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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 ~~xx~~ 7.

Whereto we have already attained, let us walk by the same rule, let us mind the same thing.—

PHIL. III. 17.

VOL. XI.

Philadelphia: E

WILLIAM S. YOUNG, PRINTER, REAR OF 50 NORTH SIXTH STREET.

1855.

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C O V E N A N T E R .

AUGUST, 1855.

REVIEW.—MEMOIR OF DR. M'LEOD.

Memoir of Alexander M'Leod, D. D., New York. By Samuel Brown Wylie, D. D., Philadelphia. 8vo., pp. 535. New York, 1855.

This book has been long looked for. Twenty-two years have elapsed since the decease of Dr. M'Leod and the appointment of Dr. Wylie to prepare his biography. A large part of the generation that knew him, and wished to be fully informed regarding his career, have themselves passed away. No reason is assigned for this long delay, nor can any be found in the work itself—a delay the more singular from the fact that the greater part of the work, so far as it is a memoir at all, was prepared, as itself states, as early as the year 1837. Great expectations, founded mainly upon the distinguished character of the deceased, but partly upon the acknowledged scholarship of the writer, have been entertained regarding it. In addition to these were all the interests arising from Dr. M'Leod's long and very influential connexion with the history of the Reformed Presbyterian Church in this country. In these expectations we shared with others. The name of Dr. M. is among the earliest of our recollections. We were ever taught to regard him with the utmost respect as one of earth's great and good men. We saw him often, and, notwithstanding his faults, loved him. We hoped to see a biography worthy of his intellectual greatness, and yet honestly at least hinting at his weaknesses and errors. How it may be with others we cannot tell; but, for ourselves, we say, distinctly, that *in every respect*, we have been disappointed.

We know how difficult it is to prepare an interesting biography of a pastor or man of letters, whose life has passed in an even tenor—varied with few incidents, but particularly when he has not been called upon to take part in any very wide-spread or far-reaching ecclesiastical or political movement. And hence, as a general rule, the wiser method, in such cases, is merely to prefix a condensed notice of his life to some issue or re-issue of his works. We regret that this course was not taken in this instance. As it is, the work, as a memoir, is an entire failure. It falls short both of its subject and its author. It is at once defective and redundant in matter, as to order a chaos, and as an exhibition of the real character of the deceased, most inadequate.

It is "defective in matter." We find here no proper portraiture

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of Dr. M'Leod as a man, as a parent, as a pastor, as a preacher, or as a philanthropist and public-spirited member of the social community. We get glimpses of him now and then, in some of these aspects, but no attempt even is made to draw a full-length portrait. Nor is the defect supplied by letters from his pen. The materials even are not furnished, except partially by an analysis of his works, from which the reader may form a just estimate by his own reflections. We have no account of his congregation in New York. Its early history is not even touched upon. Nor its growth: nor where it was located—except very incidentally far on in the work. We learn nothing from this volume of the state of the city, or of the character of the times when he became a pastor there. In short, there is nothing by which a judgment can be formed of the materials on which he had to operate, of the difficulties with which he had to contend, or the actual results of his labours. These are capital defects. Of his published works all could judge. What we wanted was a history of the man and of the minister, as well as of the ecclesiastic and the author.

It is "redundant." Indeed, so much extraneous matter is introduced that we constantly lose sight of what should be the principal subject. There is so much of this, that the work might rather be entitled "A cursory, and very partial and one-sided history of the Church in the United States, prepared with the design of furnishing a special plea for the New Light defection." For example, on pp. 30 and 31, we have a kind of history of *all* Dr. M's. fellow-students in theology; where they came from, and a regular array of reasons why they came to this country. Again, on pp. 58 and 59, we have an account no way connected with the subject of the book—of Dr. Wylie's visit to Scotland in 1802, interspersed with other matters equally irrelevant. Eight pages—from p. 145 to 152—are occupied with an account of a call presented to Dr. M'Leod in the year 1813, by the 1st Presbyterian Church, Wall street, New York. Some of this is appropriate enough; but when we find the call given at length, with the signatures and then the minute of Presbytery sustaining the call, and some letters from others urging his acceptance, we ask, What is all this for? Is it want of taste in the writer?—is it to swell the size of the book?—or is it to let us know in what way Presbyterians then made out calls? The event deserved to be recorded, and we admit the same of a call previously given him by the Garden street Dutch Reformed Congregation, and afterwards by Princeton College to be its Vice-President; but, surely, it was not necessary to furnish us with so many details and documents as absolutely mar the effect of the entire narrative. The more to be regretted, inasmuch as no part of the history of Dr. M'Leod is more creditable to his fidelity than this. He was, at the very time when these offers came, absolutely labouring under pecuniary embarrassment arising from inadequate support; he was yet young; but he nobly refused high salaries and prominent positions, rather than compromise his principles. This part of his life ought to have been told briefly and manfully, with very little display of mere formal documents. Then we have the Constitution of the New York Ministerial Association, occupying three pages, (69—71,) and a report of the examination of students in the Seminary, p. 162. What in the world had these to do with a biography of Dr. M'Leod?

But the great exemplification of redundancy is in the long and tedious analyses of his works furnished by Drs. M'Master and Black, and by the author himself, occupying more than one hundred of the five hundred pages of the book, and the long argument near the close of the volume in vindication of the New Light views and practice. As to an analysis of the Doctor's works, we are aware that in case a student or writer has made discoveries in science or in art, it is altogether right that his biographer show from the previous history of the science, &c., and by an examination of the productions of the deceased, what discoveries he has really made, and the importance of them. A life of Sir Isaac Newton would be fatally defective which would omit to do this in reference to his great discoveries and inventions. But this is the first time that we have ever known a *mere* analysis of any man's works introduced into his biography. Had the author of the analysis of the Lectures in the Revelation given us a short sketch of what is *new* in that work, and true as well, comparing this with the views of preceding authors, and then proceeded to show how Dr. M'Leod's researches have influenced, more or less, such investigations since, or how far they have been confirmed by the event, all would have been well—at least, as to plan. But to go over the chapters seriatim, and give us a kind of *table of contents* somewhat enlarged, is intolerable. It is an imposition upon the reader, and an act of injustice to the deceased, thus to abridge and mar his greatest work. To the analysis of the "War Sermons" by Dr. M'Master, we shall advert again. But what can be said in defence of a long sketch of the sermons on "True Godliness"—a book in the market, and actually in the hands of a large part of such as may reasonably be expected to read this volume! This whole proceeding is, eminently, New Light.

But, finally—and this is deserving of the most pointed rebuke—no less than thirty-five pages, from 451 to 486, are filled with a re-vamped edition of Dr. M'Master's Four Letters—a set vindication of the position of the New Light body. Now, had Dr. M'Leod been the author of the defection of 1833, or even an active leader in it, there would have been some semblance of propriety in this defence of those who abandoned, in making an acknowledgment of the United States Constitution, the long-fixed and known principles and practice of the Reformed Presbyterian Church. And, surely, the least that could have been expected in the way of apology, would have been some decisive evidence that the deceased did actually take sides, *on this subject*, with Dr. M'Master and his followers. Such evidence is by no means furnished in this volume. Indeed, we have found little here that was not known before regarding his views. Quotations are freely given from the Doctor's letters addressed to "his friend in Philadelphia," meaning Dr. Wylie; and from them it appears, clearly enough, that the intercourse between them, as correspondents, was quite familiar and confidential. *Not a word*, however, appears that bears at all upon this matter. And hence, we infer irresistibly, that no approbation of the United States Constitution, or of the course of those who were seeking to break down the church's testimony against it, can be found in Dr. M'Leod's correspondence, or indeed any where else in writing. Had there been, neither the author nor the editor would have let it remain in concealment. They try to show, by indirect methods, that

he agreed with them. If they had had even a mite of positive proof, they would have been most happy to produce it. True, his "Philadelphia friend" says, (p. 449,) that

"He," Dr. M., "was not opposed to naturalization. He was himself, long before his death, a citizen of the United States; and on his visit to his native land, he had the protection which the American government affords and extends to its citizens."

But if by this it is meant that Dr. M'Leod had sworn the oath of naturalization, we do not hesitate to pronounce it directly false. This *could* not be true. If it had been, we would have had the evidence produced, as it could have been at once, from the records of the New York courts. This is not said, however, and we take the whole to be an unworthy play upon the word "citizen," which is used sometimes in a loose sense to designate a person who, in strictness of law, is a mere "denizen." As to "protections" furnished in going abroad, a question might perhaps be raised regarding them; but it is not even said directly that Dr. M. procured a formal protection. If he did, it would be far from proving him to have been a citizen in the restricted sense of that term. Again it is said by his biographer, pp. 323, 4:

"About this time, (1825,) a communication was received from the Doctor, involving most profound reflections on parties, men, things, schemes, policy, &c., showing an acquaintance with the machinery of society, and the latent springs of action, evincive of the closest observation, and most acute sagacity. But these, however just and valuable for private perusal, must sleep till the next generation."

Now, this is just one of the things we wanted to see. And any other biographer, instead of loading and overloading his pages with long tables of contents of published volumes, would have brought to light just such documents as this which Dr. Wylie has so studiously kept hidden. If "valuable for private perusal," it would have been equally "valuable" for the public. Where persons are mentioned, some omissions would have been allowable; but on what ground reflections so creditable to the deceased, and so important, are consigned to the sleep of a generation, we cannot imagine, unless it be—which we presume is the fact—that this communication contains matter which would tell unmistakably *against* the New Light views. We call for that paper.

The most that can be made out of the evidence brought forward is, that within a short period before Dr. M'Leod's death—when his mind had lost its former tone—he was willing to leave the question of the moral character of the United States Constitution as a matter of forbearance. Nor do we wonder that in his frailty—pressed by his old friends, and soured because his plans for the settlement of his son in New York had failed—he should have so far yielded to their importunities. But let that be as it may, it stands as a remarkable fact that there cannot be produced—has not been, at any rate—a word from his pen taking back any thing that he had ever said or written against the moral character of the Constitution.

With what face, then, does his biographer finish off his volume with an array in vindication of that Constitution? How plain the object—to shelter his name and that of his coadjutors in a course of defection,

under the wing of Dr. M'Leod's reputation, *dragged* over them. Other redundancies could be easily found. On pages 331-2, we have the following:

"Mr. Guthrie had been lately licensed, and had, according to rule, returned for the last season to the seminary. This young gentleman possessed fine talents, was an industrious student, a graduate of the Western University of Pennsylvania, and much respected. He is now a highly esteemed minister of the gospel, in the neighbourhood of Pittsburgh. He went on to New York at Dr. M'Leod's request, and preached with much acceptance, as the Doctor thus states, on March 7th, 1826.

"Dear Brother,—I thank you for sending us Mr. Guthrie, as I thank him for coming on. He has been exceedingly acceptable to my congregation. All speak highly of him.

"As I depend on Mr. Crawford for next Sabbath, and the intermediate time, I depend on you, to do the entire work of the pastor, on the communion day. My love to the family. Forget us not in your prayers, &c."

What has this to do, we ask again, with Dr. M'Leod's "memoir?" Nothing at all. But it is introduced, notwithstanding, with a design—a design that, as we have intimated, runs through the whole book; viz., to strengthen the New Light cause. Mr. G. went with them, and hence he must be puffed. For the same reason, the introduction of such men as S. W. Crawford and the Messrs. M'Millan to Synod is carefully noticed, while there is no room for such men as Dr. Willson, Mr. Chrystie, S. M. Willson, W. Sloane, Robert Wallace, &c. The reason is apparent. Even Dr. Willson is not named, after his license, except by a quotation from one of his letters, in which, from having heard him once, he expresses a favourable opinion, just after his licensure of the Dr's. son—the editor of the present volume! This is pitiful. It is contemptible. And could only have happened in the case of a man naturally generous and chivalric as Dr. Wylie by the *jaundicing* and belittling influence of a sad, and yet *unacknowledged* defection from his former position as a covenanting witness.

If this book is faulty in the matters we have alluded to—and we have not at all exhausted the notes we have made upon it—it is still more so in the character of its contents, so far as they have some connexion with a history of Dr. M'Leod. It might be supposed that a memoir of the writer of the Historical Part of the Testimony of our Church would contain some full and clear account of so important a document. It is passed with the most cursory notice possible. Again, as the design of the book before us is to defend the New Light views of the Constitution, and their course as ecclesiastics, it would have been at least desirable to quote what had been said in regard to the moral character of that instrument in this part of the church's Testimony. This is omitted, as it has been in the late history prepared by the New Light body. This is an act of gross injustice to the readers of this volume, as well as to historical truth. We supply in part the defect, for the sake of such of our readers as may not have seen the unmutilated Testimony. Thus says Dr. M'Leod:

"There are moral evils essential to the Constitution of the United States, which render it necessary to refuse allegiance to the whole system. . . . This Constitution is, notwithstanding its many excellencies, in many instances inconsistent, oppressive, and impious."

