

2. Not more than creeds, confessions, and church discipline. The objection has been made against all these; yet experience proves that private judgment, and the searching of the Scriptures, in order to exercise that judgment, are enjoyed and exercised *most* in those communions where all are bound together by a solemn profession of the truth. An erroneous system interferes with private judgment, but the truth and law of God never so interfere; neither do their proper administration.

3. There is a public judgment, as well as a private one, both in church and state; and if this necessarily interferes with the right of private judgment, then, as observed before, we can have no government whatever.

4. Of what avail to the happiness of man, here or hereafter, is *that* private judgment, which can worship a wafer, in the room of the Son of God—can confide more in an image of the Virgin, than in a glorified Redeemer—openly profane the Sabbath—blaspheme the divinity of the Son of God, or voluntarily give over the keeping of the soul here, and its safe conduct through purgatory, into the hands of a priest. And how are the Scriptures to be obtained, and searched, if men are not to be restrained from burning them?

5. Private judgment has abundant scope in examining a church before we enter its communion; so in forming a system of civil government, examining its acts, reforming or abolishing it when needful, as well as in the thousand minor details of both civil and religious life, which never can be or should be embodied in a code of laws.

6. God has never given any man a private right to set up a public

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\* "3d. It is objected, that it is opposed to the great Protestant principle, that it is every man's privilege to have free access to the word of God, to search and judge for himself, as to what the will of God revealed therein may be in regard to what he should believe and do. It is asked, Of what advantage is the privilege of reading God's word; and of what use is it, to enjoin it upon men to search the Scriptures, if the civil magistrate may interfere his judgment and authority, and restrain men by civil pains, from worshipping God in that way they may believe to be most agreeable to his will revealed?"

image, worship it, and seduce others to do the same; to blaspheme his name; to desecrate the Sabbath; to teach soul-destroying heresies; or to set aside any part of his holy law. If this be what is meant by private judgment and the rights of conscience, we ask for the charter of these rights. If God has given them, tell us when and where: if God has not given them, it belongs not to man to exercise them, much less to bestow them on others. If these be not what is claimed in the objection, it has no application to our doctrine whatever.

Obj. IV. *It leads to persecution.\**

This is about the same as objection *second*, and the same answers will meet it. It may be farther observed—

1. If it only leads to persecution, then it is not persecution itself. This is a valuable concession; and is often made in treating this subject—often made unwittingly, but is not the less valuable. The objector generally means, that the application of God's law is persecution; but wanting courage to say so in plain terms, he modifies it so as to leave his own objection without any force. The unfairness of the statement recoils on the author.

2. If the administration of God's law either is persecution, or leads to it, we suppose the objector will have nothing to do with him or it: at least till he has taken the affair into his own hand, and modified the law to suit his own mind. It must be confessed that this is the fashionable course—current both in church and state. The objector has the majority on his side by great odds; but if he be a pious man, this should be to him a very startling fact. The broad road is not the safe one, in this age; and every intelligent, pious man, knows this.

3. The Scripture represents all *persecution* to be for righteousness' sake, but we have been advocating the punishment of iniquity; if there be any difference between righteousness and iniquity, and if that distinction be broad and deep, as between light and darkness, then, what we advocate, is neither persecution, nor leading to persecution.

4. How horrible to charge the Divine Lawgiver with cruelty and persecution!—yet this is in reality the chief objection against our doctrine. The objection lies against the **LAWGIVER**, not against us. We have made none of those laws recorded in Exodus, Numbers, and Deuteronomy; nor would we dare to abolish them, as some do, for their *cruelty*! It chills the blood to write such sentiments; yet we have to meet them every day; and too many, of whom we might expect better, are on the side of infidelity in this matter. It does nothing to mend the matter, to talk of a barbarous age; for if these laws would be cruel and persecuting now, they were so then, and it was refined cruelty for one who knew better, to prescribe them for a barbarous age. It would have been too bad for a man possessing the intelligence of Moses, to have prescribed them; but for —. It is strange that an age remarkable for liberality, has no liberal construction for the divine law—

\* "4th. It is objected, that it leads to persecution. If it be persecution for the civil magistrate to prevent his subjects, by civil pains and disabilities, from openly professing, practising, and propagating their own views *in matters purely religious*, in matter how erroneous, dishonouring to God, and destructive to the souls of men, those views may be; then the principle certainly leads to persecution. This is what the great majority in the world and in Christendom, call persecution. Some, we think, use the term in a different sense. It would be well for every trumpet to give a certain sound."

nothing but rid ourselves of it entirely on this point. *True*, it is not so strange, when we examine the *texture* of that liberality; its affinities are entirely on the side next to the slaveholder, the Sabbath-breaker, the idolater, the blasphemer. It has no affinities on the other side; no tolerance for the divine law, or those who maintain it; and in its own kind of consistency, can charge HIM with persecution.

5. The law of God makes abundant provision for sins of ignorance; it is only the presumptuous who are to be punished, and these according to the *degree* of criminality. See, among other provisions, Num. xv. 27, &c. "The priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the Lord,—and it shall be forgiven him. Ye shall have one law for him that sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among them. But the soul that doeth aught presumptuously, born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people. Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall be utterly cut off; his iniquity shall be upon him." The Lawgiver is the Father of mercies, and he assures us that ALL the law and the prophets hang on the two great commandments.

Obj. V. *The principle laid down makes the interests of religion, as such, the immediate end of civil government; but Brown of Haddington, M'Crie, Symington, &c., teach that the good of civil society is the immediate end of that ordinance.\**

Ans. 1. We are not theorizing on the immediate and remote ends of civil government, but stating the law and the facts, as prescribed and recorded by the King of nations. We suppose He understands the theories of government much better than we do—quite as well as the objector. It matters little to our position, whether the interests of religion be viewed as immediate or ultimate objects, so they be attended to, as God requires.

2. What though some sentences could be culled from the writings of these eminent and worthy men, which appear inconsistent with their general train of argument, it would not amount to an objection against the doctrine which they labour so successfully to prove. What though these authors had even opposed the truth, how could that affect the faith or practice of any one else?—especially of any, who, with them, profess and believe the doctrine of the Westminster Confession—that God "hath ordained civil magistrates to be under him, over the people, for his own glory, and the public good?" Both are ends of that ordinance, and it matters little which is the immediate, if both are kept in view.

3. The objector loses himself by overlooking the importance of ulti-

\* "5th. It is objected, that it is inconsistent with the immediate end and design of civil government, as stated by some of the firmest and stanchest friends of Religious Establishments, and opposers of an unlimited toleration of religion—such as Brown of Haddington, M'Crie, Symington, etc. They make the *immediate* end of civil government to be the good of civil society. But this principle, says the objector, makes the interests of religion, *as such*, to be the immediate end of civil government. And further, that if the immediate end of civil government be the good of civil society, then the things which the civil magistrate should take cognizance of, are the things *exclusively* which immediately affect the interests of society; and not the things which immediately affect the interests of religion *as such*."

mate and *higher* ends than the immediate ones, but these divines do not. Take one example from Symington on the Dominion of Christ, p. 178:—"Indeed, from the relation in which we all stand to God, we are bound to have respect to his honour in every thing, as the grand end of our being. 'Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.' On the same principle, kingdoms and civil rulers, from the relation in which they stand to the Redeemer, are bound to subordinate all that belongs to them to *his* honour. It is not enough that they have respect to the public good, to the promotion of social order and happiness among men; such is doubtless the grand immediate end they are to contemplate; but they are, even in seeking this end, to look higher, and to have an ultimate regard to the honour of Him, to whom they owe their being, preservation, and powers. Like other moral creatures, they are to have respect to the *highest possible end* in all that they do," &c. The objection is extremely frivolous, in the view of this passage, where the ultimate end is made vastly higher than the immediate one—the highest possible. And, on the same page, it is asserted that "this object they are bound to keep distinctly before them in the formation of their constitutions, and in all their separate acts of administration." Had the objector carefully considered this passage, he would have kept his objection to himself. In fact, I do not think that he has another person to agree with him, and the only advantage that can be derived from answering him is the opportunity afforded of bringing out these authors in their own colours, and in their native vigour.

4. The objector evidently misapprehends the meaning of these authors, when they speak of immediate ends; for—(1.) We have shown from one, (and the others entirely accord,) that the immediate end is not the highest. For—(2.) When they speak of religion not being the immediate end of civil rule, they apply it not to the subject which we are now discussing—*systems*, whether true or false,—but to the internal and spiritual concerns of the soul, the heart, and conscience. These, we have already shown, are not within the control of civil power, however they may be *indirectly* affected by it for good or for ill. Hear these divines themselves. Brown, on Toleration, Objection 21, Answer 9, section 2: "Magistratical power immediately relates only to *things external*, pertaining to the outward man. Even when exercised about sacred things, it hath that which is *external* for its *immediate object*. It removes external hinderances to spiritual exercises, and provides external opportunities and accommodations for the performance of them," &c. Those who wish to understand this whole subject of toleration, will find it ably discussed by this author. He answers 39 objections: and while he gives the magistrate no more power than what relates to externals, and urges, among other reasons, for suppressing false religions, the advantages to civil society, he never makes this the main reason, but rests all on the authority of Christ, set forth in divine revelation.

*Testimony of Original Seceders.*—Dr. M'Crie's Testimony, Edinburgh, 1827, p. 63:—"Human legislation and magistratical authority have not for their direct and immediate objects supernatural doctrines and institutions, considered as such, but considered in respect of external profession, and observance of them, and of the relation in which

these stand to the interests of society. Accordingly, it is the duty of nations, or their representatives, to have the whole of their civil laws framed, and the whole of their administration regulated in such a manner as to be agreeable to revealed religion, and subservient to its interests." Thus we see that these divines do not exclude *false systems* of religion, as such, even from the immediate concern of the national authorities; and even if they did, it would not affect the position here advocated.

Having now endeavoured to satisfy E. M. in his inquiries, allow me to ask him—1. How far I have succeeded in the endeavour? 2. What is the doctrine of his church on this question, with some of the strong arguments by which *he* sustains it?

R. H.

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### HAPPINESS AND HOLINESS.

This deep and settled persuasion, that happiness and holiness are inseparable, is not a natural instinct nor an accidental conviction. It is like nothing that is common or peculiar to human nature, at any stage of life, whilst nothing but nature works within. Grace is not unknown, as doctrine; nor altogether unfelt, as *power*, where the mind sees, and the heart feels, and the conscience testifies, that freedom from indwelling sin would be indwelling happiness. There is, therefore, in this sacred persuasion, something of Paul's experience, when he said, "*I delight in the law of God after the inward man;*" or, at least, when he says, "*I consent unto the law that it is good;*" for there is no such inward "delight" or "consent," in any utterly unrenewed mind. Neither the careless nor the worldly may call the law of God *bad*, or refuse to call it *good*. They may even compliment its fine morality, and express a wish that they were as good as the law requires them to be; but although they may go all this length in speaking on the subject, as a question of opinion, they do not feel nor think, that their personal *happiness* would be increased by loving or by obeying the law of God. Indeed, they regard it as the *enemy* of their present enjoyment. They would be happier, according to their estimate of enjoyment, if the law would let them alone entirely, until the evening of life. For, whatever they may think of its use or excellence in connexion with dying happy, they have no idea of *living* happy, under its authority and influence. How could they? They see the law of God standing, like Balaam's angel, with a drawn sword between them and the objects in which they take pleasure, or from which they expect pleasure. Thus they do not "consent unto the law that it is good," when it forbids and denounces as *bad*, what they delight in.—PHILIP.

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### THE "SACRIFICE OF FOOLS."

There is a kind of attention to the word and worship of God in the sanctuary, which Solomon calls "*the sacrifice of fools.*" Eccles. v. 1, 2, 4, 5. Their sacrifice, according to this description, consists in hearing the word of God, without giving "earnest heed" to it; in worshipping God with the lips, whilst the heart does not feel, nor the understanding weigh, the words of prayer or praise; and in blending

with these soulless forms, hasty or insincere vows. This is the sacrifice of fools. Such worshippers the Scriptures call fools; and, as might be expected, add, "*God hath no pleasure in fools.*" Thus, it is not the sacrifice of the wicked only, that is "an abomination to the Lord:" both the moral and the amiable also, "do evil" in the sight of the Lord, and incur from the lips of the Lord, the mortifying, but merited epithet, "fools," whilst they hear without heeding, and worship without feeling. And is not this title as deserved as it is degrading? Would not any one of those heedless and heartless worshippers, to whom God applies it, apply it himself to any man or woman, who should come into his house, and run on with a parade of empty compliments, and hollow professions, and false promises? It would require much self-control, as well as extraordinary courtesy, to refrain from calling such a flatterer a fool, even to his face; and nothing could prevent us from thinking him to be so, except the suspicion that he was something worse. There is, therefore, no undue severity, nor any unnecessary strongness, in the title "fools," even when it is applied, (as it is by God,) without any qualifying, to the worldly-minded, and to heartless worshippers. There is no such thing as folly, if he is not a fool who prefers temporal things to eternal things; and he, also, who thinks that eternal life may be obtained by going to the sanctuary to hear and utter words which he neither loves nor weighs. This would be extreme folly, even if the great question of religion lay between the minister and the worshippers. But, to give a slight or sleepy attention to the word of Jehovah; or to address Jehovah without thought or feeling, is the very climax of folly, guilt, and infatuation.—ID.

#### THE DRAWING OF THE SPIRIT.

I speak not, now, of the joy of assurance; that the tried, tempted believer may, many times, be without; he may know but little of it at any time. But what know you of this *drawing* of the Spirit, that makes the service of God a *pleasant* service; that brings you often to a throne of grace, to pour out your hearts in secret and fervent aspirations after God; that will not let you rest without, at least, a comfortable *hope* of your *personal* interest in his love? "As many as are led by the Spirit of God, they are the sons of God." But "if any man have not the Spirit of Christ, he is none of his." The spirit of the world, (whether of the openly ungodly, or of the professing world,) is a "spirit of bondage," of slaves, and not of sons. Dread of God, dislike of spiritual service, weariness and drudgery in the round of religious duties, and distance from God in all of them—these are the features of it. But "where the Spirit of the Lord is, there is liberty." This was God's design in the gospel: that "we might serve him *without fear*, in holiness and righteousness before him." There is no slavery, no irksomeness, or constraint, in the service of the believer. It is one of *choice*—a service of the heart pressing after a desired and supremely beloved object. This is what wholly distinguishes *his* walk with God from that of others. Holiness, after a sort, all, who would have hope towards God, feel themselves bound to pursue, though none but the believer has any sufficient principles for its attainment: but service *in love*, pursuit after God *for his own sake*, for the glorious goodness which there is in him, is what none

know but they into whose hearts "God hath shined, to give them the light of the knowledge of his glory in the face of Jesus Christ." 2 Cor. iv. 6. It is precisely this spirit, in religion, which men call enthusiasm: the giving *the affections* to God. Religion, in the form and shell of it, is respectable with many; but religion in this, the essence of it, is odious and intolerable to those whose hearts are set on vanity and sense.

GOODE.

#### PREACHING AND POLITICS.

We find in the editorial columns of the *Christian Intelligencer*, an article that attempts to define certain limits, beyond which the preacher is not to go in discussing questions that have an application to politics. After repudiating the notions of those who restrict the minister of the word to the mere announcement of "things to be believed," or the simple teaching and offer of the gospel, the writer proceeds to state the general principle that—"Whatever is found in the sacred volume is, in its place, important and suitable for the pulpit." Some remarks then are made upon the treatment of matters of faith, leading to the following, some of which we regard as not a little singular:

"But when we come to the *agenda*,\* the case is different. Here the subject matter of sacred Scripture is not only to be explained, established, and illustrated, but also to be applied to the ever-shifting forms of social life and individual peculiarities. It is at once admitted that the preacher must enforce the entire code of Christian morals, in its length and breadth, and point out its bearings upon the condition and relations, personal, domestic, and social, of his hearers. He is to do this, however, without trenching on politics. That this is possible, will appear from the consideration of examples. Suppose the *Mexican war* were in progress. The minister must state the doctrine of the Bible on war, show when it is lawful to make the appeal to arms and when not, urge the immense importance of the subject, and press home upon the conscience of the citizen his duty to examine the subject, to reflect upon it, and then, in the fear of God, make up his mind and act accordingly. But the preacher must not undertake in the pulpit to discuss and determine whether this particular war is justifiable or not. That is a point which he may and should leave to the conscience of his hearers as it has been enlightened by his treatment of the whole subject. So as to the *Maine law*. A minister may state the Christian law of temperance, set forth the manifold evils of intemperance, and urge the duty pressing upon every man to do his utmost to stay this desolating tide of guilt and wretchedness; but he may not urge him to vote for a prohibitory law, much less argue its constitutionality. If he does he leaves the province of the pulpit, and passes over into that of the politician.

"So as to the *Fugitive Slave Law*. A minister may state the Scripture doctrine as to the nature, ground, and limitations of civil government, including in this the direct question, what ought to be done in case of an unrighteous or unchristian law, but he has no call to discuss the point whether this particular law has such a character or not. The moment he does so, he is in the mire of politics, however much he may disclaim the fact. *The Union* is in the same category. He may preach of patriotism, discuss its nature, duties, and limitations, but not argue and urge either the worth or the worthlessness, the good or the bad of the Union. As to the *Nebraska Bill*, it is hard to see even through what back door it could creep into the pulpit. The faith of contracts, the sacredness of national pledges, the general obligation to promote human welfare and

\* Things to be done.

resist whatever would hinder or restrain it, may always be fully set forth, but to canvass the merits of a legislative act, confessedly within the province of those who passed it, and done wholly and solely for political purposes, an act which manifestly was to be the source of a new division of parties, how could this be done without sinking the pulpit down to the level of pothouse brawlers?"

Is it possible that these are the true limits of pulpit teaching? Can such a limit be really observed? We do not see how a minister, with the heart of a man, could discuss—for example—the iniquities of slaveholding, or slave-catching, with genuine feeling and earnestness, with the cry of the fugitive ringing in his ears, in the hearing of a people forbidden by that law to feed the hungry or clothe the naked outcast, and yet with his soul on fire in view of the wrong, suppress all direct allusion to the fugitive slave law. Or on the miseries of the wretched inebriate, his wife and his children, and yet say nothing of the duty of the commonwealth to suppress the traffic which ministers to the drunkard's appetites, and robs him of his hard earnings. Is this possible? Is it scriptural? Turn to the prophetic page—to Isaiah, Jeremiah, Ezekiel, or to the history of our Saviour's ministry, and find an answer. Is this the way other questions of morals are treated? Certainly not. The preacher is not only their expositor, he is also a reprover. He must aim at the sin and the sinner. Why should a sinning nation be an exception? Is the course prescribed by this writer, the frank and honourable one becoming the minister of Christ? We think not. How long would it be ere the slaveholder, and the still worse slaveholder's advocate, would taunt such a preacher, and with some show of truth, to say the least, as cowardly—painting the sin in general terms, and yet afraid to paint the act in terms too definite to be mistaken. The line drawn by this writer is too fine for the common eye, and would, if attempted, inevitably degrade the character and influence of the pulpit.

We are glad, however, to see this article. It shows progress in the right direction, and we have not much fear, as we have already hinted, that if any one really endeavours to treat all sins, social and political, in his pulpit ministrations, he will stop short just as he nears the very point and issues of his teachings, or that his audience will imagine that he has come down to the level of any "brawler." One step further, and this excellent paper will occupy the true ground—the right and duty of the minister to rebuke *all* sin in name—to warn all sinners, and to shed scripture light upon all questions *involving social morals*, that may agitate the community around him—in short, to be a "true-hearted man."

#### THE FUGITIVE CLAUSE OF THE CONSTITUTION.

A correspondent, referring to an article published in our pages lately, in vindication of our dissent from the constitution of the United States, presents the following objections to the view given of the fugitive clause:

"I would like, if I had time and space, to take up each of those four articles, and show that they do not refer to slavery in the remotest manner, as sanctioning and legalizing such institution. I will select one. Art. iv., sec. 2—'No person held to service or labour in one state, under the law thereof,' &c. You conclude, immediately after quoting this article, that—'*If in any state slaves are held by law, they are not to be liberated on their escaping, but shall be "deli-*



vered up" to their oppressor.' The former part of your conclusion I consider as containing *the point* of the whole issue:—'*if in any state slaves are held by law.*' Now, we deny that in any state one single slave is held by law. There is no law in any state in the Union creating or legalizing any such institution as slavery, *and there never was.* This *fact* is admitted by the most eminent statesmen and jurists of the United States. Mr. Mason, of Virginia, an earnest and zealous defender of the 'peculiar institution,' says in a speech on the Fugitive Slave Bill:—'It is proposed that evidence shall be brought by the claimant to show that slavery is established in the state from which the fugitive has absconded.' 'It is impossible to comply with the requisition, *for no such law can be produced in any of the slave states.* I am not aware that there is a single state in which it is established by positive law. No such law is necessary for its establishment; *certainly, none could be found.*'

"Mr. Baily, and many other Southern statesmen, expressed the same sentiments, and even based their argument for holding slaves in the acquired territory, without positive law, *on the fact that slavery existed in our own slave states without any such enactments.* Now, how can a person be 'held to service or labour' by a law which has no existence? Even admitting, for argument's sake, that this article does refer to slaves, (which we deny,) it is rendered perfectly nugatory and void, because no slave could escape 'from under' laws which 'could not be found' on the statute book. I think it clear to my mind, that it must be shown that slavery was established by positive law in the states, previous to the adoption of the constitution, before it can receive any sanction from this article.

"These are facts, and as such worthy our serious reflection. I feel confident, dear sir, that I could show beyond cavil that the constitution is, most emphatically, an anti-slavery document, if I were permitted, occasionally, a page of your magazine. I will encroach no farther at present.

"Most respectfully yours,

WM. HART."

This looks plausible, but will not bear examination. It does not state the whole case. It is based entirely upon a misapprehension of the facts, and of the relations of slaveholding to the laws of the slave states. The Southern statesmen, whom our correspondent quotes, do not surely intend to deny that the laws of slaveholding states *recognise* slavery. They know better. They know that every such state has a distinct slave code—that many of the laws of this code date from an early period, long before the constitution was formed—that they are, and all along have been, made the subject of judicial investigations and decisions innumerable; in short, that these laws are as well defined, as clearly recorded, as much a part of their general code, as any other laws relative to the rights of property, inheritance, &c. None of this do they deny. Such a denial would be most preposterous. It would really amount to asserting that black is not black. What, then, do they mean? Simply this: that there is no positive law running in terms like the following:—"There shall be slaves in this state;" or, "Human beings may be held as slaves in this state;" or, "Slaveholding is one of our institutions." And in this they are correct. There is no such enactment; and, probably, never was. Neither can there be found in any state a law in the following form:—"Land shall be regarded as property in this empire, state," &c.; "Horses shall be acknowledged as lawful property;" "Houses, furniture, knives and forks, &c. &c., shall be property." And yet who imagines that all these are any the less property held *by law*? Why so? Because there are laws *about* these things, which recognise them as subject to a lawful and defensible

claim: laws against theft—laws regulating the transfer, &c., of all these and other articles that may be owned.

Just so slaves. Long before the constitution was formed there were laws against stealing slaves, laws regulating their transfer and inheritance, some states holding them as personal property, and some as "real estate," laws regarding their treatment, &c. The parallel is in all points complete—even to treatment, for there are laws against maltreating brute animals. Hence, our correspondent, in common with many who are employed in the impossible task of making out the constitution to be an anti-slavery instrument, is entirely mistaken in supposing that the want of a "positive law," such as he alludes to, and we have defined, has any bearing whatever upon the question at issue. Slaves *were* and are "held to service" by the "laws" of slaveholding states—just as horses are held by law: that is, the "law" recognises the ownership of the master, and will defend him in acts resulting from his ownership. This clause *does*, in its terms, refer to fugitive slaves. It was *meant* for them. Of them it has always been understood, and he who means to support the constitution has not the right to put a forced interpretation upon it. We will not. We take the broad fact that slaves are held by law in slave states, and that if they escape, this clause catches, or tries to catch them, and so re-enslave them. Why Southern statesmen deny this "positive law," is evident. They want to put human beings, *every where*, where *their* laws put them—among mere articles of property.

#### AFFAIRS ABROAD.

*Sandwich Islands.*—We shall still retain our notices of these islands under our foreign head. The new king—son of the former king, lately deceased—has always been opposed to annexation, and has put his veto upon the measure. It is said that he has a personal grudge against the United States, owing to his having been excluded from the cabin of a Hudson river steamer, when on a visit to this country some years since. We are glad that this project has been defeated. Annexation could have brought no possible advantage to this country, and might have been followed by much harm, while to the islanders it would have been extermination.

*China.*—The revolutionists have met of late with no new successes: some losses are reported. At Shanghai foreigners are beginning to interfere. Some American and British seamen heading the sallies from the city against the Imperialists, giving a new and more bloody character to the conflict; while, on the other hand, the French have battered down a fort erected by the Revolutionists. The result is very uncertain. As to missionary operations, they go on, and with some success. The following concerning the Presbyterian Boys' School at Ningpo, we find in the Foreign Missionary:

"The number of pupils has been about thirty-two through the year. Four of the small boys were dismissed, as unpromising. Four have completed their term, of whom two have returned to their homes; one has been apprenticed to the tailor trade; spending his Sabbath at the school, as does another who was apprenticed in like manner last year. . . . The other pupil had, previous to leaving school, made a profession of Christianity, and has since been engaged partly in assisting in a day school, and partly in pursuing biblical studies, in connexion with the class of assistants. About twelve boys have been received, several of whom are yet on trial. Applicants for admittance into the school have been many, but few were found to be eligible.

"On the Sabbath the memorizing of the Scriptures in the colloquial is the chief study. During the interval unoccupied by public worship, the pupils have been

engaged in memorizing the Gospels; selections, embracing almost the whole of Matthew, and the first five chapters of John, have been memorized. During the past year the Assembly's catechism has also been reviewed."

*Hindustan.*—A missionary writing from Benares—a great city on the Ganges, and a chief seat of Brahminical influence, holding a position in India not unlike that of Athens in ancient Greece,—gives an account of the state of the public mind, even there, not, upon the whole, discouraging. It must be remembered that Christian influence is much greater in some other localities:

"You will expect me to give you my impression of our position and prospects. The facts which have come under my cognizance have such different and opposing aspects, that I am quite at a loss what to think and say. I sometimes think I discern clear proofs of considerable progress, and decisive indications of a speedy change; while at other times it looks as if our work had barely commenced, as if this great idolatrous city were as hostile as ever to the pure and peaceful sway of our Saviour. The gospel is constantly preached to considerable numbers, and acquaintance with its truths is being diffused; on several minds (it is impossible to say how many) a favourable impression has been made, the acknowledgment is now and then openly made that Christianity is from God and must triumph, missionaries are viewed by many with respect, a number of the youth attend our schools, to whom Christian instruction is constantly imparted, and who often speak as if the religion of their fathers had lost to them all its attractions. These are palpable facts, about which there can be no conflicting opinion. We have, however, to place beside them facts of a different aspect which are equally palpable. The mass of the people are either indifferent or hostile to Christian truth. Many continue the slaves of superstition, and a still greater number the slaves of an absorbing worldliness. The Brahmins continue to possess a vast and destructive influence. The temples are still the places of public resort. The profession of Christianity, on account of the disgrace it entails, is considered by most in Benares as the direct path to ruin, and it is therefore deprecated, especially by the high caste and wealthy citizens, as the greatest calamity which could overtake the members of their families. This is the case even when the personal prejudice against missionaries is so far removed as to permit easy and almost friendly intercourse. In our conversation with the people, for every remark we hear in favour of Christianity, as alone from God and alone fit for man, we hear a dozen remarks of an opposite kind. This, however, I am well aware, is not a safe index to the state of public feeling, as those who approve of our views are likely to be silent, from a fear of bringing on themselves the suspicion of favouring the new religion; while those who disapprove our views have much in the temper of society to encourage them in manifesting zeal for the religion of their fathers."

*Syria.*—We have frequently furnished facts, from authentic sources, showing that the mind of the Christian population—so called—of the East, is gradually awakening to the claims of the Bible. A few instances have occurred in which Mohammedans have been found manifesting a similar interest. The latter is the most remarkable we have met with. It is from the journal of a Protestant deputation from Malta:

"I must not omit to mention an incident during our residence in the quarantine station at Beyrout, which affords a good illustration of the mental awakening and dawning of intellectual light now manifesting itself among the people of those countries, Mohammedans as well as Christians. There were many Mohammedans in quarantine with us, and one of these a man of high rank—the Aga commanding the irregular Arab and Bedouin troops of the district of Damascus. He was an aged and venerable-looking personage, and was accompanied by his nephew, also an Aga, and a large retinue of slaves and servants. We conversed with them occasionally in our walks, and the nephew, who appeared intelligent and tolerably well-informed, sometimes introduced the subject of religion, asking for a solution of his objections to Christianity. Another Moslem, a young and well-informed merchant from Aleppo, usually joined in the discussions, and asked us for a copy of the New Testament in Arabic. The young Aga, the merchant, and a third, called one morning of their own accord at our rooms, and remained some time with us, conversing on religion and other subjects.

"To our surprise and pleasure, our Moslem friends repeated their visit a few days after, asking for another Arabic copy of the New Testament, and also for a commen-

tary. They evinced a great desire for knowledge, and the merchant said that he would be glad to go to the Malta College if he were younger, and had the means. Before leaving the Quarantine we presented the old Aga with a copy of the Bible in Arabic, on receiving which he requested us to insert our names and residences in the title-page, and invited us to visit him in Damascus. In former times Mohammedans had such a contempt for Christians that they kept aloof from them, and would never condescend to speak with them on the subject of religion; while now we see Mohammedans courting the society of Christians, listening patiently to their defence of Christianity, and applying to them for the New Testament. Is not this a great encouragement to increase our exertions for their instruction, especially in the great saving truths of the gospel? We hear that many of the higher class of Mussulmans are only nominal believers in the Koran, and inclining to infidelity."

*Turkey.*—Nothing very important at this date (March 20th) from the seat of war. The Turks at Eupatoria—thirty-five miles north of Sevastopol—have succeeded in fortifying themselves. They are 40,000. A Russian attack upon them failed. The condition of the allies about the city is better, and preparations are making for the assault; but, according to the latest accounts, it was not expected to take place for a month. In the mean time both sides are making every effort to muster large hosts in the Crimea. Nicholas—since dead, March 2d, of apoplexy—had ordered a levy, *en masse*, of all the fighting men of the empire, designing to order 300,000 men to the scene of conflict. France and England are sending out large reinforcements. Sardinia has joined them, with 15,000 troops. A large part of the world's (European) military strength and resources will, ere long, be concentrated in that remote, and, in itself, insignificant peninsula,—not less, probably, than 500,000 or 600,000 men: and, from its situation and the excited passions of the contending parties, there will be, indeed, "wo to the conquered."

In the Caucasus, the Russians have taken Schamyl's principal fortress. Persia, it is rumoured, is becoming more inclined towards Russia; and through the influence of the latter power, the Nestorians are again in danger of being assailed by the Koords. Some restraints have already been imposed upon the missionaries.

Among the speculations in regard to the consequences of the war, the following is deserving of notice—for its facts, if for nothing else:

"What will become of Constantinople? It is becoming more and more apparent that Turkey cannot long hang together. The corruption which prevails among all grades of the Turkish government, the enervating influence of a religion which wars at every point with the genius of the present age, and the political disorganizations, which extend throughout the Sultan's dominions, render the continuance of the Turkish Empire an impossibility. The 'sick man' will assuredly die, just as the Czar foresaw, and he will die all the sooner for the surgical treatment of his friends. However, honestly as this war may have been undertaken, in order to preserve Europe from the overwhelming preponderance of Russia, it will almost unavoidably result in a squabble about the division of the spoil. The English ambassador recently issued orders to the English consuls through Asia Minor, directing them to see that certain decrees of the Sultan, affecting the Christian population, were enforced. This excited some remark at the time, but the French are doing much more. They have boldly taken the police management of Constantinople into their own hands, on the ground that it does not afford adequate protection as previously managed. Moreover, French residents are flocking to Constantinople. Others are pulling down their old wooden houses, and building stone houses, which seem as if they were meant to last for ever. It is said that persons who have not possessed the means of doing this, have been aided with funds by the French government. All this is significant enough. Mean while the Sultan goes in state to visit a Gaiour Prince; English and French sailors roam through the streets, not often observing the rules of politeness towards the population, especially the female part of it, at least, not according to Turkish notions. The Mosque of St. Sophia is now open to any infidel who chooses to enter. The harbour is crowded with levitans of the deep, exciting wonder and terror in the spectators, while the powerful armies that have encamped on their soil, or passed within sight of their coast, gave new ideas respecting the wealth and powers of the West. In what will all this re-

sult? Perhaps, we cannot foretell, but assuredly its issues will found a new political era for the world."

*Russia.*—The great event in Russia, is the sudden death, already noted, of the Czar Nicholas. It is too early to speculate upon the probable consequences. It is not certainly known whether Alexander, his eldest, or Constantine, his second son, will be his successor; the former mild and peaceful, the latter warlike and ambitious.\* As to peace, it seems to us that it is out of the question at present. True, a Congress is in session at Vienna; but one or other of the parties must depart far from its programme before peace can be re-established. Both are making the greatest efforts. Russia has laid a tax of unusual severity upon Poland—partly to sustain her heavily-loaded finances, and partly, no doubt, to weaken that suspicious member of her body politic. We are not surprised, but grieved, at the following, from the London Jewish Intelligencer, in regard to the British mission to the Jews in Poland:

"For a long time direct communication with the Committee (of the London Society) was forbidden to our missionaries in Poland. All their communications had to pass through the hands of the Consistory. Mr. Becker writes:—'I may now address you again in a direct way, but from the enclosed Protocol, you and the Committee will see, with grief, that our work in this country is closed. Yesterday we were all desired to appear before the President of the Consistory, who informed us that it was the will of the Emperor that all the missionaries of the Society should leave the country in the shortest time, *i. e.* by the 1st (13th) of January, 1855. In a petition presented by me to-day, I have begged for two months' prolongation of the time fixed for our departure, for which passports will be given to us to go beyond the frontiers, that is, at first to Prussia. But I would earnestly beg of you to inform us as soon as possible whither each of us is to go next. The individuals sent away are Messrs. West, Lange, Waschitzcheck, Zuckertort, Goldinger, Neake, and myself. Mr. Ifland, not being among the number of missionaries, but having been only an assistant to us, is not included. On 25th January it will be thirty-three years since I first arrived at Warsaw, since which time three hundred and sixty-one Jewish individuals have, by the grace of God, been baptized in the Polish mission, which is now to be given up."

It seems that the Czar has reason to beware of Poland. Her restoration is publicly spoken of, even in the British Parliament—not by Liberals, but by the friends of the aristocracy. The Paris correspondent of an influential paper of this city, enlarges upon this aspect of affairs:

"The increasing familiarity and intimacy between the sovereign of this country and Austria bodes certainly no good to Russia. The question of the restoration of Poland is said to be once more on the tapis, urged, or at least consented to, by Austria herself, on the present occasion, on the ground of the imperative necessity which she feels of interposing some permanent bulwark between herself and her gigantic neighbour; embittered as the latter now is against her, and will remain, probably, long after present alliances are dissolved. The necessity, in short, of humbling Russia on her Western as well as on her Eastern frontier, is freely debated. Should this plan be ever seriously avowed, there can remain little doubt on which side Prussia would, in that case, be found acting. A campaign on the Rhine would then be nearer at hand than we think for; and a French army once in the Rhenish provinces, when, we may well ask, would it be likely again to quit them? Austria in that case, demands, as I have once before mentioned, the Danubian Provinces, in perpetuity, as compensation. England is not likely to sit down contented with only her share of fighting and expenses. A remodelling of the map of Europe is the result; and when or how that may end, or where it may lead to, who can tell? There are many persons who regard such a series of events as far from improbable, and, it must be allowed, not without strong grounds for the supposition."

*Switzerland—Geneva.*—There is some reason to fear that the Papists and the Liberals united will prevail over Protestantism, even in Geneva. They are now in the majority, and propose to remove the endowment heretofore possessed by the Protestant churches—thus separating them entirely from the state. We have no details.

\* Later accounts state the accession of Alexander.

*Spain.*—The revolution in Spain is yet somewhat of an enigma. That it was anti-Jesuit, is unquestionable. It is anti-prelatic also. As to the former, we have the fact that the Jesuit fathers were all ordered at once out of the kingdom to the Balearic isles; but they have not gone, pretending that the convent assigned is out of repair. If there is any truth in the following, their expulsion is none too soon; nor should the lesson be lost upon other countries:

“The most astounding disclosures,” writes the correspondent of the London *Morning Advertiser*, from Madrid, “have recently revealed how deadly was the gripe by which the Jesuits held Spain by the throat, how extensive were its ramifications throughout the country, how steadily Loyola’s subtle poison had stolen into the veins and vitals of the country. These miserable drones of an execrable superstition had organized a vast number of the boarding and lodging houses in some quarters of the capital, *casas de pupilos*,\* others, *casas de huéspedes*, corresponding to the *maisons garnies* of Paris. In the provinces they had established inns and hotels, *fondas* in the country towns, and *posadas* and *ventas* in remoter villages. Of these it has been discovered that vast numbers were the property of Jesuits; all the servants in the establishment were acolytes of that baneful order, and thus a regular organized system of espionage existed throughout the length and breadth of the country. Weary and unwary wayfarers little suspected, when taking their ease in their inn, that their habits, their expenditures, their little or great peccadillos, were all duly reported by the officious and supercilious waiters. The whole system of conspiracy has been disclosed by the *Nacion*, which publishes the name of the Jesuit, the Padre Puyals, who superintended all these establishments, and received the reports from all the Jesuit waiters and bonifaces of the capital, who flocked to the secret tribunal every morning in their various disguises. The proofs of this organized rascality are so irrefutable, so overwhelming, that Loyola himself, could the miscreant emerge from the infernal regions, would be unable to counter-vent them; and yet the black band is striving to regain its footing in the capital.”

That Spain is now anti-prelatic, take the following as proof:

“M. Madoz, the Spanish Finance Minister, has proposed to alienate the property of the Church held in mortmain. The Spanish bishops are furious, and the Bishop of Cadiz has just addressed an energetic protest against the measure to the Cortes. He has, however, been left far behind by his episcopal brother of Barcelona, a Catalan, and an ardent Carlist, who has just published in his journal a fiery article, in which he stigmatizes the present government of Spain as a band of robbers—the breakers of all laws, human and divine. The government, not willing that he should pour oil on a slumbering fire, has ordered him off to a little town in Andalusia, which has been appointed as his residence. The Bishop has refused to go, and cannot be found. As the first instance of open opposition to the government, this incident has caused some excitement at Madrid. From another source we learn that the Pope’s Nuncio has had a conference with the Minister of Foreign Affairs on the sale of the property of the Church, and the Minister is said to have assured him that the Government does not intend to injure the interests of the clergy. Public attention continues to be occupied with the financial question. The property of the clergy not sold amounts to 625,000,000 of francs. A despatch of the 5th states that M. Madoz had that day presented to the Cortes his bill for legalizing the sale of the property of the clergy. The measure was received with loud applause. The principal fiscal promoter of Madrid has refused to seize a pamphlet entitled ‘Refutation of the Dogmatic Definition of the Mystery of the Immaculate Conception,’ denounced to him by the ecclesiastical authorities. In the Cortes, on the 1st, the Minister of Grace and Justice announced, in answer to a question, that the newspaper, the *Catolico*, should be prosecuted for having published the Pope’s bull on the Immaculate Conception before it had received the sanction of the Government.”

From the last paragraph, it would seem that even the Pope’s decisions are not much regarded; and yet the Cortes has refused to allow any other than the Popish religion.

*Rome.*—The Cardinal Antonelli, the real head of the Papal cabinet, is dead. There will be no change of policy. The administration will be weakened, but

\* School-houses, lodging-houses, inns, &c.

its character must be the same. The last great effort—the dogma of the Immaculate Conception—is rather a failure. The Dominicans are out against it. Austria will not allow it to be published, or even preached upon in Lombardy. France has not authorized it. Nor has Spain. As to Portugal, the following shows how it is likely to fare in that kingdom :

“The address in answer to the speech from the throne has now been several days under discussion at the Chamber of Deputies, and has, as usual, been used as a peg whereon to hang a variety of matters germane or extraneous to the subject. On the opening of the debate, M. Cunha Souto Major moved as an amendment the insertion of a paragraph to the effect that the Chamber lamented that in the Royal speech no notice had been taken of a fact which had filled the Roman Catholic world with joy, the Pontifical brief respecting the ‘Immaculate Conception.’ This amendment, which was at once rejected, provoked loud laughter from the ministerial benches; upon which M. Cunha justly observed, that if the ministers and their adherents thought the question a ridiculous one, they ought not to have put the country to the expense of \$10,000 in sending the Cardinal Patriarch of Lisbon to Rome for the purpose of concurring with his vote in bringing it to a decision.”