Had all this been laid before the readers of this volume, they would have known how to appreciate the statement which we find made by the editor on p. 511, as follows:

“That Dr. M’Leod ever entertained the extreme opinions held by some of his brethren respecting the government of the United States, and which led them to assume the attitude of dissent from it as a whole, we have no evidence.” Have we not? What could be plainer than the language of the above quotation? And did not the editor *know* when he penned this statement, that this and much more in the same connexion, and to the same effect, was from his father’s pen? Let him not lay the flattering unction to his soul. Whatever hard things Dr. Willson may have said, Dr. M’Leod was before him in the same path. If Dr. Willson was a fanatic, Dr. M’Leod was one too. The biographer is still disturbed by this Historical Testimony—these “acts” which it records. They haunt his pen. And, among other allusions, we have the following on page 129:

“It is to be regretted, that at the time of the publication of the Testimony, designated REFORMATION PRINCIPLES EXHIBITED, more enlarged and correct views had not been entertained respecting the relations of the church to the United States government. In the historical narrative prefixed to the Assertatory part, there are published statements on this subject which, to say the least of them, were indiscreet. The legislation was premature, and all subsequent attempts to amend, only mystified and embarrassed it, because *plasters* were employed, instead of the *knife*. One judicious act *was* passed, viz.: “Hold no communion with Church, or State, or any society whatever, when said communion will involve in it immorality.” Had this sensible decree repealed all other acts on this subject, that were before it, the legislation would have been complete. But a false shame of confessing blunders—and yet every body makes some blunders—and of correcting them, and a strange disposition rather to continue in error than to acknowledge fallibility by reforming, together with a fear of incurring the imputation of being ‘given to change,’ did for some time, prevent their expunction. These obnoxious acts were finally ordered to be expunged from the narrative, in the second edition of the Testimony published in 1824.”

In what conceivable sense was this legislation “premature?” Seventeen years had elapsed since the Constitution was formed, giving time enough certainly to read and understand it. And, besides, we had supposed that the nearer to the period when any such document has been framed, and the easier the access, of course, to the framers, the more favourable the situation for ascertaining its character. But not so thinks this writer. He thinks the older it gets, the more intelligible it becomes! The fact is, the older it gets the easier it is to mystify its true meaning, as the New Lights and Free-soilers are trying to do now. He admits, however, that “this legislation” was never repealed: “Had this decree repealed,” &c. And then admits, on his part at least—we are not aware that he is entitled to speak for any others—a series of very unworthy motives which prevented this repeal. Whether all this is true, even as it respects the writer himself, we shall see when we come to consider the act of 1812. But look at the last clause: “obnoxious acts,” “expunged in 1824.” Is this the truth? Does it state the fact as it was? It does not. What is here called “an order to expunge” is in the following words, as any one may see who will procure the edition of the Testimony issued in 1824:

“It is deemed proper by Synod, in this edition, to omit the insertion of these acts, and to reserve them, together with the act abolishing slavery in the church and other acts since passed, for publication in a statute book hereafter to be prepared.”—P. 125.

Is this expunging as “obnoxious?” Far from it. For—1st. It recognises them as acts *yet in force*. 2d. In the body of the Testimony the following paragraph is retained: “In the course of this session, (1806,) two acts were passed by the Presbytery, *which are* important as containing *practical* directions for the conduct of individual members of the church—an act respecting giving oath when summoned before the constituted authorities of the nation, and an act respecting serving as jurors in courts of justice.” So Synod, in 1824—and we hope this will be remembered, we shall recur to it again—recognised these acts as “important” and “practical.” Is this like “expunging?” 3d. They were left out of the history for the *avowed* purpose of being “inserted in a *statute* book.” Is that “expunging?” 4th. If these acts are “expunged” in any sense that would affect their standing authority, then are the act on slavery and these “other acts” expunged also! Even this author would not have said so. But, certainly, what is true of “these acts,” must be of all the “others” referred to in this note. Alas for truth, fairness, and honesty, even in high places!

We cannot bring ourselves to notice the feeble sophistry by which it is attempted to be insinuated that these “acts” had lost their validity by the lapse of time, nor the still more singular insinuation that these “acts” were the “milk for babes” with which the wise fathers of 1806 intended to prepare the minds of the church for the “strong meat” of 1833! Such talk is beneath notice! But we must advert to the manner in which this book treats the early Covenanters in this country. In a brief sketch of Mr. M'Kinney, we find that

“He was rather stern in his manner, and uncompromising in his *sectarian* principles.”

Again, p. 256:

“He was a strict and steady adherent to the whole doctrine and system of the covenanted reformation. But it ought not to be overlooked, that as he had been habitually applying those doctrines to the existing immoralities of the British government, which he was daily exposing and impugning, he frequently neglected to make that allowance for the difference between it and the government of the United States, which a just discrimination demanded. He sometimes attacked the constitutions and laws of the American Republic, with all the severity which might have been legitimately applied in Great Britain, where the covenanted constitution had been completely subverted, but which was to a great degree inapplicable to the republican institutions of the land of his adoption.”

Again, of *all* the early Covenanters:

“But, be this as it may, having been in the constant habit of opposing and testifying against the British government, previously to their emigration, they generally arrived in this country with a conviction that there is something wrong in the United States government, if not to such an extent as in the old country, yet quite sufficient to induce them to stand aloof from it. That such views and feelings should have been entertained by some of them, when they came hither, and even for some years after their arrival, is nothing more than might have been expected.”

Now, why all this? Evidently to represent the founders of the church in this country as a sort of fanatics—as men who could not distinguish things that differ, and so to impair their character for the purpose of attacking more readily their deeds. But what kind of philosophy is this? In one breath we are told that they fled from the oppression of Britain, and found an asylum here; and in the next, that they brought here their prejudices against the British Constitution, and so rejected that of the United States! But as to the facts of the case. Is it not well known that the ardent republicans of the old world—such as Mr. M'Kinney was—are far more likely to overlook the evils of this country in their zeal for republican principles and their attachment to the republican elements of the constitution? Nothing but intelligent and fixed principle would have led such men to discard the institutions of this country. And, finally, had they been led by "prejudice," they would have sought to fasten upon this constitution some of the evils of the British. But they do not. They fix upon its own evils and sins. They were thoughtful men, who had not drunk of the intoxicating cup of popular applause, or of the poisonous draughts of modern liberalism. They judged, righteous judgment, and all the efforts of New Light sophistry will fail of bringing upon them the reproach of mere bigotry and vindictiveness.

Having opened the way by these omissions and insinuations, we are brought to the act of 1812. It is quoted; and we are then treated to a large share of Dr. M'Master's "Inquiry," given out as gravely and as innocently as if its Jesuitry had never been exposed and impaled. This is the stronghold of the New Lights; and, of course, it is made much of in this "memoir." And hence, we are obliged to dwell on it a little, notwithstanding we did, not long since, examine it with some care, and, we think, set aside the New Light version of it. We quote it, as we find it in this volume, including the minute appointing the committee to prepare the act. We have italicized some clauses:

"Pittsburgh, August 12, 1812.

"Messrs. Gibson, Wylie, and M'Leod, were appointed a committee to inquire, what security the members of this church can give to the constituted authorities of the United States, *consistent with their avowed principles*, that they are not to be considered, whether aliens or citizens, in the character of enemies; and report thereon?"

"August 14, 1812.

"The committee to whom was referred the above question, report as follows:—

"1. That this Synod, in the name of its constituent members, and of the whole Church, which they represent, declare that they approve of the Republican form of the civil order of the United States, and of the several States; that they prefer this nation and its government to any other nation and government; that they will support to the utmost, the independence of the United States, and the several States, against all foreign aggressions, and domestic factions, and disclaim all allegiance to any foreign jurisdiction whatever.

"2. That believing it to be the duty of nations, formally to recognise the sovereignty of Messiah over all persons and things; and to construct their system of government upon principles which publicly recognise the authority of that divine revelation which is contained in the Scriptures, as the supreme law, their disapprobation of the presently existing Constitution is with them a matter of conscience, and *wholly* founded on the *omission* of this duty.

"3. That emigrants from foreign nations, lest they should be considered as

alien enemies, be instructed to give to the proper organ of this government the following assurance of their allegiance to this empire, each for himself, when required.

"I, A B, do solemnly declare, in the name of the Most High God, the searcher of hearts, that I abjure all foreign allegiance whatsoever, and hold that these States and the United States are, and ought to be, sovereign, and independent of all other nations and governments; and that I will promote the best interests of this empire, maintain its independence, preserve its peace, and support the integrity of the Union to the best of my power.

"4. That a delegation be appointed to proceed, so soon as they shall deem it eligible, to the seat of government of these States, and confer with the government upon this subject, with a view to obtain the protection of the laws, in *maintaining their present testimony.*"

Now, it is to be remembered, that the circumstances which suggested this movement were very trying—that stringent legislation was apprehended against all aliens, and possibly against all who stood aloof from the government; and hence, that the Synod would naturally be inclined to go as far as possible to allay any evil intentions that might be formed against them. But with all this pressure upon them, what do they, after all, do?

In the first place, they assert that they have certain "avowed principles," on account of which they fear lest they should "be considered in the character of enemies;" and they wish to give some "security to the constituted authorities" that this is not the case. Now, if they had regarded it "consistent with their avowed principles" to swear the oath of allegiance prescribed by the government, what ninnies they must have been to be disturbed on the subject, or to attempt making one of their own! This minute is a very unfortunate one for the New Light view of this act; it does, by the most direct and clear implication, assert that to swear to support the constitution, is "INCONSISTENT WITH THE AVOWED PRINCIPLES" of the Reformed Presbyterian Church. What additional "security" *could* be required of them if they would take that oath?

But, still more, in the second place, the 4th section expresses the design of the act, "to obtain the protection of the laws in maintaining their present testimony." "Testimony" against what? Of course, against the Constitution. It can mean nothing else. For, in the third place, they are very careful to avoid any reference to the *Constitution*. They use the word "empire," meaning the country. Had they been free to swear to the Constitution, they would have said so. This they could not do; for, in the fourth place, they frankly avow their "disapprobation" of it, on the express ground that it is not "constituted" "upon principles which recognise the authority of the Scriptures as supreme law:" a very large and comprehensive ground of disapprobation. And, in the fifth place, the acts to which they engage are just such as all Covenanters admit to be binding upon them as orderly members of the community where their lot may be cast. We add, that no Covenanter, after all, ever made this declaration.

Now, how does the "memoir" treat this act? We are ashamed to say, yet we must give some attention to its enormous sophistries and Jesuitical evasions. 1st. It introduces the matter by saying "that many of the adherents of the Reformed Presbyterian Church were, from conscientious scruples, aliens. Yes. All who had come from fo-

reign countries, though the writer seems to have meant to insinuate that only a *part* of the church had these "scruples." If he meant this, he intended to insinuate a known falsehood. 2d. It calls this act an oath of allegiance, as if it gave some pledge to the Constitution, while this it studiously avoids. And it is the most barefaced sophistry to attempt to drag in the Constitution under the phrase "integrity of the Union;" for, we repeat, if the oath to the Constitution *could* have been taken, what nonsense all this ado about additional security! 3d. It insinuates that the Synod regarded the oath of naturalization as "too weak, defective, and not sufficiently comprehensive." Yes. It absolutely says this. We have given its own words. That is, "Some conscientious persons could not take this oath—perhaps because it was 'weak,' " &c., so the Synod undertakes to form a stronger one for their "weak consciences!" Was there ever any thing equal to this in any Jesuit's production? 4th. It quibbles about the word "states," as if, in using that term, the constitutions and laws of the several states were all recognised. Of course, then, the Synod meant to acknowledge and support the constitutions and the laws of the slaveholding states. Theirs, if any, certainly. 5. It says that this is still "statute law." Did Dr. Wylie, when he swore the oath in 1832, swear this? Or did he take the oath as "Uncle Sam" prescribes it? We rather guess the latter. His conscience had lost its objections to a "weak, defective" oath by that time. But we must pause, and leave this matter with three or four remarks. 1st. When Dr. M'Leod penned that section which represents an "omission" of national duty as the ground of disapprobation, it could not have been with the design to exclude objections on account of slavery; for his own sermons, *afterwards* published, make this one charge against the Constitution. This fact is conclusive. Had the "War Sermons" been published before August, 1812, it would not have been possible to suppose that he had changed his views in some few weeks, however unlikely; but his War Sermons" coming after the meeting at which this act was adopted, there can be no sort of question that Dr. M. had no idea of leaving slavery out of view in that section. 2d. If the Synod designed, as this "memoir" says, to repeal the old act of 1806, (see pp. 138, 139,) its members must, without exception, have been the most consummate hypocrites that ever cursed the church or the world; because, for years after, they continued to hold these acts as obligatory, and in 1824 recognise them as statutes to be placed in a "statute book." We cannot so charge them. We leave that to the author and editor before us. 3d. And this we have in substance stated before, if the oath of naturalization is weaker than that of the Synod, it must, at least, have been something very different, or a body of sensible men would not have laboured—setting it aside—to frame a new "security" that might "be consistent with their avowed principles." Hence—4th. This act of 1812, is an Old Light stronghold; it fixes the position of the church up to 1812, as the note to the Testimony of 1824 does to that date. And finally, this brings us to the eve of New Light movements, and makes it unnecessary to advert to other matters, as the act of 1821.

We had designed to review Dr. M'Master's Review of the War Sermons, but have room for but two remarks. 1st. We need only quote

the reviewer's own language to show that the deceased did condemn the constitution on account of slavery. He says—and mark the style:

“If under the circumstances in which he was placed, a language was employed by our departed friend, as it was by many others, too strong, as regarded the relation of slavery to the Federal Constitution, it is not to be deemed strange. Had he then, in this case, as we know he did at a subsequent period, carried out in detail, his own view of the federative and limited character of the Constitution of the Union, his expressions, without any change of principle, would have been modified.”

2. Will our readers peruse the following? It will be plain from it in what light Dr. M'Leod regarded the constitution, and how hard a task, even the practised pen of his reviewer had to make any thing else but Old Light discourses out of these “War Sermons.”

“Some of the language of the preamble to the treaty with Tripoli, in 1797, was, perhaps, neither happy, nor altogether true. That treaty has however been, it is believed, since modified.(!) What was exceptionable was in the preamble only, and an inspection of the treaty itself will show that it embraced no improper or immoral stipulation. The doubtful declaration, that the government of the United States has in itself no character of enmity against the laws or religion of Mussulmen, must be confined to the subject of the treaty—mere commercial relationships. And to say that the United States government is not *founded on Christianity*, is so near the sentiment and language of the whole Reformed Church, which declares ‘that civil government is not founded in grace,’(!) that we must ascribe some part of the remarks made upon it to a momentary inadvertence.”