*Sardinia.*—The integrity of the government of Sardinia will soon be tried. The law takes all the property of monastic establishments—except such as are actually employed in teaching, or in some useful office, and these to be named by the government—and appropriates it to public uses. The Pope has addressed a *monitorium* to the Piedmontese authorities, intimating that should the law for the suppression of convents, and the disposal of ecclesiastical property be carried into force, the kingdom will be laid under the ecclesiastical censures ordained for such cases by the Council of Trent!

*France.*—The government is throwing not a few obstacles in the way of the Protestants. The correspondent of the Presbyterian says:

“Our government has finally rejected all our official and ecclesiastical petitions for having Protestant chaplains sent by government to our Protestant soldiers in the East; a refusal in direct opposition to our religious rights, guaranteed by law. But on the personal application of a faithful and bold servant of God, Mr. Vallette (one of the Lutheran ministers in Paris,) the government has consented to grant the free entrance of the hospitals in the East, along with a free passage and some facilities, to Protestant chaplains, paid by ourselves, from a fund collected by Mr. Vallette. Two chaplains were sent a few days ago, a Reformed minister, Mr. Emilien Frossard, and a Lutheran minister, Mr. A. Rœhrig; and two more will follow them shortly. I have mentioned to you the incredible opposition of the *Prefet de la Somme*, to the opening of a Protestant Church, recently built, in Franvilliers, in a village which is recognised by the spirit and letter of our law as having a right to the celebration of Protestant worship. Our ecclesiastical authorities, of course, asserted the right of our *co-religionnaires* energetically; but it was in vain with the *Prefet*, who maintained his first letter (which I have quoted to you as a *peace curieuse*,) and wrote a second still worse, finishing with this unworthy jest:—‘If the Protestants of Franvilliers, in whose interest you thought it fit to ask for the authorization to open a church in that commune, are as sincere as they pretend, they will readily travel, to join in the service, the distance of five kilometres (one and a quarter leagues) which separates them from the section of Contag, to which inscription they are legally attached by an act, the obligations of which cannot be infringed!’ The question is now submitted to a superior authority; it can hardly be doubted but the Minister will reverse the judgment of the *Prefet*. We live, however, in constant uncertainty. Justice is granted one day, and refused another, and every thing seems to be consulted in these matters, except principle.”

A correspondent of the London Christian Times finds the same state of things in Brittany—the west of France:

“Notwithstanding all our exertions to obtain the required authorization to sell or give the Brenton New Testament, the *Prefet* persists in refusing it; and were I to distribute one single copy, I should be immediately sent to prison. A short time ago, a Romish priest brought out a translation of the New Testament in Brenton, which is dedicated to the Virgin Mary. Our amiable *Prefet* has granted permis-

sion to distribute this translation, which costs 2s. 2d., while he refuses to let us distribute ours, which is far superior, and costs only 5d.! We are not permitted to hold any kind of religious meeting, except in our chapel."

*Bohemia.*—This is an Austrian district, and one of which we have never seen until now any authentic accounts. We are sorry to say that what we now receive—the writer is Hengstenberg—is far from encouraging:

"The condition of Protestantism is almost desperate in Bohemia, which was twice visited by such mighty reformatory movements, but which has at length been stripped of almost every vestige of religious liberty. The few Evangelical congregations stand there isolated, oppressed, insulted in every possible way, and struggling for their very existence.

"But the most lamentable circumstance is, that the Bohemian Church, like that of Austria in general, is completely pervaded by *rationalism*. Only a few faithful witnesses for Christ are to be found. It seems, in fact, as though rationalism were favoured by the Austrian authorities, in order to create contempt for the Church, and to hasten its ruin. Students of theology are forbidden to visit foreign universities; but in the faculties of theology in both the universities of the country, at Vienna and at Prague, they receive almost exclusively rationalistic principles and the results of rationalistic investigations. The arrangements in the congregations are democratic. The congregations own the churches, and have no patrons to interfere with them. The pastors (which is a term of contempt among the Romanists) are badly paid, having no support from the government, and being entirely dependent upon their congregations. In a village which the writer visited, we are assured that upon one occasion the people came to the pastor before the commencement of the service, and undertook to instruct him how long he should preach, how the services might be shortened, and the like. When a vacancy occurs, the salary, fees, &c., are frequently reduced, and the payment of what has been stipulated has frequently to be enforced by complaints. We have known a pastor in a large congregation, which required a great amount of labour and with a large family, compelled to support himself upon a salary of 400 gulden, not 40l. of our money! No clergyman can cross the boundaries of the kingdom without permission from both the civil and ecclesiastical authorities, and all intercourse of the clergyman with his brethren in foreign countries is strictly prohibited. A short time since, some missionary publications were sent from Silesia to a Bohemian clergyman. These articles were seized at the boundary and sent to Prague, where they were opened and examined. The pastor was examined upon the subject, and fined something like five dollars, which was, with great reluctance, diminished in accordance with an earnest petition setting forth his great poverty. It is superfluous for us to say that the children of mixed marriages (Protestant and Romanist) go into the Romish Church. Apostacy to Romanism is favoured in every possible way; return to evangelical doctrine prevented by all possible means that can be devised. A Romish ecclesiastic who had recently professed his belief in Protestantism was treacherously induced to enter a convent, where he has no other alternative than either to deny his faith or flee, if he shall be fortunate enough to make good his escape."

*The Waldenses.*—Heretofore all our accounts from this interesting people have been of the most cheering character. We have been peculiarly interested in their earnest and successful missionary efforts among the Italians. But division has entered among them; and, unless speedily healed, cannot but be highly injurious, both at home and abroad:

"At the last Synod of the Waldensian Church, the preacher was Dr. De Sanctis. In his discourse he referred to the testimony which had been borne to the truth by the Waldensian Church; and thanked God that he, who was not born in that church, nor educated in it, belonged to it by duty, and conviction, and choice. Signor Mazzarella was also a member of Synod as deputy for Turin, and in a most eloquent speech he bore his testimony to the church which God had planted in a corner of Italy, and thanked God that when Italy felt the need of the gospel, she could receive it, not from strangers, but from her own sons and citizens,—not from a church that takes its name from Luther or Calvin, but from a church that reaches even to the days of the apostles. Now, strangers certainly thought that such words from such men had a meaning in them,—that they were not mere sound, signifying nothing. But a few months afterwards, no change having taken place in the meantime in the Waldensian Church, Dr. De Sanctis and Signor Mazzarella have given



in their demission, and attached themselves to a new party. Now if mere talk be all that is wanted, we can get Italians by the dozen who will talk for a summer day, and some who will improvise verses on any subject whatever; but what we do need is this, that men should mean what they say, and do what they profess. Those rapid movements from one party to another can only give to others the impression of peculiar undecidedness of character. It is painful to speak in this way of friends whom I esteem, but the truth is of more importance than any personal feeling, and they themselves ought to feel that such movements do not tend to inspire confidence. There is a good old rule, to which quiet, slow-thinking, and old-fashioned people are somewhat partial—'Meddle not with them that are given to change.'

"I write in this way because I believe the time has come when a division of the Evangelical party in Italy cannot be avoided. It is impossible that some of the Italians, holding the opinions which they do hold, should continue to belong to a regular organized church. And it is far better that there should be a division, than that the church should be distracted by the attempt to hold together incongruous elements. As far as any party holds the truth, we wish it God speed; but when it attempts divisions, or opposes another party on erroneous principles, it is a duty to protest against such movements. And the sooner we do protest and take our stand, the better. It is sad that several of the most active members of the Evangelical Society in Geneva should encourage these divisions in Italy in opposition to the Waldensian Church. It is a very easy matter to foment such divisions in a land, where every town and county is jealous of every other; but is it right? Will it tend to preserve the unity of the Spirit in the bond of peace? I do not say that the Waldensian Church is perfect, but I believe that according to its strength it is faithful to its mission, and that it is doing a great work in this land. I do not say that we ought to confine our sympathies to that church; but when a new party sets out in opposition, we are bound to inquire into its principles, that we may know how far we should help it on.

"These divisions, sad as they are, may be overruled for good. But the Reformation in Italy failed before, in great part because of such divisions. The sixteenth century has left a solemn warning to the nineteenth. The work failed before,—shall it fail again? I do not anticipate such failure; but every man who is concerned in this movement has his own solemn account to give regarding it. Private jealousies, personal ambition, the wish to rule, the desire to have the pre-eminence, should have no place here; the work is the Lord's. I believe Dr. De Sanctis and Signor Mazzarella to be sincere and excellent men. The former has done much by his admirable tracts on 'Confession,' 'Tradition,' 'The Papacy,' &c., to rouse the mind of Italy to a consideration of the errors of the Romish Church. The latter has been unwearied in his labours since he himself received the truth. It is greatly to be regretted that two such men should set an example of undecidedness and changeableness at a time when firmness of purpose is peculiarly necessary."

May the evil be arrested! It will be a sad day when this band of witnesses begin a war upon each other.

*Belgium.*—We find in the Foreign Missionary a minute account of Belgian religion. We gather a few extracts, making them into a continuous narrative:

"Belgium, as a whole, is an intensely popish country. There is no country of Europe, not even excepting Spain, where the Romish church has a firmer root in the affections of the mass of the people."

"That Belgium is a very Catholic country is soon apparent to a stranger on visiting it, from every thing he sees around him. He is astonished at the number and splendour of the churches; he is struck with the crowds that frequent them; for one person who is found praying in the churches of France, on ordinary occasions, he finds scores in Belgium; and when any special feast or ceremony in honour of a saint, or other occasion calls together the faithful, it is with a mingled feeling of wonder, contempt, and pity, that he views large congregations, consisting not merely of the rude peasantry or ignorant labourers, but of wealthy and active merchants, of respectable shopkeepers, of intelligent and educated ladies, of the young, the middle-aged, and the old, engaged with seeming fervour in the services of the church, repeating the prayers and litanies, bowing before the images of the Virgin and the saints, and especially on bended knees adoring the consecrated wafer."

"We do not mean that the Romish church in Belgium meets with no opposition, even within her own pale. Of late years there has sprung up in antagonism to the Ultramontist, or Jesuit and high Catholic party, the liberal party; but the opposition

of this party is political rather than religious, and there is reason to fear that its members are widely infected with skeptical sentiments. To this party belong many of the literary and more highly educated classes, together with a considerable number of the statesmen and politicians. Their influence is useful in counter-working the schemes of the priests; in exposing their hypocrisy and ambition, and in protecting that religious and civil liberty which has been happily established in Belgium. But it has no further, or directly beneficial tendency."

"The brightest spot in the sky of Belgium at the present moment is her civil and religious freedom. All ranks and professions are equal in the eye of the law, and all religious parties protected in the observance of their worship. There is the liberty of petition and complaint, and a liberal representation of the popular mind in parliament. There is also the freedom of the press. In all these respects Belgium at present stands high above France. There is the *liberty of worship* in France, but not the *liberty of association*. To explain the distinction, which will be scarcely intelligible in this country: A man may worship or not worship God in France, as he pleases; but he cannot associate with others for religious profession or worship in a meeting exceeding the number of twenty, without the government authorization; and the enjoyment of this privilege depends very much upon the disposition of the mayor of the town, especially of the prefect of the department, and upon the neighbourhood of intriguing priests. Each prefect in France is at present a kind of pasha in his own department. Happily it is very much otherwise in Belgium; they have there guaranteed by the constitution, both the liberty of association and the liberty of worship. That these privileges are enjoyed, not without molestation and envy on the part of a powerful faction, is certain; the high Catholic and conservative party hates the constitutional liberty of Belgium, and strives to bring back the state of things that existed under the ancient regime. They are held in check by the liberals; but how long the power of this party may be sufficient to prevent a retrograde movement, or how much they are to be depended on, we cannot tell. Perhaps the Protestants of Belgium owe the immunities they at present enjoy in part to their own insignificance. An increase of their numbers and strength, by making them formidable, might lead to a union of the Catholic with the liberal party (who, we have said, in religion are infidels,) with a view to crush the common foe. A combination such as this is by no means impossible; nor, were it to take place, would it be unparalleled."

"From what we have said of religious liberty in Belgium, it must not be inferred, that no obstacles exist to the preaching of the gospel, and that there is no persecution. Though there is none on the part of the government, none on the part of the law, which is just and equal, and, upon the whole, equally administered, yet there is a good deal of local and petty persecution. Rome, from despising, has begun in many places to fear the Protestants, and to make uneasy efforts towards grappling with them. Her emissaries try to stir up against them the passions and prejudices of the superstitious multitude, and to employ the influence of powerful individuals to their temporal disadvantage. There are such things as dismissals from offices and situations, the grounds of which are well understood, though not always expressed. The withdrawal of employment also is sometimes the penalty of embracing the Protestant faith. Cases of great hardship have occurred, and more are dreaded."

"But notwithstanding all influences to the contrary, the Reformation has obtained firm footing in Roman Catholic Belgium. Its adherents are yet very few in numbers, and small in worldly influence, but every year is adding to their strength. In the absence of exact information, we hesitate to set down the number of the Protestant population; but we believe we shall not err far from the mark in calling it nine thousand; while that of the whole country is, as we have said, four and a half millions. To reckon five out of the nine thousand, as having any thing more of the Protestant religion than the name, is a charitable judgment. But in the remaining portion there are Christians of choice excellence, men strong in principle, ardent in zeal, unwearied in exertion, and mighty in prayer. There are men also of no ordinary intellectual ability among them, men who can wield with effect the weapons of controversy."

#### AFFAIRS AT HOME.

*The Elections.*—The mysterious Know Nothing party still carries most of the elections. They have obtained in New Hampshire a vic-

tory nearly as complete as in Massachusetts last fall—Governor, Congressmen, and a large majority of the Legislature. The Free-soilers joined them with few exceptions. This party is also increasing in the South.

*The Maine Law.*—This law, or a prohibitory liquor law of some kind, is fast making its way through the Southern legislatures. Some eleven States have enacted it; and in others very stringent, though not quite prohibitory laws, have been passed. This is right.

*Fugitive Slaves.*—There has been an unusually rapid flight of slaves from the South to the Canadas. The underground railroad is actively managed, and pays well since the passage of the law of 1850.

*Iowa.*—We have received the following additional account, from this state, of a new settlement of Reformed Presbyterians in Iowa:

Mr. Editor,—Returning lately from a mission in the north-east of this state, I found several families of Covenanters (O. S.) in Delaware county, at Hopkinton, about 6 miles south-east of Delhi, the county seat, and about 34 from Dubuque. It is pleasantly and healthfully situated on the north side of the Makoqueta, where is a fine mill stream; and good mills are convenient. Land is good and reasonable; and timber is reasonably abundant, and many fine springs. But especially the people are reliable in *liberality* and *means* to secure public ordinances, and several other families are expected in the spring, as several have purchased. I consider it a good location, and one that will suit either the poor or the rich. Address Dr. William Cunningham, Hopkinton, Delaware county, Iowa. D. L.

Birmingham, Iowa.

*Iowa Again.*—We have received another communication from Clarinda, Page Co., where there are 20 members now, who hope to be organized as a congregation. Land abundant, good, and at government prices. The communication has been mislaid, but we have given its substance. For further information, address James H. Willson, Clarinda, Page Co., Iowa.

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#### OBITUARY.

DIED, in Georgetown, D. C., Oct. 20th, 1854, MISS SARAH JANE M'GAW, aged 36 years, a member of the 2d Reformed Presbyterian congregation, New York. Her decease was sudden, but did not find her unprepared. She was highly and justly esteemed and respected in life, and died deeply regretted.

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#### NOTICES OF BOOKS.

THE LILY AMONG THORNS, and OLD GABRIEL. *Philadelphia: Presbyterian Board of Publication, No. 265 Chestnut street.*

The first of these—and much the largest—is an exceedingly interesting narrative of the remarkable conversion, and subsequent rich, evangelical experience, and happy death of a Gipsy female belonging to a tribe of these outcasts near Stirling Castle, in Scotland. We have seldom met with a brief biography better worth reading.

THE  
C O V E N A N T E R .

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MAY, 1855.

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[For the Covenanter.]  
CALLED OF GOD.

“Called according to his purpose.”—Rom. viii. 28.

Paul speaks, in the epistle to the Philippians, of those “whose names are in the book of life;” of men and women, children of apostate Adam, who have been “washed,” who have been “sanctified,” who have been “justified in the name of the Lord Jesus, and by the Spirit of our God,” 1 Cor. vi. 11; and Peter says they shall be “kept through faith unto salvation,” 1 Peter i. 5. It is of great importance to us to determine who they are that are thus unspeakably blessed, and to do this is the design of the present discourse. The 30th verse of this 8th chapter throws light upon the point. “Whom he did predestinate, them he also called; whom he called, them he also justified; and whom he justified, them he also glorified.” They, and they only, “whom he did predestinate,” have their “names written in the book of life,” and are the “called according to his purpose.”

But, to understand more fully what this calling is, and to relieve the mind from embarrassment and confusion in considering it, let it be noted that there are mentioned in Scripture *three* distinct calls:—

I. The call of nature and providence.

II. The call of the word, the supernatural revelation of God.

III. The call of the Holy Spirit.

The first, the call of nature and providence, is *universal*. “The heavens declare the glory of God, and the firmament showeth his handiwork.” “There is no speech nor language where their voice is not heard.” These are God’s ministers to proclaim to the whole human race his eternal power and Godhead. “In them hath he set a tabernacle for the sun,” made “his going forth from the end of the heaven, and his circuit unto the ends of it,” and laid all things open to his heat, that he and all the other planets may be, in the words of the poet—

“For ever singing as they shine,  
The hand that made us is divine.”

The heathen hear this call, and have natural consciences to enforce it: for “the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse,” and strive against the “work of the law written in their hearts,” when they

refuse to obey it. Out of their own mouths are they condemned; for they themselves say, "Oh! what a contemptible thing is man unless he is advanced above what is human!" Sickness and death are familiar to them as household words; the "pestilence, that walketh in darkness," and the "destruction that wasteth at noon-day," strike down "a thousand at their side," and "ten thousand at their right hand;" wars of tribe with tribe desolate their homes, and give their bodies to the teeth of their enemies, or the less relenting lash of the more degraded slave-trader; strifes, envyings, and murders, characterize their whole lives from helpless infancy till age, decrepitude, and uselessness, induce their own children to put a knife to their hearts, or leave them with a pint of water in the midst of a desert; *misery*, continual misery, is their portion, both here and hereafter, while the voice of God's natural ministers ceases not to call upon them, yet in vain. They are, indeed, left in misery, but not without a witness of the glory of God. As in nature, so in providence, is there a call of God. "Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us; for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring." "Or despisest thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance?" God's providence to wicked men is here expressly asserted to be a call upon them to repent. "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance." But although this common call of nature and providence is universal and obligatory, and should lead men to repentance, yet it never has done so, and never will. For, "when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened." Salvation, then, is impossible to those who have only this call. "Where no vision is, the people perish." "The gospel," and the gospel only, "is the power of God unto salvation;" and this "mystery, which was kept secret since the world began, now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." This is evidently not the call meant in our passage.

The second, the call of the word of God, is universal in its own nature, and yet limited in its diffusion. At two periods of the world's history, however, this call was also absolutely universal. The whole human race, just springing from Adam, and afterwards rising again from Noah, had this call; but Cain, in the one case, and Ham in the other, disobeyed and rejected it. At all other times, it has been limited by the extent of the circulation of the Bible. The enmity of man against it, the desire of the human mind for darkness rather than light, and the desperate wickedness of the human heart, are, and always have been, the obstacles to its universal diffusion. This call is gracious and condescending. To miserable men, *as* miserable, it is freely offered, without money and without price. "Come unto me, *all* ye that labour and

are heavy laden, and I will give you rest." "If any man thirst, let him come unto me, and drink." "And *whosoever will*, let him take the water of life freely." It is also imperative. Although it is the gospel, it necessarily contains the law. Without the law there is no conviction of sin, for "by the law is the knowledge of sin." The gospel only opens the door of hope; but the law must be preached to men, to teach them that it is necessary to their eternal salvation that they should hope. It is, also, in its own nature, universal. "To you, O men, I call, and my voice is to the sons of man," or, Adam. "Look unto me, *all ends* of the earth." It is given unconditionally and absolutely, without a shadow of limitation in Scripture, to mankind—sinners, *as such*—and it places every sinner to whom it comes under an imperative obligation to obey it, upon pain of eternal death; and the refusal of sinners to obey it, is the very turning-point on which they are damned. For "this is his commandment, that we should believe on the name of his Son Jesus Christ." We are commanded to be convinced of our sin and misery, to embrace Jesus Christ as he is freely offered to us in the gospel, and to find no comfort for the soul until we have obeyed this commandment. That we have made ourselves unable to obey it, is no excuse. This outward call of the word, like the call of nature and providence, never brings sinners to salvation, and consequently, some falsely reason that the call is not sincere. But why are sinners not saved by this call? Is it the fault of the call? The answer to this question is in the 18th verse of the 4th chapter of the epistle to the Ephesians. "Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, through the blindness of their heart; who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness." Notice here, first, the darkness of the understanding; second, the *blindness of the heart*; a peculiar expression, denoting the *moral* death of the sinner, which, of course, includes the absence of all sense and feeling, and the total alienation of the affections from God. These are the reasons that this call is ineffectual, and they clearly demonstrate the necessity of something beyond it to secure the salvation of sinners. This leads us to the consideration of the

Third, which is the internal call of the Holy Spirit. This is the call spoken of in the text. "You hath he quickened, who were dead in trespasses and sins." This call is always effectual and irresistible. Though the heart be enclosed in "a triple shield of brass," it has no power to disobey it. To this the apostle refers, when he speaks of "God, who quickeneth the dead, and calleth those things which be not as though they were." Though there is no moral life in the soul, he commands it as if there were. "Awake, thou that sleepest, and arise from the dead." So in natural things, he commands where no natural life is. "Lazarus, come forth." Therefore, the *invariable* general effect of this call, is faith and new obedience. It may, then, be defined to be *that act of the Holy Spirit, by which he enlightens, quickens, and sweetly constrains the soul, and effectually brings it into communion with God in Christ, both externally and internally.* The effects of this call are, more particularly—

1st. Attention to the word. "The Lord opened the heart of Lydia;" and the first and best evidence that the heart has been opened, is con-

tained in the remaining words of the passage, which describe the conduct of Lydia, "she attended to the things which were spoken."

2d. The communication of light. "Ye were darkness, but now are ye light in the Lord." "Whereas I was blind, now I see." "They shall all be taught of God."

3d. Adoration of the Divine perfections, and reverence for the Divine authority, manifested in the conscientious observance of all Divine institutions.

4th. Activity. "I made haste, and delayed not to keep thy commandments." "I will run the way of thy commandments, when thou shalt enlarge my heart."

The cause, then, of these acts of the soul is the supernatural work of the Holy Spirit, in which he acts in a sovereign and efficacious manner.

In conclusion, may be noticed—

1st. Two prevalent delusions in regard to this call of the Spirit:—

(1.) That several passages of Scripture contradict the doctrine just laid down. "Quench not the Spirit." "Grieve not the Holy Spirit of God." "Ye do always resist the Holy Ghost; as your fathers did, so do ye." These passages do indeed prove that men resist the Spirit, but they have no reference whatever to the *effectual* call of the Spirit, and prove nothing in regard to it, much less the power of men to resist it. The heathen resist the Spirit by disregarding and disobeying the call of nature and providence. "By his Spirit he garnished the heavens." Gospel hearers resist the Spirit, by refusing to answer the call of the word. They have power to do this. Men have power to harden their own hearts against God, to disobey the holy commandment, and to plunge themselves into sin. Indeed, they have *no power* to do *any thing else*. Christians themselves resist and grieve the Spirit, when, through neglect of watching and prayer, they allow the evil motions of the flesh to obtain the ascendancy over them. This is a great crime, and proves conclusively the perfection of man's will to sin. All Christians would act just as natural men do, if they could. But they are the "called of God" in Christ; they are to be "kept through faith unto salvation;" and, consequently, the Spirit of God will always, in them, finally prevail over lust, curb every unlawful desire, hedge up every road by which they attempt to return to the world, and bring them into the everlasting kingdom of God's dear Son, where they shall be entirely like him, for they shall see him as he is. (2.) That it is inconsistent with man's freedom of will. Sinners are flattered with the notion of their own ability to come to Christ, and taught to despise this work of the Spirit. Indeed, to blaspheme the Divine sovereignty is the greatest lever of modern revivals. Amid noise and confusion, multitudes are persuaded to come out of the world into the visible church, on no better evidence of Christianity than hatred of Calvinism. Even Presbyterians, or those calling themselves Presbyterians, have learned to prate against the sovereign and efficacious grace of God in the salvation of his people. Yet, while "it is certain, on the one hand, that the infinite Being is no less independent in his disposing of all creatures and all their actions, than if there were no human will below him; so it is equally certain, on the other hand, that men are no less free in their actions than if there were no divine will above them."

It would be grossly blasphemous to imagine that the will of man could in any case be independent of the will of God, and would be ascribing Godhead to the creature. So, on the other hand, it would be the fatalism of the heathen to deny the free agency of man. These things are *facts*, whether the precise mode of their operation can be explained or not. Take one example, 2 Cor. viii. 16, 17. *God put an earnest care* for the Corinthians into the heart of Titus, and yet he was forward, *of his own accord*, to go to them.

2d. Calvinism is the only doctrine consistent with freedom of will; because it teaches the restoration of the ability to do good, which was lost by the fall. What is the work of the Holy Spirit? He does not create in the soul any new faculty; He does not give to it natural life, for it already has natural life; He produces in the soul spiritual life, including *moral* life also in its highest acceptation. The soul was created pure, but has destroyed itself. It has become a "hold of every foul spirit, and a cage of every unclean and hateful bird." Vile affections, and earthly, sensual, and devilish desires, lead and guide it. It has become so buried under, and imbued with, corruption, that it has no sense to understand the truth of God, no power to move, except in the direction of the pit, and no wisdom to perform a single act that is not evil, only evil, and that continually. It has become so saturated, as it were, with sin, that it is difficult to conceive how a separation could be made between sin and the soul without entirely destroying its very being. Under the law, the garment in which was leprosy was to be burned by the priest, and the infected house torn down; but God, the living God, can purge away the leprosy of sin without destroying the soul containing it. The Holy Spirit removes from the soul the terrible weight of sin, by which its faculties have been obscured and paralyzed, and thus allows it opportunity to act. A man may be entirely covered by the ruins of a fallen house, in such a way that movement is impossible, though his limbs remain uninjured. Whoever takes away the rubbish, enables him to act by giving him an opportunity to put forth his own strength. The figure is lame, because the rubbish of sin is not only external and superincumbent, but is really a quality of the soul, and consequently cannot be acted upon, except through the soul. It may serve, however, to convey clearly our meaning on this single point, that the work of the Holy Spirit consists in removing the rubbish of sin from the soul, and giving it opportunity to act. But it is more. "The carnal mind *is* (not feels or cherishes) enmity to God." Therefore, the action of the Spirit is also, necessarily, upon the soul itself, communicating power to act. Now this work of giving power and opportunity *is* "opening the heart." Divine power, then, restores freedom of will to do that which is good.

From the whole, learn—

1st. That the sooner sinners dismiss the idea that this call is only to the class called by them *sensible* sinners, the better it will be for their eternal welfare. How dare they make their own blindness and insensibility a refuge from the command of God, and an excuse for disobedience? Who freed them from their obligation to obey? The Scriptures denounce "tribulation and anguish upon *every soul* of man that doeth evil."

2d. That this is a call from darkness into light. "Hath called you



out of darkness into his marvellous light." "Ye are all children of the light." We are now in the wilderness. Our enemies encompass us; dangers innumerable are on every side; temptations harass us; remaining corruption and its actings distress us; it is night. But as the Israelites were guided by the cloud by day and by the pillar of fire by night, so we are guided by the "light of the glorious gospel of the blessed God," and by the constant illumination of the Holy Spirit. Let us, then, continually struggle towards the light; let us walk as children of the light. For "the night is far spent; the day is at hand." Take good heed to the providence of God, to the word of God; but, above all, submit yourselves to the Holy Spirit. These are infallible evidences of Christianity. According to this rule, then, judge ye. Has your heart been opened? Has the light of the knowledge of the glory of God shone into your heart? Are you active in the service of God? Does prosperity, as well as adversity, draw you closer to Christ? The age in which we live, is one of stupendous hypocrisy and falsehood. Satan has stirred up multitudes to seize upon some great moral principle, an essential of Christianity, and make it the whole duty of man, to the entire exclusion of this effectual calling of God, and its fruits. Here is the root of all the unauthorized associations of men for moral improvement. This is the principle that leads men to substitute human devices for Divine institutions. But your duty is to separate yourselves from this untoward generation; and, be assured that if ye be the "called of God," *He will* separate you from their "unfruitful works of darkness."

H.

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[For the Covenanter.]

## FOREIGN MISSIONS.

In foreign missionary enterprises the church of Christ should be engaged. She is a defensive and an aggressive body. As a body defensive, she is to secure, preserve, and transmit the truth intrusted to her. As an aggressive body, she is to diffuse a knowledge of that truth, and thereby overthrow the kingdom of Satan established in the world. To enter upon an argument to prove this might be deemed, in this enlightened age, a work of supererogation, had not facts reminded us that the church wherewith we are connected has not a single foreign missionary. Our brethren in Scotland and Ireland have their missionaries in the Canadas and in New Zealand, but the American church has not one proclaiming to the heathen the unsearchable riches of God in Christ. Whatever be the cause, whether it be traceable to the want of energy, the lack of union, or the extensive nature of the home field, certain we are such a state of things should not be, for there exists a great necessity for the diffusion of the gospel. The efforts that are being made by many for its dissemination are great. The Bible is no longer chained. It has been, and is still being translated into a great variety of tongues and languages, and sown broadcast over the length and breadth of the nations. For these efforts we rejoice. We trust the blessing of God will rest on them. But though much has been done during these past fifty years by means of Bible societies and other agencies, there is much yet to be accomplished. "The dark places of the earth are still the habitations of horrid cruelty." A common need, a common nature, and a

common salvation, should urge us to be up and be doing, especially while so favourable opportunities are afforded for the spread of the gospel. But the commission which Christ Jesus gave to his apostles points out that the church should cultivate the foreign field. "Go ye and teach all nations." There was no one nation to which they were sent exclusively; their commission extended to all nations—to Gentile as well as Jew, bond as well as free. They were sent to men of every people, and kindred, and tongue, and nation. And for the execution of this work they were fitted by the outpouring of the Spirit on the day of Pentecost. The commission, then, was not bounded by mere proximity of place. It was as extensive as the world, and in its execution the apostles could look for the Divine protection, and expect the Divine blessing; for they did not preach themselves, but Christ and him crucified. This is still the commission that Christ Jesus gives to his ambassadors. It is the command which lays the Christian church under obligation to disseminate the gospel. "Go ye," is the command which Christ gives to her in her associated capacity, "and teach the gospel to every creature." Some are to teach it in one way, and others in another. Some are to dedicate themselves to the foreign field, and go to the very citadels of Satan's kingdom, announcing God in Christ. Others are to sustain them with their means as God has prospered them, and with their prayers; but all are to preach it by a godly walk and conversation. Like a nation at war, the inhabitants of that nation are not all required to go to the field of battle; it is only the few that are able or willing. The majority remains at home; but yet they have to provide the means wherewith those who have gone forth at their country's bidding are to be supported. Similar is it with the church. It is but the few that are required to leave their comfortable homes, and go forth on this mission; but it is no less incumbent upon those who remain to supply them with the necessary aid, and to support their hands by prayer, as Aaron and Hur, in ancient times, did the hands of Moses; and if so, a similar result may be realized. Besides, should we not be cheered in this work from the language of prophecy? It is true, there are many obstacles in the way to the spread of the gospel. Christ's government over the nations is recognised by few. Infidelity is rampant, and Popery is making very rapid strides to dominion; but let us not forget it was when the Canaanites had filled up the cup of their iniquity they were destroyed. It was when Belshazzar made a feast, and ordered to be brought the golden vessels that were taken out of the temple of Jerusalem, that he and his princes, his wives and concubines, might drink therein, that the fingers of a man's hand were seen writing the doom of Babylon—"Mene, Mene, Tekel, Upharsin." The higher any man, or body of men, reach in wickedness, the greater and the nearer is their destruction. The New Testament Babylon may now be powerful and extensive,—she has drunk deep of the blood of the saints, but her doom is foretold; she shall be destroyed with the breath of his mouth, and the brightness of his coming. The angel spoken of by John shall soon be heard, saying—"Babylon the Great is fallen, is fallen!" The signs of the times may be dark; but there are some bright spots on the horizon, which proclaim a better day not far distant. The Bible was never being so extensively disseminated as at present, and who can doubt its final triumphs? From

the past, we have great encouragement for the future. It is not from mere analogy that we would draw an argument, but from the living word. The psalmist, in speaking of the final extension of Christ's kingdom, says—"There shall be a handful of corn upon the tops of the mountains; the fruit thereof shall shake like Lebanon, and they of the city shall flourish like the grass of the earth." And Isaiah says—"The earth shall be full of the knowledge of the Lord as the waters cover the sea." Who would not be encouraged, notwithstanding the clouds by which the moral horizon is overspread? Can the youth do nothing for this great work? Will not the hope of the church come to the help of the Lord, to the help of the Lord against the mighty? They have been dedicated to God. Christian parents have sought to train them for his service, and will they not come and publicly attest they are Christ's? The Macedonian cry is issuing from the wide and extensive fields of Paganism—"Come over and help us." The harvest truly is great, and the labourers few. Who is there will say—"Here am I, send me?" In this great field there is something for all to do. For those whose lips have been touched by the live coal from off the altar, there is a wide and extensive field to cultivate; for others, there is the less public, though not less necessary duty, of providing material aid for such as dedicate themselves to the missionary field. Will not the youth do something here? Can they not form associations throughout the several congregations for the diffusion of missionary intelligence, asking the blessing of God upon those engaged in missionary enterprises, and contribute something of their means to the great work? About twelve months ago an association of this kind was formed in the Newburgh congregation; some thirty or forty of the youth assembled and framed a constitution. They met monthly. The objects of the association were to disseminate knowledge of the missionary fields among the churches, and to contribute of their means to this object. And what is the result? A few weeks ago they had their anniversary, when it was stated they had accumulated about \$100. This is a small sum, but it is a beginning. Could not the youth of the church form similar associations, and thus leave Synod without the shadow of an excuse for not engaging in this work? Besides, if we do so—if we as a church occupy the position assigned us by our great Head and King—may we not expect the blessing of God upon our efforts at home? "It is more blessed to give than to receive." "There is that scattereth, and yet increaseth." "Has he promised, and will he not fulfil?" "Has he said, and shall he not accomplish?" We believe there is a day, not far distant, "when the kingdoms of this world shall become the kingdom of our Lord and Christ." Let us act as if we believed this. The dissemination of truth is to be one means by which this promise is to be fulfilled, and should not we be up and be doing "while it is called to-day, for soon the night cometh in which no man can work?"

S.

[For the Covenanter.]

## TRADING IN SOULS.

It is a part of the indictment against "Babylon the Great," Rome Papal, as the embodiment of the system of Popery—that she trades in "slaves, (bodies,) and souls of men." This is also applicable to

that horrid embodiment of Antichrist, which exists and flourishes in these United States. Not only bodies, but "souls," are sold in the States where slavery is practised, and souls are hunted and captured in those States where slavery is simply legalized. This truth was lately impressed upon me while reading accounts of the high prices which are given for slaves in New Orleans and in other slave marts. One man, aged 21 years, brought \$1,200; another, 28 years of age, \$1,375. A man, 46 years old, with his wife, 47, with three children respectively, 9, 6, and 3 years old, brought \$2,200; another man of 27, with his wife, 18 years old, brought \$2,300. These slaves are not so strong as horses and oxen, and yet they cost a sum which would have purchased ten or twelve horses or pairs of oxen. It will not do to say that their longevity enhances their value; for some of them were past their prime, as is plain from the age of some mentioned above. Besides, in the invoice was a man 56 years old, and his wife 46; these were knocked down for \$900. What shows, even more clearly, that it is not the length of time which they can work that causes their great value, is the fact that this only averages five or seven years on the sugar plantation. The simple fact is, that having intellects, immortal souls, they are capable of learning and of doing things which *brute* beasts, however sagacious, cannot learn or do. Animals cannot be taught to cook, to plough, to hoe, to pick cotton, to manufacture sugar; they cannot be made blacksmiths, carpenters, masons, engineers, &c., &c. Just in the measure in which the capacities of the soul are cultivated and developed, is the value of slaves enhanced. For example, the main cause of the great price of the *man* who brought \$1,375, was the fact that he was an engineer; the old men who brought such high prices, were plantation carpenters. A fine, healthy, strong body, is indeed an element in their value; but the chief thing is, that one is a "brickmoulder;" another, "a first-rate blacksmith," "a superior cooper," "an engineer and mill-sawyer," an "invaluable" seamstress, cook, &c., &c. They buy and sell souls!! they trade in the image of God!!! What reason have we to hope that they will not be judged? May we not expect that "plagues shall come in one day, death, and mourning, and famine, and she (the region) shall be utterly burned with fire: for strong is the Lord God who judgeth her?" When shall it once be that the minds and hearts of men, of Christians, shall be opened to know and loathe the abominations of this "sum of all villanies?"

R.

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 USE DISCRIMINATION.

The church suffers much from weak ones, therefore we may challenge liberty to deal with them mildly, and oftentimes directly. The scope of true love is to make the party better, which by concealment oftentimes is hindered. With some a spirit of meekness prevails most, but with others a rod. Some must be pulled out of the fire, (Jude 23,) with violence, and they will bless God for it in the day of their visitation. We see our Saviour multiplies wo upon wo, when he was to deal with hard-hearted hypocrites, Matt. xxiii.; for hypocrites need stronger conviction than gross sinners, because their will is naught, and thereupon usually their conversion is violent. A hard knot must

have an answerable wedge, else in a cruel pity we betray their souls. A sharp reproof sometimes is a precious pearl and a sweet balm. The wounds of secure sinners will not be healed with sweet words.—*Sibbes.*

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#### USEFUL TRUTHS.

It is, therefore, no sign of a good condition to find all quiet, and nothing at odds; for can we think that corruption, which is the elder in us, and Satan the strong man, that keeps many holds in us, will yield possession quietly? No, there is not so much as a thought of goodness discovered by him, but he joins with corruption to kill it in the birth. And as Pharaoh's cruelty was especially against the male children, so Satan's malice is especially against the most religious and manly resolutions. This, then, we are always to expect, that wheresoever Christ comes, there will be opposition. When Christ was born all Jerusalem was troubled; so when Christ is born in any man, the soul is in an uproar, and all because the heart is unwilling to yield up itself to Christ to rule it. Wheresoever Christ comes he breeds division, not only, (1,) between man and himself; but, (2,) between man and man, and, (3,) between church and church; of which disturbance Christ is no more the cause than physic is of trouble in a distempered body, of which noisome humours are the proper cause; for the end of physic is the cure of humours. But Christ thinks it fit that the thoughts of men's hearts should be discovered, and he is as well for the falling as the rising of many in Israel, Luke ii. 34.—*Id.*

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#### THE USE OF ORDINANCES.

Learn to live on God, in the use of ordinances. This is a very different thing from that pernicious conceit of living *above* ordinances. That is the privilege of heaven alone. "There shall be no need of the sun, neither of the moon to lighten it, for the glory of God lightens it, and the Lamb is the light thereof." But, till we arrive at that world of glory, we have no reason to expect any grace, but in the diligent use of means appointed thereto. God can indeed supply the place of means, and, in particular cases, he *does* so: acts independent of them; to teach us to trust in him, in the dearth of them. But, ordinarily it is otherwise. If the Ethiopian eunuch is to be instructed in the gospel, Philip must be miraculously directed to him, to open to him its glad tidings. If Cornelius is to receive the same blessing, an angel shall instruct him *where to find* a teacher: but not a ray of light does he receive, except through God's appointed ordinance—the foolishness of *human* preaching, saving them that believe. Look to it, then, brethren, that you undervalue not these outward ministrations; but look to it, also, that you do not rest in them. As surely as you do, God will dry them up to you, and make you feel what wretched vanities are the best ministrations of man, without his Spirit accompanying them. Learn to live above the creature, in the use of them. Look *through* all, and *above* all ordinances, to the *God* of ordinances.—*Goode.*

## EVANGELICAL MORTIFICATION OF SIN.

Do you find in you, as find you will, if at all acquainted with yourselves, a natural *disinclination* of your soul to God and spiritual things? When you would work out your own salvation, does a will, renewed but in part, plead, with terrible force, for the sparing of some beloved lust! Blessed be God, yet there is hope. If you be at all concerned for your souls, go at once to God, and tell him all the truth. Think not to overcome the corruption of your will by your own efforts. Tell him of perverse affections, of depraved appetites, of enmity against himself. Hide nothing from him. *He* will create all things new. *He* worketh in us to will: and as to will, so also to do. Wait then on him, and you shall *renew* your strength. This is his method of working in us. Whatever he would have us do, that *he himself* will do in us, when, in a sense of our own insufficiency, we call in his aid, and seek that *his* strength may be perfected in our weakness. When, then, beloved brethren, this work of your salvation is heavy upon your hands, and this will often be, O remember there is help for you in God, and call it in. Fight the battle on your knees, in prayer to God; and, in this posture, he will so work in you, both to will and to do, of his good pleasure, that no enemies, no corruptions, shall prevail against you. In the confidence of this truth, you will live, always, upon him, to fulfil it in your experience; and in the expectation hereof, because "he is faithful who hath promised," you will be cheerful, diligent, laborious. Faith in his help, and love to his name, will make the hardest duty easy, the most self-denying duty pleasant.—*Id.*

## IFS FOR THE ADVOCATES OF POPERY.

If the Bible is too obscure and difficult to be put into the hands of the people, why is it that the priests so seldom undertake to explain its contents, so that it may become intelligible?

If the celibacy of the Popes is an essential doctrine, and if Peter was the first Pope, is it not strange that the Scriptures should be so particular in speaking of "Peter's wife's mother?"

If the Virgin Mary was immaculate, being exempt even from original sin, as well as actual, she could not have died, for death is the wages of sin; then is it not strange that the Scriptures, and even tradition, should have been silent about her translation to heaven, when the translation of such fallible men as Enoch and Elijah is chronicled?

If the Virgin Mary is justly styled the Queen of Heaven, is worthy of adoration, and is the most effectual intercessor, is it not strange that the whole New Testament is entirely silent on all this, and furnishes not even a single text to sustain these doctrines?

If Popery be the Holy Catholic Church, wherein consists its holiness? In its *head* the Pope? when, as is well known, many of them were monsters of iniquity; in its *members*? when in all Popish countries, the people are notorious for their lax morality; in its *practice*? such as its disregard of the Sabbath, its withholding God's word from the people, and its inhuman and murderous persecution for conscience' sake.

If the infallibility of the Popish Church depends on the unanimous

consent of the fathers, and the unanimous decisions of general councils, would it not be well first to reconcile the conflicting views of the fathers and the conflicting decisions of councils?

If the gospel be "on earth peace and good will to men," how can Popery be the gospel, when its history is written in blood, as witness the Inquisition, the persecution of the Vaudois, and the St. Bartholomew massacre?

If not a trace of what is peculiar to Popery is to be found in either of the three most ancient creeds, viz.: the Apostles', the Nicene, and the Athanasian, has it much right to boast of its antiquity?

If it be possible, as Popish doctrine asserts, that a man may lay up a greater stock of merit than is necessary for his own salvation, is it not strange that even when the best Roman Catholic bishops die, the prayers of the church are enjoined to deliver their souls out of purgatory?

If Popery can prove its identity with the early Christian faith by what it calls "the marks of the true Church," would it not be well to strengthen the argument by adding to these marks its primitive simplicity, and then instance in proof the Vatican and St. Peter's at Rome, the costly cathedrals of Europe, the costly equipments of its priesthood, and its pompous ceremonies?

If Peter was superior to all the other apostles, how could Paul make such a mistake as to say of himself, "For in nothing am I behind the very chiefest apostles," or how could he be so presumptuous as to withstand Peter to the face because he was to be blamed?

If Popery be a reasonable religion, why is it that so much in it is addressed to the eye, and so little to the understanding? Or why should so much of its public services be performed in a language wholly unintelligible to the masses of the people?

If Christ's kingdom be not of this world, how can that religion be its representative which is so grasping after wealth, so covetous of political power, and so studiously ostentatious in its ceremonies?

If faith in Popery be essential to salvation, must not the Scriptures mislead us when they assert that every one that believeth in Jesus shall be saved?

If the anointing with oil, spoken of in Mark vi. 13, and James v. 14, 15, was designed as a remedial agent for the *recovery* of the sick, how can such passages be adduced in proof of the dogma of extreme unction, which is never knowingly administered to any one until it is believed he is actually *dying*?

If the religion of Christ was designed as a real blessing to the world, how can Popery be that religion, when it has every where proved a curse?—*Presbyterian.*

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#### LEGITIMATE CIVIL GOVERNMENT.

In a late number we noticed, and quoted from, a communication in the "Westminster Herald," on the subject of civil government. We find in the same paper of April 2d another article on the same topic, in which the principles previously stated are exhibited more directly in the light of the "Word of God," and with a specific reference to the United States Constitution. After some preliminaries, the writer proceeds:—

“Again, a legitimate civil organization is one, in which regard is had to the moral and religious character of its officers; for a legitimate civil government is one that is organized and administered *according to law*, and an illegitimate government is one that is organized and administered *contrary to law*. But according to what law must civil government be organized and administered to be legitimate? It cannot be according to the natural law, for it is not *authentic*. Blackstone says:—‘Undoubtedly the revealed law is infinitely more authentic than that moral system which is framed by ethical writers, and denominated the moral law; because one is the law of nature, expressly declared so to be by God himself; the other is only what, by the assistance of human reason, we *imagine* to be that law.’ Then a law, to be an authentic rule of civil government, must be given, indited, and *endorsed* by God himself: none other, then, can be authentic but the word of God revealed in the Scriptures of the Old and New Testaments; and for this reason none other can bind the conscience of the enlightened Christian. Then if, in the organization of civil government, immoral and *irreligious* rulers are chosen, the organization is illegitimate; that is, contrary to the express requirements of the only authentic and authoritative rule of civil government.

“The law of God requires that ‘he that ruleth over man must be just, ruling in the fear of God.’ 2 Sam. xxiii. 3. ‘Take heed what ye do, for ye judge not for men, but for the Lord, (Jehovah,) who is with you in the judgment. Wherefore now, let the fear of the Lord be upon you; take heed and do it.’ 2 Chron. xix. 6, 7. ‘And he charged them, saying, Thus shall ye do in the fear of the Lord faithfully, and with a perfect heart,’ (verse 9.) Again, that the organization may be legitimate, or according to the divine law, ‘The nation and its rulers must be subject to Christ the Mediator—must be in covenant with him: Thus all Israel, rulers and all, entered into God’s covenant in the plains of Moab.’ Deut. xxix. 10—15. ‘Thus Judah entered into covenant with God.’ 2 Chron. xxiii. 16; xxxiv. 29—32; Heb. 9th and 10th chapters. ‘Thus again, Egypt, Assyria, and Israel will in a coming day enter into God’s covenant.’ Isaiah xix. 18—25. Then the three kingdoms of Scotland, England, and Ireland, were ‘going forth by the footsteps of the flock,’ in entering into the solemn league and covenant. The duty of national covenanting has never been repealed, it is no part of the ceremonial law, then it is binding on all nations. Then an uncovenanted organization is illegitimate—contrary to the requirements of the law. God does not govern the nations without, but by the intervention of the Mediator. ‘He is the governor among the nations.’ ‘The government shall be upon his shoulders.’ ‘The kingdom is the Lord’s.’ Then the nations cannot be subject to God, either in the organization or administration of their governments, without being subject to the Mediator. Then those nations that are not subject to Christ, that do not serve him, are in a state of rebellion against God, because they are in a state of rebellion against God’s governor, and therefore they shall perish—‘shall be utterly wasted.’ Isa. lx. 12.”

After statements bearing upon the object of a national covenant, the Constitution of the United States is thus introduced:

“The act of confederation, at the organization of the United States government, was a national covenant—a profane infidel covenant; because there was in it no avouching the Lord to be their God—no self-devotement—no engagement to serve the Lord—no seeking his favour—no casting themselves under his fatherly care as a God reconciled in Christ. Then how can a Christian bind his soul with such an infidel band? This is not Christ’s yoke, and therefore the truly enlightened Christian cannot take it upon him. All covenants, in which there is an appeal to God, are acts of religious worship, and all acts of worship not performed in the name of Christ, are infidel and profane.”

We are at a loss to see how any intelligent Christian can come to any other conclusion. Brown, of Haddington, long ago affirmed that



to reject the Scriptures and follow the light of nature, was "an obstinate drawing back to heathenism;" in the language of the above article, "infidel and profane." The recognition of the paramount authority of the word of God in the organization and administration of civil government, is either imperative, or it is not. If imperative, how can that government be legitimate, which refuses such recognition? If it is not, we have the unaccountable anomaly in the moral government of God, that after having given a law, and furnished clear intimations of his will as to the mode of setting up and managing an acknowledged divine institution, he leaves it optional with men to follow his directions, or to disregard them, just as they please! Or, to say the very least, that he still recognises as His moral ordinance institutions set up on infidel or *unscriptural* principles, and, of course, in open contempt of his clearly expressed will, and compels His people to recognise them under pain of damnation! This is absolutely incredible. And it will be a happy day for the Christian church and the nations when the Christian mind is delivered from this delusion.

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#### CHURCH CHOIRS.

We make no apology for returning to the subject of choirs. They are a great evil, and yet a very insnaring and seductive one. But we begin to have some hopes that they have nearly reached their culminating point. The evils attending them are exciting some attention—particularly in the great cities, where they have enjoyed, heretofore, their highest triumphs. The "Christian Intelligencer" speaks out pretty freely:

"Alas! our church music, notwithstanding a few efforts to revive congregational singing, is mostly deputed to a committee of hired singers—taken, we will not guess from where—and whose highest ambition often seems to be not even to sing 'Messiah's eulogy for Handel's sake,' but for their own. The minister does the praying, reading, and preaching, at one end of the church, the quartette club do the singing at the other, and the people have only to sit, listen, or sleep, exhibit themselves, and put something in the contribution boxes. At least, this appears to be the theory of not a few. As much as is possible is to be done by proxy, and if they could but Romanize Protestantism enough to throw their salvation into the hands of the clergy, without being subject to the other inconveniences of wearing the mark of the Beast, they would be glad to do it.

"But seriously:—The evil referred to is, we fear, one of those which must cure itself. Choirs have always been little Pandora's boxes in churches, and we do not care to open them anew in any case. Apart from other items, that of the increasing *expense* of the system we hope will hasten the remedy. We know of one church that is paying \$1200 per year to four singers and the organist, and of others whose bills for the same reach \$1600, \$1800, and in one case over \$2000. One lady receives \$400, and some more than that, per annum, for singing the soprano part of *six tunes* on a Sabbath, and the necessary rehearsal on Saturday night, together with perhaps an anthem at the opening of the services. These churches, too, are nearly all in debt, and struggling like drowning people to keep their heads above water. We say nothing of this inconsistency, nor of the disproportion between such salaries and those of pastors whose whole time and abilities are given to these very churches. But look at the practical effects. Just think of people who want to sing, and who complain because they can't sing the new tunes, paying two thousand dollars a year to four or five persons

who effectually prevent them from praising God in his own appointed way! Is it any wonder that our churches groan and suffer under the pressure of the everlasting claims of the money-lender? And then think, again, of what is substituted for the praises of 'broken spirits and contrite hearts,' and for the sounding songs of a whole assembly, making melody with hearts and voices to the Lord!"

After quoting a ludicrous, but sad display in "St. Bardolph's," England, some sixty years ago, in the way of *fugue* singing, the "Intelligencer" adds:

"We doubt, with all the artistic skill, and all the rage for sopranos, contraltos, and primo-bassos, which mark the latest music, whether our churches are one whit better off than the poor Westchester St. Bardolph's. Is that 'teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts unto the Lord?' Will God be praised or pleased with such a parody as this? Verily, it were better to return to Rouse's version, and to the old clerk, standing upright before the congregation, leading them in 'Dundee's wild warbling measures,' or to the solemn thunders of the Old Hundredth. If people want operatic style and singers, let them go to the Academy of Music or the Concert Hall; or if they will have it in the churches, let them pay for it in every possible way, until, in self-defence, they are driven to revolution. We are sick and tired of this perversion of a most delightful part of our worship. And glad will we be, with tens of thousands more, when the church on earth shall resemble that above, in which the song universal, unceasing, and swelled by all the harps and voices of that glorious temple, celebrates the praises of God and the Lamb."

In this city, also, the subject is assuming a practical aspect. A correspondent of the "Christian Observer" has the following:

"I am glad to find that the much-neglected subject of congregational singing is now being agitated among some of the churches: and among others, the members of *Calvary Church*, in this city, have commenced, I believe, to practise congregational singing on the conclusion of the Wednesday evening lecture. This important and delightful part of the service of our churches has been given up too much to choirs, and the members of our congregations have been content to let them have it all their own way in general. And although I consider a good choir an indispensable requisite in a church, yet I do not recognise its right to monopolize all, or a greater part of the singing. The old-fashioned singing-schools seem to be extinct—at least in our larger cities, and a musical education can only be had by paying a very high price to some 'professor,' as he may style himself, and then the pupil has not the advantage of singing in chorus, &c. It has ceased to be fashionable—for fashion seems to rule every thing—for ladies to sing in choirs; and it grows out of the habit in many churches of paying singers, so that many ladies and gentleman, however proficient in church music, will not sing in choirs, for fear of the supposition that they are paid for their services. Some persons also think psalm-singing unmanly, and nothing but the opera is sufficiently refined for their tastes."

True, but dreadful; and so, sooner or later, it will be wherever choirs are introduced. An evil like this cannot be amended, except "before it be meddled with." This writer states that in one of the largest and most fashionable churches in this city an attempt is making to introduce congregational singing while *retaining the choir*. They may save themselves the trouble. Choir-singing and "praising the Lord" have never been long found in each other's company. If people will have fine choir music, let them make up their minds to have it at the expense of the ordinance of praise, and *with* the curse of God upon their corruption of His worship.

## NEW-SCHOOL NOVELTIES.

The following from the "Christian Intelligencer," is excellent—very excellent. It does us good to see such real hard hitting: blows dealt out, where they are so richly deserved, with so hearty a good will. If there were more of this honest dealing in the religious papers, and less of feeble sentimentality, it would be better for the church. To explain the article, it is necessary to state that the "Intelligencer" had characterized as "news indeed" the assertion in the "Presbyterian Quarterly Review," a New-School magazine, that its views were those "of the vast body of the Calvinistic churches in Great Britain and this country," including in the statement the *older* as well as the later generations. A correspondent took the editor to task for his short and pithy remark, and so brought out this rejoinder:

"As to New-School views of the nature and extent of the atonement, we understand these to be that the atonement was not a literal satisfaction to God's justice by Christ's bearing the sins of his people, but 'an expedient to manifest God's abhorrence of sin, and his regard for his law and his purpose to uphold its authority.' 'The atonement of Christ satisfied the *public* justice of God, inasmuch as it answered the end of the original penalty of the law, and so rendered it consistent with God to extend forgiveness to all who comply with the conditions he has prescribed.' This is the doctrine of the Review in question, (pp. 636, 637,) and we called it New-School without meaning to imply that all 'constitutional Presbyterians' hold it. Such a view of the atonement of course makes it indefinite and unlimited, and teaches that Christ died as much for Judas as for Paul. Now, for any body to set up this as the view of 'the vast body of the Calvinistic churches in Great Britain and this country,' is 'a silly pretension,' so silly that we are not willing to argue the matter. They who would prove that Calvin was not a Calvinist, must seek other antagonists than us.

"In our correspondent's views of the atonement we see little or nothing to object to, but the Quarterly's doctrine is sadly wrong—alike opposed to Calvinism and the Bible. Will 'A Presbyterian' compare this statement, 'God's purpose of election in the order of nature follows, and does not precede his purpose to provide an atonement for sin,' (pp. 642,) with the answers to the 21st and 22d questions in the Shorter Catechism? We are sorry if we have by mischance misrepresented the respectable body to which our critic belongs, but we are not sorry to have an occasion to express our abhorrence of the governmental or melodramatic theory of the atonement, an atonement which atones for nothing, a purchase which buys nothing, a salvation which saves nothing. Away with such a marrowless figment! We believe in a whole Saviour—one who actually redeemed his people; who merited for them not only the possibility of pardon, but pardon itself; who not only opened the door of salvation for them, but saved them. Nor did, nor does any renewed man on his knees ever feel or express any other doctrine. We doubt not that our correspondent repudiates the governmental theory as strongly as we do. Certain we are that many do who are of deservedly high repute in that branch of the church. And it is matter of serious regret if we have even seemed to bear false witness against such. But the Quarterly distinctly takes this ground, repudiating what we consider the old and scriptural view, as 'unauthorized by the Bible and the standards of our church,' as inconsistent with God's grace, and as fraught with dishonour to his character. Now, we have no disposition to meddle in other people's disputes; nor, whatever we may think, do we undertake to say that the Quarterly's doctrine is in flagrant antagonism to the Westminster Catechism. But we do say that it is not old Calvinism. It is not the truth which has been the life's blood of the church in all ages, and which even now animates the religious experience of every believer. That doctrine teaches that we are saved by virtue of a cove-

nant, one which was made before the world began, and will be consummated only after the world is burnt up. Christ came as the surety of that covenant, performed all its conditions, and insured the salvation of every one for whom it was made. The whole work was done in him, and his precious blood sprinkles the believer all the way along from the first throes of repentance on to final glorification. All is of grace, but grace in Christ. Men may misrepresent this doctrine, or abuse it, or deny its origin, but it will live notwithstanding; for it is the very heart of the Scripture system, taught in every form in both Testaments, and inwrought into every orthodox creed of Christendom.”

“HINTS”—THE CHRISTIAN INSTRUCTOR.

We submit the following extract, which we take from a communication in the “Christian Instructor” for the last month:

“Common sense is getting the upper hand of prejudice; and even choirs are not looked upon as altogether heretical, provided the congregation participates, and provided also they introduce none but ‘grave and solemn tunes,’ and provided further that they ‘sing with the spirit and with the understanding,’ having the voice ‘tunably ordered.’”

And this in one of the “Reformed” churches, at the very time when the more considerate in the larger and more fashionable churches are groaning and writhing under the tyranny and impiety which have become, in many instances, leading features of the “choir system.” See a previous article in this number of the “Covenanter.”

“There are other members of our branch of the church that can have no fellowship with other churches of Christ, acknowledged to be such, who in the music of the sanctuary use the organ or other instruments. They would make this ‘a term of communion,’ and thus unchurch all the evangelical churches who differ with us on this point. It will not be denied that by far the greater part of the church of Christ on earth deem it scriptural and unobjectionable to use instrumental music in the worship of God, not as a substitute *for*, but as an accompaniment *to* vocal praise; and shall a few, not more pious nor more intelligent than their Christian brethren, condemn the whole evangelical church, who differ with them on this point?”

How very fearful this writer is of “unchurching,” yea, even of “condemning” all organ-playing “evangelical churches.” Of course, this writer would not make the singing of human compositions “a term of communion,” for he would “condemn evangelical churches” by so doing! Nor “prelacy,” for he would “condemn” and “unchurch” evangelical Episcopalians! This is liberality with a vengeance. We are curious to see how “hints” like these will go down with the Associate Reformed brethren. Is it possible that any considerable portion of that body is prepared to set aside every “term of communion” that would “condemn” any evangelical church? We say nothing of the absurdity of saying that we “unchurch” all with whom we refuse to have fellowship, because of *some* corruption among them: or of the equally glaring absurdity of affirming that we are to make no “terms of communion” which separate us from the erroneous or wrong-doing, lest we “condemn” them. This writer, at least, will never consent to a faithful testimony as a part of the church’s standards.

## SINGING PSALMS IN PUBLIC WORSHIP.

The inquiry has been put to us by a correspondent, Whether the regulation in the Directory on this subject does now forbid continuous singing?—the inquiry being accompanied with the remark that not a few in that particular neighbourhood are fast coming to the conclusion that it is not.

We answer: It is evident that the Directory did not contemplate lining as a permanent regulation. It was for the "mean time." But it is equally certain, that they did not regard it as a matter to be decided by every session or congregation for themselves. If they had, *it never could have been a matter of controversy in the Westminster Assembly.* The whole thing would have been put to rest then at once, by an expression of opinion to this effect. They did nothing, however, of this kind. They treated it as belonging to the matters respecting which they were to seek a "uniformity" between the churches of Scotland and England. If it be right for congregations to do as some have already done, set aside the old rule, and introduce continuous singing—this whole subject was out of place in the Directory. We are for adhering to the lining, for some reasons like the following: 1st. It is the only part of our ordinary public exercises in which the whole people join audibly; of course, *all* should have the opportunity. 2d. If the lines are not read, there are few congregations, perhaps none, where some will not lose this opportunity. 3d. Because strangers should have this privilege, as well as members. In many instances they cannot have this without lining. If they do not avail themselves of it, with them be the sin. 4th. On sacramental occasions it is absolutely indispensable. Even those congregations which do not line, generally do so then. If it be a hinderance to devotion, &c., &c., as some say, instead of being practised then, it should be first abandoned on sacrament days. 5th. We are opposed to fashion and fancy controlling the church. 6th. This is not the time to move a peg. Change is the order of the day. We hope that such a spirit will find no place among us. And as to committing all the Psalms, so as to sing them, this, to thousands, is simply impossible.

## MEETING ON THE SAME PLATFORM.

The "Banner of the Covenant," referring to us as a body, says:

"We would much prefer to meet them on some platform where we could act together for the glory of God, the salvation of men, and the enlightened exhibition of the glorious principles of the covenanted reformation."

They can meet us at any time they feel disposed to do so upon the "platform" of the church well known and universally acknowledged from the earliest period of the church's history in this country, particularly from 1806, until they attempted not only to take away some of its planks, but to overturn it altogether. In the mean time, we hope to retain so much sense and conscience as to co-operate in exhibiting "reformation principles" with none but those who hold them. We should have neither if we attempted it in connexion with the "Banner" and its friends, who have long since turned their backs upon them.

## THE FREE PRESBYTERIAN AND THE COVENANTER.

"We have made no 'thrust' at the Covenanter church. Our correspondents write on their own responsibility. We honour the Covenanters for the glorious stand they have taken and maintained on the subject of slavery."

This is the comment of the Free Presbyterian upon our article entitled "The Covenanter Church and Slavery." We accept it in full of all demands upon our respected contemporary arising from the communication upon which we animadverted; but subjoin the hope that no correspondent will hereafter take so palpably unjust a freedom with the Covenanter name.

## CHURCH FUNDS—MR. ACHESON'S DONATION.

We learn from a notice in the Reformed Presbyterian for April, that we were somewhat in error in regard to the *form* and the *amount* of Mr. Acheson's contributions to the public funds of the church. The entire facts are authentically stated in that magazine as follows:

"The money is not a '*bequest*,' no reference is made to it in his will; but a *donation* held in trust by several individuals, who bind themselves to deliver up or transfer the bonds or deeds of trust when directed by Synod. Several of these donations were made years ago, and the annual proceeds have been regularly received and appropriated by Synod. The sum available to the church is not twenty, but fifteen thousand dollars. The following are the respective amounts held in trust by the persons whose names are given: \$1,000 by Rev. Andrew Stevenson, May 9, 1844; \$1,000 by the Rev. M. Roney, December 19, 1845; \$4,000 by James Wiggins, June 29, 1852; \$2,000 by Rev. J. W. Shaw, December 7, 1852; \$1,500 by Rev. W. L. Roberts, March 16, 1853; \$2,500 by John Crothers, December 20, 1853; \$2,500 by John M'Farlane, December 20, 1853. In all the above donations, except those held by Messrs. Crothers and M'Farlane, which are said to be for the 'support of the Seminary,' the primary object of the donor is to assist young men of limited means in obtaining a theological education, in case there be a seminary; and if there be no seminary, he directs that it be appropriated to the 'Home missionary preaching of the gospel.' Of the bonds, of which Synod as yet has received no intimation, two bear date anterior to the time of its last meeting; it is presumed, however, that the persons holding these deeds of trust, are able to furnish a satisfactory reason why Synod was not made acquainted with the fact that they held on its behalf, subject to whatever qualifications or conditions the written instrument contains, the sums in question. Five per cent. interest on \$4,000, commencing November 1, 1852, is now due to Synod's domestic fund, unless we have mistaken the terms and dates of the original document, and before Synod's next meeting will amount to the handsome sum of \$500.

"In addition to the above sums, Rev. A. Stevenson holds in trust, since September 19th, 1847, \$500, to be appropriated to home missions exclusively. According to a provision in the will, \$400 not included in any of the above sums will be due to Synod in less than a year from the present time. Four hundred dollars were given June 14, 1854, to the Pittsburgh Presbytery, to aid in the education of young men preparing for the ministry; and in three or four cases \$500 are given to particular individuals on receiving an obligation to use the amount in educating a child for the ministry. We understand further, that Mr. Acheson bequeaths \$300 to the Bible Society, (American?) \$300 to the Tract Society, and \$300 to Foreign Missions."

## THE SLAVES—THINGS IN THE SOUTH.

We find some evidence in our exchanges that a few, at least, in the Southern States are turning their attention to the necessity of doing something more effectual for the slaves. Among these we notice a memorial in circulation in North Carolina, and to be presented to the legislature, which asks the following modifications in their slave laws:

“1. That it behooves us as a Christian people to establish the institution of matrimony among our slaves, with all its legal obligations and guarantees as to its duration between the parties. 2. That under no circumstances should masters be permitted to disregard these natural and sacred ties of relationship among their slaves, or between slaves belonging to different masters. 3. That the parental relation be acknowledged and protected by law; and that the separation of parents from their young children, say of twelve years and under, be strictly forbidden, under heavy pains and penalties. 4. That the laws which prohibit the instruction of slaves and free coloured persons, by teaching them to read the Bible and other good books, be repealed.”

This is well, so far as it goes. But the petition will not be granted. It asks too little, and too much. Too little, for the demands of justice and right; for it would still allow the slaveholder to sell families, and even separate children above a certain age from their parents, and also to keep *all* the earnings of the slave, except a bare support, and use them for himself—to say nothing of the floggings, &c. Too much; for the security and perpetuation of the slave system. Slavery cannot be perpetuated if any prominent right be allowed the slave—as a *right belonging to human nature*. Slavery consists in unmaning, dehumanizing its victims. The right of the master “must be absolute.” So says truly Judge Ruffin, of North Carolina. Any *essential* limitation of that right makes a serious breach in the defences of the system, and besides, sets conscience to work; and this, a system which tramples upon all natural and Christian consciousness of right, cannot abide.

Still, we are pleased to see even as much as this. In South Carolina, the most bigoted of the slave States, a Mr. Fair has advocated, in a Bible society address, the teaching of the slaves to read the Bible; and in doing so tells more truth about their moral and religious condition than we have seen for many years in the religious papers. Believe the latter, and you would be led to think that the slaves were *very* religious and moral. They have taken great pains to circulate the lies uttered by a Dr. Adams, of Mississippi, in New York, last spring. Now hear this *fair* man:

“In view of the *gross* ignorance and superstition of our slaves, in all things pertaining to religion; in view of the *utter* indifference of the great mass of them upon the subject of religion; in view of the *degrading* vices, immoralities, and pollutions prevailing amongst them; in view of the *vast* disproportion in the numbers of those who ever profess a hope in Jesus, and are found within the pale of the church, and those who know him not, and are found without; and of the *disproportion* in the number of blacks and whites converted to religion—if these are the results of denying them the privilege of reading the word,” &c.

*This* is the truth; and the fine reports that we find in pro-slavery papers about the great number of professors among the slaves, and their good morals, are falsehoods—known to be such by the greater

part of those who circulate them. Neither the North Carolina politicians, nor Mr. Fair, profess to contemplate emancipation, but let them work on. Educate the slaves, and emancipation will soon come round.

We add, as rather an offset to the above, the following from the platform of the "Know Nothings" of Virginia. It comes after a great flourish about "civil and religious liberty:"

"5. That the Bible in the hands of every *free* citizen, is the only permanent basis of all true liberty and genuine *equality*.

"6. That the intelligence of the people is necessary to the right use and the continuance of *our* liberties, civil and religious; hence the propriety and importance of the promotion and fostering of all means of moral and intellectual culture by some adequate and permanent provision for *general* education."\*

What infamous hypocrisy and daring blasphemy! Talk about religion and liberty, while designedly excluding slaves from any right to the Bible and education! Popery is "*the system of iniquity.*" It discourages education, but it has never sunk so low as these slaveholding Know Nothings. It has never forbid learning to read.

It may be of interest to contrast with American slavery the serf system of Russia. Among its limitations are these:

"1. The master cannot sell his serf without the land on which the serf lives. 2. Families cannot be separated; and the unmarried children, after the death of parents, constitute a family. 3. The master's power over the body of the serf extends not to maiming or periling of life. 4. The master cannot require the serf to marry contrary to his own choice and affection. 5. He is entitled to the labour of only three days of the week, and cannot require labour on the Sabbath or on high festival. 6. Serfs cannot be held except by the nobility and certain privileged classes and persons. 7. They cannot be held except in proportion to the master's property in land, there being required for each serf the possession by the master of twenty acres."

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#### MINUTES OF THE REFORMED PRESBYTERY.

*West Fork Meeting-house, June 5th, 1854.*

The Reformed Presbytery was re-organized with prayer, in the name of the Lord Jesus Christ, Zion's Head and King. The ministers and ruling elders who co-operated in the act, were Rev. Messrs. David Steele and James J. Peoples;† with ruling elders Messrs. Matthew Mitchell, of Miami congregation, and Matthew Mitchell, of Brush Creek congregation.

Rev. D. Steele was chosen Moderator; and M. Mitchell, of Brush

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\* Except for slaves, of course.

† Mr. Peoples had been previously in the fellowship of the Associate (Secession) Church, connected with that party styled "The Associate Presbytery of Philadelphia." Having been unsuccessful in attempting to effect reformation in that Presbytery relative to the civil institutions of this land—believing that no Christian can consistently take the oath of allegiance, he felt constrained to withdraw from the body.

After competent intercourse with us, conversing in private, and publicly exercising his ministerial gifts; as, also, after free interchange of views relative to doctrine and order between Mr. Peoples and the General Corresponding Society, they did, with great unanimity and cordiality, co-operate in the presbyterial re-organization.



Creek, Clerk. The Moderator appointed Rev. J. J. Peoples, M. Mitchell, of Miami, and M. Mitchell, of Brush Creek, a Committee on the Signs of the Times; after which the court adjourned to meet at the house of Rev. D. Steele, at 6½ o'clock, P. M. Closed with prayer.

Presbytery met at the place and time appointed, and constituted by prayer. Members all present.

A petition was presented from Miami congregation, asking the moderation of a call. Their prayer was granted, and Rev. D. Steele appointed to preside in the moderation at his earliest convenience; and in the mean time Mr. Peoples was directed to supply that vacancy, attending to any business belonging to his ministerial office.

Adjourned by prayer, to meet at the same place to-morrow, at 8 o'clock, A. M.

*Same place, June 6th, 8 o'clock, A. M.*

Court met, and was constituted by prayer. All the members were present. The Committee on the Signs of the Times not being prepared to report in full, various heads of causes of fasting and thanksgiving were agreed upon, and Rev. D. Steele directed to write them out at his convenience, and present them to Presbytery if it should meet in the fall; if not, to the different Sessions in our connexion.

The name of Mr. James F. Fulton was put on record as a student of divinity under the care of this Presbytery, and Rev. J. J. Peoples appointed to direct his studies till next meeting of Presbytery. Adjourned by prayer, to meet in the bounds of Miami congregation at the call of the Moderator.

DAVID STEELE, *Moderator.*

MATTHEW MITCHELL, *Clerk.*

*Miami Meeting-house, Logan county, Oct. 20th, 1854.*

The Reformed Presbytery met at the call of the Moderator, and was constituted by prayer. Members present, Rev. D. Steele, Rev. J. J. Peoples, with Messrs. James Williams, of Brush Creek, and Thomas Fulton, of Miami, ruling elders.

The following elders, on invitation, took seats as consultative members, viz.: John D. French, Robert Mitchell, and Matthew Mitchell. Rev. J. J. Peoples was chosen Moderator, and Mr. James F. Fulton Clerk. The minutes of last meeting were read and approved.

Unfinished business was called for, when Rev. D. Steele submitted a draught of Causes of Fasting and Thanksgiving; which, being accepted, read, and considered by paragraphs, was adopted. It is as follows:

#### CAUSES OF THANKSGIVING.

1. The human mind continues to break the trammels of ages to some extent, both in Europe and America. Political and ecclesiastical dogmas of antichristian origin are fearlessly canvassed, and in some instances rejected. Indeed, we may indulge the comfortable hope that the Lord Christ is about to fulfil his promise—"Behold, I create new heavens and a new earth!"—to relay the foundation of social order.

2. We ought to mark with thankfulness the hand of God, in raising up able instruments in Congress and throughout the land, to resist the encroachments of slavery.

3. God employs manifold instrumentalities to carry the holy Scrip-

tures to distant heathen lands, that they may "hear in their own tongues, the wonderful works of God."

4. The accession of Rev. James J. Peoples to our fellowship, and the re-organization of the Reformed Presbytery, are events which call for thanksgiving to God; and, as we trust, they are answers to believing prayer, so should they stimulate to abounding gratitude, unwavering fidelity, and enlightened zeal, in defending and propagating our covenanted reformation.

#### CAUSES OF FASTING.

1. Among the calls to the duty of fasting and humiliation may be noticed the present European war. As all "wars and fightings come of the lusts of men," so this contest demonstrates the predominating power of unsanctified human nature among the nations of Europe, and that the power of the gospel is little felt.

2. The same is lamentably true of the great mass of society in this land, evidenced by the late surprising increase of the slave power, as also in the extension and boldness of Popery.

3. There has been of late a remarkable display of instability among the professing disciples of Christ—ministers and people; thus manifesting that carnal motives and ends influence heart and life, more than the love of truth or the glory of their Master.

4. The judgments of God have fallen upon many parts of this land during the past year. Tornados, inundations, conflagrations, drought, and pestilence, have destroyed extensively both property and life.

5. The improvements of the age are abused and prostituted to gratify the lusts of wicked men, and employed especially to the profanation of the holy Sabbath.

The last Thursday of November to be observed in thanksgiving; the last Thursday of February, 1855, in fasting.

Rev. D. Steele reported that he had moderated in the call by Miami congregation, which resulted in a unanimous choice of Rev. James J. Peoples. The call being submitted to Presbytery, was sustained, presented to the candidate, and by him accepted. Rev. D. Steele was directed to install Mr. Peoples as early as practicable.

A petition for supplies from Walnut Ridge, was granted; and Mr. Peoples appointed to supply at least two Sabbaths till next meeting of Presbytery. Several verbal petitions were heard, and complied with as far as practicable.

Rev. J. J. Peoples was directed to superintend the studies of Mr. J. F. Fulton till next meeting.

On motion, the Presbytery adjourned with prayer, to meet at Brush Creek on the first Wednesday of October, 1855.

JAMES J. PEOPLES, *Moderator.*

JAMES F. FULTON, *Clerk.*

October, 1854.

#### PHILADELPHIA PRESBYTERY.

This Presbytery met in the 2d Reformed Presbyterian Church, 17th street, Philadelphia, on the 24th of April, and was constituted by S. O. Wylie, the senior ministerial member present. J. M. Willson, the Moderator, being absent at the commencement of Presbytery through

indisposition, no sermon was preached. All the ministerial members were present, except J. M. Willson, who attended at the subsequent sederunts of Presbytery. The elders were Robert Keys, Wm. Brown, Robert Forsyth, and David Scott. S. O. Wylie was chosen Moderator for the ensuing year, and J. Crawford Clerk.

A petition from the 2d Congregation, Philadelphia, to Synod, for the organization of a Foreign Mission, was presented for transference, and was transferred accordingly.

The reports of the various Sessions on the overtures on the Argumentative Testimony were read, and it was agreed that while Presbytery approve of the general excellence of the overtures, they cannot recommend Synod to adopt them as an Argumentative Testimony; as they do not correspond to the definition of an Argumentative Testimony given in the preface to "Reformation Principles," and that this definition be added in the report of Presbytery.

Mr. Willson gave reasons for the absence of Mr. Beattie, student in theology, who had been appointed to deliver a lecture at this meeting; reported in relation to the progress of his studies, and asked for him a certificate of transference to the New York Presbytery. Mr. W's. statement was regarded as satisfactory, and the certificate granted.

Presbytery agreed that the question of the expediency of re-organizing the Seminary, and of its location, be left entirely to Synod, and that the congregations be directed to make a statement of the sums they can pledge themselves to raise for the support of the Seminary; and a committee was appointed, to which these reports should be made.

It was agreed, in regard to the Argumentative Testimony, that Presbytery recommend to Synod, that instead of argument on the several chapters of the Testimony, the original plan of separate dissertations, expressed in the preface to Reformation Principles, be adopted.

The following appointments were made:—Manayunk, S. O. Wylie, 5th Sabbath June; D. M'Kee, 3d Sabbath July; J. Crawford, 3d Sabbath August; A. M. Milligan, 3d Sabbath September; J. M. Willson, 3d Sabbath October; Dickinson, J. M. Willson, 1st Sabbath June; S. O. Wylie, 1st Sabbath August; D. M'Kee, 3d Sabbath September. J. Kennedy to preach one day at Wrightsville before next meeting of Presbytery.

The report of Presbytery was read, and it was agreed that it be signed and transferred to Synod.

The case of Mrs. Eccles was referred *simpliciter* to Synod. The greatest harmony characterized all the deliberations of Presbytery, and the spirit of brotherly love was largely manifested.

The next meeting of Presbytery will be held in the 1st Ref. Presbyterian Church, Cherry street, Philadelphia, on Tuesday, the 23d October, at 7½ o'clock, P. M. [Communicated.]

#### A F F A I R S A B R O A D .

*Madagascar.*—In no modern missionary field have the triumphs and power of the gospel been more remarkable than in Madagascar. No where, certainly, have converts been subjected to trials and persecutions so severe and protracted. And even now the sword hangs constantly over their heads: hence, the accounts are characterized by some reserve, in order that these faithful Christians may not be unnecessarily exposed to peril. A year since, it was supposed that

the missionaries, who were expelled eighteen years ago, would have leave given them to return. Mr. Ellis did return, but has been again compelled to leave. However, he acquired not a little interesting knowledge of the present condition of the country, and of the people generally. At Tamatave, and at Foule Point, a port some forty miles distant, Mr. Ellis had pleasing intercourse with Christians, and rejoiced to behold their numbers, harmony, and zeal, and the high estimation in which they appeared to be held by the rest of the people. They had recently formed a church, and were observing the ordinances of the New Covenant. He says:

“Much of our conversation had reference to Christian ordinances, and I was alike surprised and gratified with the simple Scriptural views they entertained, as well as with the satisfactory manner in which they had proceeded. This appeared the more remarkable when I remembered that the ordinances of the Christian Church had scarcely been introduced amongst them, when their original instructors were forced to leave, and that eighteen years had passed away since those teachers had departed. Besides personal intercourse with the Christians at Tamatave and Foule Point, I was able to correspond frequently with the Christians at the capital, from whom I have received a number of deeply interesting and valuable communications. Nothing can surpass the estimation in which the sacred writings are held by the Christians, and I believe no treasure is so earnestly desired. One of the Christians recently wrote to me stating that, for many years, he was chiefly employed in transcribing portions of God’s Word for those of his brethren that were destitute, until his health had suffered and his sight had failed. Very affecting accounts have been conveyed to me of the destitution and suffering of some who were in concealment, or in prison, enslaved, on account of religion, and on two occasions I sent them some relief as from their brethren in England, feeling assured the Directors would approve of such appropriation. Among those who are not Christians, and who are in high places or aspire to office, there is a great desire for education. The feeling in favour of Christianity and education is far more extensive than we had supposed; and in many quarters where, at present, it is little expected, it would probably be found, in the event of a favourable change, that Christianity had influential and sincere friends. I was often surprised to find parties not in the least suspected of Christianity, either already possessing and carefully preserving Christian books, or else anxious to obtain them.”

*The Nestorians.*—It is apprehended that this people will, ere long, be severely tried. The Papists and the Russians are both operating against their evangelization. It is even reported that a plot had been laid, and was nearly successful, to massacre a portion of them. Khosrova appears to be particularly exposed. Late accounts say:

“Persecution continues on the part of the French Lazarists and their adherents at Khosrova, against those who sympathize with the missionaries. ‘A considerable number of families from the Roman Catholic communion, in connexion with a dozen families of Armenians and several Nestorian families,’ desire that measure of toleration which has been supposed to fall within the provisions of the act of the Shah, granted a few years ago at the instance of Great Britain. But the Lazarists, who have availed themselves of the liberty given them by this law to carry their proselyting measures into almost every Nestorian village in Persia, now denounce and resist a movement which threatens to diminish the numbers of their followers, and they have succeeded in persuading the Persian government to change its ground. ‘The prime minister positively orders that no proselyting is to take place, and no interference of one sect with the religious opinions of its neighbours; and that the American missionaries of Oroomiah are not to remove elsewhere to discuss matters pertaining to religion.’ ‘A golden influence,’ it is supposed, has been brought to bear upon the officials. Mr. Perkins (November 15) mentions five persons who had come to Oroomiah, having fled from Khosrova, ‘in the night and in terror,’ to escape the vigilance of the persecuting Lazarists. Mr. Cochran had gone to Tabreez with the sufferers, in the hope of securing for them a safe return to their homes. What is to be the future course of the Persian government in regard to toleration, cannot now be told.”

*Spain.*—It is not yet time to decide how far the revolution in Spain will be favourable to the progress of the gospel in the peninsula. The following, from

a more full account by Rev. George Alton, who lately visited Malaga, Granada, Madrid, Seville, and Cadiz, is the most encouraging statement that has come under our notice. The extract is rather long, but we venture upon it with confidence. The field is new and full of interest :

“In Malaga I saw and heard things perfectly astounding as to the sentiments of the people toward the papacy. I witnessed the priests publicly cursed. In Granada, as celebrated for its Papal glories as for its ancient Moorish splendours, I found the greatest indifference to every thing Romish. Here God favoured my missions in a marked manner. I was enabled to open a communication from which I derived great advantage immediately, and from which I expect still greater.