Yes, of course. Any man that believes the United States Constitution infidel and slaveholding, *must* be either narrow-minded or fanatical: or, if he could be neither, then it must be a mere “inadvertence!” Pretty cool this, considering that Dr. M'Leod had been long in the ministry, and had, years before, expressed the same view in the acts of 1806.

Upon the whole, we regard this book as a lamentable evidence of the decrepitude and disingenuousness which defection works. It will do no honour to Dr. M'Leod. He was a great man, and had he been proof against temptations, very abundant in his day, would, we do not question, have remained to the end a burning and a shining light. He had many most amiable qualities. Reserved, unless with familiar friends, he still knew how to win and keep a very ardent attachment for his person. He was ambitious; but, in his best days, his was a high and generous ambition. In general society he conversed little; but when he did speak, it was words well considered and weighty. Opposition he could not brook: and towards the last, he became rather too much accustomed to regard any unwillingness to second his measures, as nothing better than rebellion. In the pulpit he was in his element: sensible, strong, at times vehement, occasionally too metaphysical, he still took rank with the first of his day. He was much and deeply tried. Death made many breaches in his family circle. He felt them most keenly. Troubles arose in other quarters, and during the last years of his life thickened around him. He died leaving a testimony behind him of his adherence to *all* that he had previously written. And with all his faults, and notwithstanding a partial yielding to the pressure of friends and kindred, we do not believe that he ever altered

in his judgment—so long as his mind remained vigorous and healthful at any rate—in regard to the constitution of this country, and the rightfulness of the position of the church respecting it as fixed in the Testimony of 1806. His writings will put him in the next generation, at all events, among the conscientious dissenters from the existing constitutions, and we think justly, after all.

Some may think that we have spoken too sharply of this volume; that as the author, as well as the subject, has gone to his long home, we should have cast rather the mantle of charity over errors and defects. We think differently. This book relates to public matters. It is no mere biography. Under the cover of biography, it drags in and treats of questions and occurrences of high moment. We have not followed it into all these. We have selected those in which it required special notice. Justice to the living and to the truth required that even the tomb should not cover the published defects and errors of the author. He died holding nearly the views of the Secession on the subject of existing civil governments.* And now we leave this volume, shot as a Parthian arrow, against the position and Testimony of the church. It will recoil harmlessly from her armour. We have dealt leniently with him. We have said nothing of the literary character of the work—little of its trifling incidents—nor much of its bitter spirit. Let all these pass. We sincerely regret them. We predict for this volume a brief and noiseless life.

THE BLESSEDNESS OF HEAVEN.

“The principal notion which the Scripture gives us of the state of heavenly blessedness, and which the meanest believers are capable of improving in daily practice, is, that faith shall be turned into sight, and grace into glory. We walk now by faith and not by sight, saith the apostle. 2 Cor. iii. 7. Wherefore this is the difference between our present and our future state, that sight hereafter shall supply the room of faith. 1 John iii. 2. And if sight come into the place of faith, then the object of that sight must be the same with the present object of our faith. So the apostle informs us, 1 Cor. xiii. 9—12. ‘For we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away. For now we see through a glass darkly, but then face to face.’ Those things which we see now darkly, as in a glass, we shall then have an immediate sight, and full comprehension of; for that which is perfect, must come and do away that which is in part. What, then, is the principal present object of faith as it is evangelical, into whose room light must succeed? Is it not ‘the manifestation of the glory of the infinite wisdom, grace, love, kindness, and power of God in Christ, the revelation of the eternal counsels of his will, and the ways of their accomplishment to the eternal salvation of the church in and by him, with the glorious exaltation of Christ himself?’ Wherefore, in the full, satisfactory representation of these things to our souls, received by sight, or a direct, immediate intuition, of them, doth the glory of heaven principally consist. We behold them now darkly as in a glass;

* See pages 455-6.

that is, the utmost which by faith we can attain to; in heaven they shall be openly and fully displayed. The infinite, incomprehensible excellencies of the divine nature, are not proposed in Scripture as the immediate object of our faith, nor shall they be so unto sight in heaven. The manifestation of them in Christ is the immediate object of our faith here, and shall be of our sight hereafter."—*Owen*.

SINNING TO GAIN WEALTH OR HONOUR.

"When we use indirect courses and dishonest ways, to gain wealth or honour, this is to leave God, to seek relief at hell's gates, and adore the devil's providence above God's. When God doth not answer us, we will go, like Saul, to the witch of Endor, and have our ends by hell, when heaven refuseth us. 'Tis a covenanting with the devil, and striking up a bargain and agreement with hell, and acknowledging Satan to be the god of the world. No man will doubt, but in express covenants with the devil, as witches and conjurers are reported to make, that the devil shall give them such knowledge, such wealth, or bring them to such honour; 'tis no doubt, I say, but such do acknowledge the devil the god of the world, because they agree by articles to have those things conferred upon them by Satan, which are only in the power of God absolutely to promise or bestow. So when a man will commit sin to gain the ends of his ambition or covetousness, does he not implicitly covenant with the devil, who is the head of sinners, and set up his sin in the place of God, because he hopes to attain those things by sinful means which are only in the hand of God, and on whom he only can have dependence? This is the devil's design out of an enmity to Providence. He tempted Christ to be his own carver, thereby to put him upon a distrust of his Father's care of him—'Command that these stones be made bread,' (Matt. iv. 3,) as though God would not provide for him; which design of the devil is manifest by our Saviour's answer. This is to prostitute Providence to our own lusts, and to pull it down from the government of the world, to be a lackey to our sinful pleasure; to use means which God doth prohibit, is to set up hell to govern us, since God will not govern our affairs in answer to our greedy desires. 'Tis to endeavour that by God's curse, which we should only expect by God's blessing; for when God hath forbid sinful ways, severely threatened them, perhaps cursed them in examples before our eyes, what is it but to say, that we will rather believe God's curse will further us than his blessing? 'Tis to disparage his blessing, and prefer his curse; to slight his wisdom, and adore our folly. When we go out of God's way, we go out of God's protection; have no charter for the blessings of Providence without that condition—'Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.' Ps. xxxvii. 3. To do evil, then, is not to trust in God, or have any regard to his providential care."—*Charnock*.

CHRIST'S GOVERNMENT OPPOSED.

“No marvel if the spiritual government of Christ be opposed. 1. Because it is government, and that limits the course of the will, and casts a bridle upon its wanderings. Every thing natural resists what opposes it; so the corrupt will labours to bear down all laws, and counts it a generous thing not to be awed, and an argument of a low spirit to fear any, even God himself, until unavoidable danger seizes on men, and then those that feared the least out of danger, fear most in danger, as we see in Belshazzar, Dan. v. 6. 2. It is spiritual government, and therefore the less will flesh endure it. Christ's government brings the very thoughts and desires, which are the most immediate and free issue of the soul, into obedience; though a man were of so composed a carriage, that his whole life were free from outward offensive breaches, yet with Christ to be carnally or worldly minded is death, Rom. viii. 6; he looks on a worldly mind with a greater detestation than any one particular offence. 3. Again, this judgment is opposed, because it is judgment, and men love not to be judged and censured. Now, Christ in his truth, arraigns them, gives sentence against them, and binds them over to the latter judgment of the great day. And therefore they take upon them to judge that truth that must judge them, but truth will be too strong for them. Man has a day now, which Paul calls man's day, 1 Cor. iv. 33, wherein he gets upon his bench, and usurps a judgment over Christ and his ways. But God has a day wherein he will set all straight, and his judgment shall stand. And the saints shall have their time, when they shall sit in judgment upon them that judge them now, 1 Cor. vi. 2. In the mean time Christ will rule in the midst of his enemies, even in the midst of our hearts, Ps. cx.”—*Sibbes*.

COVENANT RENOVATION.

The documents prepared by Synod with a view to the renovation of our covenant engagements are now in the hands of the church, and, we feel assured, will receive the attention which their high importance, and the sacred character of the work to which we look forward, imperatively demand. The Confession of Sins will be found to embrace something more than the acknowledgment of our own personal and ecclesiastical sins. It looks abroad and confesses the iniquities of the land, and some of the defections, shortcomings, and sins of the churches around us. And for this we have abundant warrant and call. True, the ancient people of God did not in their seasons of covenant renovation—as after the return from Babylon, Neh. ix.—engage in any public confession of the sins either of the empire from whose power they had been delivered, or of the nations in their vicinity. But it is to be remembered that with them they had no direct or intimate connexion, either as members of the same commonwealth, or as constituting, with them, the body of the professed worshippers of the true God. In this respect, the relation borne by the house and tribe of Judah to their neighbours, near or distant, differed altogether from ours to those by whom we are surrounded. Though we do not incorporate with the nation, we are an element of the social mass.

Our neighbours are, mainly, descended, like ourselves, from a covenanted ancestry, and are bone of our bone and flesh of our flesh; just as the sinning and rebellious Israelites were of the faithful.

And so of ecclesiastical relations. We occupy a position distinct from the churches about us; but, of these, the larger part by far, had a common ancestry with us, or at least their ancestors and ours were associated together by bonds, more or less close, in the maintenance of a profession the same in its leading features, and very much so even in details. So, to go back to the ultimate source, these are all off-shoots of one common stem—the primitive and apostolic church. Hence our interest in them. Some may have utterly apostatized, others may yet hold the Head, while they rob Him of some of His claims, but still asserting His name, and professing to act as a part of His people, we record and mourn over their sins, errors, defects, and defections, with the same propriety as the Jews confessed and lamented the transgressions of their brethren and fathers of the stock of Abraham. The particular acknowledgments are, of course, a proper subject of examination and study. The document issued by the Synod invites, and will bear, the most exact and careful scrutiny.

The Bond is intended to embody, with the necessary adaptation to the special circumstances and duties of the church now, the engagements of both the National Covenant and the Solemn League and Covenant. Indeed, much of the identical matter, and even phraseology of these covenants, has been retained; and when the phraseology is modified, the substance is still unaltered. Like these documents, the Bond contains a vow to maintain the true religion as exhibited in the church's standard documents—a renunciation of opposite systems of error—a solemn engagement to honour the law and supremacy of Christ, with special reference to the vindication of the Scriptural ordinance of magistracy, and a personal vow to cherish the interests of vital and practical religion in heart and in life.

Two things are here to be observed with great care. First, that nothing moral and permanently obligatory in the former covenants of the church be omitted; and, second, that the document be really and *fully* adapted to the times and the present calls made upon the church. In both these respects, we think, the Bond before us will commend itself to the enlightened judgment of the church. We hope this: for it would, indeed, be a matter deeply to be regretted, did any thing interfere now to prevent the great and *urgent* work before us.

The movement is timely. Covenant renovation is not, it is true, an ordinary observance. It is styled "extraordinary," because there is requisite, in entering upon it, some intimation of Providence—a certain concurrence of circumstances constituting a call to the duty. These may be very various. Covenanting is proper when the church has compiled and adopted her standards. Israel covenanted at Horeb, when God had given them an enlarged exhibition of His will, establishing among them a more full and clear legal and religious system. It is seasonable, when dangers are ahead, such as a season of conflict, literal or spiritual. So Israel covenanted in the plains of Jordan, before entering upon the work of taking possession of the promised inheritance. It is seasonable, when the state of a people has become fixed. Thus the covenants were renewed before the death of Joshua,

at a time when the land was possessed, and the nation left to undergo ordinary temptations and trials, social and religious—with particular reference to the danger of falling into the sins of the nations about and among them. It is seasonable, when the Lord's people are broken, or have been. It then becomes a means of healing breaches, and bringing back a spirit of harmony and of co-operation. So Israel often renewed their covenants. It is seasonable, when judgments are apprehended, when the aspects of Providence are threatening—when God seems about to come out of his place to punish the nations for their sins.

On most of these grounds covenanting is now seasonable. But we add, that in a world so changeable as this, it can hardly occur that whole generations will pass away without a call to renovation of covenants. It is now more than a century since, in this land, it has been attempted by the Reformed Presbyterian Church; and yet what great events have taken place in the mean time! The defection of 1782: the issuing of the Testimony in 1806: the defection in 1833. And then, in the state and among the nations, many and great changes have occurred—not a few of them contributing something in the way of a providential call to renew the oath of God. The adoption of an infidel constitution: the *open* employment of the whole power of the government to the support of slavery: the recommendation in the highest places of measures which would have exposed every faithful Covenanter to fines and imprisonment: and the actual passing of a law which infamously and profanely seeks to nullify the law of God, and subjects such as obey its sacred precepts to the scourging of the civil arm. We add to all this, the changed condition of society, from a state of comparative simplicity to one of rapidly growing and extending luxurious indulgence, with all its usual accompaniments of pride and licentiousness, attracting the youth of the church and weaning them away from the self-denying faith and practices of their fathers.

Some of these calls have passed away, it is true, or rather they have become somewhat too old to constitute a direct intimation now of the duty of Covenant Renovation. But still, even these are not to be left out of the account, and, united with those which are just now emergent and pressing, they make up a call loud and imperative to go forward in this work. It is an age of temptation—of division—of defection—of threatened and awful judgment: just such a time as should lead the Church to humble herself before God, reiterate her engagements, take upon her the solemn vow of God to be faithful, steadfast, laborious, and earnest in the cause of God and in the testimony of Jesus. Nor is it unlikely that when another year rolls around, the voice of Providence may sound yet more distinctly, leaving no lingering remnant of a doubt upon any mind throughout the length and breadth of the church.

DISTINCTIVE PRINCIPLES.