“In Madrid, so far as I could judge, Popery has never, within the last century, possessed either the position or power which it acquired in most of the provincial towns, and has maintained with so much tenacity. Every thing connected with the sacred edifices, both architecturally and artistically, and with the *status* and influence of the priesthood, indicates an indifference truly surprising. Churches have even of late years been appropriated for government and public purposes, or pulled down, (not, however, to be rebuilt in another locality,) to widen a thoroughfare or adorn a square; and this, with no more regard to the sacred character and use of the building than if it were a common dwelling. The proportion of existing accommodation to the population is so small, that it would scarcely be credited if I were to state it approximately. I cannot conceive that Europe any where else presents such a spectacle—a large metropolis nominally Roman Catholic, but the vast majority of whose population neither cherish nor manifest any respect whatever for the religious ceremonies, assumed authority, spiritual and temporal, and the traditional priestly pretensions and claims of the papacy. Again and again, among different classes and in different grades of society, I heard the adjunct ‘Roman’ pronounced with bitterness or with derision. The conviction is deepening and spreading widely that the nation will enjoy neither liberty nor peace until the connexion with Rome and its pope is broken.

“The views of the more enlightened classes on the subject of the morality and religion of the nation impressed me profoundly. These classes generally have a painful sense of their utter destitution in both these respects. Their feelings are expressed in a wail at the moral wretchedness and religious degradation to which they have been reduced.

“I spent three Sabbaths in the capitol, and on each I preached to a number of English residents. Some of them had not united in any public act of religious worship for twenty years. On two Sabbath evenings I conducted divine worship in Spanish. The Spaniards present were greatly surprised at the simplicity of the Protestant form of worship; and I had good reason to believe that they were much affected, and profited as well by the devotional exercises, as by the exposition of divine truth to which they listened.

“In expressing an opinion on the present opening for evangelical labour, and the prospects of success, I feel the importance of calmness of judgment. An enthusiast would see nothing, in the state of opinion on the subject of Popery and its priesthood, but certain promise of instant and very extensive adoption of the gospel. Such are not the hopes which I can venture to indulge myself, or hold out to you. It is undoubted that the nation is not now generally Roman Catholic. It never will be again. There are such principles in operation, that it is morally impossible that, in the convictions and feelings of large masses of the people, there should ever be a reaction in favour of the Papacy. But the tendencies of public thought are alarming: latitudinarianism, infidelity, and politico-religious socialism, have all their disciples. Yet there are circumstances which afford some ground of hope. One of these is, the consciousness of total religious destitution, and the phreusy which such consciousness has very extensively produced, to which I adverted in my former letter. Another is, the unprecedented desire to know something of other systems of religion, and the anxiety to examine the authorized formularies of devotion and doctrine of Protestant churches; and, above all, the desire manifested for the Scriptures.”

*Turkey. The War.*—We have little else from Turkey but repetitions of the old stories, with slight variations. Sebastopol still stands. Its resources appear to be inexhaustible. The allies now number some 120,000 men—the Russians not less; probably more. With the return of good weather the troops are more healthy and comfortable: and we must soon hear of some more earnest

efforts on the part of the allies. In the mean time, the plenipotentiaries of the great powers (Prussia excepted) are in session at Berlin. Their proceedings are secret, but it is thought that they have agreed as to the disposal of Wallachia and Moldavia, and also as to the navigation of the Danube. The third article—the limitation of the Russian power in the Black Sea—is more trying. The allies cannot do less than insist upon some substantial guarantee against the projects of Russia in that quarter; while Russia can hardly, considering the present aspect of affairs in the Crimea, abandon her long-cherished, traditional determination to overawe, and, at length, absorb Constantinople. All are making great efforts. The allies are sending off fresh troops as fast as they can be got ready, while Russia is on her part levying and fortifying with unheard-of energy. As to the South, we have ample evidence. As to the North,

“Since the intention of the Western Powers to land an army in Finland has been known at St. Petersburg, the Russian government directs its most serious attention to that quarter. All the points along the coast of the two gulfs where a landing could be effected are being put into a state of defence, the inhabitants lending their ready co-operation. The formation of twenty Finnish battalions, decreed in November by the Emperor, is proceeding rapidly. In anticipation of important military events, the government has ordered the establishment in the interior, within a few leagues of the coast, of hospitals and lazarettoes, for the soldiers and seamen of the gun-boat flotillas. Immense works of defence are being likewise erected all along the military road leading from Helsingfors to St. Petersburg, and which crosses on many points marshy grounds of a certain depth, impassable even during summer. An invading army may thus be continually stopped in its march through the country. Since last year Sweaborg has been considerably fortified on the land side. Between the fortress and Helsingfors there are, independently of an entrenched camp occupied by a division of grenadiers, two parallel lines of fortifications, to which a regular siege must be laid before an allied army can venture into the country. The great landed proprietors of Poland are arming their serfs, and forming them into cohorts of about one thousand men each; and measures have been taken throughout the provinces of the empire to arm with muskets all the men of the *levy en masse*.”

*France*.—We have nothing new to report from France. We give it a place, at this time, for the sake of the following account of the state of religion, and particularly irreligion, in Paris:

“There are in Paris ten Protestant places of worship, namely, three Reformed, and two Lutheran, connected with the state, with eleven ministers belonging to the former, and four to the latter; two churches and four ministers, belonging to the Union of Evangelical Churches; and two or three places, one of them the chapel of the English ambassador, in which the services are conducted in English. How many persons are present in all these places of worship on any one Sabbath? We had no means of obtaining accurate information on this point, but believe that four thousand would be a high estimate. *Four thousand* out of a population of 1,200,000. Alas! for Paris, and for France, so long as this state of things continues. Before the Revolution of 1789, Paris possessed one hundred and sixty Roman Catholic places of worship; according to Malte Brun, (edition of 1832.) there are now only forty-one, but a considerable number must have since been added. The Parisians are not a church-going people—the great majority being neither Roman Catholics nor Protestants, neither Churchmen nor dissenters, but absenters. The vast majority of shops of all kinds are open on Sabbath, masons, plasterers, house-wrights, and blacksmiths are busy at their occupations, so that trade and business seem to be conducted very much as on the other days of the week. The cafés and restaurants are all open, and along the Boulevards, thousands may be seen sitting in the open air, around the doors of these houses, sipping coffee, drinking wine, and smoking cigars, like bees when they hang in clusters around the entrance to their hives. The Emperor has caused it to be intimated that all labour shall be suspended on Sabbath, in the offices and works which are directly under the control of the government, and that while he will not compel any one, it is his earnest desire that the shops should be shut, and a similar course every where adopted. Mr. Cochrane, an Englishman, has been labouring in the same good cause, and endeavouring to induce merchants and shopkeepers to come to a mutual agreement, to close their places of business; and, as appears from a letter from him in a recent number of the ‘Times,’ not without some measure of success.”

*Prussia, (Germany,) Italy.*—These countries occupy the centre of Europe; and from their location, their populousness, and the relations which they sustain to each other, they must necessarily, sooner or later, occupy a large place in the great movements of the world. The following consists of extracts from a long and interesting article upon the present state of Europe in the last number of the North British Review. The writer records conversations with eminent and intelligent men of various countries. Of the state of feeling in Prussia regarding the war, one of these men says:

“It is such as to render our king’s throne insecure. The Prince of Prussia, the heir-presumptive, is very anti-Russian, and very ambitious. So is his wife, who has great influence over him. He is so little younger than the king, as to have no hope of reigning unless his brother is deposed, and they are not on good terms. The nobility are Russian, and so are the officers of the army, who are nearly all nobles; for, it is only since 1848 that any others can hold commissions. But the Prussian nobility are the only ignorant portion of a generally well-educated nation. They are slaves of their birth even more than the French; for they despise not only the learned professions, but even the civil service of the government. The few who have landed properties live on their estates, the rest enter the army. There they think it fashionable to profess Russian politics; but, as the soldiers in every regiment are changed annually by one-third, their officers have no influence over them. The privates and sous-officers retain the feelings of the classes from which they were taken, and to which they are soon to return; and the feeling of those classes, that is to say, of the whole nation except the nobles, is violently anti-Russian. If the king were to join the Russians, I believe that he would be deposed, and his brother put in his place. I doubt, indeed, whether the people will allow him to remain neutral. They certainly will not if Austria joins England; they could not bear the disgrace of being the only great power that is afraid to support the cause which it professes to believe just.”

From another source we have the following regarding *Germany*. It is in part in the form of a dialogue:

“‘The earnest desire of Germany,’ said P., ‘is, like that of Italy, for unity. I had a letter from Munich to-day, which the writer ended by saying, “We shall never do any good until we have got rid of our six-and-thirty kings.” But the difficulties are enormous. There are differences of language, of race, and of religion; and between Austrians and Prussians there are jealousies of power. Each people is willing to absorb the other; but neither chooses to be absorbed. No Austrian will become a Prussian; no Prussian will be an Austrian. The smaller states had once the same spirit of individual nationality. When I was a child it never entered into the head of any Bavarian to suppose that Bavaria could be any thing but solitary and independent. But that feeling has passed away from us. The consciousness of our weakness renders us ready to coalesce into one large empire. The two great states feel strong enough to wish to continue to be Austria and Prussia.’

“‘Are there many Socialists in Germany?’ I asked. ‘Very few,’ he answered. ‘Many Republicans?’ ‘Very few.’ ‘Many with French sympathies?’ ‘None.’ ‘Many with Russian?’ ‘Almost all the sovereigns; some of the aristocracy: no others.’ ‘What chances,’ I said, ‘would France have, if she were to attempt a revolutionary war in Germany?’ ‘None whatever,’ said P. ‘The Germans will resist any impulse that comes from France. They hate, in general, their own sovereigns, and their own institutions, if petty despotisms can be called institutions, but they will accept no French assistance to drive out the former, or to change the latter.’”

Of Italy, Manin, the Dictator at Venice in 1848, says:

“‘There appear to me to be only two hopes for Italy. One, to become a single kingdom; the other, to be a confederacy of republics. The former is the easier, and if a man of talent were king of Sardinia, the more probable. It is true that we are divided by miserable animosities; but the desire for unity is enthusiastic; it would sweep away all our jealousies and rivalries. But it must be *unity*. Neither Venice nor Lombardy will be Piedmontese. Sicily will never willingly be Neapolitan, nor Tuscany Roman. All are eager to be Italians. If this be found impracticable, all Italy must become a confederacy of republics, with a common diet, common foreign relations, and a common army and fleet and revenue.’

“‘What is to become of the Roman states?’ ‘A republic,’ he answered, ‘for which they are eminently fitted. They have old traditions, municipal habits, and

no royal family.' 'What is the Pope to be?' 'Bishop of Rome,' he answered, 'and as such, a better and more independent head of the church, than as a secular prince.'

These passages are read, we are well aware, at a great disadvantage, separated from their connexions; but they deserve a place and passing notice. They show the tendencies of things in central Europe—and that these are towards greater liberty. There is one painful circumstance, however, throughout all these conversations—the interlocutors seem hardly to think of God as having any thing to do in public affairs, or of true religion as the main element in fixing the character and securing the happiness of nations.

*The Jews.*—Many attempts have been made to ascertain the number of Jews at the present time:

"In Egypt, 150 families alone inhabit that once magnificent city, Alexandria, which occupies so sanguinary a pre-eminence in the Jewish history, where the blood of the devoted race has flowed like water, and where their wealth ever excited the rapacity of their Macedonian tyrants. In Cairo there are 2,500, including several Karaite families. The Weimar statement gives the following numbers as those of the Jews of Africa: in Fez and Morocco, 300,000; Tunis, 130,000; Algiers, 30,000; Habesh, 20,000; Tripoli, 12,000; Egypt, 12,000. Total, 504,000. It is impossible to assign a limit to the number of Jews in Asia. The total given by the Weimar authority is three-quarters of a million; but we can form no correct idea of the extent to which they are to be met with in China and the far interior, where undoubted traces of them are known to exist. In Malabar there are about 1,000; Bokhara, 2,000 families; and Bakh, 150. In Persia they number close upon 4,000 families; their chief communities are at Ispahan, Shiraz, Kashaan, and Yezd; they groan under the most oppressive tyranny, and are subject to the heaviest exactions. In Palestine, of late years, they have much increased; it is said that 10,000 inhabit Safet and Jerusalem, and among them are many Karaites. In Arabia and Beni-Khabir they still maintain their Jewish descent and faith: in Yemen there are nearly 20,000. Damascus counts seven synagogues and four colleges; Mesopotamia and Assyria, the ancient seats of Babylonian Jews, are still occupied by 5,300, exclusive of those in Bassora and Bagdad. In the Turkish dominions, irrespective of Barbary, their number is estimated at 800,000: in Asia Minor they are numerous and fanatical. There are 40,000 in Constantinople: they are at perpetual variance with the Greeks, and sanguinary tumults are of no unfrequent occurrence. Adrianople numbers 800 families, with thirteen synagogues. Salonica, 30,000, with thirty synagogues. This has ever been one of the great strongholds of Judaism. In the mountains of the Crimea there are 1,200 Karaites. In the Russo-Asiatic dominions of Georgia and Circassia they are numerous; but an exact estimate is wanting. In Georgia some of them are serfs attached to the soil; and some among the wild tribes of the Caucases are bold and marauding horsemen like their Tartar compatriots. But the great seat of modern Judaism is the ancient kingdom of Poland, including Moravia, Moldavia, and Wallachia. In Austria there are 68,000: in the Prussian territory, 50,000; which is about the number in the rest of Germany. There are many Jews in Denmark and Sweden: they enjoy freedom of commerce and protection of government. In Copenhagen, in the census of 1819, their number was 1,492; in the Netherlands there are 80,000; in France from 60,000 to 65,000. In Spain there are few or none; Gibraltar has 3,000 or 4,000. In Italy their numbers are considerable; Milman estimates them at 100,000, but this is exaggerated; in the Austrian possessions in Italy they are also numerous; and they abound in Mantua, Tuscany, and the States of the Church. In Great Britain they are from 30,000 to 40,000. In America there were about 6,000 twenty years ago; this number, it is known, is amazingly increased at the present day; but correct statistics are wanting."

*Sardinia.*—This kingdom has passed, by a large majority, the law taking away the estates of convents, &c. The following, from the correspondence of the Presbyterian, presents, in detail, the entire controversy:

"During the visitation of the cholera last summer, the Sardinian government being in want of suitable buildings for hospitals, made application to the monks in several places for the use of their very commodious establishments; and when the fathers refused to appropriate their houses to such a useful purpose, they were rather unceremoniously turned out of doors. A great outcry was made by the Church



against this civil invasion of ecclesiastical property; but the people generally applauded the course taken by government, who, encouraged by the popular opinion thus excited, resolved to attempt a rather sweeping measure of reform; and Signor Ratazzi, the Minister of Grace and Justice, introduced in the Chamber of Deputies a project of law for the suppression of monastic institutions, and for the better regulation of ecclesiastical property. It seems there are seventy-one religious orders in the Sardinian States, and an ecclesiastical community of eight thousand five hundred persons. The property of these orders is estimated at over \$8,000,000, yielding an annual revenue of nearly \$500,000. Again, there are seven archbishops and thirty-four bishops in a small State, with a population of less than five millions; and the whole Church revenue amounts to over \$800,000. But in the distribution of this enormous sum the greatest inequality prevails. The archbishops have an income of about \$20,000 per annum; the archbishop of Turin has over that sum, and the other archbishops in proportion to the importance of their position; while the working clergy are so inadequately paid that two thousand five hundred poor curates have but about \$100 per annum. To supplement the income of the poorer clergy, the State has for some time given a yearly grant of about \$175,000; but in the present state of the finances, it had become difficult to continue this subsidy to the Church. The government was anxious to be relieved of such a burden, and accordingly brought the matter in due form before the ecclesiastical authorities. Count Pralormo, on the part of the government, represented to the Court of Rome the state of the ecclesiastical revenues, showing that the provision for the clergy was three times greater than in France or Belgium, while yet the government was obliged to grant so very large a sum as nearly a million of francs yearly, to supplement the inadequate income of the working clergy. The State was unable to continue this subsidy, and therefore Count Pralormo sought the sanction of the Papal Court in so modifying the distribution of the Church revenue, that the State might be relieved, and the poorer clergy provided for. To this proposal Cardinal Santucci gave an evasive answer, as cardinals are wont to do; and, in short, for three years the Sardinian government has been using every effort to induce the Papal Court to consent to a just and equitable division of the funds of the Church. The Piedmontese cabinet has, therefore, at length taken the whole matter into its own hands, and introduced the above-mentioned bill. The first part of this bill suppresses all monastic orders except those devoted to education, preaching, or attendance on the sick. The second part regulates the revenues of the Church. The revenues of the suppressed convents are to be applied in pensioning the monks, in raising the salary of the poor curates to near \$200 per annum, and in other matters connected with the Church. Of course, a considerable sum will be absorbed in providing pensions for the members of the suppressed orders; but when these outgoing monks and nuns die off, the money so employed will be applicable to other purposes."

#### AFFAIRS AT HOME.

*The Liquor Traffic.*—New York has joined the crusade against the traffic in intoxicating drinks. All the free states, except New Jersey and Pennsylvania, have passed prohibitory laws. In some—New Hampshire and Wisconsin—they have been vetoed, but will prevail. Pennsylvania has passed a stringent license law, which is to go into effect the 1st of October. It forbids the sale of intoxicating drinks in any tavern, eating house, theatre: none sold, except by the quart, and this not to be drunk on the premises: raises threefold the price of license, and requires a bond of a thousand dollars to observe all the laws regarding the business. It does not interfere with the wholesale traffic. Delaware is the only slave state that has the Maine law. Moral movements work slowly into the slave states.

*Kansas.*—The election has resulted in putting in nearly all the pro-slavery candidates for council and assembly in Kansas. Thousands of Missourians invaded the territory—in some places set aside the lawful judges, appointed others, and proceeded with the election. A large number of seats are contested: and, for the present, the slave interest prevails. But the end is not yet. If the government, of which we have scarcely any hope, act fairly, the

slaveocracy may even yet be defeated. At all events, such occurrences must deepen the hatred of the North against the slave power.

*The Burns' Trials.*—Our readers are aware that Wendell Phillips, and others, were indicted for sedition for some speeches made in Faneuil Hall, Boston, while Burns was before the Commissioner. The indictment has been quashed: no doubt greatly to the gratification of those that got it up. For ourselves, we confess to some disappointment. We should like to have had the speeches of the distinguished accused in behalf of freedom of speech. They would have been good reading. As it is, the minions of the slave power have succeeded in showing their malice and their cowardice. The Commissioner, Loring, who sent back Burns, is not likely to get off so easily. The lower house of the Massachusetts legislature has voted an address, by a large majority, for his removal from his office as Judge of Probate. Burns has been redeemed, and is in Boston or the neighbourhood.

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#### NOTICES OF BOOKS.

THE CHILD'S CATECHISM OF SCRIPTURE HISTORY. From the Accession of David to the Death of Jehoshaphat. Vol. III. 18mo., pp. 168. *Presbyterian Board of Publication, 265 Chestnut street.*

This is an excellent book of the kind. We have already, however, expressed our preference for the frequent reading of the Bible in course, rather than the adoption of any system of questions upon it. Indeed, there is no way of becoming acquainted with history—either secular or religious, either by young or old, equal to the mode of *frequent perusal*.

NEW "HYMNS FOR YOUTH." Designed for Sabbath-schools and Families. Compiled by the Editor of the Board. 32mo., pp. 368. *Presbyterian Board of Publication.*

There are here five hundred and sixty-five hymns. But why this book? Are there not already a large number in the field? The truth is, if we forsake the living waters—Scripture Psalms—we can never find any that well up in fountains sweet and lasting enough to furnish an abiding resting place. We would advise all to keep to the pure river of the water of life, as it flows in the inspired Psalms.

A SERMON delivered in the Second Presbyterian Church, Albany, Aug. 20, 1854, commemorative of the Character of Mrs. Christina Lee. 8vo., pp. 40. By Wm. B. Sprague, D. D. Albany. 1854.

We cannot favour funeral sermons, but it is entirely justifiable to improve the decease of some one distinguished for Christian activity—as the subject of this discourse seems to have been—by something more than a mere general allusion to the event. But why call it "commemorative?" The discourse is well written, and contains not a few excellent teachings and exhortations. The account of Dorcas, (Acts ix.,) is the text, which is illustrated, in its most salient points, and then improved by a sketch of the deceased, who was evidently no common woman—a most active and philanthropic Christian.

THE ASSOCIATE REFORMED PRESBYTERIAN PULPIT. 8vo., pp. 32. Wm. T. Findley, Editor, Cincinnati.

We have received a copy of this work, which is published monthly, each number containing one or more sermons preached by the ministers of the Asso. Ref. Church. The number before us—for February—contains two discourses: one by the late Rev. Joseph R. Kerr, from

2 Tim. iii. 5, on the subject of "True and Formal Religion,"—plain and practical. The second, by the Editor, on "Man's Immortality as evidenced by the Nature of the Soul," from Gen. xi. 7,—an ingenious discourse on a very difficult subject. The effort is highly creditable to the author, but we are not prepared to assert that man's immortality can be absolutely demonstrated from the "nature" of the soul. This argument may bring us to a very *high* degree of probability, but still we think that the only basis of *certainty* on this subject is the Word of God.

SECOND ANNUAL CATALOGUE of the Officers and Students of the Theological Seminary of the Presbyterian Church at Danville, Ky. 1854-'5.

From this Catalogue, which we have received from a friend in Danville, we find that the Faculty of the Seminary consists of Dr. R. J. Breckenridge, Exegetical, Didactic, and Polemic Theology; Edward R. Humphrey, Biblical and Ecclesiastical History; and Joseph G. Keafe, Oriental and Biblical Literature. The chair of Pastoral Theology, &c., is vacant. There are thirty-seven matriculated students—all, with one exception, graduates of some college—besides a few others, who attend either regularly or occasionally. We presume this hardly equals the hopes that had been entertained, but we find complaints that the institution has not received the countenance of the West as largely as it had reason to expect. The Faculty is unquestionably an able one. Dr. Breckenridge is a host himself.

MONITORY LETTERS TO CHURCH MEMBERS. 12mo., pp. 161. *Presbyterian Board of Publication.*

A book this, full of good sense—shrewd observation—plain and faithful, but kind rebukes—a well-written book—a book that meets not a few painful and hurtful evils and defects in the character of some, perhaps many, church members—a book calculated to do much good—a book that ought to be widely circulated. We give the headings of these letters:—"To one who undervalues Truth," "Who attends church but half a day," "To a lady who sends her children to the dancing-school," "To one who neglects family prayer," "To one who travels on the Sabbath," "To one who neglects the week-day services of the church," "To one who frequents fashionable parties," "To one who complains of the want of intellectual preaching," "To one of a penurious spirit," "To one of a censorious spirit," "To one of a self-confident and unyielding spirit," "To one of a managing and disingenuous spirit," "To one of an impatient and complaining spirit," "To one of an inconstant and fickle spirit," "To one of an exclusive and bigoted spirit," "To one who is neglectful of the common courtesies of life," "To one who is lacking in reverence for truth as a moral motive," "To one who is deficient in parental vigilance," "To a mother who neglects to bring her children for baptism," "To a lady who sends her daughter to a Roman Catholic school."

We cannot think that our readers require admonitions on some of these points, and we feel no little regret that one who evidently knows the state of things in the great body to which she belongs should find it necessary to write letters on some of these points to her *members*—but most, if not all, will find something in this volume to which they would do well to take heed. It ought to be freely circulated.

THE  
C O V E N A N T E R .

JUNE AND JULY, 1855.

MINUTES OF THE SYNOD OF THE REFORMED PRESBY-  
TERIAN CHURCH.

SESSION XXVIII.

Allegheny, Pa. May 22d, 1855, 7½ P. M.

Synod met according to adjournment, and was constituted with prayer by the Moderator, W. L. Roberts. After a sermon from Eph. iv. 12, last clause, "for the edifying of the body of Christ," Synod adjourned to meet to-morrow morning, at 9 o'clock.

May 23d, 9 o'clock; A. M.

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

NEW YORK PRESBYTERY.

MINISTERS.  
James Chrystie,  
Andrew Stevenson,

RULING ELDERS.  
John Nightingale,  
J. A. Long,  
Andrew Bowden,  
Wm. M'Cracken,  
James Beattie,

CONGREGATIONS.  
First, New York.  
Second, New York.  
Third, New York.  
Kortright.  
Coldenham.  
Craftsbury.  
Newburgh.  
White Lake.  
Topsham.

R. Z. Willson,  
Samuel Carlisle,  
J. B. Williams,  
N. R. Johnston,

PHILADELPHIA PRESBYTERY.

J. M. Willson,  
S. O. Wylie,  
A. M. Milligan,  
Joshua Kennedy,  
David M'Kee,  
John Crawford,

Henry Floyd,  
John Brown,  
Adam Lindsay,  
David Glenn,  
James Stevenson,  
James Smith,

First, Philadelphia.  
Second, Philadelphia.  
Third, Philadelphia.  
Conococheague.  
Fourth, Philadelphia.  
Baltimore.

PITTSBURGH PRESBYTERY.

John Crozier,  
Thomas Hannay,  
John Galbraith,  
H. P. M'Clurkin,

Wm. Finney,  
George Boggs,  
James Campbell,  
Arch. Stevenson,

Monongahela.  
Slippery Rock, &c.  
Union, &c.  
Salt Creek.

James Love, Samuel Sterritt, Thomas Sproull, Joseph Hunter,	Wm. Kernohan, Andrew Gault, Thomas Newell, Samuel Henry, Samuel Patterson, John Roney, Robert Euwer, William Rogers,	Londonderry. Beaver, &c. Pittsburgh, &c. Wilkinsburgh. New Alexandria, &c. Millar's Run, &c. Brookland, &c. Springfield, &c. Sandy, &c.
William Slater, Robert Reed,* J. J. McClurkin, R. J. Dodds, John Wallace, Oliver Wylie, John Newell,†		

## ROCHESTER PRESBYTERY.

David Scott, Samuel Bowden, W. L. Roberts, John Middleton, James MacLachlane,	Hugh Robinson, James Cullings,	Rochester. York. Sterling. Perth, C. W. Carlton Place.
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## LAKES PRESBYTERY.

J. B. Johnston, J. C. K. Milligan,	{ Moses Glasgow, John M'Daniel,	First, Miami.
Robert Hutcheson, J. S. T. Milligan,* William Milroy,*		Utica. Brush Creek. Southfield. Second, Miami. Cincinnati. Xenia, Rushsylvania.‡ Garrison. Macedon. Cedar Lake. Sandusky. Eden, &c.‡ Lake Eliza.
J. R. W. Sloane,* Josiah Dodds, W. F. George, J. French, J. C. Boyd, A. M'Farland,† P. H. Wylie,*	T. M. Hutcheson,	

## ILLINOIS PRESBYTERY.

William Sloane, James Wallace,	William Kennedy,	Elkhorn. Old Bethel. Bloomington. Sharon. Churchhill.‡ Rehoboth.‡ Princeton.
J. M. M'Donald,	Thomas Smith, A. F. Carothers, Alex. Moore, Joseph Purvis,	
R. B. Cannon, John Stott,† A. C. Todd,	Thomas Matthews,†	St. Louis.

Brownsville congregation, by Pittsburgh Presbytery; Rushsylvania and Detroit congregations, by Lakes Presbytery; Churchhill and Rehoboth congregations, by Illinois Presbytery, were reported as organized since last meeting,

\* Ordained since last meeting of Synod.

† Absent at the constitution of the Court.

‡ Organized since last meeting of Synod.

Absent—James Milligan, James Douglas, James Neill, R. Johnson, S. M. Willson, J. W. Shaw, and J. M. Beattie.

S. O. Wylie was chosen Moderator; Thomas Sproull, Clerk; and A. M. Milligan, Assistant Clerk.

The minutes of the preceding meeting were read and approved.

Reasons of absence were assigned by ministers who were absent from last meeting, which were sustained as satisfactory.

*Resolved*, That the rule requiring the minutes of the preceding sessions of Synod to be read at the opening of each meeting, be so altered as that they may be referred to a committee to report on their accuracy.

*Resolved*, That this court will meet daily at 9 A. M., have a recess from 12 to 3 o'clock P. M. and adjourn at 6 P. M.

*Resolved*, That whereas Rev. J. R. Willson, D. D., Rev. M. Roney, and Rev. James Faris, have been removed by death since the last meeting of the Synod, three committees be appointed to prepare minutes of the decease of these ministers, to be entered on the records. The committees are; On the death of Dr. Willson—Chrystie, Carlisle, Long; of Mr. Roney—Sproull, Crozier and Henry; of Mr. Faris—W. Sloane, J. Wallace and T. Smith.

*Resolved*, That the roll be called daily after the recess.

The court had a recess till 3 o'clock.

3 o'clock, P. M.

The court was called to order by the Moderator. All the members present, but J. Brown, who soon appeared. Rev. J. Stott appeared and took his seat. Minutes read and approved.

The standing committees were appointed. *On Unfinished Business.*—Carlisle, O. Wylie, and Robinson. *On Discipline.*—J. M. Willson, Galbraith, and Nightingale. *On Presbyterian Reports.*—Sterritt, R. Hutcheson, and A. Bowden. *On the Signs of the Times.*—Roberts, Hannay, and H. George. *On Foreign Correspondence.*—Chrystie, J. B. Johnston and J. Brown. *On the Theological Seminary.*—Scott, J. Kennedy, and T. Smith. *On Finance.*—W. F. George, M'Kee and Finney. *On Presbyterian Records*—Of New York Presbytery, James Wallace, Crawford and Glasgow; of Philadelphia Presbytery, John Wallace, J. R. W. Sloane, and Long; of Pittsburgh Presbytery, S. Bowden, Williams and Beattie; of Lakes Presbytery, Middleton, Reed, and J. Stevenson; of the Illinois Presbytery, Crozier, R. Z. Willson, and Cullings.

Papers presented and numbered. No. 1. Petition from the Bible and Missionary Society, of the Second Reformed Presbyterian Congregation, Philadelphia. No. 2. Petition from the Female Missionary Society of same. No. 3. Report of Philadelphia Presbytery. No. 4. Letter from the Irish Synod. No. 5. Letter from the Associate Reformed Synod of the West, on the subject of a new version of the Psalms in metre. No. 6. Reference from Philadelphia Presbytery. No. 7. Letter from A. C. Culbert. No. 8. Communication from the executors of William Acheson, deceased. No. 9. Protest and appeal of the trustees of Rochester congregation. No. 10. Protest and appeal of H. Mulholland and others. No. 11. Report of New York Presbytery. No. 12. Protest and appeal of M. M. Henry, and accompanying documents. No. 13. Communication from John Carothers. No. 14. Communication from J. M'Farland. No. 15. Memorial from members

of Hill Prairie branch of Elkhorn Congregation, and others. No. 16. Report of Pittsburgh Presbytery. No. 17. Letter from Jas. Wiggins.

No. 1. Read and referred to a special committee, to consist of a member from each Presbytery. Scott, A. Stevenson, Lindsay, Sproull, J. C. K. Milligan and Purvis are that committee. No. 2. Read and referred to the same committee. A verbal communication from the First Congregation of Newburgh, on the same subject, was referred to the same committee. No. 3. Laid on the table for the present. No. 4. Read and referred to the committee on Foreign Correspondence. It is as follows:

*To the Moderator and Remanent Members of the Reformed Presbyterian Synod in America:*

REVEREND AND DEAR BRETHREN:—Love to the Brotherhood is a duty specially required by our holy religion. “Loving Him that begat, we will naturally love those that are begotten of Him.” Acknowledging this law, we desire to reciprocate the sincerest Christian affection with those whose views of divine truth coincide with our own, who profess the same faith, who encounter the same or similar difficulties, who maintain the same testimony, and who are in the fullest sense of the term, our “*brethren* in the kingdom and patience of Jesus Christ.” It is, therefore, with feelings of the greatest satisfaction, that we, from time to time, receive your Christian, fraternal, and encouraging communications, and we hope that this species of “the communion of saints,” will tend to draw us more closely together, and unite us more firmly in the highest, holiest, and best of bonds. Were anything required further to strengthen these, it is supplied in the present aspects of Divine Providence, the struggle going forward between truth and error, the shaking and overturnings of civil and ecclesiastical systems—all of which, we may anticipate, indicate the speedy “removing of those things that are shaken, that those things which cannot be shaken may remain.”

It does not lie before us in a communication of this kind, to notice or pronounce on the policies pursued by nations—our own, or others, in the present conflicts and commotions. But it appears to us, that were an additional argument required to induce perseverance in maintaining our testimony, and distinct ecclesiastical standing, the present anomalous position of Britain, the incongruous coalition of political parties, and the complete disappointment of the best laid schemes of worldly politicians, as exhibited in the history of our country for the past twelve months, would unquestionably afford such. “The Egyptian shall help in vain and to no purpose, therefore have I cried concerning this, Their strength is to sit still.” We are happily preserved, by our position and principles, from political strife. We can contemplate, as it were from a distance, the contending parties, and behold how He who “standeth in the congregation of the mighty,” and ruleth in the midst of his enemies, makes the wrath of man to praise Him, and restrains the remnant of his wrath—we can see how these nations and kingdoms that will not serve the Lord, are brought down and humbled—we can see how easily God can confound the wisdom of the wise, and reduce the strength of the strong—we can see how an unscriptural and time-serving expediency will defeat itself; and in the confusion of councils, dissatisfaction with and want of confidence in legislators, oppressive taxation, interrupted commerce, and the many thousands that war has cut off abroad and made widows and orphans at home—in all these and other distresses of our nation, we can see how easily and certainly God can, and will avenge “the quarrel of his covenant,” and visit with punishment a covenant-breaking land.

But whilst the events that are transpiring around us tend to convince us

more fully of the excellence of our principles, the propriety of our position, and the necessity of our Testimony, we have much reason to be humbled, on account of our barrenness and unfruitfulness in the ways of the Lord. Our fruitfulness, zeal, activity, and self-denying labours, have not corresponded to the testimony we have emitted, and the position we have assumed. We are, therefore, left to mourn our inefficiency, and say—"We have wrought no deliverance in the earth, neither have the inhabitants of the world fallen." Yet, notwithstanding our manifold short-comings, God has been giving us some tokens of his approbation and blessing. Since we last wrote to you, there has been no decrease in the number of our ministers, though some of our fathers are old and well stricken in years. Our brethren also—the missionaries, gone hence to the North American Colonies, still hold on their way. And though contending against the usual obstacles to our common testimony, are not without evidence that their "labours have not been in vain in the Lord." Several congregations have been organized, and supplied with ordinances, while there is an urgent call for more labourers to occupy an inviting field. To our roll of ministers, two have been lately added—one as assistant and successor to an aged and revered father, whose increasing bodily infirmities compelled him to resign the active duties of the ministry; and the other, as an Irish Missionary, who is about to proceed to some of the benighted portions of our native land. We have four licentiates who are regularly employed in preaching the gospel, and a goodly number of young men looking forward to the work of the ministry. Various congregations, also, are looking for the establishment of pastors, so that we have the prospect of the church being increased and consolidated.

But the most important circumstance in our recent ecclesiastical history is our *Act of Covenant Renovation*. In our last correspondence we referred to steps of preparation taken by the church with this object. We have now to record, that final arrangements were made at our meeting of Synod in 1853. A special meeting of Synod was held at Dervock, on the 12th and 13th of October following, when seventeen ministers, thirty-four elders, and two licentiates publicly and solemnly renewed our covenants, in a bond suited to the times, and to the circumstances of the church. We were gratified by the presence of a licentiate and ruling elder from your section of the church among us, and their taking part in the solemnities of that season. Since the Synodical Act of Renovation, the greater number of our congregations have, in their congregational capacity, renewed the covenants, and, we have reason to hope, with many tokens of the divine approbation. Cherishing, as we desire to do, a sense of the great responsibility connected with the work in which we have thus been engaged, and casting ourselves upon the power of the Spirit for strength to fulfil our vows, we trust we can discern some gracious effects that have followed the step we have taken. We believe in general there is a greater interest taken in the cause of Christ, increased acquaintance with and attachment to our principles, more punctual attendance given to religious ordinances, brotherly confidence and love increased, and in some instances more liberality in the cause of Christ. In connexion with these and other tokens of the divine favour, we desire to "thank God and take courage."

After the lamented decease of the venerable Professor Symington, of Paisley, whose invaluable teaching most of our ministers, and several of your own, have enjoyed, we considered it necessary to make arrangements for conducting the Theological instruction of our own students. And accordingly at the last meeting of our supreme judicatory, two of our number were chosen to be professors—Rev. Thomas Houston, D. D. for Pastoral Theology and Exegesis, and the Rev. James Dick, A. M. as Professor of Systematic Theology. In this important step, there was the most perfect unanimity, and our Divinity Hall commenced last August in very favourable circumstances. Six students were in attendance, and it is hoped that this "School of the prophets" thus favourably



inaugurated, will be owned by the Head of the Church, as an instrument in training a faithful, devoted, and able ministry.

We feel, dear brethren, that our day for working is fast contracting, and that our precious opportunities will soon come to a close. Some among yourselves have been called to their reward since your last correspondence with us. In these bereavements we sympathize with you, and hope that the Spirit of God that has conducted fathers to their rest, will raise up children who will occupy their places, as equally "burning and shining lights." From such dispensations may we learn greater diligence in our Master's work. May we manifest greater zeal, earnestness and devotedness, and enjoy, for this end, a more copious outpouring of the Divine Spirit. And while we pray for the coming enlargement, peace and prosperity of God's church in all places, our special prayer is, that the Spirit of God may guide the Supreme Judiciary of your church into all truth and all duty, and bless your assemblies with abundant peace; and may you and we, united in the same profession, covenant and communion, long enjoy the privilege of rejoicing in the prosperity granted to each by our common Lord.

Signed,  
BELFAST, MAY 2, 1855.

WILLIAM M'CARROLL,  
ROBERT WALLACE.

No. 5. Read and laid on the table for the present. No. 6. Read and disposed of as the preceding paper. No. 7. Read and disposed of in the same way. No. 8. Read and disposed of in the same way. No. 9. Referred to the committee on discipline, to report as to its regularity. No. 10. Disposed of in the same way. No. 11. Laid on the table for the present. No. 12. Disposed of as No. 9. No. 13. Read and referred to a special committee—A. Bowden, Long, and Nightingale are that committee. No. 14. Read, and referred to the same committee. *Resolved*, That Nos. 7 and 8 be taken up and referred to the same committee. No. 15. Read in part, and laid on the table for the present. No. 16. Laid on the table for the present. No. 17. Read and referred to the committee on Nos. 9, 10, &c.

*Resolved*, that the hearing of presbyterial reports be the order of the day for to-morrow morning, at 10 o'clock. The Committee on unfinished business reported. The report was accepted, and its several items taken up in order. It is as follows:

1. Report of Committee on Signs of the Times.
2. Report of Committee for the formation of a charter to incorporate congregations. (Printed Minutes, Covenanter, p. 340.)
3. Report of Presbyteries respecting the establishment of Sub-Synods, and a general Assembly. (Page 354.)
4. Report of Committee upon the payment of the late professor's salary.
5. Report of the Committee to prepare an address encouraging young men for the ministry. (Page 361.)
6. Report of Committee on Covenanting.
7. Report of Committee on the course of instruction to be pursued by Theological students. (Page 363.)
8. The Committee appointed by Synod to distribute young men to the respective Presbyteries.
9. The publication of the Argumentative Testimony.
10. The Report of Presbyteries on the organization of a Seminary. (Page 359.)
11. Report of the Committee for conducting Ecclesiastical business, &c.

Signed,

T. CARLISLE, *Chairman.*

Item 1. Laid on the table for the present.

Item 2. The Committee had not attended to the business, and were discharged.

Item 3. Laid on the table for the present.

Item 4. Disposed of in the same way.

Item 5. The Committee reported that they had not done the business assigned them. They are continued, and instructed to prepare an address, and publish it.

Item 6. The Committee had done nothing. They are discharged, and the business is referred to the Committee of the Theological Seminary.

Item 8. Laid on the table for the present.

Item 9. The members reported that they had fulfilled the duty assigned them.

Item 10. Laid on the table for the present.

Item 11. Disposed of in the same way.

*Resolved*, That the members of Synod will meet to-morrow evening, at 7½ o'clock, for devotional services, and that a committee of arrangement of exercises be appointed. Carlisle, Hannay and J. Stevenson are that committee.

Adjourned by prayer till to-morrow morning at 9 o'clock.

May 24th, 9 o'clock, A. M.

Synod met and was constituted with prayer. All the members present but Beattie, who soon appeared. The minutes were read and approved. Rev. A. M'Farland appeared and took his seat. Thomas Matthews, ruling elder from the St. Louis congregation, presented his certificate and took his seat.

Papers presented and numbered.