A minister of the New Light Synod, at its late meeting, is reported to have said:

“That he was often asked about ‘the great distinctive principles between the Reformed churches.’ ‘O, we differ in some things,’ is the reply. ‘What are they?’ is asked. ‘I would rather be excused from answering,’ is about the only answer he could make.”

Now, we admit that it may be no easy matter to point out clearly the distinction between some of the churches called "Reformed." Still, we think there are points of difference. A church that adheres to a Testimony, differs from one that rejects the principle of a Testimony. A church that excludes the members of secret societies, differs from one that does not. A church that, *ex animo*, believes the doctrine of social covenanting, differs from one that does not. However, it is easy to define the distinction between *the* Reformed Presbyterian Church and *all* others. If this minister had been an intelligent Covenanter, he would have been at no loss.

THE BIBLE PSALMS.

We are getting pretty frequent encouragement and help on the subject of psalmody and singing praise from among the ranks of the hymn-singing churches. The Presbyterian Banner of this city, referring to the action of the Assembly authorizing a selection from David's Psalms, (Scottish version,) says:

"While our book contains an excellent collection of hymns, it also has many that are more *poetic* and sentimental than *devotional*. Hymns 260, 404, and 411, will serve as examples. These are pretty, but they are neither praise nor prayer. They are not the language of a soul in converse with its Maker. Our book contains a great many of this character. The Psalms of David, on the other hand, are the very marrow of devotional poetry. They have been treasured as such, by God's people, in every age of the church. Rouse's version, while it contains much, in point of style, that might be improved, has preserved, to a wonderful extent, the pithiness of the prose translation."

On this the "Preacher," (Pittsburgh,) thus comments:

"We would respectfully suggest to the *Banner*, and those who write for it, as topics for consideration—Whether the collection of inspired songs, which made up the book of Psalms, was not made at a late period of the Jewish Church, after she had seen her palmiest days, and when it was yet but a little time till Messiah should come and restore all things—whether the very title, the 'Book of Psalms,' does not indicate its use, that is, indicate that it was designed to be used in the praises of the church—whether it is at all probable that a book of Psalms which we may warrantably conclude was arranged with the Divine approbation, if not under the Divine superintendence, was designed to be used as a book of praise only during the few remaining years of the Jewish Church,—or whether the spiritual improvement of the church in all coming ages, was not contemplated—whether our Lord and his apostles, by referring to it under the title of the 'Book of Psalms,' do not signify, in a manner sufficiently intelligible, that, for all they had to say to the contrary, it was still to be used according to its original intention—and whether we are authorized to dismiss from the service of the church any portion of this inspired psalmody on account of its supposed lack of a devotional character."

As to the version now in use, with congregational singing, &c., it may not be unprofitable to quote a paragraph from the columns of the "New York Recorder and Register," a Baptist paper. Referring to the attempts at amending our version, it says:

"Psalmody has received considerable attention. Committees have been appointed to examine other versions beside that now in use, but as yet but little improvement has been made in rendering the Psalms more smooth and symmetrical than the version of Rouse, and it is a question whether they will be able to get any other that will satisfy them so well. They demand a good translation and not a paraphrase, while the version must conform somewhat to the laws of English versification. This subjects the poetical translator to the necessity of making three syllables out of one, and sometimes two must be sung as one. This kind of singing is not approved by modern music-makers, and accordingly a great amount of

prejudice is entertained against their singing in their churches. But their uncompromising hostility to Popish customs, has kept them free from many corruptions and troubles that other churches have experienced who have departed from simple congregational singing. If a version could be made conformable to the laws of English versification, smooth and euphonious, there would be found many advocates for the exclusive use of Bible psalmody among other denominations, who have often been wearied with changes of book, and mere parodies of amorous ditties, under the title of spiritual songs."

This is encouraging. To us, we mean, who are for adhering to the present version. It shows that there is a growing dissatisfaction with the light songs which have been allowed to take the place of the Psalms of the Bible. And as to a better version, we have not seen it, and have no expectation of seeing it soon. "Euphonious," &c. And this depends very much upon custom. We like the old version. A very few, and slight changes, would suffice to preserve the rythm. Any thing else will be attempted, we presume, in vain, if we keep to a literal version. Congregational singing is certainly the only *safe* plan. Any thing in the shape of a choir is an innovation that will, sooner or later, give rise to the "corruptions and troubles" of which the Recorder is wearied.

THE PULPIT—ITS RANGE.

The "St. Louis Presbyterian," though published in a slave state, takes a view of the pulpit duties of a minister of Christ very different from much that we find in a certain class of free state papers. It says:

"What is the limit to which fidelity requires ministers of Christ to go, and beyond which they may not travel? The whole of their duty, as preachers of the gospel, is embraced in a short sentence of three words—'Preach the word,' 2 Tim. iv. 2. Beyond the limits of the inspired volume they may not, as ambassadors for Christ travel; nor may they fail 'to declare the whole counsel of God.' The doctrines of the gospel, popular or unpopular, they must explain and defend. The whole of the duties of man, as they stand connected with the different relations of life, they must exhibit and urge. Sin in all its forms they must expose and reprove. 'Reprove, rebuke, exhort with all long-suffering and doctrine.'

"But the moral law of God regulates the conduct not only of individuals considered apart from others, but of individuals in all their relations which involve moral obligations. There is the family relation, involving the rights and duties of husbands and wives, parents and children, masters and servants; and the faithful minister must explain and enforce the truth regarding these rights and duties. But there are many things in family regulations, which, not being of a moral character, come not within the range of ministerial fidelity in declaring the whole counsel of God—as, for example, the hours of retiring to rest and of rising, the particular kind of dress to be worn, the time to be spent in educating children, &c.

"But men are connected with organized civil governments. Out of such organizations arise the duties of civil officers and the corresponding duties of private citizens. . . . In our country *the people* really make the laws; and some of those laws are purely secular, whilst others have an important moral bearing. With the former, ministers of Christ, as such, have nothing to do; in regard to the latter, they have solemn duties to discharge. Suppose, for example, it were proposed so to change our laws, as to allow or encourage polygamy. Here is a subject concerning which God has legislated; and it is the moral and religious duty of those who have a vote in such matters, to respect such legislation. Are not ministers of the gospel bound, then, to inculcate this duty? Shall they hesitate to urge it upon the people and upon their representatives? Or suppose an effort made, as such efforts have been repeatedly made, to abolish capital punishment in cases of murder. Here, again, God has legislated; and it is not only the duty but the interest of men to respect his legislation. Ministers of Christ may not, therefore, be silent on such a subject. Or suppose an effort made to abolish the laws which protect the Sabbath from desecration. We

have the authority of God in favour of such laws, and the repeal of them must be followed by disastrous effects upon the morals of the country, and upon its best interests. Ministers of the gospel, then, must speak out, and let their influence be felt. Under the same category comes the subject of laws restraining traffic in intoxicating drinks. Let any one carefully read the Bible, and he will be satisfied, that in regard to laws having a moral bearing, inspired men were never slow to lift the warning voice, and to exert their whole influence in favour of truth and righteousness."

It then applies the doctrine:

"On the subject of slavery, as might be expected, extreme views are taken. On the one side, it has been urged, that slavery is a *civil institution*, and therefore ministers of the gospel have nothing to do with it. This, however, is an erroneous view. Polygamy might be here, as in Utah, a civil institution; but would it follow, that because wicked men have trampled under foot God's authority, and legalized it, therefore his ministers are not to reprove the sin? Slavery is a political institution; but it has its *moral bearings*, which claim the attention of ministers. And therefore the apostles delivered instructions and exhortations to masters and servants regarding their respective rights and duties. The error of those ministers who in the pulpit deliver indiscriminate denunciations against slaveholders, and excite the people to resist the fugitive slave law, is not in meddling with an institution purely civil, but in having adopted *unscriptural opinions concerning that institution*. If their opinions are correct, they cannot be condemned for their decided opposition to slavery; though their methods of opposing it being unscriptural, those methods cannot be justified."

The "opinions" which this paper denounces as "unscriptural," are probably not very remote from those of the editor himself. At any rate, these "opinions" are, that to hold God's "image" as property is a sin against God, like all other sins to be at once repented of. It is easy to make assertions; but surely, if so fearful a system of oppression and robbery as that which exists in the slave states is not a sin to be repented of, and a *crime* to be punished, we are at a loss to know where to find either. We are pleased, however, to see—and it is no more than we expected from our knowledge of his character—so decided a vindication of the rights of the pulpit in regard to great public evils from the pen of a leading Old School Presbyterian. We commend it to some of his brethren.

LAKES PRESBYTERY—EXTRACT OF MINUTES.

This court met May 16th, and was in session $3\frac{1}{2}$ days. Ministerial members were all present but A. M'Farland, also 7 elders from their respective Sessions.

P. H. Wylie and J. R. W. Sloane, ordained and installed since last meeting, were introduced and enrolled.

The officers of the past half year were continued.

The complaint of Pittsburgh Presbytery against Lakes Presbytery was put into the hands of a committee, to be answered. Their reply was transferred to Synod.

The call from Utica on D. J. Shaw was sustained and presented, but rejected by the candidate.

The call from Novi and Detroit on B. M'Cullough was sustained, presented, and accepted; and J. R. W. Sloane, and J. S. T. Milligan, with elders Marshall and Woodburn, were appointed a committee to ordain and install.

The call from Xenia on J. C. K. Milligan was presented and rejected.

Committees appointed to install A. M'Farland, and ordain and install Messrs. Wylie and Sloane, reported matters attended to.

M. Wilkin and R. Shields delivered their remaining pieces of trial for licensure, which were sustained; and they were, after the usual examination, licensed to preach the gospel.

H. George and J. A. Thompson, students of theology, delivered discourses as specimens of improvement.

W. F. George was appointed to moderate a call at Cincinnati, as suits the convenience of the parties.

J. C. Boyd was appointed to administer the sacrament of the Supper, and moderate a call at Utica, as suits their convenience.

A standing committee was appointed on Geneva Hall, to attend an examination of students, and report on the state of the college in general. Johnston, Hutcheson, Dodds, McFarland, and Milroy, that committee.

James Neill requested dismissal to the Presbytery of Illinois after September next; request was granted.

Adjourned to meet 1st Wednesday of October, 1855, in 2d Miami Church, Northwood, at 10 A. M.

J. S. T. MILLIGAN, *Clerk of Lakes Presbytery.*

APPOINTMENTS BY INTERIM COMMITTEE OF NEW YORK PRESBYTERY.

Mr. James R. Thompson—Boston, 2d Sab. of July, and 1st Sab. Aug. inclusive; Argyle, 1st, 2d, and 3d Sabs. Aug.; 3d, New York, September, and 1st and 2d Sabs. Oct.; 2d, Newburgh, 3d and 4th Sabs. Oct.

Mr. A. Montgomery—Argyle, 2d, 3d, 4th, and 5th Sabs. July; Newburgh, 2d, all August.

Rev. J. B. Williams to dispense the Lord's Supper in Argyle on the last Sabbath of August, assisted by Mr. James R. Thompson.

AFFAIRS ABROAD.

Turkey. 1. *The War, &c.*—Some important events have taken place since our last number was issued. The Conferences at Vienna have been finally abandoned. Austria remains neutral. The weight of the war is left upon the French and English, with what help Sardinia gives. These have now in the Crimea upwards of 200,000 men. The siege progresses. Battles are fought, in which the allies are always victorious, some outworks have been taken, and arrangements were made at the last accounts (May 22) for the assault. An expedition to the Sea of Azoph has been successful. Kertch was taken, 250 vessels employed in provisioning the Russian army destroyed, and four war steamers captured. This cuts off the supplies of the Russians, except what they can convey by a tedious land route through the isthmus and Perekop, and must have a powerful effect upon the issues of the campaign.

Since the above was in type, we have accounts of the storming, by the allies, of the two great defences of Sevastopol the Redan and the Malakoff Tower. The assault was unsuccessful, and attended with great slaughter. This is a severe repulse, but has not much affected the spirit of the besieging armies, and we may expect to hear soon of a repetition of the attempt. These posts are most important. Their capture would be followed by the speedy reduction of the city itself. In other quarters little has occurred worthy of notice.

2. The following account of the *great earthquake* in which the city of Brousa perished is rather long for our pages, but it will not bear abridgment. It is a remarkable fact that on the eve, as we seem to be, of the "mighty earthquake," which is to overthrow thrones and dynasties, we hear of so many literal earthquakes in nearly every quarter of the globe, and that the greatest and most destructive of these awful occurrences should take place in Turkey, and in the neighbourhood of Constantinople. Even in our own country they have not been unknown. These events should be carefully marked. They are, perhaps, among the indications of great approaching changes:

Beirut, Syria, May 14th.—The city of Brousa is of great antiquity, having been the capital of the province of Bithynia, and afterwards of the Turkish empire, and the burial-place of the Sultans; from which fact, as well as from its numerous and splendid mosques, there having been formerly about 200, it was called by the Moslems "the Holy City." It is situated at the foot of Mount Olympus, on the coast of the Black Sea, though not directly on the shore, having Ghemlek for its port, as Paris has Havre. The distance from Constantinople is only about 60 miles across the water. Within a recent period the population was fully 100,000, though various causes have contributed of late to reduce it to 80,000, composed of Turks, Greeks, Jews, and Armenians; and for ages it has been one of the most flourishing commercial emporiums of the Turkish empire. The American Board established a mission there about 25 years ago, with special reference to the Armenians, which has been one of the most successful of all under their direction in the East. Its mineral springs, whose healing virtues were perhaps the work of the internal fires beneath it, which have finally destroyed it, have been celebrated for ages.