No. 18. Memorial from the session of St. Louis congregation. No. 19. Libel against A. M. Milligan, by A. C. Todd. No. 20. Complaint of a committee of Lakes Presbytery against Illinois Presbytery. No. 21. Complaint of Pittsburgh Presbytery against Lakes Presbytery. No. 22. Report of Rochester Presbytery. No. 23. Report of Lakes Presbytery on sub-Synods and general Assembly. A memorial from members of Muskingum and Tomaka, and of Irville and Eden Congregations, not being transferred by the lower courts, was referred to the committee on discipline to report on its admissibility. No. 24. Report of Treasurer of Domestic Mission Fund. No. 25. Report of Financial Committee of Domestic Missions. No. 26. Report of Synod's Treasurer. No. 27. Report of expense of publishing the Overtures on the church. No. 28. Petition from the session of Pittsburgh and Allegheny Congregations, on the subject of publication of marriage. No. 29. Reply of Lakes Presbytery to complaint of Pittsburgh Presbytery. No. 30. Report of Illinois Presbytery. No. 31. Report of Lakes Presbytery on the Argumentative Testimony.

An inquiry respecting the apportionment of the travelling expense fund was made by the Chairman of Committee on Finance. The Committee was instructed to distribute the fund according to the actual expense of the members, as nearly as it can be ascertained, in coming to, and returning from Synod.

The Committee to prepare a notice of the decease of Dr. Willson reported. The report was accepted and adopted. It is as follows:

We have to record, with unfeigned sorrow, the decease of our distinguished father and brother in the ministry, Rev. Dr. J. R. Willson, who departed this life, September 29, 1853, at Coldenham, in the State of New York. To that place he had removed shortly before his death, endeared to him as the scene of many years of his life and ministry, where several members of his family and many seals of his ministry slept in Christ; and there he died. His name among us, as an able Minister of the gospel of Christ, as Professor of Theology for many years, and as an earnest advocate of Messiah's throne and dominion over the church and the nations, will remain long intimately and honourably connected with the history of the Reformed Presbyterian Church in this country. That he loved the house of God, that Jerusalem was his chief joy, that he has won for himself a good and great name in preserving and perpetuating the testimony of Jesus, in a period of great conflict and defection, that his greatest happiness and his greatest troubles were in the service of our Lord, are things evident and conspicuous in his long and laborious life and in his peaceful and hopeful death. Gratefully remembering the grace that was eminent in him, and often bright and shining, we confidently and cheerfully record our persuasion that he has gone to a crown of life the ever and certain recompense of the faithful unto death.

JAMES CHRYSTIE, Chairman.

The Committee to prepare a notice of the decease of Rev. M. Roney reported. The report was accepted and adopted. It is as follows:

Our highly esteemed brother was removed from the church below, on the morning of July the 3d, 1854. His death, though for some time apprehended, on account of the presence and progress of pulmonary disease, sent a feeling of sorrow throughout the church, as the mournful intelligence was spread. Now, for the first time, since he entered the ministry, is his place in the supreme judicatory vacant. His long and severe affliction was borne with patience and resignation. His Master prepared him for a happy change, and then gave him an honourable dismissal. While it seemed to be more needful for us that he should abide in the flesh, for him, we have no reason to doubt, to die was gain.

THOMAS SPROULL, Chairman.

The Committee of arrangement of devotional exercises reported. The report was accepted, amended and adopted. It is as follows:

The Committee on Religious Exercises would respectfully report the following order:

That the exercises be opened with singing a portion of a Psalm and reading the Scriptures by S. O. Wylie, who shall preside during the evening; and prayer by J. B. Johnston.

I. Subject of discussion—Personal Godliness, by J. Chrystie and Wm. Sloane, followed with singing, and prayer by J. Love.

II. Ministerial Earnestness—by A. Stevenson and J. Stott, followed with singing, and prayer by S. Sterritt.

III. Subject of discussion—The Spirit and Seasons of Covenanting, by J. M. Willson and D. Scott, followed with prayer, and benediction by James Wallace.

As the time is necessarily short, the Committee would recommend, that the brethren engaged be as brief and pointed as possible—likewise that any member of court have liberty to make remarks upon any of these subjects after they have been discussed by those appointed.

Respectfully submitted,

A. CARLISLE, Chairman.

Synod proceeded to the order of the day, the hearing of Presbyterial reports.

No. 3. Report of Philadelphia Presbytery. Read, and referred to the Committee on Presbyterial Reports, except that what relates to the Theological Seminary is referred to the Committee on the Seminary—what relates to missions is referred to the special committee on missions, and what relates to the argumentative testimony is laid on the table for the present. It is as follows:

#### REPORT OF THE PHILADELPHIA PRESBYTERY.

The Philadelphia Presbytery respectfully report—

That the ministerial members residing within the boundaries established by Synod, with ruling elders delegated from the respective sessions met according to Synod's direction, and formally constituted the Philadelphia Presbytery. Our constituent members are six in number, all of whom are pastors. There are no vacant congregations within our Presbyterial limits; we have one missionary station, and hope at an early period to have several others under successful culture.

Since our organization, three pastoral settlements have been effected in our bounds. In November, 1853, John Crawford, licentiate, was ordained and duly installed pastor of the Baltimore congregation, which we are happy to say presents encouraging indications of a reviving, after a long period of calamity and trial. In December of the same year, Rev. A. M. Milligan, certified from the Pittsburgh Presbytery, was installed into the pastoral charge of the third congregation, Philadelphia; and in July, 1854, David McKee was ordained and installed pastor of the fourth congregation, Philadelphia, organized by the direction of the New York Presbytery, prior to the date fixed by Synod for the re-establishment of the Philadelphia Presbytery. Since our organization, six meetings of Presbytery have been held, and we record, with gratitude to the Head of the Church, that entire harmony and unanimity have marked our counsels and decisions.

Presbytery has had under its direction but one student of theology, Mr. Joseph Beattie, now in the third year, and prosecuting his studies with much diligence and success. Mr. Beattie, at our present meeting, asked and obtained a certificate of dismissal to the New York Presbytery.

The several matters sent down by Synod to its inferior judicatories have received our attention. In relation to the re-construction of Presbyteries, the revival of sub-synods and establishment of a General Assembly, it is the judgment of Presbytery that any action on the subject at the present time would be premature and needless. The expediency of re-organizing the Seminary at present, as also the question respecting its location, we refer, without any expression of judgment, to Synod for its decision. Presbytery has not felt prepared to pledge any specific amount toward the endowment of a Theological school, but has directed its congregations to take the matter into consideration, and report to a committee appointed for this purpose, who, if anything be done, will lay the matter before Synod. The overtures on the argumentative testimony have been duly considered, and while Presbytery fully appreciates the high excellence of these several documents, as containing a lucid exposition and defence of the doctrines embraced in the testimony, it is our judgment that they are not, to a satisfactory extent, what the church has hitherto understood and declared the argumentative department of her testimony to be, as distinct from the historical and doctrinal. On page 7 of preface to Reformed Presbyterian Testimony, last edition, it is said, "The argumentative part consists in a full investigation of the various ecclesiastical systems which are known in the United States." And again: "The argumentative part is the particular application of the principles of the testimony. It specifies the people who main-

tain errors; and exposes the errors which they maintain." In these respects, the documents now in overture appear to us essentially defective, and we cannot, therefore, recommend their adoption and publication by Synod, as the completion of the Argumentative Testimony. We beg further to submit as our judgment, to Synod, that the perfecting of this part of our testimony would be more readily secured by abandoning the present plan of considering the several chapters as they occur in order, and reverting to the method originally contemplated, of separate dissertations.

Presbytery would respectfully call the attention of Synod to the duty and importance of greater activity in the missionary enterprise. Our present mode of managing operations in the home field is palpably inefficient, and we would submit as worthy of Synod's consideration, whether the fault lies in the existing system of management, or in the apathy and lukewarmness of the church. Scripture and Providence appear to us alike explicit in calling to some decided action with reference to the foreign field, in which, vast as it is, and ripe, too, for the harvest, those who claim to be the true witnesses for Christ, are without a representative. To the propriety of attempting the immediate establishment of a foreign mission on heathen ground, to consist of not less than two efficient and competent missionaries, we would respectfully ask Synod's earnest and most serious attention.

A statistical report of our several congregations, as required by Synod, is herewith transmitted.

Days of fasting and thanksgiving appointed by Synod, as also days appointed by Presbytery during the past year, were duly observed by the several congregations under our care.

Signed, by order of the Presbytery,

SAMUEL O. WYLIE, *Moderator.*

JOHN CRAWFORD, *Clerk.*

No. 11. Report of the New York Presbytery. Read and referred to the Committee on Presbyterian Reports—except that what relates to Missions is referred to the Special Committee on Missions; what relates to the Theological Seminary to the Committee on the Seminary; what relates to the Argumentative Testimony, and also, to the publishing of the bans of marriage, is laid on the table for the present; and what relates to the distribution of supplies is referred to a special committee—Slater, J. Wallace, and R. Boyd, are that committee. The Report is as follows:

#### REPORT OF THE NEW YORK PRESBYTERY.

The New York Presbytery report:

That since the last meeting of Synod, we have had reason to sing, both of mercy and judgment. We have, to some extent, shared in the distress occasioned by the severe and long continued drought of last summer, the partial failure of the crops, the stagnation of commerce, and the paralysis of industrial effort in the cities; still, we have been preserved, our labours enlarged, and new congregations organized. The state of society is also more encouraging: many who formerly were deaf to the cries of the slave, and callous to his wrongs, have acquired just views of slavery; and they now loathe, while they earnestly oppose the system.

The temperance reformation makes progress; and it is cheering, that the soul-destroying traffic, which the Reformed Presbyterian Synod was the first, as a church, to denounce as scandalous and criminal, is now prohibited, by civil enactment, within our bounds. We have reason to thank God, and take courage.

To the Presbytery, some important changes have occurred. On the 29th of September, 1853, Rev. J. R. Willson, D. D., our late Professor of Theology,

terminated his earthly labours, and, we trust, entered upon the full enjoyment of the reward of the good and faithful servant. At the October meeting, the Rev. Messrs. Willson, Wylie, and Kennedy, with the congregations contemplated in the order of Synod, were dismissed, to constitute the Philadelphia Presbytery. Previously to this, a fourth congregation had been organized in Philadelphia; and at that meeting, a call from the Baltimore congregation, upon Mr. John Crawford, was sustained—presented to the candidate, and by him accepted. Mr. Crawford, licentiate, was then dismissed, and the call referred to the Philadelphia Presbytery for the requisite future action.

In June, 1854, a congregation was organized in the city of Boston; and in December following, a second congregation was organized in the village of Newburgh. Both of these give encouraging promise of growth and influence.

In November last, Mr. Andrew Montgomery was licensed to preach the Gospel, as a candidate for the holy ministry; and, since that time, he has laboured constantly, and with acceptance, in our bounds. We have now ten ministerial members, all pastors, four vacant congregations, some preaching stations, one licentiate, and three students, viz.: Mr. Joseph Beattie, of the fourth year, Mr. James M. Dickson, of the second, and Mr. Wm. Graham, literary student, pursuing his studies in the New York University.

We earnestly urge our claims for ministerial aid upon Synod. Our vacancies should obtain pastors. It is a great pity, as well as a great loss to them, to presbytery, and to the church, to leave them destitute. We respectfully ask Synod to consider the propriety of making an entire change in the system of distributing ministerial supplies. The present plan, we think, does not meet the approbation of the church. With us, it has produced disappointment and confusion in our vacancies and missionary stations, thrown additional burden upon pastors, been injurious to licentiates, and interfered seriously with the rights of presbytery. We think nothing of this was designed by Synod, and that a reconsideration and change are necessary.

The overtures on the doctrines of grace and civil government we have received. Presbytery are unable to report what action should be taken by Synod, as few sessions under their care have been in circumstances to pass upon them.

We are anxious that Synod should take order, either to revive our foreign mission, or establish another in a different place. Many of our people are waiting, with deep interest, the action of Synod; and should the church conclude to go forward, they will contribute liberally.

The reorganization of the Theological Seminary we consider the present duty of the church, and trust the subject will receive that consideration from Synod which its importance demands.

The law requiring the proclamation of the bans of marriage, three several Sabbaths, might be modified with advantage; and we respectfully solicit the attention of Synod once more to this subject.

Respecting the state of our congregations, or the performance of pastoral and official duties in them, we are unable to report, as presbytery has held no visitation, and made no inquiry on the subject, since last meeting of Synod.

Respecting the erection of sub-Synods, and the organization of a General Assembly, Presbytery is decidedly opposed to any such change.

All which is respectfully submitted.

S. CARLISLE, *Clerk of Presbytery.*

No. 16. Report of Pittsburgh Presbytery. Read and referred to the Committee on Presbyterial Reports—except that what relates to the Theological Seminary is referred to the Committee on the Seminary; and what relates to the bequest of Miss S. Miller is referred to the Committee on No. 7. It is as follows:

## REPORT OF THE PITTSBURGH PRESBYTERY.

*To the Synod of the Reformed Presbyterian Church, to meet in Allegheny, May 22d, 1855:*

DEAR FATHERS AND BRETHREN:—The Presbytery of Pittsburgh would respectfully report—that our condition is still encouraging—there is harmony in our courts of judicature, and a reasonable increase of membership; and though no time of remarkable or special revival has been enjoyed, we are not without evidence of the Master's presence. Since the last meeting of Synod, we have been called to mourn the death of the Rev. M. Roney—a brother and father greatly beloved. He departed this life July 3d, 1854, and has gone from the Church and his labours on earth to the enjoyment, we trust, of his reward in the church in heaven.

Revs. A. M. Milligan and R. B. Cannon have demitted their pastoral charges, respectively, and have been dismissed from our bounds—the former to the Philadelphia Presbytery, in the bounds of which he had received a call from a congregation—the latter, at his own request, to the Presbytery of Illinois.

To our roll of constituent members have been added three other names—Rev. J. Newell, formerly of the Presbytery of Rochester, has accepted of the charge of our literary institution, in which he labours with acceptance and usefulness—Rev. J. J. McClurkin, of the Presbytery of Illinois, has been installed over the congregation of Springfield, Greenville and Sandy Lake, and Mr. Robert Reed, probationer, has been ordained and installed over the congregation of Brookland, North Washington, &c.

The congregations into which the former congregation of Greensburgh, New Alexandria and Clarksburgh, some years ago was unhappily divided upon the elective affinity principle, have been re-united, and are now one congregation.

The pastoral relation between Rev. John Wallace and his congregation has been dissolved.

The society of Brownsville, in Monroe county, Ohio, has been organized into a congregation, which is now receiving the labours of Rev. O. Wylie, as stated supply.

The congregations under our care are fifteen in number, three of which are vacant: besides, we have a number of missionary stations, requiring the maternal care of Presbytery, and the watering of able and devoted labourers.

We would inform the Synod, that Miss S. Miller, of the city of Wheeling, deceased, made a bequest of \$100 to the Reformed Presbyterian Church, and ask Synod to appoint an agent to attend to its collection.

We would embrace this opportunity of calling the attention of Synod to the importance of reviving the Theological Seminary. Never at any former period did the wants of the church require more than at present, a well trained and efficient ministry. Error in every form and garb is to be attacked. Besides, the standard of qualification in every other profession is being greatly elevated; and ministers of the Gospel, in order to command respect, and to promise usefulness, must be men of high attainments.

To furnish such a ministry to the church, the regular and careful training of a Theological Seminary is almost indispensable; and we would recommend that some place within our bounds be selected for its location, as being the most central, and, in our judgment, the most eligible. And should Synod, in their wisdom, see proper so to do, we promise our hearty efforts in its support.

On the overtures before the church, we would report, that, however good these documents may be, as helps to understand the principles of the Testimony, they do not apply those principles definitely to the errors of the churches around us. And it is our opinion, that there is great need that this be done at the present time, to counteract the influence of a false charity, which would fuse into one heterogeneous mass the various Protestant churches, with all their errors.

We would not overlook the mournful fact, that the last year has been one of much trial—scarcity of provisions, the interruption of business, and their accompanying evils, have been sorely felt in all our congregations. These have very much crippled our efforts, especially in our missionary field; and they call upon us loudly to consider their cause, repent of our sins, and turn unto the Lord, that in kindness he may turn unto us.

All which is respectfully submitted.  
J. GALBRAITH, *Clerk.*

JOSEPH HUNTER, *Moderator.*

No. 22. Report of Rochester Presbytery. Read and referred to the Committee on Presbyterian Reports; except that what relates to the Theological Seminary is referred to the Committee on the Seminary; and what relates to the case of Mr. Henderson, to the Committee on Discipline. It is as follows:

REPORT OF THE ROCHESTER PRESBYTERY.

*To the Synod of the Reformed Presbyterian Church:*

The Presbytery of Rochester report:

That since the last meeting of Synod, the pastoral relation between the Rev. John Newell and the congregation of Syracuse has been dissolved, and Mr. Newell dismissed to the Presbytery of Pittsburgh. Another member of Presbytery, the Rev. Joseph Henderson, who had for some time laboured as a stated supply in the congregation of Hamilton, (C. W.,) intimated to Presbytery, at its meeting in May, 1854, that he had withdrawn from the church, and was about to connect himself with another part of the church. He has accordingly ceased to labour under our care, and his name has been removed from our roll of ministers. At the same meeting of Presbytery, the Rev. John Middleton demitted his charge of the congregation at Lisbon. In October following, Mr. Middleton was installed as pastor of the congregation of Perth, (C. W.)

Days of fasting and thanksgiving appointed at last meeting of Synod were attended by our congregations: and similar appointments have been generally kept by our congregations during the past season.

Presbytery have eleven congregations under their care, six of which have pastors. The following are without pastors, namely: Lisbon, Syracuse, Hamilton, (C. W.) Oneida, (C. W.) and Vernon, (formerly Waukesha.) Ministers are Messrs. W. L. Roberts, John Middleton, David Scott, Samuel Bowden, Robert Johnson, and James Maclachlane.

Presbytery further report, according to instructions of Synod, that in their judgment, the interests of the church require the revival of the Theological Seminary. Presbytery also report, that they do not deem the organization of subordinate Synods demanded by the present wants of the church. Our Presbyteries are too few in number, and the number of members of Presbyteries too limited, to render the erection of subordinate Synods either advantageous or desirable.

To this report Presbytery append, statistical reports of those Congregations that have reported on this matter to Presbytery.

All of which is respectfully submitted,

DAVID SCOTT, *Clerk of Presbytery.*

ROCHESTER, May 9, 1855.

No. 30. Report of Illinois Presbytery. Read and referred to the Committee on Presbyterian reports, except that what relates to the Theological Seminary is referred to the Committee on the Seminary, and what relates to the Argumentative Testimony, is laid on the table for the present. It is as follows:

REPORT OF THE PRESBYTERY OF ILLINOIS.

The Presbytery of Illinois would report—

That since your last meeting two congregations have been organized within its bounds, one in Louisa Co. Iowa, named Rehoboth; the other in Grand Cote Prairie, Randolph Co. Illinois, formerly a part of the Bethel congregation. At our last meeting, arrangements were made for the organization of two congregations in Iowa.



Rev. R. B. Cannon, duly certified by the Pittsburgh Presbytery, was received by us, and having accepted a call from the congregation of Rehoboth, Iowa, was, in December last, installed in that congregation.

Rev. J. J. McClurkin, having accepted a call from Mercer, Pa., was, at his own request, certified and dismissed to Pittsburgh Presbytery.

The pastoral relation between Rev. James Milligan and his congregation was dissolved at his own request, and with the consent of the congregation.

There is now a very great emigration to the new states and territories in the west. Many families in our church, in the eastern and Middle States, are seeking new homes in the West. The large states of Wisconsin and Iowa, with the extensive territories of Minnesota, Nebraska and Kansas are filling with an enterprising and in many places an interesting and hopeful population, and form a great missionary field, already white to the harvest. We have neither men nor means to respond to the numerous demands made in this extensive region, and we hope Synod will adopt an efficient and liberal system for the West.

There is a loud call from our people for the permanent establishment of the Theological Seminary. We have two students of Theology, and probably would have had more if the Seminary had been in operation. On account of the failure of the crops last season, most of our congregations have been very much crippled, and are not able to give Synod at present an assurance of support for the Seminary, but enough has been done to show that support will not fail on the part of the people. Over three thousand dollars have been subscribed by three of our congregations for the endowment of the Seminary, and we think we can safely promise double that amount. The rapidly increasing population of this country, the numerous missionary stations and small congregations, together with the loud calls from foreign fields, all require that every obstacle in the way of young men coming forward to the ministry should be removed, and every facility afforded them by the church.

Presbytery is unable to report on the argumentative part of the testimony, because parts of it some of our members have not yet seen.

Presbytery would, moreover, state as their judgment, that the formation of subordinate Synods and a General Assembly would be, at the present, improper and productive of evil.

We have at present, with but little exception, peace in all our borders. Our people seem to be interested in the ordinances of Christ's house, and the welfare of our Zion.

There has been a very great change in the public sentiment of the community since your last meeting. The Nebraska and Kansas outrage has turned the indignation of the people against the iniquities of this godless government: and sentiments more agreeable to divine revelation, and the testimony of the Reformed Presbyterian Church, are now openly avowed and maintained. This we hail as an omen for good.

Respectfully submitted,

J. M. McDONALD, *Clerk of Presbytery.*

No. 18. Read and laid on the table for the present. No. 19. Read and disposed of as No. 18. No. 20. Read and disposed of in the same way. No. 21. Read and disposed of in the same way.

The time of recess having arrived, the court took a recess till 3 o'clock.

3 o'clock, P. M.

The court was called to order by the Moderator. All the members present but McDonald, Todd and O. Wylie, who all soon appeared. Minutes read and approved.

Papers presented and numbered. No. 32. Statistics of Philadelphia

Presbytery. No. 33. Protest and appeal of Hugh Mulholland from a decision of Rochester Presbytery. No. 34. Memorial from members of Elkhorn Congregation. No. 35. Report of Lakes Presbytery.

No. 23. Read and referred to the Committee on Presbyterian reports. No. 24. Read and referred to the Committee on Finance. No. 25. Read and referred to the Committee on Missions. No. 26. Read and referred to the Committee on Finance, except what refers to the resignation of the treasurer.

*Resolved*, That the resignation of Walter Bradford be accepted, and that William Brown, of Philadelphia, be appointed Synod's Treasurer.

No. 27. Read and referred to the Committee on Finance. No. 28. Read and laid on the table for the present. No. 29. Read and disposed of as No. 28. No. 31. Read and disposed of in the same way.

No. 32. Read and referred to the Committee on Presbyterian reports. No. 33. Referred to the Committee on Discipline to report on its regularity. No. 34. Read and laid on the table for the present. No. 35. Report of Lakes Presbytery. Read and referred to the Committee on Presbyterian reports. It is as follows:

#### REPORT OF THE LAKES PRESBYTERY.

The Presbytery of the Lakes would respectfully report—

That we have held four regular meetings since last Synod. We have licensed four theological students to preach the everlasting gospel, viz.: D. J. Shaw, P. H. Wylie, M. Wilkin and R. Shields. We have ordained and installed in pastoral charges—J. S. T. Milligan, in the congregation of Southfield; W. Milroy, 2d Miami; J. R. W. Sloane, Rushsylvania; and P. H. Wylie, Lake Eliza.

We have organized the congregations of Rushsylvania, Detroit and Novi. From the latter united congregation, a call was received and accepted by Boyd M'Cullough, a licentiate under our care, and arrangements are made to carry into effect his ordination and installation. Also a part of the pastoral charge of Rev. A. M'Farland, viz.: Eden and Irville, now in connexion with Jonathan's Creek, was organized, and duly, by call, installation, &c., placed under the pastoral charge of Rev. A. M'Farland, who had been released from the charge of the Utica branch of his congregation. Our students of theology are J. M. Johnston, J. H. Johnston, Henry George, and J. A. Thompson.

We have under our care eleven settled congregations, and four vacancies, viz.: Utica, Xenia, Cincinnati, Detroit and Novi. Our constituent members are thirteen, one unsettled, viz.: Rev. James Neill. We have under our care five licentiates, J. R. Thompson, B. M'Cullough, D. J. Shaw, M. Wilkin and R. Shields. We report separately on overtures, statistics, &c.

By order of Presbytery,

J. S. T. MILLIGAN, *Clerk of Presbytery.*

Item 6 of unfinished business, the report of the Committee on Covenanting, was called up. The chairman read a form of a Covenant which was accepted as a report in part, and its consideration is made the order of the day for Monday next, at 10 o'clock, A. M. and the clerk is instructed to have 250 copies printed for the use of the members.

The rule fixing the hour for adjournment at 6 o'clock, was suspended for this evening, and the Synod adjourned with prayer.

May 25, 9, A. M.

Synod met, and was constituted with prayer by the Moderator. All the members present but J. Kennedy, W. Kennedy, M. Daniel, J. C. K. Milligan, Patterson and J. R. W. Sloane: who all soon appeared, except J. Kennedy and W. Kennedy. Minutes read and approved.

The Committee to prepare a notice of the decease of Rev. J. Faris reported. The report was accepted and adopted. It is as follows:

Mr. Faris had just returned from attending Presbytery, and assisting at the dispensation of the Lord's supper, at Princeton, when he was attacked with paralysis, May 16th.

He lingered till Sabbath, the 20th, morning; and, about his usual time of commencing public worship, he was removed (we trust) to worship in the upper sanctuary.

The deceased was a very unassuming character: like the Master whom he served, he did not cry, nor lift up, nor cause his voice to be heard in the streets.

We desire to sympathize with the bereaved widow, and children, and congregation. But they do not sorrow as those that have no hope.

Truly, Jehovah's judgments are a great deep. He giveth not to any an account of his matters. This astounding dispensation calls loudly to us: *Be ye also ready.*

Respectfully submitted,

WM. SLOANE, Chairman.

The Committee on Covenanting reported a form of confession of Sins, as the remainder of their report. It was accepted and directed to take the same course as the Form of a Covenant. The Committee to collect funds to pay the debt of the Seminary to the late professor, reported. The report was accepted and returned to Rev. A. Stevenson, acting for the committee, to complete it. J. Kennedy and W. Kennedy appeared.

The Treasurer of the Foreign Mission Fund reported. The report was accepted and referred to the Committee on Finance.

Papers presented and numbered. No. 36. Protest and appeal of Rev. William Sloane from a decision of Illinois Presbytery. No. 37. Memorial from some members of Illinois Presbytery. No. 38. Statistics of Illinois Presbytery.

No. 36. Referred to the Committee on Discipline to report on its regularity. No. 37. Read and referred to the Committee on Presbyterian reports. No. 38. Read and referred to the Committee on Presbyterian reports.

*Resolved*, That Presbyteries that have not reported their Congregational Statistics be required to report them so soon as practicable.

Rev. R. Hutcheson requested the appointment of a Committee to inspect a history of the Reformed Presbyterian Church prepared by himself, already published in a book entitled "A History of all Denominations in the United States," for the purpose of correcting said history, and giving it official sanction, if judged expedient. The request was granted, and William Sloane, R. Z. Willson, and Glasgow are appointed the Committee.

The Interim Committee of Supplies reported. The report was accepted, adopted, and ordered to be put on file.

Inquiry was made respecting John Rice, a licentiate, who had been under the direction of the Committee, but who had ceased to fulfil his appointments. It being understood that he had left the church, his case is referred to the Committee on Discipline.

The Presbyteries were inquired at if the appointments by the Interim Committee had been fulfilled, respectively, in their bounds. It appeared from the answers that in several instances the appointments had not been fulfilled, but the reasons assigned by the persons who had failed were considered satisfactory.

Papers presented and numbered. No. 39. Memorial from N. Allen, transferred by Illinois Presbytery, but not by a session, was on motion received. No. 40. Statistics of Illinois Presbytery.

No. 39. Read and laid on the table. No. 40. Read and referred to the Committee on Presbyterial reports.

Recess till 3 o'clock.

3 o'clock, P. M.

The court was called to order by the Moderator. All the members present. Minutes read and approved.

The Committee on Discipline reported in part. The report was accepted, and the first article, recommending the reception of the paper from Muskingum, &c., was adopted. The paper was received and marked No. 41.

No. 41. Read and laid on the table for the present.

Item 11, unfinished business taken up. The Committee reported in part. The report was accepted and laid on the table for the present. Paper No. 5 taken up. It was referred to a special committee. Christie, Maclachlane and Henry are that committee.

Paper No. 6 taken up. The libel preferred on *fama clamosa* against Mary Jane Eccles by the session of the First Reformed Presbyterian Congregation, Philadelphia, was read. The minutes of a commission of Philadelphia Presbytery, appointed to take the testimony in the case, were produced. During the reading of the testimony the time of adjournment arrived. Adjourned with prayer.

May 26, 9 o'clock, A. M.

Synod met, and was constituted with prayer. All the members present, but N. R. Johnston, Maclachlane, Purvis and Slater; who all, except Slater, soon appeared. Minutes read and approved. Rev. John Newell appeared and took his seat.

The Committee referred to in Item 11, unfinished business, to prepare rules for conducting ecclesiastical business, reported in full. The report was accepted and laid on the table for the present.

The business before Synod at the adjournment last evening was resumed. The remaining part of the testimony was read. It was decided that the charge in the first count of the libel was not sustained by the testimony; and that the charge in the second count was sustained.

*Resolved*, That this case be now returned to the session of the First Congregation of Philadelphia to terminate it.

Paper presented and, (being after the time allowed for receiving papers,) on motion received and marked No. 42.

No. 42. Complaint of Rev J. S. T. Milligan against Illinois Presbytery. Read and laid on the table for the present.

Synod resolved, to hold its next meeting in Cherry Street Church, Philadelphia, on the 4th Tuesday of May, 1856, at 7½ o'clock, P. M.

The standing rule respecting the times of recess and adjournment is suspended for this day.

Adjourned with prayer till 9 o'clock, Monday morning.

May 28, 9 o'clock, A. M.

Synod met, and was constituted with prayer. A number of the members being out of the city on the Sabbath, did not appear at the calling of the roll, but returned during the forenoon session. Minutes read and approved.

The Committee on the Signs of the Times reported. The report was accepted, considered by paragraphs, amended and adopted. It is as follows:

The Committee on the Signs of the Times report the following causes of Fasting and Thanksgiving:

#### CAUSES OF FASTING AND HUMILIATION.

The dependence and feebleness of man, as a creature, is a sufficient reason why he should, at all times, be humbled under the mighty hand of God; and the consideration that he is a sinner should not only deepen his sense of humble dependence, but also excite in his mind a deep sense of humiliation. The saints of God have taught us this lesson of their experience—"If I wash myself in snow water, and make my hands never so clean; yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me." Job ix. 30, 31. "For I am ready to halt, and my sorrow is continually before me: for I will declare mine iniquity, and will be sorry for my sin." Ps. xxxviii. 17, 18.

The original corruption and taint of our nature makes us unlike to God, unfits us for holding communion with him, or doing his will, and involves us in wretchedness. These are made manifest to our consciences by sinful states of mind frequently indulged, as well as by overt acts of disobedience to the law of God. Nor are his own people free from sin: the remains of this, in even the best of God's children, often lead them into evil, and the purer and holier they are, the stronger will be their felt sense of this. We confess our sin and humble ourselves before God,—

1st. Because the means of grace are not appreciated, nor so diligently improved as they ought to be. Next to the gift of Christ to save us from sin, is the gift of the means by which we may know God in Christ, reconciling a guilty world to himself. He has appointed not only the ordinances of religion, and promised his blessing in connexion with their careful use; but he has also furnished us with the opportunity of enjoying these. In this respect the lines have fallen to us in pleasant places, and we have a goodly heritage.

The greater the privilege, the greater the responsibility; where much is given, much shall be required. With many gratifying exceptions, we must, nevertheless, acknowledge sin in this respect; the means of grace are not valued as the instrumentality by which God works salvation in Zion, nor are they attended to with the scrupulous and conscientious diligence which they claim. Slight reasons, and often no reasons at all, satisfy many, when they withhold their feet from the house of God, and, Sabbath after Sabbath, forsake the assembling of themselves together. This sin is justly chargeable on no small number among us. And even when an outward attention is given, we must confess the lack of spiritual attention—that we often draw near to God with our lips

when our affections are cold and listless; we offer the bodily service when the heart is far away.

2d. We do not, as we might, grow in grace. It would be a miracle, indeed, if, when we neglect the means, we should make progress in the Christian life; this may not be expected; consequently, spiritual unfruitfulness manifests but too clearly the little progress we make in personal godliness. This is both our sin and our loss, which we now confess, and humbly implore that God of his mercy would make our path that of the just, which shineth more and more unto the perfect day.

3d. Conformity to the world. "Be not conformed to this world," is the apostolical admonition to the believing Romans; "but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God." Conformity to the world is a dangerous and deceitful influence within the church of God, and is not the less evil or dangerous because it may be associated with an outward attention to the ordinances of the gospel: for it is just in this way that Satan can be successful in keeping men from the kingdom of God, and often in keeping real Christians from growing in holiness. To the thoughtless, the lukewarm, or comparatively ignorant, the step from the limits of Christian requirement is often apparently a short one, and therefore easily taken. It is difficult, sometimes impossible, to make even Christians understand the amount of danger and sin arising from conformity to the world; the judgment is frequently influenced by the affections and the state of the heart. Professors of religion are often successfully induced to conform to the world in its opinions, its principles, and its practices, and thus make shipwreck of their faith and a good conscience: because of this we should humble ourselves and turn unto the Lord.

4th. Want of charity and brotherly kindness. Than charity and brotherly kindness, no duty is more explicitly taught us in the word of God; it is, in substance, the requirement of the second table of the moral law, and is especially obligatory in relation to the Christian brotherhood. But that this Christian duty is not performed as it ought to be, is most evident from the little interest taken in each other's welfare, and especially in their religious welfare—and the often manifest disregard to the character, reputation, and comfort of one another. But if we love not our brother whom we have seen, how can we love God whom we have not seen?

5th. Lukewarmness, both in regard to personal religion and the testimony of Jesus. These two great obligations have a very intimate relation, and mutually affect each other. The power of godliness in the heart tends most directly to an increased attachment to the truth; and as we sincerely love the truth, this on the other hand tends to advance the power of godliness in the soul, because we are sanctified by the belief of the truth.

But we may not conceal from ourselves, that personal religion is not in that active and lively state that gives evidence of its growth and leavening power. We are as in a dry and thirsty land, where no water is. Nor has truth that prominent place in our esteem, assigned to it by the Holy Spirit, if we may judge from the comparatively little advantage taken of opportunities of growing in knowledge. This is particularly the case in reference to the distinctive features of our testimony. Love to these is far indeed from being as strong as our fidelity to Christ requires; instead of cheerfully suffering inconvenience rather than compromise our duty, it is but too evident that some among us are more anxious to find excuses by which they may evade suffering for the testimony of Christ, rather than submit to outward loss for the sake of truth.

6th. We have not a sufficiently strong sense of the obligation to advance the kingdom of God in the world. Though the prayer may often pass from our lips, "Thy kingdom come, thy will be done on earth as it is in heaven," we do not use sufficient diligence that our prayer may become effectual. We

forget, or act as if we forgot, that this great work of evangelizing the world is to be accomplished by human instrumentality. We fail in our duty in two ways. In the first place, there is a very criminal want of Christian diligence in the application of means; and in the second place, there is a lack of public spirit in regard to pecuniary aid to support the gospel, manifested in many of our congregations, as well as in regard to the supply of means for prosecuting missionary operations. And our neglect of this duty may be one reason why personal piety does not grow and make itself more prominent in our church. He that dealeth with a slack hand shall be poor; but he that deviseth liberal things, by liberal things shall he stand.

7th. Want of strong faith. This principle in the renewed soul—the fruit of the Holy Spirit, is inseparably connected with all growth in grace and practical godliness, because it works by love, and purifies the heart. Weak faith is constantly followed always by an imperfect state of sanctification. But a strong faith overcomes difficulties, trials, and temptations; for “this is the victory that overcometh the world, even our faith.” We have much reason, therefore, to mourn over our weakness of faith, because it incapacitates us from the right performance of Christian duty, retards our growth in holiness, and mars our happiness.

The prevalence of immorality in society, furnishes further cause of fasting and humiliation before God.

The continued and increasing growth of impurity is evident, as well as the many facilities which tend to cherish this evil in society; such as theatres, midnight revelries, promiscuous dancings, and other impure amusements—the frequent use of intoxicating drinks as a beverage, leading to intemperance and its consequent evils—recklessness and disregard of human life, manifested by most frequent instances of manslaughter and murder—disregard to the principles of honesty in pecuniary transactions, especially in the business community—venality and want of integrity among public men. Nor must we omit in this connexion, as a reason why we should lament and humble ourselves in the sight of God, that false principles in matters of morality and religion prevail in society. The practical evils that abound are not only the legitimate fruits of depravity, but also of abounding unscriptural principles. The corruptions of the man of sin, both doctrinal and practical, gain ground; and what is not less painful, Protestants generally have no adequate sense of the sin and danger which these involve. Finally, the partial crops of 1854, which in some portions of our country have raised the price of bread to an almost famine rate, and the commercial distress which during the past winter has been severely felt, especially in our large cities, are evident tokens of God’s displeasure; on which account we ought to humble ourselves under his mighty hand.

National sins are another ground of humiliation. This nation does not recognise the authority of God’s law as the rule of equity and right in its national obligations. It renders no homage to the Messiah, the Prince of the kings of the earth, whom nations are commanded to honour. It does not acknowledge the existence of God in its national capacity—and it violates the principles of eternal justice, oppresses the innocent, and robs the labourer of his hire, by countenancing and sustaining the enormous sin of slavery.

For these and other reasons, Synod appoints the third Thursday of September next, to be observed as a day of fasting and humiliation by the people under its care.

#### CAUSES OF THANKSGIVING.

God is good, and his goodness to us is over all his other works; we have, therefore, always many grounds of thankfulness and gratitude to him for his kind providence and the blessings which in it we enjoy.

1st. Our continued preservation, surrounded as we are with circumstances of external comfort, ought ever to excite in our minds the emotions of love and thankfulness to our Preserver and Benefactor. During the past year many

parts of our land have been, and some are even now, visited with an alarming epidemic, which has swept away great numbers of our fellow-creatures, and yet we are preserved; indeed, this evil has fallen very lightly on our congregations. He in whose hands is the breath of every living thing, has preserved and sustained us, while the angel of death has been hovering around our dwellings. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

2d. Notwithstanding the distress experienced in some of our large cities, the means of external support and comfort have been bountifully given in the providence of God. His promise in this respect has been fully verified; we have had seed-time and harvest, and our land has generally brought forth plenty, though there may have been partial exceptions, as we must occasionally experience in a territory so widely extended as ours. On the whole, the labour of the husbandman has been rewarded, and the means of human sustenance provided.

3d. The means of grace also are continued with us. It is one of the most striking tokens of the divine goodness, that God still waits to be gracious, not only by preserving us, but also continuing with us the means of grace. That we have been more or less unfruitful under those means, only increases the obligation under which we are placed by the goodness of God, and should, therefore, deepen our sense of gratitude, and lead us to call upon our souls, and all that is within us, to bless his holy name.

Sweet, indeed, are the emotions of a grateful heart; above all, sweet are such emotions flowing out of a regenerated nature—the hallowed breathings of a soul aspiring to and rejoicing in God's salvation. The enjoyment of the means of grace is, next to the gift of Christ, the greatest of blessings, because they are the means of knowing and believing in him, whom to know is life everlasting. "Bless the Lord, O my soul, and forget not all his benefits; who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's."

For these and other reasons, Synod appoints the fourth Thursday of November next, to be observed as a day of thanksgiving by the people under its care.

D. SCOTT, *Chairman.*

The order of the day was called for. The Form of a Covenant was considered by paragraphs for adoption. While this document was under consideration the hour of recess arrived.

Recess till 3 o'clock.

3 o'clock, P. M.

Synod was called to order by the Moderator. All the members were present, but M'Daniel, J. S. T. Milligan, J. Newell, and Williams; who all, except Milligan and Newell, soon appeared. Newell absent by unavoidable occupation.\* Minutes read and approved.

A delegation from the General Synod of the brethren with whom we were formerly in ecclesiastical connexion, having signified their desire for an interview with this court, Rev. D. Scott was appointed to receive and introduce the delegation to Synod. The delegation appeared, and were introduced. Rev. T. W. J. Wylie, expressing the Christian affection and respect of the body represented by the delegation, presented to the members of Synod an invitation to attend a farewell missionary meeting on to-morrow evening. The invitation was, on motion, accepted. After which Rev. H. M. Millan presented to Synod fifty copies of a lecture on "The claims of the Church and Society on Young Men," by the late Dr. A. Symington. A vote of



thanks was returned to the donor for his acceptable present; after which the delegation took their leave.

The business before the court at the recess was resumed. After the Form of a Covenant was amended and adopted by paragraphs, it was moved and seconded that the whole, as amended, be adopted.

*Resolved*, That this motion be laid on the table till next meeting of Synod, and that this Form be published as an appendix to the minutes. From the vote refusing to strike out the words "and none other," in the third paragraph, Rev. John Wallace dissented.

Synod proceeded to consider the Confession of Sins by paragraphs. While the paper was under consideration the hour of adjournment arrived. Adjourned with prayer.

May 29, 9 o'clock, A. M.

Synod met, and was constituted with prayer. All the members present, but French, Purvis and J. Newell. Minutes read and approved.

The Committee on Discipline reported. The report was accepted and laid on the table for the present. French appeared.

Rev. W. L. Roberts made a statement concerning a bond put into his hands by the late William Acheson, of New York, in trust for Synod, and presented certain papers containing instructions with respect to its application; all of which was referred to the committee on the communication from William Acheson's executors.

Rev. Thomas Sproull laid on the table a bond, put by the same into the hands of Rev. M. Roney, deceased, in trust for Synod, with receipts for interest paid to the Treasurer of the Domestic Mission Fund, and a paper containing instructions given him by Mr. Roney. Referred to the same committee.

The business before the Synod at its adjournment was resumed. Purvis appeared.

After the Confession of Sins was amended and adopted by paragraphs, it was moved and seconded that the whole, as amended, be adopted.

*Resolved*, That this motion be laid on the table till next meeting of Synod, and that the Confession of Sins be published in connexion with the Form of a Covenant, as an appendix to the minutes.\* The Clerk is instructed to have 500 extra copies of the whole document struck off, and distributed throughout the church.

*Resolved*, That the ministers be directed to bring the subject of Covenant Renovation before their respective congregations.

*Resolved*, That a committee be appointed to prepare a schedule of the steps proper for this Synod to take in carrying out the design of renewing the covenants, to report at this meeting. J. M. Willson, J. R. W. Sloane and Robinson are appointed that committee. S. O. Yylie is added by vote.

The Clerk is authorized to draw on Synod's treasurer for the amount of expenses of publishing the Form of Covenanting.

*Resolved*, That Synod adopt measures for the dispensation of the Lord's Supper, during its sessions next year in Philadelphia, so that all the brethren who may desire to do so may have an opportunity of

\* See Appendix, A.

joining in that ordinance; and that the committee to report on the steps to be taken in Covenanting, report an arrangement as it respects the persons to take part in these sacramental services.

*Resolved*, That the ministers to deliver discourses, addresses, &c. on that occasion, shall furnish copies of them, to be disposed of by Synod.

The consideration of paper No. 18 is made the order of the day for this afternoon.

The standing rule fixing the times of recess and adjournment is so altered that the time of meeting after the recess will be 2½ P. M. and of adjournment 5½ P. M. Recess till half-past 2 o'clock, P. M.

2½ o'clock, P. M.

The court was called to order by the Moderator. All the members present, but Chrystie, Hannay and Stott, who all soon appeared.

The Committee on the Records of Pittsburgh Presbytery reported. The report was accepted and adopted, and is as follows:

The Committee on the Records of Pittsburgh Presbytery report:

That they have examined said records, and find nothing in them contrary to the law and order of the church.

S. BOWDEN, *Chairman*.

The Committee on the Records of New York Presbytery reported. The report was accepted and adopted, and is as follows:

The Committee on the Records of New York Presbytery report:

That they have examined said records, and find nothing in them contrary to the law and order of the church.

JAMES WALLACE, *Chairman*.

The Committee to examine the history of the church by Rev. R. Hutcheson reported. The report was accepted and adopted.\*

The order of the day was called for. No. 18. Memorial from the Session of St. Louis Congregation was read. The memorial containing charges against Rev. R. Hutcheson is referred to the Committee on Discipline to prepare a libel against him.

The Committee on Discipline received authority to call for papers mentioned in the memorial referred to them.

Paper No. 7 taken up. On behalf of the appellants, James Campbell appeared, and addressed the court, enforcing the appeal. The session responded. Before the parties had finished, the hour of adjournment arrived. Adjourned with prayer.

May 30, 9 o'clock, A. M.

Synod met, and was constituted with prayer by the Moderator. All the members present, but Robinson, who soon appeared. Minutes read and approved.

Rev. A. Stevenson returned the report of the committee on the payment of a debt to the late professor, which was accepted and referred to the Committee on Finance.

\* This report is missing from among the papers of Synod. Our recollection of it is, that it approved of the history as correct and useful. We have adopted measures to obtain a copy of the report from the chairman of the committee. SYNOD'S CLERK.

The Committee on the Records of Illinois Presbytery reported. The report was accepted and adopted. It is as follows:

The committee to which the minutes of Illinois Presbytery were referred, report, that having carefully examined said minutes, they find in them nothing contrary to the law and order of the church.

J. CROZIER, *Chairman*.

The business under consideration at the time of adjournment was resumed. After the parties had finished and were removed, it was moved and seconded that the appeal be sustained, and the decision of Rochester Session be reversed. While this motion was under consideration the hour of recess arrived. Recess till half-past 2 o'clock.

2½ o'clock, P. M.

Synod was called to order by the Moderator. All the members present, but N. R. Johnston and J. R. W. Sloane, who soon appeared. Minutes read and approved.

*Resolved.* That the clerk of New York Presbytery be directed to report to the Committee on Presbyterial reports, the statistics of the congregations within that Presbytery that are in his possession.

The Committee on the Records of Lakes Presbytery reported. The report was accepted and adopted. It is as follows:

The committee to whom were referred the records of the Lakes Presbytery report, that they have examined them, and find in them nothing contrary to the law and order of the church.

JOHN MIDDLETON, *Chairman*.

The Committee on the Records of Philadelphia Presbytery reported. The report was accepted and adopted. It is as follows:

The Committee to which were referred the Minutes of the Philadelphia Presbytery would report, that they find in them nothing contrary to the law and order of the Church, except that in two places the name of the Moderator is not signed, and in one instance the name of the Moderator and Clerk are both wanting. Submitted,

JOHN WALLACE, *Chairman*.

The Committee on the Records of Rochester Presbytery reported. The report was accepted and adopted. It is as follows:

Your committee on the records of the Presbytery of Rochester, beg leave to report—That having examined said records, they find them in everything agreeable to the law and order of the church, except that in one instance the election of a clerk is recorded without any notice of the absence of the clerk of the former meeting, whose term of office had not expired, (p. 154,) and in another instance the signature of the Moderator is wanting, (p. 158.)

All which is respectfully submitted,

R. J. DODDS, *Chairman*.

The Committee on the Letter of the Associate Reformed Synod of the West reported a letter to be sent to that court in reply to their communication. Accepted, and returned to the committee to be signed by the chairman, and addressed to the clerk of that Synod.

The business before Synod at the time of the recess was resumed. The motion was put and lost. The *ayes* and *noes* were called for, and are as follows:

*Ayes*—Beattie, Boggs, A. Bowden, S. Bowden, R. Boyd, John Brown, Campbell, Crawford, Crozier, Cullings, J. Dodds, R. J. Dodds, Euwer, Finney, Galbraith, Gault, Glenn, Hannay, Hunter, Henry, J. Kennedy, Kernohan, Love, M'Kee, Milroy, Nightingale, Patterson, Rogers, Roney, Slater, Sterritt, Sproull, O. Wylie, S. O. Wylie—34.

*Noes*—J. C. Boyd, James Brown, Carothers, Carlisle, Cannon, Chrystie, Floyd, French, H. George, R. George, W. F. George, Glasgow, R. Hutcheson, T. M. Hutcheson, J. B. Johnston, N. R. Johnston, W. Kennedy, Lindsay, Long, Matthews, Marshall, H. P. M'Clurkin, J. J. M'Clurkin, M'Cracken, M'Daniel, M'Donald, M'Farland, Maclachlane, J. C. K. Milligan, Middleton, Moore, Purvis, Roberts, W. Sloane, Andrew Stevenson, Arch. Stevenson, J. Stevenson, J. Smith, T. Smith, Stott, James Wallace, Williams, J. M. Willson, R. Z. Willson, P. H. Wylie—46.

*Not voting*—A. M. Milligan, J. S. T. Milligan, T. Newell, Reed, J. R. W. Sloane, John Wallace—6.

*Resolved*, That the appeal be not sustained, and the decision of the session affirmed. From the vote refusing to sustain the appeal, S. O. Wylie and others dissented, for reasons to be given.

No. 19 was taken up.

*Resolved*, That the counts in the libel are not relevant. The rule requiring the court to adjourn at half-past 5 was so altered, that Synod will take a recess at that hour till half-past 7 this evening.

No. 20 was taken up. The moderator decided that the parties in this case are, the Lakes Presbytery and the Illinois Presbytery. An appeal was taken by Rev J. Chrystie, and the decision of the Moderator was sustained. Recess till half-past 7.

7½ O'CLOCK, P. M.

Synod was called to order by the Moderator. The business before the court at the recess was resumed. The Lakes Presbytery proceeded to enforce their complaint. They offered as a witness Rev. W. Sloane, who, on motion, was not heard for the present. The Illinois Presbytery responded. Before they concluded their reply the hour of adjournment arrived. W. Slater obtained leave of absence. Adjourned with prayer.

MAY 31, 9 O'CLOCK, A. M.

Synod met and was constituted with prayer by the Moderator. All the members present, but J. Brown, Middleton, and Patterson, who soon appeared. Minutes read and approved.

The Committee on Presbyterial reports reported. The report was accepted and laid on the table for the present.

The Committee on Finance reported. The report was accepted and laid on the table for the present.

*Resolved*, That the late clerk receive out of the literary fund, fifty dollars as an acknowledgment for his services, and that this be understood as a precedent.

The business before Synod at its adjournment last evening was resumed. The Presbytery of Illinois replied to the complaint. The Lakes Presbytery rejoined. While thus engaged, and when about to

read, as testimony, documents purporting to be copies of papers belonging to Illinois Presbytery, it was inquired whether these copies were certified by that court? This not being the case, it was

*Resolved*, That Illinois Presbytery lay on the table of Synod their records, and other papers relating to the business before Synod. This was done by the court.

Recess till half-past 2 o'clock, P. M.

2½ O'CLOCK, P. M.

The court was called to order by the Moderator. All the members present, but John Wallace and Chrystie, who soon appeared. Minutes read and approved.

The Committee on Missions reported. The report was accepted and laid on the table for the present.

The Committee on the Theological Seminary reported. The report was accepted and laid on the table for the present. The same committee reported a course of Theological study. The report was accepted and laid on the table for the present.

The business before Synod at the recess was resumed. Extracts from the minutes of Illinois Presbytery and copies of testimony presented before that court were read. The complainants enforced farther their complaint. Before they concluded, the hour of recess arrived. Recess till half-past 7 o'clock P. M.

7½ O'CLOCK, P. M.

The court was called to order by the Moderator. Reasons of dissent by S. O. Wylie and others from the vote on the appeal of the Trustees of Rochester Congregation were read. They are as follows:

The undersigned dissent from the vote of Synod refusing to sustain the appeal from the trustees of the Rochester congregation, for the following reasons:

1st. These persons were suspended by the session for saying, they were not prepared to deliver up to the session the books, papers, and other documents intrusted to them by the congregation. The order of Synod in 1853 required the congregation to put the management of its financial concerns into the hands of deacons, when ordained, and consequently the session had no right from the superior court to claim that the financial business of the congregation should be put into its hands, even for *transfer* to the deacons; but, by making such claim wrongfully, put themselves between the only parties recognized in Synod's direction referred to above.

2. The reason assigned by the trustees for declining to deliver up all papers, accounts and documents, viz: That the deacons were not authorized by the congregation to act on its behalf, was in our judgment a sufficient one, the deacons having been chosen by thirty-six electors in the face of forty-six remonstrating at the time, or as soon as opportunity was afforded them.

3. It was admitted by both parties that, subsequent to the order of Synod on which the session avowedly based its action, the congregation did not authorize the trustees as their agents to surrender into other hands the trust committed to them. This being the case, the trustees could not consistently, with fidelity, have done otherwise than refuse, even admitting as was urged, that on some former occasion the congregation had intimated its wish for the session to take charge of the property and manage its financial affairs. The direction of Synod was to give up the trust, not to session, but to deacons, and these the congregation had not authorized to receive it. It should also be

added, that had the trustees acted in the manner directed by session, they would, in the circumstances, have thrown themselves open to a civil prosecution.

4. The right of a session, when acting under the authority of a superior court, to compel an election of officers in a congregation, irrespective of the will of a majority of its members, was a main ground of justification pleaded by the session, and was made an issue in the argument on the side of the majority. The decision of Synod in the case sanctions, we think, the principle that a session has a right to do so—a principle, in our judgment, annulling the dearest rights of the people, and to the last degree pernicious in its tendencies and results.

5. It was in evidence upon the face of the record before Synod, that the appellants were suspended without even the form of trial, nor does it appear that they evinced any obstinacy, by refusing to obey the citations of session, as they were present when suspended, and should have been put on trial, and at least afforded an opportunity for defence.

S. O. Wylie,	A. Bowden,	W. Rogers,
Thos. Sproull,	J. Crawford,	S. Patterson,
J. Galbraith,	G. Boggs,	J. Cullings,
John Brown,	J. Roney,	O. Wylie,
J. Hunter,	J. Crozier,	R. Boyd,
R. J. Dodds,	W. Finney,	J. Kennedy,
T. Hannay,	W. Slater,	D. Glenn,
R. Euwer,	J. Love,	S. Steritt,
S. Bowden,	S. Henry,	A. Gault,
W. Milroy,	J. Campbell,	J. Nightingale,
J. Beattie,	W. Kernohan,	D. M'Kee.

J. M. Willson, Jas. Wallace and M'Cracken were appointed a committee to report answers to these reasons.

The business before Synod at its recess was resumed. The complainants finished enforcing their complaint, and the respondents having rejoined, the parties were removed. Adjourned with prayer, to meet to-morrow morning at 9 o'clock.

June 1, 9 o'clock, A. M.

Synod met and was constituted with prayer by the Moderator. All the members present, but James Brown, Campbell, French, Marshall, Archd. Stevenson and John Wallace. Minutes read and approved.

The Committee on Foreign Correspondence reported a letter to be sent to the Irish Synod. Accepted and adopted. The moderator and clerk are authorized to sign and forward it to that judicatory. It is as follows:

*To the Moderator and Members of the Reformed Presbyterian Synod in Ireland.*

REVEREND AND DEAR FATHERS AND BRETHREN.—It gives us great pleasure to acknowledge the receipt of your highly esteemed favour of the 2d of May last.

The kind and fraternal sentiments it conveys we receive and welcome as a great part of the happiness of the holy brotherhood of our Redeemer's family on earth, and very earnestly reciprocate them. Would that they may long endure, and be fruitful in furnishing encouragement among the obstacles that our common infirmity and the powerful opposition to the kingdom of our Saviour find arrayed against it all around, from a very sinful and hostile world. The common cause which we inherit together, placing us in circumstances so

singularly favourable to the knowledge and belief of the truth which brings and confers eternal life on lost man, exposes us inevitably to share in the toils and conflicts which have been the characteristics of the faithful in all ages, and which stand forth very conspicuous in our ancestral lineage. Few principles of our nature are so active and efficient as the sympathy which assures the pious that there are on earth other hearts besides their own deeply touched with the interests that concern themselves, and other voices heard pleading in equal or louder tones the same cause, and so go on together "filling up that which is behind of the afflictions of Christ."

There is great reason to believe that the present age is one which furnishes motives as great as any former period of the church, if not greater, to cherish and cultivate this sympathy. Prophecy points to our times as replete with interest to the Kingdom of Christ our Saviour, in the accumulated forms of opposition, within and without, to which it would be exposed—the strong and severe lines of the trying and afflicting Providence with which it should be marked, and the last efforts of Anti-christ in every form, civil and ecclesiastical, previous to his final overthrow, and the introduction of Millennial glory and the peace of the Church and the nations. The witnesses, therefore, are under the strongest obligations, not only to individual vigilance, endurance and fidelity, but to such co-operation and union in the Testimony as may jointly strengthen in the work to which they are called. It is, therefore, with no common degree of satisfaction that we receive your acknowledgment of us "in the fullest sense of the term, your brethren in the kingdom and patience of Jesus Christ," and gladly acknowledge you as ours.

We are gratified to find in your letter a clear expression of your judgment in entire accordance with these sentiments, and that you, too, see in the signs of the times, arguments for union, vigilance and harmony among the witnesses. The very interesting aspect of the political horizon is calculated to attract attention and interest, excited by the nature of passing events, to an unusual degree; and the loud calls on the Church, heard in various forms for co-operation in great Christian and ecclesiastical enterprise and movements, may cause the followers of truth to relinquish their proper ground for some great but only transient and apparent advantage. We ought to be the more earnest and helpful in our mutual prayers that we may be rightly guided to the knowledge and observance of present duty, as indicated by the aspect of the providence of the Most High, and preserved steadfast and unmovable while always abounding in the work of the Lord.

The movements in the political horizon of the old world are indeed of an extraordinary character. The unnatural confederation of Protestant England with Catholic France and Mahommedan Turkey, is perhaps without a parallel in the history of the nations, in many of its features. We think it forebodes disaster, and is one of the forms of judgment already strongly marked in the long continued defeat of high and confident expectation, and the fearful tale of woe it already records. But the Lord reigneth who "smites through kings in the day of his wrath, wounds the heads over many countries, and fills the places with the bodies of the dead." We cherish an assured hope that it is strongly marked with the beginning of the end, and the final overthrow of the anti-christian powers now so strongly allied.

We learn with interest your condition as it regards your ministry and licentiates. We have not been so favoured as yourselves. Three of our number, all of distinguished worth in their respective employments in the church, have been taken from us. Dr. Willson, for many years our Professor of Theology, closed a long life—and the two others, useful in stations from which we could illy spare them—all of them, however, leaving a consolatory testimony to the worth of our only hope, our Lord and Saviour Jesus Christ. In the meanwhile, additions have been making, which show at the present meeting of Synod,

consisting of fifty Ministers and thirty-nine Ruling Elders, a continual and steady increase in our numbers.

But the most interesting part of your communication is that which relates to your recent Covenant Renovation. From various sources we had become acquainted with that event, and in the possession of the documents connected with it. Perhaps it has not been without a salutary influence on us. We have succeeded with a promptness and unanimity which never before characterized our movements in this business in the examination and approval of the Forms of Covenant Renovation and Confession of Sins, requisite for this purpose, which now await the final action of Synod at our meeting one year hence. We are not without hopes that the auspicious Providence which has attended the undertaking thus far will attend us still, and enable us to accomplish a work which seems unanimously to be regarded as worthy of our most earnest desire. In your own success in this matter we see good cause of rejoicing and thankfulness, and earnestly request your prayers on our behalf that like success may attend our efforts.

We notice, also, with pleasure, the prospering hand that has attended your undertaking in establishing a Theological Seminary under the authority of your own Synod, and the well known names of the Professors, who you inform us have been appointed to its charge, give assurance of its usefulness as a School of the Prophets. We contemplate a similar undertaking, but at this present writing we are unable to conjecture with what success. The subject of Missions, both Domestic and Foreign, is receiving attention amongst us, and we have hopes that our deliberations on that matter may be matured into some system that shall truly contribute to the dissemination of the knowledge of that Great Name which ought to be and we trust is, all our Salvation and all our desire.

Cordially reciprocating the truly kind and fraternal sentiments with which your letter closes, and uniting our prayers with yours that our union and harmony in prosecuting the testimony in the respective places assigned us may never be interrupted, but growing till its ends be completed here, and its blessed fruits perfected in "the better country, even a heavenly,"

We remain, dear fathers and brethren, yours in the Lord.

All which is respectfully submitted,

JAMES CHRYSTIE, *Chairman*  
*Of Com. on For. Cor.*

ALLEGHENY, PA., JUNE 1, 1855.

It was stated that the reason why no letter was sent by the Scottish Synod, was that our official letter to them had not been received, and farther, that intimations had come through a private channel, that a copy of it would be acceptable to our brethren. The Committee on Foreign Correspondence is instructed to forward a transcript of that letter to the Scottish Synod, and to add to it such statements as will present a correct view of our present condition. Marshall appeared.

The Committee to answer reasons of dissent by S. O. Wylie and others reported. The report was accepted and adopted. It is as follows:

*Answers to Reasons of Dissent by S. O. Wylie and others, from the Decision of Synod, in the case of the Trustees of the Rochester Congregation.*

The history of this case furnishes the best and briefest reply to most of these reasons. The facts are these: The Rochester congregation had long been agitated by a diversity of views in reference to the management of its financial affairs—some desiring that this should remain in the hands of the trustees, others that the business of the congregation should be attended to by the deacons. The matter was brought to Synod in 1853, by papers from both parties,



It appeared, in examining these papers, that at a congregational meeting, held in December, 1852, the congregation had resolved to call upon the trustees to put the papers, &c., of the congregation in the hands of session, to be held in trust for the congregation until deacons should be ordained. At a subsequent meeting of the congregation, held in the month of May, 1853, the congregation had appointed two members to call upon the trustees to act in accordance with the above resolution—they having until then refused to do so. They still refused. The case then came before the church courts; and at last, as already said, before Synod, by papers, to which many names of members were attached. Synod then, as a healing measure, passed the resolution under which the session acted in suspending these trustees. We now come to the reasons of dissent; and to the

1st, viz.: That the session "had no right to claim the financial business," &c., we reply: That the session followed the course laid down in the vote of the congregation itself in December, 1852, and which is referred to in the preamble of Synod's resolution of 1853, and in so doing, acted properly. To the

2d. That "the deacons were not authorized by the congregation to act on its behalf," we reply: That it does not appear that any remonstrance was presented against proceeding to the election; and if there had been, it must be remembered that the session was acting under the resolution of Synod, which was itself based in part upon the facts of which Synod was satisfied but a short time before; that the majority of the congregation, as shown in every legal way in which the fact could be ascertained, was in favour of an election. The session had no right to presume any thing else. To the

3d. That no subsequent action of the congregation authorized the trustees to surrender the trust, &c., we reply: That this was unnecessary. The action of the congregation previously, had been clear and explicit. And as "to civil prosecution," such could only have come from their own friends, and is not to be taken into account in adjudicating the case. And here it is important to observe, that the session had not made the call upon the trustees for the real estate of the congregation. To the

4th. That the decision of Synod "sanctions the principle that a session has the right to compel an election, irrespective of a majority," we do not admit—we expressly deny it. Synod does not sanction any such principle. In this case, so far as the evidence went, it showed that a majority of the congregation was with the session, a majority ascertained, in the only mode known to the church. To the

5th. That the trustees were suspended without trial, we answer: They were suspended in a way in which it is always lawful for a church court to proceed in cases of contumacy—the trustees having disregarded the will of the congregation, of the session, and of the Synod, and manifesting a determination to hold on the management of the financial business of the congregation, in spite of all these.

All which is respectfully submitted.

JAS. M. WILLSON, *Chairman.*

The Committee on the communication from the executors of William Acheson, deceased, reported. The report was accepted, amended, and adopted. It is as follows:

The Committee to whom were referred papers 13, 14, 17; also 7 and 8, as also communications from Dr. Roberts and Rev. T. Sproull, and the bequest of S. Miller, would respectfully report:

That the income or interest accruing, or that has accrued from the bonds referred to in Nos. 13, 14, and 17, as also the bonds held in trust by Dr. Roberts, and the bond held in trust by Rev. T. Sproull, at the request of the late Rev. M. Roney, all goes to the support of the Home Missionary preaching of the gospel, under the direction of this Synod, for the present.

But should the Synod establish a new Seminary, then the interest of bonds referred to in Nos. 13 and 14 is to go to the support of said Seminary; and if the Synod call for the principal, or the bonds for said Seminary, it may be given for that object to any person or persons that Synod shall *authorize* to receive it.

The bond referred to in No. 17, and that held in trust by Dr. Roberts, differ from the above, in that, if a new Seminary be established, the interest of both is to go exclusively to assist young men in obtaining a Theological education, who are unable, unaided, to obtain it.

The income of the bond held by the late Rev. M. Roney was at first to be given to the Seminary; and when it ceased, to Home Missionary preaching of the Gospel, and your committee are unable to determine whether it can ever again be applied to the Seminary.

No. 7 is a communication from Mr. A. C. Culbert in regard to a legacy of Elizabeth Shields, of \$849.16. Said legacy was put into the hands of A. C. Culbert, as trustee, by her executors, on February 8th, 1855. The will is dated July 15th, 1840. The interest is directed to be applied exclusively to aid young men entering the Seminary of the Reformed Presbyterian Church, unable otherwise to obtain such education; but it is expressly directed that should said Seminary be disorganized, the income is to be applied, under the direction of Synod, to the Home Missionary preaching of the Gospel. Your committee are of opinion that it can never again be applied to any other object. Your committee recommend that all the bonds, &c., above referred to, remain in the hands of those who at present hold them, and that the interest be paid to your Treasurer of Home Missions.

On paper No. 8, a communication from the executors of Wm. Acheson, your committee recommend that the executors pay over the money, being \$400, to the Treasurer of the Home Mission Fund, and that his receipt be their voucher. We would also recommend that Mr. Creighton Orr be empowered to obtain the amount of Sarah Miller's legacy, being \$100, from her executors, and hold it in trust until next meeting of Synod.

*List of Bonds, &c., referred to above.*

Bond of \$2,500,	held by J. Carothers,	dated Nov. 1, 1853;	int. to date,	\$187.50
" 2,500,	" J. M'Farlane,	" Nov. 1, 1853;	" "	187.50
" 4,000,	" J. Wiggins,	" June 22, 1852;	" "	550.00
" 1,500,	" Dr. Roberts,	" Mar. 15, 1853;	interest paid.	
" 1,000,	" Rev. M. Roney,	" Dec. 3, 1845;	interest paid.	

\$11,500

Mr. Wiggins has paid the interest according to the conditions of the trust, and has vouchers up to May, 1854; he has also paid \$100, being the interest till November, 1854, to the New York Presbytery, for Home Missions. The balance we would recommend to be given to the Treasurer of your Home Mission Fund.

Messrs. M'Farlane and Carothers have paid their interest to the Treasurer of the New York Presbytery, for Home Missions, up to November, 1854, being \$125 each; and your committee recommend that Synod's Treasurer for Home Missions credit Mr. M'Farlane with \$125, Mr. Carothers with \$125, and Mr. Wiggins with \$100, and charge the amount to the New York Presbytery. We also recommend that Synod give a full receipt to the executors of Rev. M. Roney for the sums paid by him to the Treasurer of the Domestic Mission Fund, for which receipts are now in our hands.

In view of difficulties mentioned above, and others known to exist, your committee recommend that Synod appoint a committee residing within the State of New York, and direct all persons holding these bonds, &c., to send immediately certified and full copies thereof and the whole conditions of the trust to said committee, and that said committee be directed to take legal advice in regard to the whole matter, including the future holding and disposing of said trusts and the income arising from them.

All of which is respectfully submitted.

ANDREW BOWDEN, *Chairman.*

A. Bowden, J. Nightingale, and J. A. Long, are appointed the committee recommended in the above report.

The business before Synod at its adjournment last evening, was resumed. It was moved and seconded, that the complaint of the Lakes

Presbytery be sustained. After discussion, a division of the question was called for, so as to take the vote on the grounds of complaint, separately. The question was put on the first ground of complaint, which was sustained. It is as follows:

1. That the Presbytery of Illinois allowed witnesses to be challenged in their absence, and their testimony to be impeached, after due opportunity being afforded for meeting them face to face; said witnesses being members and officers of the Reformed Presbyterian Church.

The second ground of complaint was *not* sustained. It is as follows:

2. That they have not furnished us with a copy of the evidence on which Mr. Todd was acquitted, or at least of such portions of it as we are deeply interested in, and which, according to their report, involves "some other person" in the guilt charged in the fama.

The first and second specifications of the third ground of complaint were *not* sustained. They are as follows:

3. We complain of said report as published in the periodicals because—(1.) It represents Mr. Todd's acquittal to have been unanimous, while three members of the Presbytery had protested and left the house. (2.) It misrepresents the testimony against Mr. Todd, styling it "vague, resting on supposition and suspicion." The third specification was sustained, and is as follows:—(3.) It brings a general charge of evil speaking, while there is no particular dealing with the persons who are guilty of it.

The fourth and fifth grounds of complaint were *not* sustained. They are as follows:

4. We complain that the Presbytery did not use every reasonable effort to obtain the truth known by Mrs. Mary M'Kinley, widow of Dr. M'Kinley, of St. Louis.

5. That the acquittal of Mr. Todd is not sustained by the evidence in the case, so far as we are able to find out by diligent and close investigation.

The standing rule respecting the time of recess was suspended, and the court took recess till 2 o'clock.

2 O'CLOCK, P. M.

Synod was called to order by the Moderator. The calling of the roll was dispensed with. Minutes read and approved.

*Resolved*, That the parts of the complaint of the Lakes Presbytery voted on, be published in their proper place in the minutes.

Paper No. 10 taken up. Hugh Mulholland, on behalf of the appellants, enforced the appeal. Members of Rochester Presbytery responded. The parties having respectively rejoined, were removed. *Resolved*, That the appeal be not sustained. T. Newell was excused from voting. Paper No. 12 taken up. M. M. Henry, the appellant, enforced his appeal. Members of New York Presbytery responded. The parties having respectively rejoined, were removed. *Resolved*, That the appeal be sustained, and the decision of the New York Presbytery reversed. Paper No. 15 taken up. It was returned to the memorialists, not having been presented to the Illinois Presbytery.

The report of the Committee on Presbyterian Reports was taken up and considered by paragraphs. The motion to adopt the third paragraph was laid on the table till next meeting of Synod. The report, as amended and adopted, is as follows:

The Committee on Presbyterian Reports would respectfully report—That they have carefully examined the several Presbyterian reports, and are glad to find in them much that is encouraging. Our boundaries are extending; and while many are entering upon the field of labour, still there is a manifest scarcity of labourers. This arises in part from the extensiveness of the field, and in part from the removal of labourers from it.

In relation to the organization of a General Assembly, your Committee are warranted, from the expression of judgment on the subject in the Presbyterian reports, to say that we are not prepared at present to take such a step.

In reference to the petition for the organization of a Presbytery west of the Mississippi river, your Committee are of opinion that it would be premature to grant it at the present, as the ministers in the Presbytery of Illinois are too few in number to warrant a division; but, by the next meeting of Synod, such a petition may be very properly granted.

We recommend that the Vernon congregation, in the State of Wisconsin, be transferred from the Rochester Presbytery to the Illinois Presbytery.

In relation to the unsettled ministers and licentiates under the control of Synod, your committee would recommend the following distribution:

*Illinois Presbytery*—Mr. Shaw, till next meeting of Synod; Mr. M<sup>c</sup>Cracken, from June till November; Mr. Neil, from September till May.

*Lakes Presbytery*—Mr. Wilkin, from June till December; Mr. Montgomery, from November till May; Mr. Neil, June, July, and August.

*Pittsburgh Presbytery*—Rev. Messrs. Newell, John Wallace, and O. Wylie, till next meeting of Synod; Mr. Shields, from June till November; Mr. Thompson and Mr. M<sup>c</sup>Cracken, from November till May.

*New York Presbytery*—Mr. Thompson, from June to November; Mr. Montgomery, June, July, and August; Mr. Shields, from November till May; Mr. Wilkin, April and May; Mr. Armor, from January till May.

*Rochester Presbytery*.—Mr. Montgomery, September and October; Mr. Wilkin, from December till March; Mr. Armor, from June till November.

Accompanying this report, we present a table of statistics, as full as the materials furnished enabled us to make it.\* It will be observed upon consulting this report, that some congregations that have been organized during the last few years, have but a small number of communicants. It is the judgment of your committee, that except under peculiar circumstances, no congregation should be organized without having a greater number of members than some of those referred to have.

All of which is respectfully submitted,

SAMUEL STERRITT, *Chairman.*

The report of the Committee on Rules for Conducting Ecclesiastical Business was taken up, and referred back to the committee, with instructions to have it printed.

Paper No. 28 taken up, and laid on the table till next meeting of Synod.

The report of the Committee on Finance was taken up, amended and adopted. It is as follows:

REPORT OF THE FINANCE COMMITTEE.

1st. The following sums have been received for the travelling fund, from the several congregations:

Rehoboth,	\$11 00
Kortright,	10 00
Second Congregation, Philadelphia,	21 50
Topsham,	11 00
Sterling,	15 00
Baltimore,	18 00
Salt Creek,	16 81
Monongahela,	10 00
Brush Creek,	10 00
Little Beaver and Jackson,	11 00
First Congregation, Newburgh,	18 41

\* Appendix, C.

Southfield,	10 00
Elkhorn,	10 50
Piney, Sandy, &c.	17 00
First Congregation, Philadelphia,	23 93
Church Hill,	10 00
Bethel,	10 00
Princeton,	10 00
Garrison,	11 00
Conococheague,	10 00
Craftsbury,	10 00
Miller's Run,	5 00
St. Louis,	11 00
Old Bethel,	10 55
Fourth Congregation, Philadelphia,	15 50
Third Congregation, Philadelphia,	10 66
First Congregation, New York,	20 00
Second Miami,	10 00
Union, Pine Creek, &c.	9 85
Sharon,	11 00
Middle Wheeling,	3 10
New Alexandria, Clarksburg, &c.	12 89
Lake Eliza,	10 00
Perth,	18 50
Second Congregation, New York,	26 60
Pittsburgh and Allegheny,	18 26
Wilkinsburg,	8 50
Brookland and North Washington,	9 00
Carlton Place and Ramsey,	10 00
White Lake,	10 00
Total,	\$ 495 56

The whole amount of expenses reported, in coming to and returning from Synod, is \$1,120 66.

The dividend is 44½ per cent. This amount has been distributed according to the order of Synod.

2d. Your Committee have examined the Reports of the Treasurer of Foreign Missions, of Synod's Treasurer, and of the Treasurer of Home Missions, and finding them correct, recommend their publication.\*

3d. The Committee having examined the report on publishing the Overture on the Church, find it correct.

4th. The reports on the publication of the Testimony are found correct, and the balance in favour of Testimony is recommended to be paid into the Literary Fund.

5th. Your committee have examined the report of the Committee for collecting the funds of the Theological Seminary, find it correct, and recommend that the amount in treasury be paid to the executors of the late emeritus professor.

All which is respectfully submitted,

W. F. GEORGE, *Chairman of Com.*

The report of the Committee on Missions was taken up, amended and adopted. It is as follows:

#### REPORT OF THE COMMITTEE ON MISSIONS.

The Church of God is the medium through which the world is to be evangelized; the commission given by the arisen Saviour to his disciples, is "Go ye into all the world and preach the gospel to every creature." This high duty the church has only very partially performed; one-half, or nearly one-half, of the human race are utterly destitute of the knowledge of salvation—have never heard of Jesus Christ, the only mediator between God and man.

Our own church, though occupying the position of a witness for the testimony of Jesus, has fallen far short of her obligation to her glorious Head.

But the field is before us, and we ought now to enter upon its cultivation with all activity; the field, which is the world, must be sown with the good seed of the word of God: this is the means by which it is to be leavened, through the instrumentality of the missionary of the cross—thus “the earth shall be full of the knowledge of the Lord, as the waters cover the sea.” Therefore,

1st. Your Committee recommend the organization of both a Domestic and a Foreign Mission.

2nd. Your Committee recommend that the field of labour for the Domestic Mission, shall be such portions of our own country as lie beyond the jurisdiction of our several Presbyteries.

3d. Your Committee recommend that the field of labour for the Foreign Mission shall, if practicable, be on this continent, or some of the adjacent islands.

In this connexion your Committee suggest, that should Hayti, the scene of Synod's former attempt to establish a Foreign Mission, not be deemed suitable, that Mexico, or some part of South America, might receive a thoughtful attention on the part of Synod.

4th. That a Board of Missions be appointed to devise ways and means by which said missions may be vigorously sustained, and to select suitable fields of labour, and persons to labour in those fields. D. SCOTT, *Chairman*.

The Board of Missions are J. M. Willson, A. M. Milligan, J. Crawford, W. Brown, J. Caldwell, and S. O. Wylie added by vote.

The committee to prepare a schedule for renewing the Covenants, and dispensing the Lord's Supper, during the next meeting of Synod, reported. The report was accepted, considered by paragraphs, amended and adopted. It is as follows:

The Committee to prepare a schedule for the work of Covenant Renovation, and for the dispensation of the Lord's Supper during the next sessions of Synod, report—

1st. That these two solemn ordinances may well be observed together.

2d. That the time for the dispensation of the Lord's Supper shall be the Sabbath week succeeding the meeting of Synod.

3d. That there be preaching on the Sabbath after the meeting of Synod as a preparation Sabbath.

4th. That the subsequent Thursday shall be observed as a day of fasting, humiliation and prayer, and of covenant renovation.

5th. That the usual order of sacramental services be followed until Monday.

6th. That the following order be observed in the renovation of our covenants: The Confession of Sins shall be read after sermon, and commented on, when a minister, previously appointed, shall be called to lead in making these acknowledgments in prayer. In the afternoon of the day, the bond shall be read in connexion with the original covenants, an address shall be delivered, and the covenant sworn with uplifted hands, when the names of the ministers and elders who covenant shall be affixed to the bond, and the services concluded in the usual form of public worship.

7th. The committee recommend the appointment of a committee, who shall be authorized to fill any vacancies that may occur.

8th. That a committee be appointed to make the requisite arrangements for these services in Philadelphia.

We recommend that the following persons be employed in the sacramental services.

*Preparation Sabbath*—J. Love, to explain the Psalm; J. B. Johnston, to preach the forenoon, and J. Crozier, the afternoon sermon.

*Fast Day*—James Wallace, to explain the Psalm; W. L. Roberts, to preach the forenoon, and S. M. Willson, the afternoon sermon.

*Saturday*—J. Galbraith, to explain the Psalm; A. Stevenson, to preach the forenoon, and J. Kennedy, the afternoon sermon. J. M. Willson to explain the terms of communion.

*Sabbath*—J. Stott, to explain the psalm; J. Chrystie to preach the action sermon; W. Sloan debar and invite; D. Scott, to explain the words of institution, and serve the first table; S. Sterrit, the second table; A. M'Farland, the third table; A. C. Todd, the fourth table; A. M. Milligan, the fifth table; T. Sproull, to preach the evening sermon.

*Monday*—S. Bowden to explain the Psalm; R. J. Dodds, to preach the sermon; and J. Milligan, deliver the closing address.

Respectfully submitted. J. M. WILLSON, *Chairman*.

The Synod re-appointed this committee, consisting of J. M. Willson, J. R. W. Sloane, S. O. Wylie, and Robinson as the committee required by the seventh section of the report. John Brown, Henry Floyd, and James Stevenson are the committee required by the eighth section.

*Resolved*, That the session of St. Louis congregation have leave to withdraw their memorial, No. 18, and that the libel to which it gave rise shall be dismissed.

Paper No. 42 taken up, and leave given to withdraw it. No. 41 taken up, and laid on the table till next meeting of Synod. No. 34 taken up, and leave given to withdraw it. No. 36 disposed of in the same way. The report of the Committee on the Theological Seminary taken up, and laid on the table till the next meeting of Synod. The report of the Committee on the Course of Study disposed of in the same way; as also the reports of Presbyteries on the Argumentative Testimony. Rev. Samuel Sterritt is appointed the Moderator's alternate, to open the next meeting of Synod.

*Resolved*, That the Minutes be published in the Reformed Presbyterian and Covenanter.

*Resolved*, That the Synod now adjourn. Adjourned with prayer, to meet in Cherry Street Church, Philadelphia, on the fourth Tuesday of May, 1856, at 7½ P. M. The 133d Psalm was sung, and the apostolical benediction was pronounced by the Moderator.

SAMUEL O. WYLIE, *Moderator*.  
THOS. SPROULL, *Clerk*.

## APPENDIX.

## A.

FORM OF COVENANT RENOVATION; PREPARED BY THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH, AT ITS SESSIONS IN ALLEGHENY, MAY, 1855.

CONFESSION OF SINS.—Persuaded and deeply convinced in our souls that Covenant Renovation is an act in which we solemnly draw near into the presence of a holy and jealous God, who hateth iniquity, and will not hear us if we regard it in our hearts—conscious, too, that iniquities prevail against us and around us, and that without a sincere confession of them and mourning over them, we cannot approach the Most High with hope of acceptance, we do hereby and in his holy presence make confession of the sins in us, in the church around, and in the land which provoke his displeasure and expose transgressors to his wrath, temporal and eternal, only to be averted by the application of the blood of the atonement, and the all-prevailing intercession of our Lord and Saviour Jesus Christ.