The first intimation of the terrible events which were to follow, was given on Saturday, Feb. 17th, on the Island of Samos, situated in the Archipelago, not far below Smyrna, and near the main land, and some 300 or 400 miles distant from Brousa. About midnight on that day, the inhabitants were disturbed in their slumbers by the shocks of an earthquake, which, in their violence, regularity, and duration, had not been equalled by any similar occurrence in the memory of the living. Beginning at midnight, they continued through the night, and until the Tuesday following, without interruption. Some of the shocks lasted not less than five or six seconds, and gave to the houses an oscillatory motion, which threatened to tumble them on the ground at every moment. As Samos is little less than the product of volcanic action, the people were at once persuaded the shocks were connected with an earthquake in Anatolia, or some island in the Archipelago. Growing feebler, and feebler, they finally ceased, without occasioning any considerable injury.

At the same time a violent shock occasioned alarm at the port of Uaeri, not far from Rhodes, which, if it occasioned extreme peril, yet in one instance wrought a wonderful deliverance. It is stated that a little village was being swallowed whole and alive, when, having sunk 60 feet, its progress was stayed, without the loss of a single life or the ruin of a single house. The unlucky and yet lucky villagers, finding themselves at the bottom of a sort of tunnel, were glad to make ladders, and thus escape from their prisons.

All remained quiet from Feb. 21 to Feb. 28, the last day of the month, when a shock alarmed the city of Smyrna at 3 o'clock in the morning, remarkable for its duration rather than its violence. The oscillations were very regular, and went from North to South. The same day and the same hour, Constantinople was shaken by a violent earthquake, the centre of which was soon ascertained to be the ill-fated city of Brousa. After torrents of rain had descended for 24 hours, accompanied with terrible claps of thunder and strong gales from the south-east, at 5 o'clock in the evening the sky was suddenly overcast, and the strong odour of burning sulphur and iron was diffused through the atmosphere, when a sudden shock of earthquake laid the city in ruins. The first oscillation was from west to east; then came a sort of violent garbolling of the earth, then another oscillation, much more violent than the first, and then a calm succeeded, after a shock of 50 or 60 seconds' duration. But short as the time was, it was long enough to bring destruction upon this ancient, renowned, and flourishing city. From 60 to 80 minarets, with as many mosques, were either shaken down or else cracked in such a manner as to threaten instant falling. Numerous khans were also destroyed, and large, splendid edifices utterly disappeared under the mighty heaps of ruins which covered them.

Among the mosques destroyed was one ancient and celebrated, and the pride

of the city, being of elegant Grecian architecture, and having stood 1200 years. Another, whose magnificent proportions and splendid workmanship recalled the ancient grandeur and opulence of the old Turkish capital, and had been erected 600 years, was greatly injured, but not destroyed. The Greek quarter, situated upon a hill, was the most damaged—the houses from above falling upon those below, and together crushing the dwellings and their inmates. In one case a silk steam factory fell upon the owner, his two sons, and thirty female operatives, burying all in its ruins. To add to the calamity, a fire broke out among the fallen buildings, which spread further destruction of the property and life, but which was arrested after six hours' work of destruction. Travellers upon the land, and passengers upon the sea, gazing at the terrible volume of flame, were unable in the distance to determine whether it was a conflagration or a volcano.

During the night the shocks were repeated every half hour, but with diminishing violence, and continued to be felt for five or six days after, but slightly, and at unequal intervals. The streets blocked up by the ruins, the houses fallen or rendered uninhabitable, the people were obliged to resort to the fields outside the walls, where they pitched their tents, or pillowed their heads under the canopy of heaven. Even the wooden buildings were so injured as not to be trusted by their owners. The whole number of those who perished was fully 300. At the same time intelligence was brought from different parts of the province, that whole villages had been utterly destroyed, a frightful number of the inhabitants being buried in the ruins.

The internal forces of the earth seemed to have exhausted their power with the overthrow of Brousa and the surrounding country, for shocks were felt only feebly and unfrequently during the month of March. A citizen of Brousa, writing under date of April 4, says:—"For three days we have not had an earthquake, and confidence begins to be re-established among the people; but the misery is immense and indescribable. The country, also, favoured with an admirable temperature, is clothed with vegetation; and without any disaster occurring, the best hopes of the farmers will be realized." At the very moment these hopes were cherished and expressed, the reinforced agencies of nature were prepared for new and wider destruction. For the night of April 5, the people, sunk in a refreshing and quiet sleep, were alarmed by a violent shock, which recalled the scenes of Feb. 28. These shocks were repeated from hour to hour during the night, but with less force, when they finally ceased with slight vertical and horizontal movements.

But Wednesday, April 14, was a memorable day in the records of this devoted city—not only repeating, but exceeding the horrors of February 28. At half past six o'clock in the evening, a violent shock was felt at Constantinople, which lasted 15 seconds, and was followed by others during the night and the night following, and was felt at Smyrna at the same time. A passenger who came from Ghemlek, the port of Brousa, stated that the shock was so violent there, that though he was in a wooden house, he desired to leave it, and was obliged to step on the stairs, and hang on to them in order to escape falling. But the shocks which only frightened the people of Constantinople and Smyrna, annihilated whatever remained of Brousa. Beginning about eight o'clock in the evening, they were repeated with extraordinary rapidity, and came with such violence that all the people who happened to be in the streets, or out of doors, were thrown upon the ground. They continued during the whole of the night, with less violence, and also with less destruction, because they had achieved all the ruin which was possible. Fifty minarets, before spared, were tumbled to the ground, and entire streets were so blocked up with the debris of falling buildings as to make circulation impossible.

In the first catastrophe many khans had been able to withstand; but now they were compelled to fall before this new scourge of God. As before, a conflagration followed the earthquake, and added to the horrors of the scene. The custom-house took fire, and was soon reduced to ashes, with all the merchandise it contained. From thence the fire was communicated to the wooden buildings which the earthquake had spared, and soon they became the prey of the flames. All the mosques, the ancient and renowned monuments of Brousa, were burned, or more or less injured. The inhabitants, surprised by the calamity, had only time to flee from their houses, and take refuge under the tents which they spread for the company. The number of persons ascertained to have been killed was about 400, without completing the investigation. A resident of Brousa writes as follows to the *Journal de Constantinople*, under the date of April 19th:

"In my last letter I informed you that the shocks of earthquakes continued every day. Still we were hoping to reach the end of our calamities, when, on Wednes-

day evening, April 11th, at 30 minutes past one, by Turkish time, a dull sound was heard proceeding from the bowels of the earth, the forerunner, or rather the very presence of, a terrible catastrophe, which must in a few seconds have reduced to ruins whatever remained of the Holy City. Five minutes later a second vertical shock succeeded, and with such violence that the entire city was raised from its foundation, and hurled down with a terrible crash. This lasted about twenty-five seconds, but had at least *three times* the force of the earthquake of the 28th.

"To describe to you all the heart-rending scenes, the sufferings, and agonies of our unfortunate population, would be impossible to me, in the painful impressions under which I labour. All the monuments and all the structures of stone are overthrown or broken; while the greater part of the wooden buildings have fallen, and among those which remain few are inhabitable. As in the first instance, five minutes after the earthquake, a fire broke out in the lower part of the city, which lasted eighteen hours, and consumed fifteen hundred houses and shops. For twenty-four hours the shocks were repeated, at small intervals, the greater part weak, but some sufficiently violent to bring down tottering walls and houses, which remained. I do not speak of the *material* losses, which are incalculable; I can only pour my tears over the unhappy lot of the victims buried under the ruins, or *burnt alive* by the conflagration. The precise number cannot be known, but I think it must be immense.

"The news which has just come to us from the provinces is of the most distressing nature. In the south-west many villages have been entirely destroyed, or greatly damaged."

At once nearly the whole European population left the city for Constantinople, while the unhappy natives encamped in the gardens and out of the city, in miserable barracks, hastily constructed of the *debris* of fallen houses, and the city was made a desert. But misfortune did not quit them there; for violent shocks followed, which made the very tents tremble which sheltered them. The mineral waters doubled their volume, and *warfa* water ran every where through the city.

I should have stated, in making out this extended record of a memorable and rare occurrence, that the island of Rhodes, at a great distance from Brousa, in the Southern Archipelago, was visited by a violent earthquake on the seventh of April; and Mytilene, in the Northern Archipelago, on the same day and hour with Brousa. The shocks continued to be experienced at Brousa down to the last of April, and the inhabitants were prepared for more disasters.

It will be seen that the area of this earthquake is of vast extent, embracing the northern and western parts of Asia Minor, the full length of the Archipelago from north to south, and a part of Europe. The frequency of the shocks, and their long continuance, reaching from February 17 to nearly the present time, if not further, are without precedent in the history of similar phenomena, and make the occurrence one of rare interest.—*Correspondence of Journal of Commerce.*

3. *The Bible.*—We have already seen that the great influx of foreigners has resulted in the introduction of the Scriptures into the Turkish empire in unprecedented quantities. The last accounts are still more worthy of notice. A missionary at Constantinople says:

"The principal religious feature of interest in connexion with the Bible cause at Constantinople, during the present month, is the opening of our new depository to the public, for the sale of Bibles in various languages. In Pera, the Frank quarter of the city, we have obtained a large magazine in the main street, and erected a sign over the door 'Bible and Religious Book Depository,' in large capitals upon it, and suspended another in front with five different languages, English, French, German, Turkish, and Greek, upon the two sides; and placed the open Bible in various tongues in the windows, announcing to the multitude of every nation, who through this crowded street, that 'here each in his own language can buy the Bible.'

"The old depository in Stamboul has also sent increased supplies to the interior. I will mention one order for Kharput, in Asia Minor, where Mr. Dunmore has recently been stationed:—182 Armenian Bibles and Testaments, 73 Psalms in ancient and modern Armenian. 32 Turkish Testaments and Psalms, 36 English Bibles and Testaments, 6 Italian Bibles, 18 Greek Bibles and Testaments, 12 Graco-Turkish Bibles and Testaments, 6 Armeno-Turkish Bibles, 336 Scriptures in different languages, and 1,462 various religious books, making together 1,828 volumes. Similar orders have likewise been received from Trebizond, Erzroom, Marsonan, and Tocat; all of which prove that the Word of God is beginning to run very swiftly through this land.

"In my last two letters I have spoken of the remarkable interest the Turks are beginning to manifest in the Bible. This is increasing. Three Turks recently came to the depository at Stamboul, and bought each a Bible, saying that 'they regarded it as a treasure above price;' and two others, upon receiving the Bible, kissed it devoutly, and pressed it to their bosoms, to express their love for it as the only true revelation from God, and opening to them the only true way of salvation. And another, as he bought the Bible, remarked, that 'it was a very excellent book, but it came from the Turks.' They still persist in believing that nothing good can come from the Christians. Said he, 'Many hundred years ago, when we conquered the city, we found this book here in one of the magazines, and we did not value it very much. A short time afterwards an English traveller came along, and we sold it to him for a trifle. He took it home, and translated it into English. And this is the same Bible in Turkish, which you Christians have brought to us. It is our book, and we prize it highly!' Also, another Turk has, of his own accord, proposed to open a shop for the sale of Turkish Bibles and Testaments in the midst of the other bazaars of the city, which would attract the attention of all. This is surely very wonderful, when we remember that, according to the Mohammedan law, for a Mussulman to receive the Bible and become a Christian, is still punishable with death, which penalty has been executed within the last year at Adrianople, only three days distant from the capital."

Italy. 1. *Tuscany.*—The persecution goes on in Tuscany. There has been another arrest and condemnation for reading the Bible. It is thus stated in "The News of the Churches:"

"A requisition was made about two months ago, one Sabbath evening, in the house of a poor man called Cecchetti. Two Bibles and a New Testament were seized and carried off by the police. Some time afterwards, Cecchetti was called up before the delegate of Santa Maria Novella, and examined particularly. 'Where had he got the Bibles?' He had bought them. 'Why had he three?' He had four children, and he needed still another Bible, as he wished each member of his family to have a copy. 'Did other people come to read with him?' He was there to answer for himself, not for others. 'Did he confess?' He thought it right to confess his sins when he had done wrong. 'But did he confess his sins to the priest?' No; he confessed them to God. 'Did he acknowledge the Pope?' He respected the Pope as a man. 'But did he acknowledge the Pope as head of the Church?' No; he acknowledged no head of the church but the Lord Jesus Christ. He was then dismissed, and returned to his work. A few weeks after this examination, he was arrested in bed about four o'clock on a Sunday morning, and carried off to the Bargello, and next day, without any formal trial whatsoever, he was sent in irons to Imbrogiana, where our poor friend Massei from Pontedra is already confined. Such is liberty of conscience in Tuscany. Nothing was proved against the poor man, but by his own confession. He had no public trial, and yet he has been condemned to twelve months' imprisonment, and sent off in irons to a distant fortress, for the crime of having in his house three copies of the Word of God. He was not even allowed to see his family; and his four poor children have been left to the charity of others. Their mother is no longer living; and two of them are too young to take care of themselves."

Still, the work goes on. We quote the following as evidence that Popery is losing its hold of the Tuscans:

"The extraordinary decrease in the number of communicants this Easter seems to have startled the Tuscan ministry more, perhaps, than any previous fact connected with Tuscan Protestantism. The priests always make the round of their respective parishes a few days before Easter Sunday, and give to all the parishioners small tickets, which are returned at the churches when the holders go to confess and take the sacrament. The refusal to accept, or neglect to present these tickets, exposes the delinquent to summary proceedings at the hands of the police; and thus the whole proceeding is a most striking illustration of the prying, spying, inquisitorial tendencies of the Romish Church. There has been a rapidly increasing diminution in the number of communicants since 1848, but this year the recusants are so numerous as effectually to convince the most incredulous that a great process of separation is being effected, and that ere long the priests will be left shouting and storming to the bare walls of their deserted temples."

2. *The Spirit of Revolution.*—The Paris "*Journal de Debats*" says:

"The revolutionary spirit appears to be aroused in Italy. An unusual agitation has been observed in several important cities which coincides with the appearance of the agents of secret societies. Some of these agents have been arrested, papers, of consequence have been seized, and it is said the proofs of a vast conspiracy have been found, which had for its object the breaking out of an insurrection in the central States. Enough is known to show that danger exists; not sufficient to prevent it. What has passed within eight days at Rocca di Papa is an index of the situation. Many circumstances have contributed to re-animate the effervescence of the Italian populations. The cause of the withdrawal of the Austrian troops from Modena and Tuscany was not at first known; it is now asserted that Marshal Radetski wished to concentrate his forces so as to be able to despatch them upon any points, and with more vigour, which should be menaced."

Sardinia.—The law suppressing convents, &c., has passed the Sardinian Senate by a very large majority. The government has not yielded to the pressure brought against it by Rome and the Papal powers. The Waldensian missionaries in Piedmont are not entirely free from molestation, for which the supreme authority is not, however, directly responsible. It proceeds from the priests and the subordinate magistrates. At Nice, St. Remo, and Mentor, they have even gone so far as to search the dwellings of the Waldensians and others for Bibles; they have arrested a colporteur, taking away all the Protestant books they could find. The populace often sustain the actors in these outrages. Time is required to free the public mind from priestly influence. There is no reason to question the sincerity of the government. The state of things is hopeful.

It will be gratifying to the friends of the Waldenses to learn that the breach between their Synod and Dr. De Sanctis, which threatened to mar the work of evangelization in Italy, has been entirely healed during their late sessions, and the offer of the Professorship of Theology in the College of La Tour has been again made to him. The sessions of the Synod were long, and have been characterized as the most remarkable since the glorious "reentrée" of that people into their valleys. In the mean time the work goes on:

"The church at Genoa, about which the contest existed, is enjoying great prosperity. At Carignano also, the church is crowded almost to suffocation. The public feeling is more in favour of the Waldenses. The church enjoys fully the protection of the government. About a year ago, the bishop attempted to crush the little church existing at the last named place, by issuing a pastoral letter in which the people were told, that to go to that church was to go to hell. This served the purpose of a handbill for the information of thousands, that such a dangerous place was near them, and excited their curiosity to go and see it. The house was soon thronged, and now a larger house is wanted for the increasing number who are disposed to worship there. At Genoa, also, the church is full every Sabbath. Often many have to leave the place for want of room. An interest is manifested by the worshippers, such as never has been seen. The communicants number 150. Many Romanists even regard the church with favour."

Spain.—A law has been passed by the Spanish Cortes, and signed by the Queen, appropriating the ecclesiastical property, with reservations, to the use of the nation. Of course, such a law will be greatly disrelished by all the Papal school. Indeed, it is yet somewhat doubtful whether it can be executed without the employment of force. The enactment, however, shows progress. The Liberal party is strong in Spain, and is, moreover, very resolute. The friends of the gospel are about to avail themselves of the favourable turn of events:

"Two gentlemen—one a Spaniard by birth, the other an English merchant in Spain—called a few days since on a gentleman connected with a large mercantile house in London. They said that in Spain there is now more liberty than there is in France—they may circulate what books they please on religious matters, (not English books, or works printed in England, but works published in Spain.) These gentlemen are providing themselves with printing presses, and all the *matériel* of the power of the press, which they take with them on their return to Spain, and

from which they intend to issue copies of the Bible and New Testament throughout the whole kingdom."

Austria.—We have heard little of the state of religion or of ecclesiastical matters in Austria for years past. It seems from the following, which is from a German paper, that there also are difficulties in the way of evangelization—not so much from the law as from the subordinate administrators:

"The tyrannical hinderances to the liberty of Protestants in Austria have recently been replaced by restrictions less contrary to equity. I allude especially to a law of 1848, which allows any Austrian subject belonging to the Roman Catholic religion to embrace the Protestant faith either of the Reformed or of the Lutheran Confession, under the only condition of having twice before declared his intentions to his curate. This law, the promulgation of which was immediately followed by the withdrawal of several priests from the Church of Rome, has remained in vigour to this day. But a fact, which has recently occurred, will show both to Roman Catholics and Protestants how the law has been observed these four years. A brother (*frère*) belonging to the Order *des Frères de la Miséricorde*, first provincial doctor of the convent of this Order in Prague, recently underwent a change in his convictions, and refused to accede to some proposed reforms in the Order: this caused him (as well as several other brothers who had shared in his sentiments) to be looked upon with suspicion, and drew very harsh treatment upon him. Relying on the law above mentioned, he decided upon joining the Evangelical Church of the Confession of Augsburg; but the pastor to whom he applied for the accomplishment of his design frankly told him that, notwithstanding this law, he could not receive him into his church; for, said he, the high Roman clergy have for several years past adopted the custom of immediately seizing and imprisoning any ecclesiastic who manifests the intention of passing over to the Evangelical Church, (apostatizing, as they say;) they then torment him, and lay upon him all sorts of hard penances, till he swears to remain in the Church, out of which, according to them, there is no salvation. This would have been the case with Borzinsky, (the brother alluded to,) as soon as he presented to his curate the declaration required by the law. No excuse is admitted, and the poor sufferer has no protection to expect from government; for the hierarchy pretend that in tormenting the poor people, they only correct their wayward children, which they have full right to do. Thus any attempt, on the part of priests or monks, to leave the Roman Church, is rendered impossible beforehand. Friends of Borzinsky, Roman Catholics themselves, advised him therefore to go somewhere out of the empire to realize his object, Austrian subjects being at liberty to do abroad any thing authorized at home by law.

"Consequently, brother Borzinsky, of the *Order des Frères de la Miséricorde*, was received on the 19th of January last, according to all the legal forms, in the Church of the Confession of Augsburg, at Petershain, in Prussia, and on the very day of his abjuration he returned to his own country. Both himself and his friends hoped he had nothing more to fear, and that his character as a Protestant Christian having been legally acquired, would prove a sufficient protection. But a short time after his return, Borzinsky, whilst he was studying with his parents at Prosnitz, in Moravia, was violently carried away from his home one night, by gendarmes and agents of the police, who brought him back to his convent at Prague, where they gave him up to his superiors. The Chanoine Dittrich, apostolical visitor of the Order in Prague, declared to him he had committed a greater crime than if he had fled from the convent, taking away 10,000 florins; (it seems evasions of this kind have been practised by some members of the Order.) Borzinsky was then closely imprisoned. He has hitherto resisted all the attempts, threatenings, sufferings, and promises with which he has been assailed; but his firmness only served to aggravate the rigour of his captivity. At last they declared him mad, on account of his immoveable faithfulness, and he was shut up with the madmen in a dungeon adjoining the sink of the convent."

England.—The Maine Law has, to our surprise, found not a few advocates in England. A great meeting was held lately in Exeter Hall, London, presided over by the Earl of Harrington. A resolution was passed, moved by him, sanctioning the doctrine of prohibition by law of the liquor traffic.

Canada. *The Free Church Synod.*—This body met in Montreal, June 14th. Sixty-three ministers—out of one hundred and four in all—were pre-

sent. Their affairs appear to be in a tolerably flourishing state. On the subject of the union with the United Presbyterian Church the following resolution was passed:

"That the Synod having heard the report of the Committee on 'Union with the United Presbyterian Church, and petitions on the same subject, express their deep regret that owing to a misunderstanding of the deliverance of this Synod last year, the Committee of the two bodies were prevented from meeting, and thus understanding more perfectly the position of each; and being extremely desirous to come to a more thorough understanding of that position, declare it as their conviction that the principal, if not the only hinderance to Union is, that this Synod consider it the imperative duty of nations and magistrates in their public and representative capacity to legislate and rule in subjection to the authority, and in accordance with the dictates of revelation, where these are known,—yet appoint a Committee to confer with the Church, if they agree to such conference, and in the mean time tender to them their fraternal regards, and recommend friendly intercourse and interchange of good offices between the ministers and office-bearers of the two communions."

The question of instrumental music in public worship was brought before them, and was disposed of by the following action:

"The Synod having heard the overture from the Presbytery of Cobourg, declare that the introduction of instrumental music in public worship is not approved or permitted by this Church, and enjoin all Presbyteries to take order that no such innovation be introduced in any of the congregations within their bounds, but to take steps, so far as practicable, to encourage and cultivate the harmonious exercise of vocal praise."

On temperance the following is noticed:

"An overture, and various papers on the subject of intemperance, were taken up and considered by the Synod. After reasoning, it was agreed to recommend ministers to give prominence, in every competent way, to the evils arising from the use of intoxicating drinks. Further, the Synod resolved again to petition the legislature for the enactment of a prohibitory law."

It seems that there is a great want in this church of labourers in the ministry—that fully ninety would be required at this time for the home missionary field—no less than fifty congregations being ready to make out calls; and forty others, including stations, urgently needing supply.

AFFAIRS AT HOME.

Political Movements.—The aspect of the political world, just now, is full of interest to the philanthropist and the Christian. Old party questions have disappeared. They were all money questions—Bank, Tariff, Public Lands, Rivers and Harbours, &c. At this time parties are arranging themselves for and against slavery, for and against liquor prohibition, for and against Papal influence. As these are subjects that appeal directly to some of the strongest feelings or appetites of human nature, we might expect an unusual excitement in the public mind and an uncommon degree of vehemence in political action. So we find it. Hence pro-slavery mobs in Kansas, anti-prohibition mobs in divers places, and Papal mobs in others. As to the slave question, we have some hopes that, ere long, the North will be found in distinct and unbroken array against slavery, particularly since the Know Nothings have divided—as they did at their late General Convention in this city—upon their platform; the South, with a few Northern dough-faces, having adopted a pro-slavery schedule, the great body of the North seceded. This is well. There will now, probably, be but two parties at the next Presidential election in the North—the pro-slavery and the anti-slavery.

The Reformed Presbytery.—In our May number we gave a place, very cheerfully, to the minutes of this body. Still, we are at no little loss to know what

practical or important end it designs to secure by maintaining a separate denominational organization. It surely cannot be, as we have heard, for the purpose of vindicating the doctrine that church history is the church's testimony. Until we have more positive evidence to the fact, we shall think better of their judgment than this. If history is the church's testimony, then must the church's testimony be merely human, for histories are the productions of men: or there must be in the church a power to add to the system of faith, or more correctly, to make terms of fellowship for herself, which is Popish. The Bible is the sole fountain of the church's faith; from this she gathers her creeds, &c.: and her testimony consists in directing the doctrines and reproofs, renunciations and denunciations of the Bible against emergent errors and sins. We fear the sin of schism is not dreaded as it ought to be.

General Assembly, (N. S.)—This body met in St. Louis. It took action in the following terms on slavery:

Resolved—1. That the General Assembly address a pastoral letter to all the churches under their care, re-affirming the action of the past Assemblies in regard to the sinfulness of the system of slavery, and expressing their deep regret at the intemperateness of word and action which has too often characterized the spirit of those who have conscientiously aimed at its overthrow, and urging upon them earnest efforts by all Christian and constitutional means to remove the evil from our midst.

Resolved—2. That a committee be appointed to report to the next Assembly on the constitutional power of the Assembly over the subject of slavery in our churches, and that we recommend this evil be removed from our church as soon as it can be done in a Christian and constitutional manner."

This looks like doing something; but will come to nothing, as their former resolutions have done. "The *system*" is sinful: but slaveholders are not sinners, we suppose, in the estimation of this Assembly: for if they are sinners they must be great ones,—and yet, it seems, their discipline does not reach them. The only other item we notice is the appointment of a Missionary Committee, as they have heretofore appointed a Publication Committee, thus adopting the very plan of the Old School, against which they fought so zealously twenty years ago.

Associate Synod.—This Synod met at Xenia, O., May 23d. The attendance was large—about ninety ministers, and between forty and fifty ruling elders. We notice—1st. That the location of their Theological Seminary has been changed from Canonsburgh to Xenia—a judicious move, so far as we are able to judge. Dr. Samuel Wilson was elected Professor, in the room of Dr. Anderson, deceased. There were twenty-eight students in this Seminary during the last year, besides a few who pursued their studies under the immediate care of their Presbyteries.

2. This Synod is entering with vigour upon the work of foreign missions. It has one missionary—Mr. Gordon—now in India; and has elected two others, Rev. E. H. Stevenson and Mr. John Harper. The funds are amply supplied. The Trinidad mission has been transferred to the Free Church of Scotland: the Associate Synod contributing \$400 towards its support, and claiming the right to take it, if judged expedient hereafter, under its own care. Their home mission scheme—including church extension—seems to work well.

3. The great topic before the Synod was the *Union*. The Committee appointed last year, presented a report on the subject, which is very full and explicit on the subject of a Testimony as a term of communion, asserting that the Associate Church will not form any union without a full Testimony. If we had room, we would be pleased to quote largely from their argument. The following resolutions were adopted:

1. *Resolved*, That the church of Jesus Christ is bound as a faithful witness for the truth, to exhibit plainly and explicitly all the principles of her public profession in a

Creed or Confession, and that there are times when these principles are assailed or misinterpreted, when it becomes the duty of the church to declare, explain, and defend them by the emission of a Testimony, which latter is to be made a term of communion only so far as it contains the principles of the church's Confession, and is necessary or useful in ascertaining and determining what the true principles of the Confession are.

2. *Resolved*, That in addition to the above principles, we express our hearty approbation of the distinctive testimony-bearing of our forefathers of the Secession in Scotland, and also, particularly in this country, our firm adherence to the same duty, and belief that there are, now at least, as great causes for the duty as formerly.