I. We have to acknowledge, with shame and sorrow, that we have not valued and improved as we ought the priceless treasures of divine truth and grace in the holy scriptures, making known to us the love of God our Saviour, who hath delivered us from the wrath to come, and turned us from idols to the knowledge and service of the true and living God. By nature, children of wrath, even as others, and going down into the pit of corruption, without hope, his own right hand and his holy arm hath wrought out and brought us salvation. Between us and the people that remain in utter and irreparable darkness, in his kindness and in his love he hath made a wondrous and immeasurable distinction, fraught with eternal interest. Life and immortality are brought to light to us—death and he that had the power of death have been destroyed for us—from sin and its wages, eternal wo, he hath redeemed us by his blood, and has gone into the highest heavens to plead our cause before the throne of God, and prepare for us everlasting habitations of holiness and joy. But his word which reveals all this has not been our constant, careful and prayerful study. He himself in his sufferings, death, resurrection and ascension into the highest heavens as our most loving Surety and Redeemer, has not been in all our thoughts—we have not sought his Spirit, though graciously promised, and his holy word has remained therefore to a lamentable extent a neglected and sealed book to the learned and unlearned among us—and not considering and understanding the wide and eternal distinction in our behalf, we have walked too much as other Gentiles walk in the vanity of our minds, having our understandings darkened. We see not our greatest enemies, sin in its defiling and soul-destroying power, the world in its pollutions and enmity to God, and Satan in his malignant and tyrannous dominion and acts. Nor do we behold with adoring gratitude our most loving God, Father, Saviour and Sanctifier, enduring as seeing him who is invisible; and his unsearchable provision of ever-abounding love and care for our safety and happiness are not ever before us. We have not set our affections on things which are above,



where Christ sitteth at the right hand of God, nor have we been suitably concerned for his glory on earth. Our prayers have been unfrequent or formal, or both, not earnest and instant—we have spoken vanity each one to our neighbour and too often with a double heart. We have not cherished an abhorrence of sin in its malignant nature and defiling power, but have, too often, yielded our members servants to uncleanness and to unrighteousness. In our private devotions and in our families we cannot say, “We have set the Lord always before us;” our fellowship meetings are too often neglected and are too little our joy. In the pulpit we are feeble and faint and not whole-hearted in publishing the whole counsel of God; nor are we wise and careful to provide for the wants of the people; nor as people do we give heed as hearing words of eternal life from God our Saviour; the world absorbs our thoughts, and our souls cleave to the dust, the serpent’s meat. Our Courts of Judicature, too often, prove the absence of Zion’s King, and our hearts give proof how little we heed or seek his gracious, powerful and counsel-giving presence. Jerusalem has not been our chiefest joy, nor her dishonour or sorrows our greatest shame and grief—her broken down walls are all around us, her temple is in ruins, and her prostrate altar is before us, but we look on undismayed at the wrath and indignation of our God, whose jealousy burns like a fire, and our cries and tears for relief are few and feeble—we seek too much each our own, not the things of Jesus Christ. Wo unto us, for we have sinned—the beautiful crown of our profession is tarnished and dim. “Have mercy upon us, O God, according to thy loving-kindness, according to the multitude of thy tender mercies, blot out our transgressions.” “O remember not against us former iniquities; let thy tender mercies speedily prevent us, for we are brought very low. Help us, O God of our salvation, for the glory of thy name, and deliver us and purge away our sin for thy Name’s sake.”

II. We have to lament before our God the wide-spread defection and carnality prevalent throughout the visible church. Immense numbers of baptized youth grow up ignorant, or thoughtless, or utterly regardless of God their Saviour, to whom they have been solemnly dedicated, and give painful proof that they neither remember nor heed their baptismal engagements to be the Lord’s. “They seek not first the kingdom of God and his righteousness,” nor do they say, in heart or life, “O God, thou art my God; early will I seek thee.” The world, in its gain or its pleasures, is first and highest in their choice and way, and many give lamentable proof in life and in death that they neither know God, nor are known of him. Levity and formality on the Sabbath, and in religious services, are painfully and extensively evident. Heresy in doctrine, and corruption in worship are rife, active, and successful, and various forms of religious and benevolent associations give too great countenance to error, and paralyze the true and the faithful into an indifference for the truth, and so “darkness is put for light, and light for darkness.” Socinianism impiously casts the crown of Messiah’s eternal deity to the ground, and puts his atonement, lost man’s only hope, far from him. Arminianism dethrones the Sovereign of heaven and earth, and makes man a rival for dominion with his Maker, and takes from the Holy Spirit his essen-

tial glory as the only author of regeneration unto eternal life. Universalism, profanely assuming the name of Christianity, studies to hide from the wicked and impenitent the yawning gulf and the everlasting burnings which await them, and stifle the warning voice of God to flee from the wrath to come. Prelacy, with its unscriptural and stately offices and forms, meretriciously vitiates the chaste and holy beauty of the Church of Christ, and by its errors in doctrine, its facile and showy services, gives too wide release from the heart-humbling and sin-mortifying power of the truth, blood, and spirit of Christ: while its Puseyite tendencies, too glaring any longer to be concealed, discover its innate affinity to popery, and how nearly allied they are in interest. And Popery, the harlot and the mother of harlots, is impudently and insidiously labouring to make this nominally, and, by right, Protestant nation, drunk with the cup of her fornications. Amidst these manifold evils, provoking in the eyes of a holy, dreadful, and jealous God, whose "eyes behold, and whose eyelids try the children of men," we bless his holy name that there are in the ministry of the evangelical churches around us, many actively devoted to his work, who are leavening the church and the nation with his truth, saving souls from eternal ruin, arresting impiety and immorality, and contributing to prepare the way of the Lord. Yet it cannot be concealed that religion is extensively more a matter of feeling than of thought, that the power of Godliness as exemplified and formed by the scriptures is not common, but rare. Nor can the inconsistency be overlooked, that while great and commendable efforts are made by the churches to circulate the Holy Scriptures, and spread them broadcast over the land as the word of God, the only revelation of eternal redemption from sin and wrath, and the only and perfect rule of faith and obedience, everywhere and in all—at the same time multitudes of religious books, superficial in their character, are published with almost equal industry, and read with greater avidity, to the manifest dishonour of the word of God, and to the great damage of their readers in whom that word is so displaced and excluded. With still greater inconsistency, the very same churches almost universally put away the inspired Psalms—the divinely instituted manual of all God-accepted devotion, to make room for human compositions, often low and vapid, often heretical, and always a profane intrusion into the holy place of the Most High—and to all this is added the strange incongruity that the whole visible church throughout the land, of every denomination, gives all practical and efficient countenance and support, by oath, and otherwise, to a system of civil government and rule, which takes no notice of this very word of the supreme and eternal God, and in too many forms directly infringes its law. Whilst missionary efforts, great and noble, are made, to send far and wide the healing and saving gospel of Christ—heresy and immorality are but feebly rebuked and opposed at home; vice in its most hideous forms, idolatry, profaneness, licentiousness, and crime, almost without end, accumulate at our very doors, ruinous to man, and provoking to God. For all this dishonour done to thy great name, O Lord our God, we humble ourselves before thee. "Return, we beseech thee, O God of hosts, and visit this vine. It is burnt with fire, and cut down: they perish at the rebuke of thy countenance. Let thy hand be upon the Man of thy right hand, upon

the Son of man whom thou madst strong for thyself. Turn us again, O God of hosts, cause thy face to shine, and we shall be saved."

III. When we look at the nation, "the light is darkened in the heavens thereof." Its civil institutions know not God our Saviour, the Ruler of the nations, and the only light of a lost world, but are covered with the darkness of infidelity. He whom God has highly exalted, and to whom he has given a Name above every name, that at his Name every knee should bow and every tongue confess, has no pre-eminence above his enemies. While the Constitution, its supreme law, is the deed of a nation professedly and by descent Christian and Protestant, making in many respects the most admirable provisions for civil liberty, and is itself in many of its aspects the offspring of emancipated Christianity—it is recreant to that very Christianity to which it owes so much, and which it barely notices by a mere admission of the existence of its Sabbath, which at the same time itself violates by law—and stains at the same time its own glory as the advocate and guardian of the rights of man, by the odious institution of slavery. As a legitimate consequence, God is widely dishonoured, when the foundations of society are laid in a common disregard of his name, his word and his law. Infidelity, which makes God a liar, is diffused in open or covert forms, and the most preposterous delusions carry men away from the truth, in numbers. The church of Christ, which ought to be welcomed and honoured as a choice trust of Heaven to a nation, as its greatest blessing, is abandoned to subsist as it may, and shattered into endless and unsightly fragments, prostrate and faint, scarcely lifts a voice to protest against the wrong and dishonour done to God her Saviour, and give warning in his name that "the wicked shall be turned into hell, and all the *nations* that forget God." In the high places of the land, the followers of Anti-christ, the blight of the nations, and the followers of Christ, the blessing of the nations, have equal authority—he that believeth and ought to be a pattern to the people, and the infidel who ought to be their dread, have equal homage and honour in the possession of power and the administration of government. God, who is holy and will be exalted in judgment, cannot but visit as he has warned for our sins, and we, therefore, humble ourselves and lament them before him. O God, turn thou away our iniquities from before thy sight and thy wrath from us. We will give thee no rest till thy kingdom come in power and glory, and thy spirit be poured out from on high upon the rulers and the people, and the forgiveness, light and authority of God our Saviour, be everywhere felt and acknowledged, and this become Immanuel's land.

FORM OF A COVENANT.—We whose names are underwritten, professing before God our earnest adherence to the faith once delivered to the saints, perfectly revealed, and only, in the inspired writings of the Old and New Testaments, and ever embraced and followed by the church built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, and resting our souls for eternal salvation only upon him, do, with adoring and grateful hearts, bless and magnify the Lord, who hath visited us, a people dwelling in the region and shadow of death, with the great light of the everlasting gospel, revealing to us in his saving power Christ our Lord, who hath for us abolished death, and to us brought life and immortality to light. We adore and praise the providence which has in all past ages given

proof with power, that our ascended and glorified Redeemer shall never want a seed to serve him while sun and moon endure and that his throne shall be as the days of heaven; in that, while thick darkness has covered the nations, and iniquity abounding has corrupted the visible church, perverting it often, long and widely into a fearful system of impiety, cruelty and persecution; a witnessing remnant has never been wanting to preserve and perpetuate his truth, and he is sending forth the rod of his power to rule in the midst of his enemies. Eminently do we honour and praise the great name of our God, for the memorable and blessed Reformation, which, originating in the outpouring of his Spirit from on high, roused all Europe to hear his powerful and glorious voice, shook thrones of iniquity, penetrated and exposed the dark and drear abodes of antichrist, brought forth the sacred scriptures from their long concealment and restraint, revealed the gospel in its purity and power, rescued innumerable souls from going down to eternal death; and in the faith, life, and martyrdom of innumerable witnesses for the truth, who being dead yet speak, bequeathed a bright pattern of faith and patience for the after encouragement and imitation of the Church of God. Eminently, moreover, do we praise the great name of our God, for the light and power with which that Reformation visited the British Isles, and terminated through long and sore conflict, in the framing and establishing of a system of ecclesiastical truth and order, connected also with principles of civil rule, which we regard as a pattern of heretofore unrivalled excellence and conformity to the word of God. The National Covenant and the Solemn League and Covenant, which had remarkably contributed to this end, and then served the further purpose of "binding up the testimony and sealing the law," separated from every thing local and peculiar to the times, in their fundamental principles and obligations, most justly, reasonably, and scripturally claim that the whole fabric of political society among the nations be framed in accordance with the divine law, without prescribing its form or its name, whether monarchical or republican—and that the entire faith, order, and worship of the church of God find their rule and authority in the word of God and nowhere else. These federal deeds we hold to be moral in their nature and scriptural in their character, and that they descend with unabated obligation from the original covenanters to their posterity who were represented in the taking of them; and whilst we abjure any fealty or subjection to the government of that nation with which they were originally connected, we now joyfully own and take for ourselves the God-honouring and God-honoured place which such obligations impose, as the priceless legacy of our pious ancestors, whose faith we would follow, and whose noble example we would imitate. We gladly testify, moreover, our approbation of a faithful remnant, in still cleaving to their oath, and holding fast their integrity to the King Eternal, immortal and invisible, when perjury and backsliding stained the nation with guilt, and the burning of these covenants by the public hangman, was employed by the government to do away their obligation, and so dishonour also the memory of the great, pious, and virtuous who had in sincerity sworn them, and in life and death suffered for them, and acknowledge that we greatly owe it under God to them, that we this day stand as a church emancipated from the usurpation

and thralldom of antichrist. We approve, moreover, the devotion and faithfulness of our pious predecessors, who, amidst weakness and reproach, from time to time, renewed these sacred bonds, and so contributed to perpetuate and transmit them to us, their posterity. Deplo- ring, therefore, the sin of the profane rejection of these covenants, and their subsequent wide-spread neglect, desiring to be free from any participation in its guilt, seeking to confirm our own souls in a godly purpose of devotion to the service of our God Most High, and to encourage all who shall follow us in our testimony, to hold fast in his ways, we resolve to renew the National Covenant, and Solemn League and Covenant, in all their obligations, not peculiar to the church in the British Isles, but applicable in all lands, and essentially interwoven in the immutable law and word of our God.

We, therefore, with all reverence and humility, approach the Majesty in the heavens, and lifting up our hearts with our hands, do severally and jointly swear in his holy and glorious name,\* who made heaven and earth, and as we shall answer in the great day, when "he will judge the world in righteousness by that man whom he hath ordained"—

I. That after careful examination, having satisfied ourselves that covenanting with God according to his word, personal, ecclesiastical, and national, is of divine authority and institution, and that those documents named the National Covenant, and the Solemn League and Covenant, are, in their fundamental principles, agreeable to that institution—that the form of church government and directory for worship framed by the Assembly of Divines at Westminster, are in substance conformable to the pattern of the house of God revealed in the scriptures; that the Westminster Confession of Faith, and Catechisms, larger and shorter, together with the testimony of the Reformed Presbyterian Church in North America, do well and faithfully express the mind of God revealed in his word, and the faith once delivered to the saints—before God and the world, we embrace and profess these as containing and exhibiting the true Christian faith and religion, and promise that by the grace of God we shall sincerely and constantly endeavour to understand it more fully, observe and maintain its obligations, preserve it pure and entire, and transmit it faithfully to posterity. Confessing with our mouths, our Lord and Saviour Jesus Christ, and believing in our hearts that God hath raised him from the dead, and exalted him with his own right hand to be a Prince and a Saviour to give repentance and remission of sins, we accept of and embrace God reconciled in him to be our all-sufficient portion, shield and reward, and yield ourselves, soul and body, to be his, now and forever. As his professed servants, relying only upon our Redeemer's righteousness for acceptance, we shall study to walk in all God's commandments and ordinances blameless—diligently attending upon the duties of personal devotion and prayer, the religious instruction and worship of the family, the social meeting of the brethren for Christian fellowship, and the public institutions of the house of God, ministered according to the religious faith and duties we herein embrace and profess, and none other; and that in them we shall study to worship our God in spirit and in truth. We solemnly promise, in reliance on God's

\* We think this was altered by Synod to read "in the great name of the Lord our God, who made, &c."—Ed. Cov.

grace, to avoid all known sin, to cultivate the love of God, of Christ, and of the brethren, loving all that love our Lord Jesus Christ in sincerity, doing 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. Whilst we own and profess the true religion, and pledge ourselves to the use of all scriptural means in our power to maintain and extend it, we at the same time solemnly abjure all false religion, and whatsoever interferes with our obedience to our only Lawgiver and Judge, our Lord and Saviour Jesus Christ. Particularly, we abjure the tyranny, heresy, idolatry and superstition of the Roman Anti-christ—his blasphemous usurpation of the prerogatives of Christ as Head over the Church, with his proud and idolatrous priesthood, and his subjugation of civil governments to his pretended dominion. We wholly reject the claims of the Romish church to supremacy and infallibility, and abhor its subversion of the word of God by its uninspired decrees and unwritten traditions, its denial of the use of the inspired scriptures as a rule of faith with the right of private judgment to the people. We repudiate its manifold corruptions in doctrine, subverting the only foundation of acceptance and justification before God in the alone merit of the obedience and sufferings of our Lord and Saviour Jesus Christ, and the work of the Holy Spirit the alone Author of regeneration and sanctification unto eternal life—its presumptuous adding to the number of the sacraments and total corruption of those that are of divine institution, together with its profane litany and prayers in an unknown tongue. We abjure its corruptions of the moral law, by the wicked distinction between mortal and venial sins, mental reservation in oaths and absolving from them, and its variously unholy interference with the law of marriage. We abhor its idolatry in worship by the adoration of the Virgin, and of images—its invocation of saints and angels, dishonouring the intercession of Christ in heaven, by making these, or any associate or subordinate intercessors there—the offering of the mass as a sacrifice for the sins of the living and the dead, false in every form, and its lying doctrine of a future purgatory, both blasphemous imputations of insufficiency on the one only and perfect offering of our Lord and Saviour Jesus Christ for the sins of men, wherein alone is all absolution, and whereby "he hath forever perfected them that are sanctified." Its impious and tyrannical auricular confession, turning men from the ear of God, to whom alone confession is to be made, and who alone can pardon, and its proud and lying claims to salvation as inherent and exclusive in itself. We detest and abhor its tyrannical government over the souls and bodies of men, its bloody inquisition, and its countless massacres—eminently that of St. Bartholomew, wherein it stands forth confessed before all Europe, reeking and gory with the blood of the righteous betrayed to indiscriminate murder—kindling everywhere the flames which consumed the martyrs of Jesus, all making it a spectacle and a smoke of abominations alike loathsome to God and man. And we engage by our testimony and by our prayers to labour for the extirpation of this monstrous imposture, ruinous alike to the temporal and to the eternal welfare of men, and in love to the souls of such as are under its strong delusions, we shall earnestly strive that they be rescued from its sins, that they be not partakers of its plagues.

We also reject and abjure Prelacy as essentially unscriptural and Anti-Christian, creating, in various forms, offices, titles, and distinctions in the ministry, together with usages in the church, unknown and forbidden in the word of God. Its history is largely interwoven with the corruptions and disasters of the Church and the suffering of its members. In an early period it transformed the House of God into a worldly sanctuary and became the seed which germinated into popery, and its nominal but abortive reform centuries afterwards from its own offspring now its mother, discovered but too clearly its original features of stately forms, worldly arrogance and lordly dominion over God's heritage. In the reigns of Elizabeth Queen of England, and the Stuarts that followed, many thousands were unjustly dragged into prisons, mulcted in exorbitant and impoverishing fines, and subjected to sufferings painful and disgraceful. The Court of High Commission; the exponent and minister of its power, ravaged the heritage of God. Tolerant of luxury, immorality, and even heresy itself, it was fierce against the law and the servants of God. Its act of uniformity, by which in one day two thousand ministers of the gospel were driven from their flocks and from their homes in England; its cruelties perpetrated at the scaffold, and by the swords of a brutal soldiery upon the Presbyterians in Scotland, both only parts of a system of oppression, give clear proof that Prelacy is essentially at war with religion and humanity. Nor can the worth, piety, learning and usefulness of vast numbers of its advocates and adherents redeem it from its coming doom of being denounced as a system forbidden by the word of God, injurious to the Church, and in a very large part of its history interwoven with forms of civil government tyrannical and oppressive to man.

We reject also Independency, as unscriptural and anti-social, breaking up the church into countless fragments, and injurious alike to the unity of the faith, the unity of the body of Christ, and the unity of the Spirit. Heresy and schism are and must be its baleful fruits. It exalts the body of the people to a power not known in the scriptures, before which the throne of Zion's King is cast down and his glory disappears. The great and the good who have lived and do live within its precincts furnish no arguments, and are no witnesses for the divine right of Independency, which has its rise in the pride of man, but in their attainments are honourable witnesses for the power and excellency of the word of God which they studied, and for the glorious doctrines of truth and grace they displayed, but which fall down neglected, despised and rejected among multitudes of their own name.

We reject in like manner, Socinianism and Arianism, as each a profane and infidel denial of the one true and living God, in the persons of the Father, Son and Holy Ghost, involving a soul-destroying rejection of Christ, in his divine and eternal majesty, and his atonement for sin, through faith in which, alone, fallen man can find reconciliation with God. We also reject Arminianism, which dethrones the Sovereign of the Universe, by a denial of his decrees, and confounds and impugns his Eternal Justice, by its vague and indeterminate representation of the Atonement of Christ, and tarnishes the glory of the Holy Spirit, by making man a joint agent with Him in the regeneration and conversion of a sinner to God and eternal life.

We reject, in fine, all systems of will worship, in uninspired manuals of devotion, whether in prayer or in praise, and whatever is contrary to sound doctrine in relation to the unity and purity of the faith, worship, and government of the house of God, and pledge ourselves to labour, and to pray, and to wait till God shall pour out his Spirit from on high, and bless and beautify his whole Church with universal conformity and subjection to his holy law and word.

III. Believing that the true peace and prosperity of the nation, and the prevalence, the purity and stability of true religion, depend, in a great degree, upon the establishment of a Scriptural system of civil rule, and upon the approved character of the rulers, supreme and subordinate, as men fearing God and ruling for his glory, we engage to maintain, in our several stations, with our prayers, our testimony, our efforts and lives, the doctrine of Messiah's headship over the nations, and their duty to receive and observe his law. We promise that our allegiance to Christ shall regulate all our civil relations, attachments, professions and deportment. Especially do we engage that we will not take part, by oath, to bind ourselves as adherents of the Civil Constitution of these United States, devoid as it clearly is of any openly professed acknowledgment of our God, of his Christ, our Lord and Saviour, or of his law, our only rule of obedience: so relinquishing and virtually abolishing in the Commonwealth all distinctions of religion, and uniting in one strange confederacy, and by one common oath, Christian and Infidel, Papist, Jew and Heathen, to the manifest dethroning of the Lord and his Anointed from the government of the nations; profaning, moreover, as it does, by law, the Christian Sabbath, by the transportation of the mail and the delivery of letters—holding, moreover, millions of unoffending people in bondage, whose ancestors were brought here by fraud or violence, to be sold as slaves. As we cannot give our oaths to support these evils, we shall hold ourselves bound by our allegiance to our Lord and Saviour Jesus Christ, to dwell alone and apart, for the glory of our God and for the salvation of our souls, perilled, as we should fear, by taking part in such sins, in the face of the clear warnings of his word, to "have no fellowship with the unfruitful works of darkness, but rather to reprove them." At the same time, we shall hold it our duty always to promote and preserve the great ends of public order and justice, give our cheerful support to whatever is good in the institutions of the land, pray for its welfare in the advancement of religion and righteousness, throw in our mite of contribution for the greatly needed reformation, and while we shall study in all things "to live a quiet and peaceable life, in all godliness and honesty," we shall continue to pray and labour for the coming of the kingdom of God, for the leavening of society, in all of its departments, with his holy word, for the overthrow of all systems of iniquity, and the universal pacification of the nations in a true and cordial subjection to the throne and law of our Great Redeemer.

IV. Believing that schism is sin, and lamenting its prevalence, but assured that its remedy is not to be found in the relinquishment of truth, and that a period is coming when divisions shall cease, and the Lord's name and his kingdom and praise shall be one—we pledge ourselves to hold fast the faith and order we herein solemnly embrace and profess, to extend their knowledge and acknowledgment by all proper



means in our power, and give all encouragement to those who sincerely advocate them, not only among ourselves, but among all others whom we can aid. Considering it a principal duty of our profession to cultivate a holy brotherhood, we regard ourselves bound to act and feel as one with all who, in every land, seek the ends contemplated and proposed in our Presbyterian Covenanted Reformation. We take ourselves pledged to assist and defend one another in maintaining the cause of true religion, herein professed. Whatsoever shall be done to the least of us for that cause, shall be taken as done to us all; and we shall not suffer ourselves to be divided or withdrawn from this blessed confederation, whatever suggestion, allurements, or terror may be employed, but shall continue to display the testimony of our fathers as the true ground of safe, scriptural, and permanent union in the faith and worship of the Lord our God and Redeemer. And, assured that his glory is destined yet to fill the whole world, by the outpouring of his Spirit from on high, and the preaching of the gospel in great purity and power to the nations, we pledge ourselves, in our respective places, by our prayers, by our efforts, and by our pecuniary contributions, as God shall prosper us, to encourage and promote the great work of making Him known as the light and salvation, far and near, of lost mankind.

And this solemn act of covenant renovation we enter upon with the unfeigned purpose, through the grace of the Most High, of fulfilling our vows. We trust that we are actuated by no sinister, selfish, or unworthy motive, but by a sincere desire to fulfil the vows already upon us, and to walk continuously in the footsteps of our pious, witnessing, and suffering forefathers, whose memory we hold deservedly dear, and eminently to honour our God, whose word and law we trust we do herein obey. Sensible of our great unworthiness to be called and employed in so high a service, we look only and continually to the precious blood of our Saviour for cleansing and acceptance—sensible, too, of our utter insufficiency, we look to him “whose strength is made perfect in weakness.” Our prayer to God is, and shall be continually, that he himself be our ever present and all-sufficient help, that he will bless our proceedings with such success as may bring safety and deliverance to his people, encouragement to other Christian churches to join in this or in a similar bond, with a view to the peace and prosperity of Christian commonwealths, and the enlargement and establishment of the kingdom of our Lord and Saviour Jesus Christ, to whom be glory in the church throughout all ages, world without end, Amen.

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B.

*Reformed Presbyterian Synod, in account with HUGH GLASSFORD, Treasurer of the Foreign Mission Fund, for the two last years, from May 24th, 1853, to May 22d, 1855.*

	Cr.
1853.	
May 24. By cash on hand, per last account, . . . . .	\$215 69
Interest from Dec. 30, 1852, to Dec. 28, 1854, . . . . .	27 07
	\$242 76
1855.	
May 22. By cash on hand, . . . . .	
All of which is respectfully submitted.	

HUGH GLASSFORD, *Treasurer.*

C.

STATISTICS OF THE REFORMED PRESBYTERIAN CHURCH.  
NEW YORK PRESBYTERY.

PASTORS.	CONGREGATIONS.	Elders.....	Deacons.....	Families.....	Communicants.	Increase.		Decrease.		Baptisms.....
						By Profess. ou.	By Certificate.	By Dismission.	By Censure...	
James Chrystie,	First, New York,	—	—	—	—	—	—	—	—	—
A. Stevenson,	Second, New York,	—	—	—	—	—	—	—	—	—
	Third, New York,	4	—	—	170	—	—	—	—	—
S. Carlisle,	First, Newburgh,	6	2	65	156	34	15	40*	—	5
	Second, Newburgh,	—	—	—	—	—	—	—	—	—
J. W. Shaw,	Coldenham,	—	—	—	—	—	—	—	—	—
J. B. Williams,	White Lake,	4	3	22	64	—	4	3	—	—
S. M. Willson,	Kortright,	5	3	25	1	9	—	13	—	2
J. Douglas,	Bovina,	—	—	—	—	—	—	—	—	—
	Argyle,	—	—	—	—	—	—	—	—	—
	Boston,	—	—	—	—	—	—	—	—	—
N. R. Johnston,	Topsham,	3	2	30	43	2	4	—	—	2
R. Z. Willson,	Craftsbury,	—	—	—	—	—	—	—	—	—
J. M. Beattie,	Ryegate, &c.,	5	3	39	69	—	—	—	—	—

\* Thirty-six of these to form the Second Congregation.

PHILADELPHIA PRESBYTERY.

J. M. Willson,	First, Philadelphia,	4	9	78	212	39	25	96*	—	5	23
S. O. Wylie,	Second, "	4	—	101	266	28	34	27	1	8	31†
A. M. Milligan,	Third, "	4	7	38	95	41	21	16	2	5	24
D. M'Kee,	Fourth, "	6	3	33	80	8	5	6	—	1	—
J. Crawford,	Baltimore,	5	—	25	70	11	2	—	—	1	8
J. Kennedy,	Conococheague,	5	2	30	84	6	2	4	—	—	16‡

\* Seventy-six of these to form the Fourth Congregation. † One adult. ‡ Four adults.

ROCHESTER PRESBYTERY.

D. Scott,	Rochester,	3	5	47	97	2	3	3*	—	3	24
J. MacLachlane,	Carlton Place,	5	3	26	45	—	—	3†	—	—	3
S. Bowden,	York,	7	—	59	138	20	4	8	2	5	14
W. L. Roberts,	Stirling,	—	—	—	—	—	—	—	—	—	—
J. Middleton,	Perth, C. W.,	—	—	—	—	—	—	—	—	—	—
R. Johnston,	Toronto, C. W.,	—	—	—	—	—	—	—	—	—	—

Congregations without Pastors.—Lisbon, Syracuse, Hamilton, (C. W.,) Oneida, (C. W.,) and Vernon.

\* Ten left without certificate.

† Three left without certificate.

PITTSBURGH PRESBYTERY.

Thomas Sproull,	Pittsb. and Allegh'y,	10	—	140	376	tot. inc. 68	—	tot. dec. 60	45		
Joseph Hunter,	Wilkesburgh, &c.,	2	—	—	72	10	6	5	3	2	7
J. Crozier,	Monongahela,	7	—	34	118	tot. inc. 22	—	tot. dec. 21	—		
W. Slater,	Millar's Run, &c.,	—	—	—	—	—	—	—	—	—	—
S. Sterritt,	Beaver and Jackson,	7	—	40	102	9	9	6	—	4	12*
J. Galbraith,	Union, &c.,	6	—	51	137	10	11	10	1	5	24
T. Hannay,	Slippery Rock, &c.,	—	—	—	—	—	—	—	—	—	—
J. J. M'Clurkin,	Springfield, &c.,	5	—	40	87	tot. inc. 10	—	tot. dec. 10	—		
R. Reed,	Brookland, &c.,	8	—	54	139	—	—	—	—	—	—
R. J. Dodds,	Rehoboth,	5	—	39	102	—	—	—	—	—	—
James Love,	Londonderry,	—	—	—	—	—	—	—	—	—	—
H. P. M'Clurkin,	Salt Creek,	9	5	54	145	tot. inc. 17	—	tot. dec. 25	—		

Ministers without Charges.—John Wallace, O. Wylie, and J. Newell.

Congregations without Pastors.—Greensburgh, &c., Muskingum, &c., and Brownsville.

\* Two adults.

LAKES PRESBYTERY.

PASTORS.	CONGREGATIONS.	Elders.	Deacons.	Fam- il- es.	Communi- cants.	Increase. By Profession.	By Certificate.	Decrease. By Dismission	By Censure.	By Death.	Baptisms.
J. B. Johnston,	} First, Miami,	5	4	60	144	30	23	—	—	—	17
J. C. K. Milligan,											
Wm. Milroy,	Second, Miami,	5	—	33	78	—	—	—	—	—	—
J. R. W. Sloane,	Rushsylvania,	2	2	11	21	—	—	—	—	—	—
J. S. T. Milligan,	Southfield,	3	3	34	62	12	8	—	—	—	—
R. Hutcheson,	Detroit and Novi,	4	2	14	27	—	—	—	—	—	2
	Brush Creek,	2	3	21	44	—	—	—	—	—	6
	Cincinnati,	3	—	7	23	8	7	—	5	—	1
John French,	Cedar Lake,	3	—	16	34	—	4	—	—	—	6
A. M'Farland,	Eden, &c.,	7	—	24	58	—	—	—	—	—	—
J. Dodds,	Garrison, &c.,	3	—	18	41	—	—	—	—	—	—
P. H. Wylie,	Lake Eliza,	2	—	11	25	—	—	—	—	—	—
J. C. Boyd,	Sandusky,	2	2	31	62	—	—	—	—	—	—
W. F. George,	Macedon,	1	2	21	48	26	10	5	—	9	9

\* Chiefly to form new congregations.

ILLINOIS PRESBYTERY.

J. Stott,	Princeton,	4	2	27	74	13	8	5	2	2	—
James Wallace,	Old Bethel,	5	3	57	90	—	—	—	—	—	—
W. Sloane,	Bloomington,	3	4	25	64	—	—	—	—	—	—
	Elkhorn,	—	—	—	—	—	—	—	—	—	—
	Bethel,	—	—	—	—	—	—	—	—	—	—
A. C. Todd,	Churchill,	3	3	30	90	—	—	—	—	—	—
	St. Louis,	4	2	—	57	5	3	2	1	5	5
J. M. M'Donald,	Sharon,	6	5	46	150	16	38	16	—	2	21
R. B. Cannon,	Rehoboth,	2	2	—	70	—	—	—	—	4	2

D.

W. BRADFORD, *Treasurer, in account with the Synod of the Reformed Presbyterian Church.*

	DR.	CR.
1853.		
May 18. To balance in treasury, per last report,	\$375 87	
June 7. To cash from Rev. S. Bowden, per Rev. S. O. Wylie,	3 30	
1854.		
April 1. To cash for Testimonies, sold by myself,	9 60	
Aug. 11. To cash from Jacob A. Long, for Testimonies,	10 80	
“ “ To cash from Rev. J. M. Willson, for ditto,	2 40	
1855.		
May 5. To cash from Wm. Brown, for ditto,	23 25	
“ “ To cash from Rev. R. Hutcheson, per W. Brown, ditto,	3 00	
May 14. To cash for Testimonies, sold by myself,	2 40	
“ “ To interest up to 1st of January last,	28 45	
		\$459 07
1854.		CR.
Apr. 14. By cash paid Wm. S. Young, per Rev. J. M. Willson's order, for printing Overture,		14 15
Apr. 26. By cash for postage on the above, per ditto,		1 35
Jun. 14. By cash to Lindsay & Blakiston for binding Testimonies, per ditto,		41 70
		\$57 20

	Brought forward,	\$57 20
Aug. 16,	By cash for discount on uncurrent notes,	20
Oct. 2,	By cash paid Rev. S. O. Wylie, for Rev. D. Scott, for Printing Overture,	45 00
1855.		
Feb. 17,	By cash paid Wm. S. Young, per Mr. Willson's order, for printing Overture of Mr. Chrystie's,	69 83
Mar. 9,	By cash paid for mailing the above Overture, per Mr. Willson's order,	5 25
May 14,	By cash paid W. S. Young, for printing 250 copies Overture, ditto,	6 20
		<hr/>
		\$183 68
May 15,	By balance in treasury,	275 39
		<hr/>
		\$459 07
1853.	<i>Fund for Superannuated Ministers.</i>	
May 18,	To balance in treasury, per last report,	156 08
1855.		
May 15,	To interest up to 1st January last,	12 72
		<hr/>
		\$168 80
	<i>Theological Seminary Fund.</i>	
	Received from Rev. James Beattie, and interest, per last report,	\$224 00
May 18, 1855,	Interest received on ditto, up to June 12th, 1854,	36 00
		<hr/>
	Errors excepted.	\$260 00
	W. BRADFORD, <i>Synod's Treasurer.</i>	

[E.]

1853.	<i>Report of the Treasurer of Domestic Missions.</i>	Cr.
	By balance in treasury, per last report,	\$100 23
June 7,	By cash received from Rev. A. Stevenson, per Rev. J. M. Willson, interest on bond held by him,	75 00
"	By cash received from Synod, per Rev. S. O. Wylie,	32 00
July 5,	By amount collected by Lakes Presbytery, and by them retained,	57 00
Aug. 27,	By amount received of Rev. M. Roney, interest on bond held in trust,	60 00
"	By cash received from Samuel M'Dowell of York district, South Carolina, per Rev. M. Roney,	7 00
Oct. 13,	By cash from New York Presbytery, per James Wiggins, treasurer,	200 00
Dec. 10, 1854,	By amount collected by Lakes Presbytery, and by them retained,	100 00
Mar. 8,	By cash remitted by an anonymous friend in Oneida, Canada West,	1 00
May 16,	By amount collected by Lakes Presbytery and retained,	88 37
June 22,	By cash received from James Wiggins, per A. Bowden, interest on bond held in trust,	100 00
July 22,	By cash received of Rev. S. O. Wylie, being interest on bond held by the late Rev. M. Roney, in trust for Synod,	60 00
1855.		
Feb. 16,	By cash from Rev. W. L. Roberts, per J. Wiggins, interest on bond held in trust,	18 75
Mar. 13,	By cash from Rev. A. Stevenson, per Rev J. M. Willson, interest on bond held in trust,	75 00
Mar. 19,	By amount collected by Lakes Presbytery, and by them retained,	105 92
May 10,	By cash received of Rev. A. Stevenson, per James Stevenson, interest on bond held in trust for Synod,	75 00
May 10,	By cash received of Rev. W. L. Roberts, per J. Wiggins, interest on bond held in trust,	18 75
May 21,	By cash received from Rev. J. W. Shaw, per A. Bowden, interest on bond held in trust for Synod,	50 00
		<hr/>
		\$1,224 02

1853.	Dr.
July 5, To cash remitted to Rev. Josiah Dodds, treasurer of Lakes Presbytery, by order of Fiscal Committee,	\$100 00
“ To amount collected by said Presbytery, allowed them to retain,	57 00
Dec. 10, To amount collected by said Presbytery do., retained.	100 00
Dec. 12, To cash paid Wm. Crawford, treasurer of Philadelphia Presbytery, by order of Fiscal Committee,	100 00
1854.	
May 16, To cash remitted to Rev. J. Dodds, treasurer of Lakes Presbytery, by order of Fiscal Committee,	100 00
“ To amount allowed said Presbytery to retain of their own collecting,	88 37
July 19, To cash remitted to Daniel Williamson, treasurer of Illinois Presbytery, by order of Fiscal Committee,	100 00
1855.	
Feb. 26, To cash paid Wm. Crawford, treasurer of Philadelphia Presbytery, by order of Fiscal Committee,	100 00
Mar. 19, To cash remitted Rev. J. Dodds, treasurer of Lakes Presbytery, by order of Fiscal Committee,	50 00
“ To amount allowed said Presbytery to retain of their own collecting,	105 92
May 12, To amount remitted to James Carson, treasurer of Pittsburgh Presbytery, by order of Fiscal committee,	100 00
“ Balance in treasury,	222 73
	\$1,224 02

All of which is respectfully submitted,

WM. BROWN, *Treasurer of Domestic Missions.*

*Philadelphia, May 12th, 1855.*

To the Synod of the Reformed Presbyterian Church, to meet in Allegheny, on the 22d May, 1855.

#### THE LATE MEETING OF SYNOD.

1. The meeting was large: the largest we have ever had—fifty ministers, and thirty-nine ruling elders. There were seven ministers absent, making the whole number fifty-seven. The sessions continued from Tuesday, the 22d of May, until Friday evening, the 1st of June.

2. The greater part of the time was occupied in the adjudication of cases of discipline, the details of which will be found in the minutes. In two of them—appeals from the Rochester session and Presbytery—the Synod was again called upon to act in reference to the introduction of deacons. In both the action of the inferior courts was sustained. The question involved in both was the same; and the points at issue may be ascertained by consulting the reasons of dissent, with the answers, adopted by Synod. It is to be hoped that the party opposed to the administration of the finances in the Rochester congregation by deacons, will now submit. To carry on the contest any longer can only be productive of harm to the interests of the congregation, and of the cause in that locality. As a large majority of the congregations under the jurisdiction of Synod have deacons, it is unreasonable to expect that the church will recede from the position it has taken: and we do not see on what authority a minority—for a minority the evidence showed them to be—can refuse to recognise the deacons as the fiscal officers of that congregation. We are sure that a proper regard for peace and for their own edification, should prompt them to co-operate with their brethren according to the order now

established. If they merely wish to exonerate their consciences, we are sure they have done so by years of unavailing opposition, and by means of the emphatic decisions of the last two Synods.

3. An important and decisive step has been taken towards the work of covenant-renovation. A bond and confessions of sins were prepared by Synod: a day and a half being spent in carefully examining these documents, which had been drawn up by Mr. Chrystie as chairman of a committee appointed at the meeting of Synod in 1853, and printed for the use of the members after being reported at this meeting. The motion for final adoption was laid upon the table until next meeting, not for the purpose of sending them down in overture, but to have them open for amendment—if any be found *very* desirable—before they are finally adopted. It is expected that the Synod will itself renew the covenants at the meeting in Philadelphia next year, admitting also officers of the church and licentiates to engage with them in the work, and then make an arrangement for having it extended throughout the church. It is very desirable that the members of the church pay particular attention to these documents, which will be found in the appendix to the minutes. Ministers are directed to preach upon the subject of covenant-renovation. This is now the “present duty;” and much—very much—will depend upon the manner in which it is observed. May the Lord pour out His Spirit copiously and revive His work among us, and so make for us a beginning of days as a united and earnest church.

4. A step has also been taken towards establishing a foreign mission by the appointment of a committee to make the necessary preliminary inquiries, and to submit a plan to the next meeting of Synod. We think the heart of the church is warming in reference to the salvation of the perishing heathen. We have been too backward in it, as all admit. We have now but one fear—Will we find suitable labourers, two at least, to work upon the foreign field? Funds will not be lacking. Synod will certainly act. We should entreat the Lord of the harvest to raise up men after his own heart, who will say—“Here are we, send us.” Unless disappointed in this quarter, we can now reckon confidently on the Reformed Presbyterian Church taking her place, within two years at farthest, in the field of direct effort to evangelize the nations that sit in darkness.

5. Nothing was done for re-establishing the Theological Seminary. We, in common with the whole church, regret this. The subject was not even considered by Synod. It was referred to a committee, whose report was read and laid upon the table; but for want of time, was not again taken up. We still indulge the hope that next year will exhibit a different result. Sure we are that the church greatly needs a seminary. Her borders are enlarging—the home field demands diligent cultivation—all anticipate entering upon the broad realms of foreign destitution—but all the time, instead of increasing, the prospect of a supply of ministers is less now than in years past. The church will soon be compelled to establish a seminary.

6. A change has been made in the time of our annual season of fasting and prayer. Instead of deferring it until the beginning of the following year, as heretofore, Synod has appointed the third Thursday of September *this year*. The change is judicious. There is

something, to say the least, rather unreasonable in preparing causes now calling the church to humble herself before God, and then postponing the work for some eight or nine months. If we are required by the condition of things around us, and by marked providences, to engage in penitential duties as a people, we should take as early a period for it as can be fixed upon. The time selected is sufficiently remote to allow of the causes being read and examined, and the minds of ministers and people being prepared for a season of genuine humiliation.

7. The sessions of Synod were remarkably free from asperity. We have never seen more of kindly feeling among the members generally. Some exciting matters were considered and decided, and some on which a diversity of judgment has long existed; and yet there was little to mar friendly social intercourse, or to alienate confidence. We are sure that the members generally left the Synod with livelier hopes of better days than they have dared to cherish for years past. We know not, indeed, what a day may bring forth; but we do indulge the hope that the next meeting of Synod will show evident tokens of the returning favour of the great Master of assemblies—that, as “brethren dwelling together in unity,” the office-bearers of our Zion will be found ready to join in the oath of God, to partake together at the table of the Lord, and to act together in matters of the highest moment which will then become subjects of deliberation and action.

#### THE SCOTTISH REFORMED PRESBYTERIAN SYNOD.

This Synod met in Edinburgh on the 7th of May. The attendance was large, all the ministers being present except two. One constituent member had been added to their number since last meeting—Rev. George Clazy, ordained to the pastoral charge of the congregation of Paisley on the 3d of October last. Rev. John W. Macmeeken was appointed Moderator. We notice such items of business as are of general interest.

1. *Foreign Correspondence.*—Mr. Ferguson stated that, according to the instructions of court, a letter had been sent to the General Synod of the United States of America. The committee were re-appointed, with instructions to write to the Reformed Presbyterian Synod of the United States.

2. *The Theological Seminary.*—The Committee on the Hall presented an extended report, from which we take a few extracts:

“The number of students who mustered at the close of the proceedings, and enrolled their names in the matriculation-book, was unusually large, being as follows:—Students of the *fifth* year, 1; *fourth* year, 4; *third* year, 1; *second* year, 3; *first* year, 10; in all, 19. Of these, 12 were from the Presbytery of Glasgow, 4 from the Presbytery of Edinburgh, 2 from the Presbytery of Dumfries, and 1 from the Presbytery of Paisley. In addition to the students of our own church, two belonging to other denominations attended the morning meetings.

“The session of the hall continued eight weeks, during which period both of the professors were enabled to prosecute their labours without interruption. It is not judged necessary to enter into a detailed account of the system pursued by the Professors. Professor Symington, in the department of Systematic Theology, delivered twenty-nine lectures on *the Benefits of Redemption*; in addition to these he delivered several lectures on Homiletics. Professor Goold, in the department of Biblical

Literature, discussed *the question of the Canon*; and in Ecclesiastical History, *the history of the first three centuries*. In Dr. Goold's class, Psalms ii. viii. xvi. xxii. were read by the students in the original Hebrew, and afterwards critically analyzed and discussed; in Greek, the first seven chapters of the Epistle to the Hebrews were carefully translated, and two of them critically analyzed. The students were regularly examined on the subjects of lecture, and prepared exercises weekly on subjects prescribed by the professors alternately. Their progress was highly satisfactory.

"The professor of Biblical Literature frames his lectures on the supposition that all students are able to read the Scriptures in the original languages. When a student is ignorant of the Hebrew language, he is debarred from profiting by a portion of the lectures, and the daily readings in the original Scriptures. It is hoped that means will be taken to prevent this in time to come, and that Presbyteries will faithfully carry out the law of the Church, which requires that all students entering the Hall must possess a knowledge of Hebrew.

"The following is the course of intersessional study required of students who may attend the Reformed Presbyterian Hall, 1855:—

"FIRST DIVISION—THEOLOGY.

- "Students of the *First Year* to be examined on Gregory on the Evidences. Recommended to read—Doddridge's Rise and Progress of Religion in the Soul; Hodge's Way of Life.—*Examinator*, MR. FERGUSON.
- "Students of the *Second Year* to be examined on Butler's Analogy. Recommended to read—Augustine's Confessions; Taylor's Spiritual Christianity.—*Examinator*, MR. GILMOUR.
- "Students of the *Third Year* to be examined on Edwards' Miscellaneous Remarks on Important Doctrines. Recommended to read Charnock's Select Treatises.—*Examinator*, DR. BATES.
- "Students of the *Fourth Year* to be examined on Smith on the Sacrifice and Priesthood of Christ. Recommended to read—Hall's Help to Zion's Travellers; How's Redeemer's Tears.—*Examinator*, MR. GRAHAM.
- "Students of the *Fifth Year* to be examined on Williams on the Equity and Sovereignty of God. Recommended to read—Baxter's Reformed Pastor; James's Earnest Ministry.—*Examinator*. MR. BINNIE.

"SECOND DIVISION—EXEGESIS.

"All students, except those of the *First Year*:—Psalms i., ii., iii., iv., v.; Epistle to the Galatians. To master the language of the original text, the steps of the argument, and the critical difficulties.—*Examinator*, MR. BINNIE."

3. *Ministerial Support*.—It is known to our readers that this Synod has in successful operation a scheme by which the salaries paid by weak congregations are supplemented, so that none shall receive less than £100, (\$500,) with a manse and sacramental expenses. The committee, through Mr. Neilson, the originator of the scheme and chairman of the committee, now offer, as a suggestion, that efforts be made to raise the minimum to £150, (\$750,) and show, moreover, that it is practicable, provided the average contributions of the larger congregations can be brought up to those of some of the smaller. We hope the church will respond, and that the example of these brethren may operate in enlarging the nations and the contributions of the brethren elsewhere. We quote some of the arguments of the committee:

"While all Christians, rich and poor, are bound by the most solemn obligation to honour the Lord with their substance and with the first-fruits of all their increase, and hence to contribute towards this and kindred objects, in proportion to their means, according as God has prospered them, it is a striking and instructive fact, that in every branch of the unendowed Protestant churches of Scotland, there may be found some *two*, or at most *three* members, whose united incomes equal or exceed those of all the ministers of their respective denominations put together. This single circumstance indicates the vast undeveloped resources of the Christian church; and when we consider the very large number of members in all its sections living in ease and affluence, whose contributions bear no proper proportion to their cir-



cumstances, we cannot fail to be more and more convinced that the duty of increased liberality requires to be frequently, solemnly, and affectionately enjoined. The possessory principle is so deep-seated in the human bosom, and so prone to gather strength by every indulgence, that even good and pious men are more liable to fall short in the discharge of this than most other duties; and, besides, habitual narrowness can be indulged by professors of religion with less of the shame and scandal that are attached to other sins. Hence the frequency, power, and energy, of scriptural warnings, admonitions, and reproofs on this head, contrast strikingly with the rare, feeble, and almost apologetic references to it by not a few in these times, who are solemnly bound to declare the whole counsel of God, but who, by some subtle process of self-deception, seem to take credit to themselves for superior spirituality, from the fact of touching so seldom and so gently upon the unwelcome subject. 'Wherefore,' says Paul to the Corinthians, 'as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also,'—namely, the *grace of Christian liberality*, which implies that shortcoming on this head would mar the beauty of the whole, and throw doubt and suspicion over the very sincerity of their profession. To the same church, having pointedly referred to the divinely-instituted provision for the competent maintenance of the priests and Levites under the former economy, he says, 'Even so hath the Lord ordained, that they which preach the gospel should live of the gospel.' Thus the decent support of the gospel ministry, for they are to live of the gospel, is placed upon the high, sacred, and stable footing of a divinely-instituted ordinance, like baptism and the Lord's supper. It is not a mere gratuity; much less an eleemosynary dole, but the just, honourable, and well-earned hire of the highest class of workmen on earth, even those that labour in the word and doctrine. If the cry of the labourers in the harvest-field, whose hire is kept back by fraud, enters into the ears of the Lord of Sabaoth, let it not be imagined that he will regard it as a lighter offence to withhold the merited hire of the labourers in his own vineyard. 'If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?' To the Galatians again, we find him addressing the following injunction, 'Let him that is taught in the word communicate unto him that teacheth in all good things.' And lest any should be disposed to treat lightly the obligations of the duty thus enjoined, as it is to be feared many in all ages have done, he enforces it by the solemn and thrilling warning, 'Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.' The blessed Saviour, who knew infallibly the deceitfulness of the human heart on this head, as well as all others, gave utterance to the marked and memorable warning, '*Take heed, and beware of covetousness.*' Not merely take heed, but beware of it, for it is a most insidious and soul-ruining sin, and hence you need to be constantly upon your guard against it. And Paul, in his first letter to Timothy, thus energetically expresses himself: 'But they that will be rich' (are determined to be so,) 'fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.' But why? 'For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.' As if he had said, 'Consider the character and doom of Achan, Gehazi, Judas Iscariot, Ananias and Sapphira, and Demas, who hath forsaken me, having loved this present world. And beware thyself of this insnaring and ruinous sin: "But thou, O man of God, flee those things." And at the same time faithfully warn thy hearers to take heed and beware of covetousness.'

"When, by way of contrast again to these and similar passages, we think of the miraculous blessing that descended upon the poor widow's handful of meal and cruse of oil, who with the most self-denying generosity gave the Lord's prophet first a little cake out of the scanty supply for a last sad meal to herself and her famishing son; when we consider the high commendation bestowed by the Saviour upon another poor widow, who cast into the Lord's treasury the only two mites she had in the world, and upon her who, with more than queenly magnificence, brake her alabaster box of ointment of spikenard very precious, her choicest and best gift, and poured its contents upon his ever-blessed head—of whom he said, (and what higher eulogium could even the Son of God pass upon a mortal?) *She hath done what she could*; when we listen to the strains of heartfelt gratitude in which Paul the prisoner acknowledges the gift sent him by the Philippian church, 'I am full, having received from Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice, acceptable, well-pleasing to God;' and when we advert to the

many exceeding great and precious promises connected with the faithful discharge of this duty, and the gracious notice of deeds of beneficence and mercy at the grand assize;—when we ponder these and kindred aspects of the subject, the whole question becomes invested with unspeakable importance, dignity, and sacredness; and we cannot fail to be affected with wonder and sorrow at the light way in which it is treated by many professing Christians, as if it were so carnal and secular as to be almost unsuitable for the sacred desk, and at the low estimate, practically, that they form of the obligation laid upon them to honour the Lord with their substance. Oh for another Malachi to thunder in the ears of such professors, ‘Cursed be the deceiver, which hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing; for I am a great King, saith the Lord of hosts.’”

4. *Mission to the Jews.*—The report on this subject was presented by Mr. Graham. Our extracts must be brief:

“Dr. Cunningham continues to prosecute his labours with his usual zeal, patience, and perseverance, and furnishes his journal monthly with remarkable correctness and punctuality. The field of usefulness has been widening, and the opportunities of doing good increasing. Among the young, in particular, it is to be hoped that the seed sown will not be entirely lost, but will hereafter spring up, and produce a rich harvest of glory to God in the salvation of souls.

“The absence of immediate and extensive results is apt, it must be acknowledged, to have a discouraging effect upon the mind, and to slacken our efforts in this important field of evangelistic labour; and prejudices which may have once been entertained against all attempts in behalf of the conversion of the Jews, and which may still be lingering in the minds of some, are in danger of being revived. They have been regarded as a people odious and contemptible, because of their sordid avarice and habitual deception, and as if they were thereby placed hopelessly beyond the pale of all Christian charity; a prejudice akin to that cherished by many professing Christians in another land against the miserable, down-trodden slave, whose chains they are themselves helping to rivet, and to whose continued degradation they are so far contributing. The natural hardness of the Jewish heart has by some been held as an objection to all endeavours to do them good. But surely this should render them, in a peculiar degree, objects of compassion. Their hardness of heart is surely not so great as that it cannot be overcome by the grace of God. They are not more hardened now than when Christ commanded the apostles to go forth to preach the gospel, beginning at Jerusalem; and when Paul and his fellow-labourers were so indefatigable in their endeavours to bring them to the knowledge of the truth, though they often met with no better requital than hatred, mockery, persecution, and death. Nor are their hearts any harder by nature than those of the Gentiles. And it does not certainly become us, therefore, who were originally the shoots of a ‘wild olive tree,’ to ‘boast against the branches.’”

The mission is to be continued. The funds collected during the past year have been ample for its support.

5. *Foreign Missions.*—The report on this subject was presented by Dr. Bates. The accounts are very diverse from the different missions. In New Zealand, Mr. Duncan has almost become discouraged. The causes operating against the mission are thus stated:

“The first is caused by the dispersion and frequent removals of the people, and the consequent diminution of attendance on the ordinances of religion. During a series of years, Mr. Duncan had access to a considerable body of the native population, who evinced their desire for improvement not only by their attendance at church on the first day of the week, but still more by their daily attendance at school, in numbers varying from seventy or eighty to one hundred. It was no secret to the missionary, that many of the people attached more importance to the *secular* education they were receiving, than to the *religious* instruction that accompanied it. The desire to procure wealth and worldly comforts was stimulated into excessive and premature activity, by the vicinity of a prosperous colony that had suddenly grown up among them. It is only in accordance with the tendencies of our fallen nature, that, as soon as this people felt themselves in circumstances to make profitable use of their increased knowledge, they should devote themselves with energy to the things which they could appreciate. And this has been the actual result,—one goes to his farm, another to his merchandise. With one consent they begin to make excuse. The week-day school has been discontinued for want of scholars;

and the attendance on the services of the Sabbath is very fluctuating and much diminished.

"The second source of discouragement may be regarded as a natural, if not a necessary result and fruit of the first. This is a wide-spread and lamentable *apathy and indifference* in regard to spiritual and eternal things. The fact has arrested the attention of the missionaries of all denominations, who have been lamenting to one another that their labours appear to be without efficacy; and that while the enemy comes in like a flood, the Lord appears to have forsaken the land. Mr. Duncan reports, that this has been a cause of much mourning to himself, and that he has often expostulated with and reproved the people on account of it; and he entreats earnestly of Christian friends at home, to make it the subject of special supplication at the throne of grace, that the Spirit may be poured from on high, so that this wilderness be made a fruitful field."

The removal of Mr. D. to the New Hebrides is now under consideration, although hope has not yet been abandoned as to New Zealand. The mission of Mr. Inglis in the New Hebrides has been very successful. The committee

"Regard it as very wonderful, while to all the members of the church it is a matter for devout thankfulness, that out of a population of about 1800 persons, who have been so recently—all of them—in the depths of darkest heathenism, fully one-half, or about 900 persons, have renounced their idols, and have placed themselves at the feet of the missionary to be taught the knowledge and the service of the one true God, and how to be saved from the wrath to come. This is the present state of matters on Mr. Inglis' end of the island; and the work is still more advanced on the southern end, where Mr. Geddie labours. The attendance at school is not, as in favoured portions of the old country, from twelve to fifteen per cent., but from sixty to seventy per cent.—three generations being not unfrequently found in the same class, the grandfathers, with their newly-acquired spectacles, running a dubious race for literary distinction with their sharp-eyed grandchildren. The people have surrendered their idols, a collection of which, we are informed, is on its way to this country, that we may see what sort of gods they were taught to worship. They have testified their regard to the gospel by their ready obedience to the missionary, and by enduring continuous and arduous labour, to which, it is well known, savages have the strongest repugnance. They are rendering, perhaps, still more costly sacrifices to the power of truth, in relinquishing their long-cherished but abominable and wicked heathen customs—their polygamy and other unchaste practices, their infanticide, the strangulation of widows, and their hereditary feuds and bloody wars. Each of the missionaries has had the privilege of organizing a congregation some time ago, with good prospects of increase, there being, at the date of the latest report, eleven native converts at Mr. Inglis's station, and twenty-three at Mr. Geddie's. At the latter station there were, besides, eighteen candidates for admission under a course of preparatory instruction. Mean while, the gospel leaven appears to be spreading and pervading the mass of heathenism which remains in the island, encouraging the hope that, at no distant period, the whole community will be prepared to yield subjection to the sceptre of Christ. Surely we may take up the language of the ancient church, and exclaim, 'This is the Lord's doing, and it is marvellous in our eyes. The Lord hath done great things for us, whereof we are glad.'"

The funds have met, so far, the demands upon them, and there is a strong desire to re-enforce the mission.

6. *Covenanting*.—The Committee on the Signs of the Times, by Mr. Anderson, object to renewing the covenants, regarding them as in such a sense civil or national creeds as to render a renewal of them by the church "an impossibility—a contradiction in terms." This seems strange to us. It is certainly a view of the subject very different from that taken by the earlier generations of our Scottish forefathers after the Revolution Settlement. We regret the position thus taken by the Scottish Synod. We have no doubt it is wrong. If these covenants were ecclesiastical deeds as well as national—if they are obligatory upon the church as well as the state, we cannot see any "im-

possibility" in the renewal of them by the church, whatever may be the character of the state or government. The view of the Scottish Synod carried out consistently will, we think, necessitate the denial of the obligation of these covenants upon the church as a body. We hope this action will be reconsidered.

7. *The Subject of Temperance* was before Synod. Resolutions were passed, commending the law lately enacted limiting the sale of strong drink on week-days, and prohibiting it on the Sabbath. Memorials were presented from fourteen congregations, signed by 668 persons, "approving of total abstinence from all intoxicating liquors as a beverage, and praying the Synod to take the Temperance movement into closer alliance with the church." The consideration of these memorials was deferred until next meeting.

8. *Next Meeting*.—This is to be held in Glasgow, on Monday after the first Sabbath of May, 1856, at 6 o'clock, P. M.

#### NEW YORK PRESBYTERY.

Presbytery met in Sullivan street Church, New York, May 15. The moderator, Rev. N. R. Johnston, delivered a discourse upon Matt. iv. 17—"Follow me, and I will make you fishers of men." Ministerial members all present except J. Chrystie, S. M. Willson, and J. Douglass: ruling elders, Wm. M'Cracken, Kortright; Samuel Arnot, Coldenham; Robert Campbell, 1st, Newburgh; John M'Farland, 1st, N.Y.; John Kennedy, 2d, N.Y.; and Andrew Knox, 3d, N. Y.

Rev. R. Z. Willson was appointed moderator for the ensuing year, S. Carlisle clerk, and J. B. Williams, assistant clerk.

*Students of Theology*.—Mr. Joseph Beattie, a student of the third year, was received by certificate from the Philadelphia Presbytery.\* Mr. James M. Dickson, of the first year, under the care of Rev. J. Chrystie and A. Stevenson during the past winter, delivered a discourse upon Rom. v. 18—"Therefore as by the offence of one judgment came upon all men to condemnation," which was unanimously sustained as a highly creditable specimen of improvement; and these two, with Mr. Graham, literary student, were directed to be present at next meeting of Presbytery for examination.

*Sessional Records*.—The sessions forwarding their records were 1st, 2d, and 3d, N. Y.; 1st, Newburgh, Whitelake, and Topsham. These were examined; and, with the exception of some slight omissions, approved.

*Argumentative Testimony*.—The Presbytery were unable to recommend any definite course to Synod in reference to the overtures which have been published upon this subject, as few of the sessions under their care were in circumstances to take action upon them.

*Organization of a Congregation*.—A member of the committee appointed at last meeting of Presbytery reported that a second congregation had been organized in Newburgh; but owing to the absence of the chairman, the regular minutes could not be obtained. Presbytery having full confidence in the report adopted it, stating it should not be recognised as a precedent; and Wm. Thompson, ruling elder from said session, took his seat.

*Treasurer's Report* is as follows, and is highly satisfactory:

\* There was a misapprehension regarding this transfer. Mr. B. wished to remain under care of Philadelphia Presbytery. This can be rectified at the fall meeting.—Ed. Cov.

To the Moderator and other Members of the New York Presbytery, to meet in  
New York, May 15th, 1855:

The Treasurer of the Home Mission Fund would respectfully report—		Dr.
1854.		
Nov. 8.	In treasury, as per last report, . . . . .	\$574 29
26.	James R. Sharpe, . . . . .	3 75
1855.		
Feb. 20.	Craftsbury, per R. Z. Willson, . . . . .	7 00
May 11.	Topsham, per N. R. Johnston, . . . . .	5 00
12.	Kortright, Mrs. A. B. Willson, . . . . .	-2 00
15.	Ryegate and Barnet Female Missionary Society, Rev. J. M. Beattie, . . . . .	13 00
Total, . . . . .		605 04
1854. Disbursements.		
Nov. 9.	Boyd M'Cullough, . . . . .	8 00
Balance in treasury, . . . . .		597 04

All which is respectfully submitted. JAMES WIGGINS, *Treas.*

May 15, 1855.

*Appointment of Supplies.*—The Committee of Supplies made but few appointments, as they did not know what help would be at the command of Presbytery until after the meeting of Synod. The following was the report as adopted:

Rev. J. Chrystie, assisted by J. B. Williams, to dispense the sacrament of the supper in 3d, N. Y., at whatever time session request.

Rev. S. M. Willson, assisted by J. W. Shaw, to dispense the sacrament in 2d, Newburgh, when requested by session.

A. Stevenson last Sab. July, Galway; and 2 Sabs. discretionary, Boston.

J. W. Shaw, 2d Sab. July, Galway.

J. M. Beattie, 2d Sab. July, 3d New York, one Sab. discretionary at Fayston, and 1st Sab. Nov. Galway.

R. Z. Willson, 3 days at Fayston, discretionary, and 1st Sab. Nov. Argyle.

N. R. Johnston, 1st Sab. Nov., 2d Newburgh.

A. Montgomery, 3d and 4th May, and 1st and 2d June, Boston.

An Interim Committee of Supplies—Revs. J. Chrystie, A. Stevenson, and S. Carlisle, with John Kennedy and A. Knox, ruling elders, were appointed to complete the list after Synod.

*Moderation of Calls.*—Rev. A. Stevenson was appointed to moderate in a call in Boston, J. W. Shaw in 2d Newburgh, and J. Chrystie, 3d New York, at whatever time the respective congregations may desire.

The next meeting of Presbytery to be held in the 1st Church, Newburgh, first Tuesday November, at 7 o'clock, P. M.; and Rev. J. W. Shaw was appointed as the moderator's substitute to preach the opening sermon.

The sessions of Presbytery were characterized by harmony and good feeling.  
S. CARLISLE, *Clerk.*

#### PITTSBURGH PRESBYTERY.

This court met according to adjournment on the 23d of May. The principal items of business transacted were:—

1. CONTRIBUTIONS TO THE EDUCATION FUND.—Sessions are directed to report more definitely to Presbytery at its next meeting as to the sums that may be annually expected from the congregations, respectively, for this fund.

2. CONGREGATION OF MUSKINGUM AND TOMMIKA.—They are directed to pay their late pastor for the number of days that he has preached to them since a settlement was made with him, at the rate of his salary.

3. SUPPLEMENT OF PASTORS' SALARIES.—The salary of Rev. J. J. M'Clurkin is supplemented with seventy-five dollars for the present year, and the salary of Rev. R. J. Dodds with the same amount, out of the missionary fund.

4. SUPPLIES.—The Committee on Supplies reported as follows:—

The committee recommended, that Mr. Shields be appointed to preach in the Congregation of Greensburgh, New Alexandria, and Clarksburgh, till next meeting of Presbytery, excepting that he preach the fourth Sabbath of June at Penn's Run; that Mr. Hunter dispense the Sacrament of the Lord's Supper in New Alexandria on the fourth Sabbath of June, with what aid he can obtain; that Mr. Love be appointed stated supply to Muskingum and Tommika till next meeting, and dispense the Sacrament in Muskingum with what aid he can obtain, at such time as the people request; that Mr. J. J. M'Clurkin supply Oil Creek two days, and Neilsburgh one day, before next meeting of Presbytery; that Harmarsville, in Virginia, receive the attention of Presbytery as a Missionary station, and that Mr. Wylie be appointed to preach there two days before next meeting: and that Mr. Galbraith be appointed to preach on the fourth Sabbath of July, near Conneautville, Crawford county.

The report was accepted and adopted.

This committee is continued and instructed to give Mr. Newell such appointments as he can fulfil during the college vacation, and to provide any other supplies that may be required.

Mr. Wylie is appointed to preach a day in Wheeling, and to report at next meeting as to the propriety of continuing that as a Missionary station.

Messrs. Sproull, Hunter, Reed, D. Euwer, and S. Henning, are appointed to attend to the examination of students in the College.

The next meeting of Presbytery is to be in Allegheny, on the third Wednesday of October next, at 10 o'clock, A. M.

#### AFFAIRS AT HOME.

*Associate Reformed Synod of New York.*—This Synod met in Philadelphia on the 1st of May, 1855, at 7 o'clock, P. M., and continued in session until the 14th. We notice—

1. *Theological Seminary.* The Committee on the Seminary reported *eight* as in attendance during the last winter: two of them being resident graduates.

2. *Union with General Associate Reformed Synod of the West.*—The following report was adopted in reference to this matter, and then sent by a delegation of one from each Presbytery to the Western Synod, and approved of by that body:

"That they have considered the subject, and respectfully recommend to Synod to accept the offer of forming a General Synod in connexion with the Associate Reformed Synods of the West on the following basis:—

"1. The Confession of Faith, Larger and Shorter Catechisms, together with the

Government and Discipline of the Church, and the Directories for Public and Private Worship, as judicially ratified by the Associate Reformed Synod at Greencastle, May 31, 1799, shall be the constitution and standards of the United Church in all matters relating to doctrine, government, discipline, and worship, with this exception, that the appellate powers of the General Synod shall be confined simply to doctrine.

"2. The institutions and property, real and personal, now or hereafter to be under the control of the respective Synods, whether the legal title is vested in them, or trustees, or individuals, shall so for ever continue without any interference in any manner by the General Synod, or any other particular Synod.

"That our sister Synods of the West may understand our position on the subject of Psalmody and Communion, we hereby declare—1st. That this Synod does adhere to the doctrine of the constitution on the "singing of psalms," and that the received version is exclusively used in all our churches, and that our ministers when preaching in churches of other denominations are not authorized to use any thing but a version of a portion of the book of Psalms; and, 2d, that sessions determine when communion with other churches or members of other churches would be proper, and are not authorized to admit to the Lord's table any but such as would be received to full communion, should they apply."

In consenting to these terms, the General Synod expressed a *hope* that none of the members of the Synod of New York would countenance slavery. The first meeting of the United General Synod is to take place next year.

3. *The Funds.* The different funds of this Synod appear to be in a prosperous state. The Domestic Missionary Fund has received \$572.36; the Foreign Missionary, \$1,594.27; the Education, \$148.47; the Trustees of Theological Seminary, \$484.76; the Professors' Salary Fund, \$1,666.38; the Foreign Mission Fund, including a large balance from last year, has in hand \$3,154.27. These receipts are indications of a very liberal spirit in this body. Their missions are prospering, both home and foreign.

4. *Statistics.* This Synod has 6 presbyteries, 51 ministers, and 7,482 members.

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#### NOTICES OF BOOKS.

LECTURE ON THE CLAIMS OF THE CHURCH AND SOCIETY ON YOUNG MEN. By Andrew Symington, D. D. 8vo., pp. 27.

An old topic, but brought out in this lecture with new force and directness, and urged with the unction and heartiness so peculiar to the lamented writer. It was delivered before a society of young men in the city of Glasgow, and originally published at their request, now reprinted at Xenia, O. It would be well if young men would seriously ponder their responsibilities as they are here so truthfully and earnestly exhibited.

THE CONSTITUTIONAL DUTY of the Federal Government to abolish American Slavery: an Exposé of the Position of the Abolition Society of New York and Vicinity. 18mo, pp 18. New York: 1855.

The "Abolition Society" is an association of late origin, having for its object the *suppression* of slaveholding by the United States government. Of course, it adopts the principle that the constitution of the United States is not merely free from any pro-slavery provisions, but is absolutely anti-slavery. This principle, we are certain, cannot be successfully maintained. To us it seems something very like an absurdity to attempt its vindication in the light of the entire history

of the nation since the constitution was formed, and in the face of the instrument itself. *All* the argument employed on this subject is really so much waste of effort, which might be directed much more wisely against the evil of slaveholding, and in convincing the nation of its duty to repudiate the constitution itself and make a better one. Still, we admit the honesty and ability of such men as Wm. Goodell and Gerrit Smith, veterans in the cause of human rights. Indirectly they aim many a heavy blow at that enormous evil, sin, and crime which now rules in the high places of the land: and in *this* we can bid them God speed.

WHICH—THE RIGHT OR THE LEFT? 12mo., pp. 536. Garrett & Co., New York: 1855.

This book belongs to the class of religious novels. It is designed to portray some of the evils arising from the existence in the church of so many *mere* professors, with particular reference to the large and fashionable congregations of cities and large towns. In pursuance of this design, it gives a picture pretty darkly coloured, but we fear not too darkly, of the lax morals of trade. The leading character is, as usual, drawn in rather exaggerated colours. The whole is, certainly, a very striking and not inaccurate representation of the workings of a social state in which money-making and style are regarded as the great end of life, and of the baneful effects of such a condition of things when it attains any toleration, as it must be confessed it has too largely done, in the churches. In style this work is occasionally rather rough, and it savours too much the anxious-bench system, but contains a great deal of very plain dealing with ministers and professors.

We do not propose here to discuss the question of religious novels. That they are a very different kind of literature from the old class of sentimental love stories, that had no one feature to recommend them, must be admitted by all. But, after all, we confess to some doubts, whether they are altogether justifiable. Their tendency certainly is to do away with a taste for works of an unmingled serious strain, and too often occupy the place of the Bible: and the more interesting they are—and the volume before us is full of interest—the more surely these evils attend them. We may return to this subject hereafter. It is of no small importance.

ELEMENTS OF DIVINE TRUTH: a Series of Lectures on Christian Theology, to Sabbath-school Teachers. By the late Andrew Symington, D. D. 12mo., pp. 515. Johnstone & Hunter, Edinburgh: 1854.

This is a posthumous publication, prepared from unfinished manuscripts, and, of course, comes to us under some disadvantages. It is, moreover, more than it would appear to be from its title. It is, in fact, a system of theology, embracing a wide range of topics, from the laws of evidence to the completion of the work of redemption, and has an appendix on the importance and necessity of prayer. In general, this work, irrespective of the interest that gathers around it from the name and memory of its venerated author, is deserving of a most careful *study*. Plain, full, scriptural, eminently so, didactic, and sufficiently argumentative, it will be found a good hand-book of divine truth. It could not well be otherwise, as the production of one who



spent so large a part of his valuable life in discoursing to a theological class upon the system of truth of which he here gives a summary. There are two or three passages, however, to which we think exception may be taken. We cannot agree with the author in his exposition of Rom. ix. 13—"Jacob have I loved," &c. God did "hate" Esau as a sinner. Again, the word "reprobation" has come to have a technical meaning; and in the sense in which theologians have used the language, there is "a decree of reprobation," and, of course, of "pre-terition." The author is clearly wrong to reject these terms. Indeed, the whole paragraph in which he gives his views on this subject, should be read with care, lest it be thought to militate against received doctrine. We make the same remark in regard to his statement on the subject of the phrase, "eternal generation," as applied to the Son of God. In doctrine the passage is sound, we think; but it is expressed in such a way as would, without very close attention, induce the reader to suppose that the doctrine was not fully received, which would be doing great injustice to the author. He states, substantially, the doctrine, but objects, we think, very groundlessly, to the phrase we have quoted above. If these lectures are republished, as they may be, in this country, we think notes should be appended to these various passages. As many of our readers will wish to procure this work, we mention that it is for sale by WM. S. and ALFRED MARTIN, book-sellers, No. 144 Chestnut street, Philadelphia.

#### OBITUARIES.

Died, at his residence near Bloomington, Ind., on Sabbath, May 20th. Rev. JAMES FARIS, pastor of the Reformed Presbyterian congregation of Bloomington.

His decease was sudden. He had just returned from a meeting of Presbytery in Princeton, when he was struck with paralysis, lay for a few days, giving but slight indications of consciousness, and then departed, to enter, we feel assured, upon a blessed inheritance—the joy of his LORD. To his afflicted family and congregation, we extend our sincere sympathies. Both will feel deeply the stunning bereavement. Calm, judicious, and uniform in his temperament, Mr. Faris had received the confidence and esteem of his people, to whom he ministered the word of life, not in the enticing words of human wisdom, but in simplicity and godly sincerity. An interesting congregation had been gathered around him during a ministry extending over a quarter of a century. They will now find themselves in a new, and, to them, somewhat trying position. We trust the gracious Head of the church—the Good Shepherd—will soon furnish them with another pastor after His own heart, to feed them with knowledge and understanding.\*

Died, at Hope Farm, Louisa county, Iowa, on the 9th of May, in the 34th year of her age, Mrs. JULIETTE H. CANNON, fourth daughter of the late James R. Willson, D. D., and wife of Rev. Robert B. Cannon.

The deceased was too well known by a large circle of acquaintances in different parts of the church to require any commendation from us. Her talents and acquirements were of no common order. Her piety was decided and earnest. As a wife and mother, she filled well her important place. The heart of her husband safely trusted in her; and her children, though young—she left four, the eldest seven years of age—will yet have reason to call her blessed. Most diligently she laboured in their training.

Until a short time previous to her death no fears were entertained of such an issue. The change was sudden, and alarming to all but herself. Unexpected as was his approach, death had no terrors for her. Her latter end was more than peaceful—it was triumphant. Calmly she spoke of it as near at hand; and having bade farewell to her beloved husband and children, and friends, with unfaltering confidence,

\* A full obituary is on hand, and will appear in our August No.

and with "a joy," to use the language of an eye-witness, "at the prospect of getting so soon to heaven, exceeding any thing of the kind that she had ever manifested in the anticipation of pleasant scenes on earth," she waited for her appointed time. On the Saturday evening preceding her decease she said to her husband—"Tell my brothers and sisters that I die in the full assurance of going to heaven, and hope to meet them there." In such a death there is no sting. Bereaved friends may indeed feel keenly the loss of the tender, affectionate, and intelligent wife, mother, and companion; but how abundantly consoling the assurance that to the departed it has been "gain," unspeakable and enduring! Thus, one by one, the ties of earthly relationship and affection are broken, to be re-united, we confidently trust, in a world where change and sorrow are never known—where no tear ever dims the eye, no grief ever touches the soul; where all is perfect blessedness in the presence of Christ Himself, and in the glorious fellowship of the holy and the redeemed.

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#### TO OUR READERS.

This number closes the tenth year of our editorial labours. In many respects these labours have been arduous and responsible, but we have no reason to complain. In the goodness of God we have been enabled to attend, with no interruptions and few delays, upon our monthly issues, and have been sustained by the steadfast support of many kind friends. We have endeavoured to be faithful to our own convictions of truth, and record with gratitude the encouragement extended to us in a growing subscription list and the continued countenance of not a few whose judgment and fidelity to the truth of Christ we highly value. We are aware that in some matters our convictions differ from those of some of the brethren. We have not hesitated, even on these points, to "show our opinion;" and we are happy to say that in *but one instance* during the years of our editorship have we met with any disposition, within the limits of the church, to cripple our efforts on this ground. The privilege of being free and independent has been conceded us, and we are assured will be so still. The times are indeed trying to any man's fidelity who will undertake to come before the public and take part in emergent controversies; but on no other terms than those of candour, and exemption from any hidden influence, would we present ourselves before the brethren and the world. On these terms we have been received, and have sought to act.

To those who have exerted themselves to extend the circulation of the *Covenanter*, and to those of our subscribers who have aided by punctual payments to sustain our efforts, as well as to the brethren who have used their pens in supplying our pages, we tender our thanks; while to such of our subscribers as have permitted us to labour, so far as they are concerned, unrequited, we commend the perusal and study of Luke x. 7.

We only add, that it shall be our endeavour to fill our pages, as heretofore, not so much with abstract discussion, however excellent this may be in its own place, as with matter bearing immediately upon the times, and calculated to establish and encourage the friends of Christ in a resolute and earnest adherence to the entire system of covenanted truth, worship, and order. We ask the co-operation and prayers of the brethren, and, from the ministry particularly, frequent contributions to our pages.

[ED. COV.]

# INDEX TO VOL. X.

- Address to Readers, 383.
- Affairs at Home, 30, 61, 93, 128, 156, 190, 221, 257, 313, 379.
- Affairs Abroad, 26, 55, 86, 119, 151, 184, 216, 251, 279, 312.
- Amalgamation at the South, 208.
- Argumentative Testimony, 212.
- Assurance Attainable, 173.
- Backslider, the Tempted, and Sleeping, 238.
- Bijoutry of the Spouse, the, 193.
- Brotherly Love. Hints for Promoting, 13.
- Called of God, 289.
- Character of Public Men, 54.
- Christ the Fountain, 46.
- Christ's All Sufficiency, 175.
- Christ Worthy of our Love, 73.
- Christian Hiding, 207.
- Churches, the, and Music, 239.
- Church Difficulties, 138.
- " Funds—Mr. Acheson's Donation, 307.
- " Choirs, 302.
- Cities, our, Their Destitute Classes, 173.
- Civil Government—Legitimate use, 241.
- Comfort for the Tempted, 206.
- " " " Fearful, 135.
- Congregational Covenanting.—Congregation of Kellswater, 80.
- Constitution, Fugitive Clause of, 76, 277.
- Counsels to a Young Christian, 47.
- " Covenant Church," the, and Slavery, 240.
- Curious Prediction, 114.
- Devoted Christian, the, 175.
- Dissent, Right of, 3.
- Divine Promises, a View of, 103.
- " Power, 106.
- " Providence, on, 106.
- Domestic Instruction, 21.
- Drawing of the Spirit, the, 222.
- Evangelical Mortification of Sin, 299.
- Faith and Hope, 107.
- " " Action, 136.
- Family Worship, 75.
- Foreign Missions, 294.
- " Field, our—Where is it, 70.
- " Free Presbyterian," and the Constitution, 22.
- " " " Covenanter, 307.
- Grace, Maturity of, 12.
- " Growth in, 237.
- Happiness and Holiness, 274.
- Henrietta, 107, 137, 207.
- Hints—The Christian Instructor, 305.
- Joseph.—Sold into Bondage in Egypt, 33.
- Legitimate Civil Government, 300.
- Letter from Ireland, 43.
- " " Iowa, 249.
- Messiah's Kingdom, 129, 161.
- Meeting on the Same Platform, 306.
- McLaren on Psalmody, Review of, 8, 39.
- Ministerial Education.—Review of "S.," 14.
- Ministers and Social Visiting, 112.
- " " Politics, 141.
- MINUTES OF SYNOD, 1855, 321.
- Missouri, Religion in, 77.
- New Light Delegate and Scottish Synod, 139.
- " " Synod, the, and Slavery, 24.
- New School Novelities, 304.
- Notices of Books, 32, 94, 128, 157, 192, 222, 255, 288, 319, 380.
- Obituaries—Dr. I. M'Kinley, Mrs. Martha Simpson, 64.
- " Mrs. Kennedy, Mrs. Mary Dodd, 96.
- " Mrs. Sloan, 119.
- " William Acheson, 158.
- " Mrs. Juliette H. Cannon, 382.
- " Mrs. M. M'Knight, 256.
- " Miss S. I. M'Gaw, 288.
- " Rev. James H. Faris, 382.
- Offences and Afflictions, 74.
- Ouches, the, 225.
- Paradox, the, 65.
- Philadelphia "Covenanter" and the Scottish Synod, 115.
- Plans of the South—the Slave Trade, 53.
- Popery Advocates—Is for, 299.
- Prayer Meeting, the, 245.
- Preaching and Politics, 276.
- Press, the—Its Power and use, 108.
- Presbytery, Philadelphia—Ordination, 24, 148, 311.
- Presbytery, Illinois, 116.
- " Lakes, 118, 142.
- " New York, 149, 377.
- " Pittsburgh, 25, 378.
- Psalm-Singing and the Puritans, 77.
- Pulpit, the, and Reform, 79.
- Readers to our, 383.
- Read. Should Slaves be Taught to, 176.
- Reconciled to God, the—Their duty, 13.
- Reformed Presbytery, Minutes of, 309.
- Religion in Every Thing, 237.
- Reposing in Christ, 174.
- Reply to E. M. on Toleration, 204, 229, 267.
- Respect of Persons, 197.
- Revolutions.—Spurious Excitements, 20.
- Roney, Rev. M.—Biographical Notice of, 82.
- Sabbath Schools, 242, 257.
- " Sacrifice of Fools," 274.
- Scottish Presbyterian and Con-titution of the United States, 219.
- Scottish Reformed Presbyterian Synod, 372.
- Seat of Government, the—Its Wickedness, 239.
- Seminary Debt, 246.
- Singing Psalms in Public Worship, 306.
- Sketch of a short Missionary Tour, 210.
- Slaves, the Things in the South, 308.
- Soiree and Presentation, Dr. Stavelay's, 177.
- South, the—its Boasts and its Wants, 141.
- Spiritual and Formal Religion, 137.
- " Mind, 72.
- St. Louis Presbyterian, Slaveholding, Sacred Music, 110, 239.
- Submit to Christ, 46.
- Synod, Scottish, 50, 372.
- " Late meeting of, 370.
- Systematical Theology—What is it? 97.
- Testimony-Bearing—Chapter XXXIII., 179.
- The late meeting of Synod, 370.
- Theological Seminary, and its Endowment, 248.
- Tongue, the, 167.
- Trading in Souls, 296.
- Unequally Yoked, Be not, 106.
- Use of Ordinances, the, 298.
- Use Discrimination, 297.
- Useful Truths, 298.
- West India Emancipation, 95.