3. *Resolved*, That, in the judgment of this Synod, the proposal of the Pittsburgh convention, to carry with them the testimony of the Associate church, the occasional testimonies of the Associate Reformed church, with other documents issued by these churches, out of all which there should be hereafter prepared fixed standards, leaves the principles of the church uncertain, and in a state of imminent peril.

4. *Resolved*, That we judge it premature to overture the said basis; but we are willing to continue our correspondence with these brethren, for the purpose of preparing permanent standards for the church, of which the articles agreed upon at Pittsburgh shall constitute a part.

5. *Resolved*, That in accordance with the mutual agreement and understanding of the Associate and Associate Reformed Synods respecting the matter of a testimony for the United church, besides the subjects embraced in the five articles recently adopted at Pittsburgh, we present the following additional subjects, on which articles should be prepared for insertion in the testimony; *viz.*, the plenary inspiration of the Scriptures; the Sonship and Deity of Christ; the covenant of works; the fall of man; the obligation of the covenant of works upon men in their natural estate; the suretyship and satisfaction of Christ; the nature of faith and repentance; the gospel offer; imputed righteousness for justification; believers' deliverance from the law; the work of the Holy Spirit, and the Headship of Christ.

4. A Committee was appointed—Mr. Vincent and Dr. Patterson—to correspond with our Synod, “with a view of ascertaining, and if possible coming to an understanding on the points of difficulty between them” and us.

The New Light Synod.—This body met in Pittsburgh, May 23d. There were twenty-nine ministers present, with twenty-two ruling elders. We find little to notice in their minutes. They passed some resolutions on the subject of psalmody, continuing a committee heretofore appointed, with certain instructions, among them to arrange the *prose version* for singing. They have very few students of theology; not more, we believe, than five or six. In their Seminary, last winter, they had but three *regular* students. They did not adopt the Basis of Union proposed, but appointed a committee to correspond on the subject “with any committee or committees appointed by sister churches.” They received a letter from the Scottish Synod. We extract a few paragraphs: Are we to infer from this last paragraph that the New Light Synod has been apologizing to the brethren abroad for the existence of slavery here, and favouring some gradual emancipation scheme?

“Measures have been adopted by us for the more thorough discipline and training of young men for the ministry. The work itself and the times required this. Two professors have been appointed—one for Systematic and Pastoral Theology, and another for Biblical Literature and Church History. Other churches are equipping their theological institutions, and increasing their staff of professors. There is progress in other departments of education, and why not in the theological? More attention is paid to general literature and the physical sciences, and why should the ministry be deficient in general information or in special training?

“The mission of our church pre-eminently requires a qualified ministry and membership. Our numerical and pecuniary influence is small; hence the necessity of intellectual and moral. Had we the latter, it would compensate for the want of the former. Though Judea and Greece were small, they had more influence than countries twenty times greater. Though Britain is small numerically, she has more power throughout the world than China, with her three hundred millions. The brave Circassians, though a handful, bid defiance to the colossal might of Russia. The primitive church, though small as a grain of mustard seed compared to the Roman empire, waxed powerful: and Luther, Knox, and Calvin, were in themselves

a host. The humble Waldensian and Albigensian churches had more merit than the Greek and Latin with all their magnitude and wealth."

"We have reason to feel thankful for the unity and peace which we have enjoyed as a church, in these conflicting and shifting times. Your division was to us matter of profound regret. You speak of misrepresentations of which we are perhaps not unapprized. Without presuming to dictate we might perhaps suggest to you, as we have done to the other division, the opening up of a friendly correspondence, and even conference, with your former brethren, and to offer frank and brotherly explanations with regard to your position and proceedings. Perhaps this might be the means of preventing misrepresentation, of promoting a better understanding and greater harmony in principle and practice. How desirable that the witnesses for the Messiah's universal supremacy should present an unbroken front to the common foe.

"We are happy to learn that the Papacy and Slavery are on the whole losing in America, notwithstanding systematic, strenuous, and sustained efforts to perpetuate and extend them. We are reluctant to conclude, however, that you mean all you seem to express, when you say, 'With us, as with you, but under somewhat different aspects, among other evils are two of a more permanent character than some others: the Papacy and Slavery.' We frankly admit that we have our constitutional evils and defects as well as you. These we deprecate and deplore, nor do we feel disposed to allege in extenuation their origin in a previous age. We are not aware, however, that there is slavery with us as with you, but in a somewhat different aspect. There is no property in human flesh in Britain, either with or without the sanction of the Legislature. There is no legalized slavery, fugitive slave law, nor slave market with us. There are voluntary bondsmen to the Papacy, to ignorance and sin, with us as with you, but no compulsory slavery. 'Forty years' divine training might be requisite to prepare the serfs of Egypt to be the freemen of Palestine,' and yet we must not forget that it was *subsequent* to their emancipation from Egyptian bondage that they received it, and that the Supreme Ruler commanded the Royal slaveholder to let the people go, and furthered their escape from the pursuers by miraculously opening a passage through the Red Sea. The slaves in the United States may not be prepared for the exercise of all the privileges of freemen, and yet certainly it is not the way to prepare them to withhold both their liberty and education—the means of preparation for the enjoyment of these privileges."

NOTICES OF BOOKS.

RELIGIOUS CASES OF CONSCIENCE ANSWERED IN AN EVANGELICAL MANNER; or, The Inquiring Christian Instructed. To which are added, Replies to Thirty-two Questions; or, The Professing Christian Tried at the Bar of God's Word. By Messrs. Pike and Hayward. To which is subjoined, The Character of the Happy, Honest, and Faithful Man. New Edition, from a Late London Edition. Philadelphia: Smith & English, 36 North Sixth Street. William S. Young, 173 Race Street. 1855. 12mo., pp. 432.

This is a standard work, which we are rejoiced to find so neatly reprinted. It does not need our commendation. The devout and conscientious have ever prized it highly. Most of the difficulties and inquiries which find a place in the experience of such persons are here stated and discussed. This is one of the few works which ought to be in every family. Like all human works, however, it has its blemishes. We have noticed one on page 362, where it is implied that faith does not so much "justify," as evidence to the believer his justification.

Other Notices, and several obituaries, now in type, will appear in our next number.

THE

COVENANTER.

SEPTEMBER, 1855.

THE UNION OF THE CHURCHES.

That the church of Christ should be a united community, is an unquestionable Scripture truth. The unity of believers—first spiritual, and then organic—occupies a very prominent place in our Lord's intercessory prayer—"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." John xvii. 21. In the oneness of the Head, the unity of the body is distinctly implied. Countless and mighty are the evils of division and schism among the professed disciples of Christ. Like other sins and calamities, indeed, these are overruled in the providence of God for good; but no thanks to the principle and causes of disunion itself, or to the schisms which they produce. Union is, then, most desirable. The constitution of the church demands it. The enlarged efficiency of the church is almost inseparable from it. The honour of Christ and the welfare of saints are deeply involved in it. In a proper ecclesiastical oneness, much of the glory of the millennial church is hereafter to consist.

But of what do we speak under the name of Christian unity? An error here will, inevitably, be dangerous, and may be fatal. Rome has its unity, consisting in a blind devotion—a mere *outward* submission to its self-imposed and deadly delusions and dogmas. This is far, as all true Protestants admit, from furnishing any thing like an exemplification of that unity at which the intelligent Christian should aim. Union is no mere aggregation—no mere coming together—no bare agreement not to contend—no lying down together of the lion and the lamb, each unchanged in nature—no hammering out phrases, to which a nominal assent may be given, while each gives his own and a different interpretation. It appears to be an axiom, rather than a statement requiring proof, that true unity must have its seat and fountain in the understanding and heart. First, "one mind," then "one mouth." Unity requires—

1. *A belief of the same doctrines.* Doctrine received with a true and intelligent conviction of the understanding that it is indeed of God, is the prime element of the Christian character. In this, and in this alone, Christ is honoured as the great Teacher. The Bible gives light. Ps. cxix. 130. This is its glory. It unfolds to mortal

view the deep things of God. 1 Cor. ii. 10. The church, particularly by her ministry, holds up and holds out this light. Rev. i., Matt. v. 14. Organic union, at the expense of truth—that ignores its claims, or thrusts it aside, is not—cannot be scriptural. Such a union must be regarded, just so far as it exists irrespective of the truth, or by a compromise of it, as no better than a conspiracy against Christ and the Bible, and the grand design of the church's mission.

Take the case of two private Christians. What would be thought of a religious connexion formed between them on the *avowed* principle of leaving out of view some doctrines—or even any one doctrine—admitted to be scriptural?—in other words, on the principle that no reference should be ever made to them; that the belief of them was not to be regarded as, in any way, comprehended in their religious standing and united action? That these doctrines should never be talked about—that no error in reference to them should ever be made the subject of reproof or warning? Would not such a confederacy—whatever the number of truths mutually acknowledged, be an unlawful, arrogant, impious, and accursed union against God and His Bible?

Nor does it avail to say that allowance must be made for the ignorance and fallibility of even good men. To some extent this is undoubtedly true. Perfect light is the privilege of a perfect state. And perfection is found only in heaven. But surely there is a limit. It cannot be that the avowed creed of the church is to include only such doctrines as are absolutely indispensable to salvation. Where shall we draw the line? It is a consolatory reflection that even a small amount of truth may be blessed, in certain circumstances, to the salvation of a poor sinner. But who will—who dare undertake to say exactly, and in all circumstances, just how much may be so effectual? And, besides, if this principle be admitted, it follows that there is much of the word of God which the church—though the “pillar and the ground of truth”—need not, and even should not, incorporate with her profession! This can never be admitted. If the Bible be the supreme rule of faith, coming with direct authority from God, and binding every reader—and if the church be the “candlestick” to bear it up, there is no possible way of escaping the conclusion that it is the church's *duty* to make as full and clear an exhibition of the doctrines of the Bible as she can. If there are defects, they should never be wilful. An outline, at least, a complete system of truth, it should ever be the study and wish of the church to present before the world.*

* “It has been said, however, that while a sound belief is valuable, it is wrong to make it a test of fellowship between professed Christians. It might be sufficient to reply, that the defence and maintenance of the truth is a Christian duty as imperative as the duty of holy living. Such is the teaching of the New Testament, than which there can be no higher authority. ‘I have kept the faith,’ was the final protestation of Paul, when he was ‘ready to be offered.’

“But were the requirements of Scripture less decided, the obligation would still be clear from the nature of the case. Belief on spiritual subjects is a power that affects the whole moral life. ‘The truth,’ said Jesus, ‘shall make you free.’ Grant the hypothetical possibility of men becoming ‘wise unto salvation,’ whose notions are in many points erroneous; grant the propriety of a cautious reserve, not merely in censuring, but in judging of the spiritual state of individuals, whatever their opinions; it remains true that error is in its nature pernicious, that it puts the soul in increased danger, and multiplies the probabilities against its salvation. We should watch and pray against temptation none the less because we may be saved in spite

But this system, *in all its parts*, must be honestly embraced. Take the same individuals before alluded to, and see them concocting a union, not by leaving out doctrines, but by shrewdly framing words into sentences susceptible of various meanings, or even conveying but a partial exhibition of the truth, *with the design* of covering up a *known* diversity of opinion. Would this establish unity? Certainly not. They might agree on the words; but while a difference remained regarding the doctrine professedly stated, they would still be apart in mind and diverse in judgment. Such a unity would be a mere *sham*. There would be no *Christian* unity in these doctrines at least.

It may be said that this is a very rigid scheme. We reply: Truth is rigid. Truth is unbending. It neither yields to error, nor mingles with it. To the objection that the church cannot attain to the knowledge of *all* truth, we answer—1. That she can attain to *all* truth clearly revealed. 2. That we refer now chiefly, and it is sufficient for our purpose, to the obligation that rests upon the church to acknowledge and maintain all *known* truth, as Paul states this, (Phil. iii. 16,) “Whereunto we have already attained, let us walk by the same rule, let us mind the same thing.” 3. The very fact that the system of truth is so great and comprehensive, shows, at least, the folly of surrendering any of it. He who does so—man or church—wilfully throws away what the Bible calls “gold and silver, and precious stones,” (1 Cor. iii. 12.)

We might go on to show the value of truth, as it is the immediate object and food of faith: as it supplies the springs of the Christian life; as it constitutes, honestly received in the love of it, the grand controlling element in which the believer, through the blessing of God upon it, lives, and moves, and advances towards ultimate perfection. We only suggest this, and proceed to say that a Christian unity requires—

2. *Submission, intelligent and hearty, to the same religious institutions and observances.* This is, in fact, comprehended in our preceding remark; for the mode of divine worship, the order of the church, and the duties of the Christian, are all, with more or less fulness, the subject of Bible teaching and precept. So far as regards the two former, we readily admit that they are not, intrinsically, so important as the doctrines of grace, or the laws of moral duty. There is more of the positive in them, as distinguished from the moral and natural. But what then? Because less valuable in themselves, are they of no value at all? This does not follow. They are still, in a sense, of infinite

of temptation. In like manner, the admission that mistakes in Christian truth may go to a certain undetermined extent without proving fatal, argues nothing against the duty of discountenancing and guarding against religious error. With all humility of mind, with candour, with an understanding open to conviction, and a heart ever desirous to receive the truth, by whomsoever presented, it is our duty to apply without shrinking the standard of faith we possess.

“Of the paramount necessity of spiritual affections and a holy life, there can be no doubt. We deprecate as seriously as any a reliance on orthodoxy of belief as a substitute for them. There is no danger that they will be overrated. The present, least of all, is a time in which they are likely to be too much regarded. But a disposition to be indifferent to truth, is a sure means of aggravating the evil tendency. Both require cultivation, the one as an instrument to strengthen and improve the other, and by their united power to ‘present every man perfect in Christ Jesus.’”—*Christian Watchman and Reflector.*

value, for the stamp of divine excellence has been impressed upon them. If modes of worship, and matters of church arrangement, are in the Bible at all, they must belong to the things about which Christians should be one. But independently of all this, we urge that in the very nature of the case, there must be an agreement in these things, that there may be union. It is impossible for an Episcopalian, who worships by book, to unite with a Presbyterian, who repudiates the book, and prays extemporaneously. A Reformed Presbyterian cannot unite with the Presbyterian in singing hymns and "imitation" psalms. A Presbyterian, who rejects the order of bishops, cannot enter the community of Episcopalians, who are subject to prelatic administration; nor can he become a member of a Congregational society, which sets aside and maligns Presbyterian government. These are things of that very sort, which require that those who are concerned in them, should harmonize in their convictions. But on this we need not dwell. In spite of the inconsistencies which we sometimes find in practice, there are no points on which there is seen a greater tenacity—none in which, of course, it is less needful to insist upon an honest agreement in forming a union.

Nor need we add much in reference to morals. When there is any Christian principle whatever in exercise, there will be a repugnance to what is regarded as immoral. Whoever manifests a disposition to tolerate a confessed immorality, is unprepared for any argument on the subject before us. He needs to be taught "what be the first principles of the oracles of God."

3. *Christian unity requires that there be the same spirit.* We are aware, in making this statement, that even among true Christians, who adopt, *ex animo*, the same principles of faith, there exist certain diversities of spirit, of taste, of temperament. But with every allowance for these, there is still a large field in which it is absolutely indispensable that there be the same spirit. And by this we mean, a lively and earnest interest in the same class of truths, in their maintenance, application, and propagation. Between two men—one of whom, for example, is a zealous witness against error and sin, and the other disposed rather to allow them to pass without any very explicit rebuke, trusting to the mere presentation of truth, there cannot be any great or hearty practical unity. And this is still more the case in regard to two bodies. The attempt to unite a "witnessing" body with one that possesses little of such a spirit, will always prove in the end a failure. An outward unity may be secured, but invariably with one or other of two results. Either the witnessing body will lose its spirit, or alienation will follow.

So important is this thing of possessing the same spirit, that some, not looking deep enough, seem to suppose, that to *feel* alike is nearly, if not quite all that is necessary in establishing Christian unity. This is as great an error, as that which would leave this out of view altogether. Truth, acknowledged truth, is the prime element of union; but much depends, after all, upon the manner in which that truth is held. Two bodies hold, each, the doctrine of Christ's universal mediatorial Headship: the one, however, as a prime, and most sacred and important principle, to which great prominence must be given in the church's ministrations and testimonies; the other, as a matter of

secondary importance. How could these bodies move together? How different are they, after all, notwithstanding their apparent agreement! The General Assembly professes to admit the principle we have stated. But, practically, it makes nothing of it, as it relates to the nations. Covenanters are distinguished, very much, from that body by the position which this doctrine occupies in their teachings, and by the influence which it exerts upon their practice. Seceders claim to be a witnessing people; and, though their testimony is defective, how wide the distinction in spirit, between them, in this particular, and the Associate Reformed!

We repeat, while we would lay no such stress upon what we have called "spirit" in relation to church unity, as would interfere with the claims of truth, we are satisfied that it must be taken largely into the account in all our inquiries on the subject. There can be no unity, where there is not a unity of feeling, of purpose, of object and aim, as it regards truth, institutions, and morals. The body, to furnish another illustration, which looks back with high respect to the Reformers of the sixteenth and seventeenth centuries, could have no proper union with one which regards them with indifference,—much less with one that treats them as merely half-reformed and as of little account, compared with the wise men of the nineteenth century.

In these three things, then, we would sum up what is essential to a right union among Christians—a belief of all truth attained to by the church—a willing submission to the same institutions, laws, and observances, and the exercise of the same spirit, the pursuit of the same grand object.

So far, we have considered our subject in the abstract. It presses upon our attention, however, as a practical truth. Direct efforts at union have been making for a number of years among some of the *smaller* churches in this country; in common parlance styled "The Reformed Churches." So far these have been unsuccessful. The times have not been very propitious. True, in a certain way, this has been an age of religious union; we mean, in religious operations. There has been union in spreading the Bible, in Tract and Sabbath-school Societies, in various forms of benevolent operations; and there has been established a grand Evangelical Alliance. But, strange to say, this has been also *the* age of division in the churches. Nearly every church has been rent; some more than once. In Europe and in America, the process of *dis*-union has been going on, *pari passu*, with these various modes of union, and even with greater activity. Reformed Presbyterians, at home and abroad, Presbyterians—Established and *Un*-established—Baptists, Methodists, Dutch Reformed, Seceders, have all had their divisions; and some large bodies, at this very time, including the Episcopalian, present any thing but the appearance of a real unity. Nor is the process of division any where at an end. Before the Christian world comes fairly together, it has to be yet farther disintegrated. Real, sincere, cordial, and unbroken union, exist nowhere in the full extent of these terms. In most bodies there are serious differences of opinion, and in many instances on topics of present and urgent interest. It would be an inquiry of no little moment, How came this to pass? How happens it that the course of events, and the apparent

desires of Protestant Christendom, are thus so directly adverse to each other? On this we do not dwell. We give the facts, and we offer them as proof that the movements of events in the hand of Providence are not favourable to the efforts to which we have referred, and also to account, in part, for their want of success.

But we go farther, and say that success, real and desirable, could hardly be expected in the course that has been pursued.

1. Since these efforts began, we have seen little in the published documents issuing from the various parties to show that there has been any thing like a growing estimate of the worth of truth—of *all* truth; and of a right spirit. Among these parties are the Associate Church, and a body which calls itself Reformed Presbyterian. Now, it is well known that these bodies have had many a controversy on the doctrine of Christ's Headship—the former limiting the kingly office of Christ to the church, the latter holding that it embraces all creatures. Is this matter settled? Have these parties re-considered this controversy? If so, when and where, and with what result? Has the Secession Church retracted its denial? Or have the New Lights (we refer, of course, to those who are for union) abandoned the universal supremacy of Christ? Surely, this is a matter that ought to receive attention. The Associate Reformed, another party to these efforts, have not heretofore been very remarkable, at least, for insisting upon scriptural qualifications in the magistracy, either for the being or well-being of government. Have the Seceders and New Lights carefully settled this principle and its collateral doctrines? These are examples. When the Scottish and English Reformers, in the 17th century, sought to form a union, they sought it in the way of uniformity. Have these parties done so? We neither affirm nor deny. We inquire. But we fear not; for while we have heard much about the excellence and importance of "union," we have not heard much from the advocates of union that goes to show a very lively fear of compromising any truth attained and held by the church of God. As to the "spirit" of the respective parties, we presume there has been an approximation. If we do not entirely mistake the complexion of the discussions in the late Associate Synod, they are not all the same people they once were. If they go on in the same course awhile, they need not fear to be called the "exclusive Seceders." We must say we regret this. We differ with them in some important points of doctrine, but we have always respected them for the tenacity with which they held to their system, until, under the influence of these union meetings and movements, they seem to have relaxed somewhat their hold.

In short, we fear these efforts have had a tendency to weaken, not merely denominational attachment, which is comparatively a small matter, but attachment to truth, estimate of its worth, and the necessity of a rigid adherence to it. We shall be happy if we find ourselves mistaken.

2. *While* these negotiations have been going on, each body has *professed* to keep to its own system. Now, we cannot admit, for a moment, that these three bodies have really all along held the same principles, and maintained them in the same way. This is impossible. To admit this, would be to charge the preceding generations with either

a blockish stupidity, or a blinding prejudice. Both the Covenanting and the Secession Synods in the old world condemned the union of 1782, which created the Associate Reformed Church. Their children assented to this as right. All these *profess* to be what they were; and while *holding* up their former standards as containing their creed, have negotiated about union! If the union fails, they fall back on the old ground.

We have said, "*profess*" to hold their former position. The Associate Reformed actually does. So far as we can see, it has made no change. The change is all—and if they unite, will be—in the other parties. If there be a union, it will, in fact, be a merging into that body.

3. They have gone about the measure in a wrong method. There can be nothing improper in a church corresponding with another body to ascertain and discuss points of difference, real or supposed, even if that be with a view to union, if it can be brought about *in* the truth. But to set out *for* union, and then make every thing bear upon *that*, instead of upon the truth, is to err in the very outset. Here, we think, has been an error. The minds of members have, we are sure, been unsettled. The tendency of these movements has been to fix the attention too exclusively upon mere union, and to divert the mind from what, as we have already said, is of incomparably more value, the truth of Christ.

We augur no good from this movement. It is to us of evil omen. We fear that in the issue, it will prove injurious to truth, and create a new body, in which there will be less of regard for sound principle, and less of a faithful spirit, than in a portion, at least, of the contracting parties. The "union" of Covenanters and Seceders in 1782, formed a new body far less zealous for any distinctive principle than either of those that united. The union of the Secession bodies in Scotland, formed the United Presbyterian body—a very lax denomination. We may well be apprehensive of the result when the three bodies we have spoken of, or any two of them, come together.

But are we to go on so for ever? Is there to be no union? Certainly, there is to be a union; but never one of the right kind, until the *grand* design in forming it is to hold *faster* all truth—to live up to a higher standard of integrity and strictness—to vindicate more fearlessly the entire claims of Christ—to present a more full testimony on behalf of his law, and against *all* that impugns it. For such a union we shall labour and pray. We could do neither with any heart, by entering into a union with those who are either in serious error in some of these matters, or manifest little zeal for them.

To accomplish the union of the churches on a true basis, six things are necessary. 1st. A proper estimate of the value of truth. 2d. A just conception of the nature and ends of Christian union—that union is not to be sought merely for its own sake, but for the sake of the truth, which is of far higher value than any apparent increase of strength that promises to accrue from the sacrifice of it. And hence—3d. A conviction that no union is ever desirable that does not receive every known truth, vindicate every scriptural ordinance, and maintain every law of Christian morals. 4th. A determination to be guided, not by

any flattering expediency, but by the Bible alone, as the supreme fountain of truth and love. 5th. A revival of vital religion.

THE BELIEVER'S RIGHT TO THE PROMISES

Many are the promises made to the believer in the Word of God. They are found almost on its every page, and are eminently adapted to the varied circumstances in which he is placed. They respect himself, his offspring, and the church and kingdom of Christ in the world. They are suited to him in prosperity and adversity, in health and sickness, in life and at death; pointing out, amid all the changes of God's providence, his duty, the true source of his trust and confidence, and imparting, when embraced by faith, comfort and joy, which the world can neither give nor take away. Yet there are times in which he doubts their accomplishment. Under the influence of unbelief and indwelling sin he rejects them, and consequently walks in great darkness and uncertainty. It was thus with Peter when Christ Jesus addressed him in that striking language—"O thou of little faith, wherefore didst thou doubt?" Jesus bid him come to him on the waters. In the invitation there was included a promise of preservation, for no one is sent a warfare on his own charges; but the disciple doubted its fulfilment, in consequence of which "he became afraid, and began to sink;" he was walking by sight, and not by faith. And similarly was it with the two disciples. They know not whether to believe Christ is risen—"They walk together, and are sad." And that state of uncertainty and sadness was traceable, not to any indefiniteness in the promises, for Moses and the prophets had all intimated the resurrection of Christ, but to their unbelief. Accordingly, Christ charges them with it. He says—"O fools, and slow of heart to believe all that the prophets have spoken." The believer should not doubt the promises of God. By doing so, he encourages unbelief, strengthens indwelling sin, and grieves, provokes, and dishonours him who has made them. So far from doubting, he has a right to look for their fulfilment: because they were made to him through Christ, his Head and Representative in the covenant of grace. That there has been a covenant entered into between the persons of the Trinity, the Scripture attests. "I," says the Father, "with my chosen One, have made a covenant graciously." And the economy of redemption exhibits the same fact, for in that economy one of the persons of the Godhead proposes certain terms to the other. This accepts and fulfils them; the consequence of which is, not merely his own personal exaltation, but the exaltation of all those united to him. The relation that exists between Christ and his people in that covenant, is very intimate. He is their Surety, their Head and Representative. He acts in their name, agreeing to pay the debt which they were unable to discharge; and, consequently, the promises which were intended for them, were primarily made to him.

The promises made to Christ by the Father are twofold:—1st. Those which respected himself, such as providing for him a body, sustaining him in his mediatorial work, and accepting it. 2d. Those made to him for his people. The psalmist says—"His seed also will I make to endure for ever, and his throne as the days of heaven," &c. &c.

And from this simple fact the believer can plead those promises. The covenant is binding. It has not ceased to exist. It is an existing covenant. He who promised is faithful, and able to perform. Accordingly, it is said of Abraham—"He staggered not at the promise through unbelief," being fully persuaded that what he had promised, he was able also to perform." And the apostle, in writing to the Hebrews, says that "God," "to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath."

The circumstances in which he is placed, may appear to the human eye adverse. The dispensations of Providence may, to the outward observer, be at variance with the promise. It is only in appearance, however. And with faith resting on the promises, he should go forward, knowing that he who hath promised is able to perform. Christ Jesus purchased for his people a right to the blessings promised. Their right to them is founded not merely on promise, but in purchase. By our breach of the covenant of works in Adam, the head and representative of the human family, man lost his right and title to all its blessings, and exposed himself to the sentence of condemnation—"In the day thou eatest thou shalt surely die." He forfeited his right to life, temporal, spiritual, and eternal; and all that was requisite to its support, Christ, the Representative of his people, came to redeem them from under the law, and to purchase for them a right to all New Covenant blessings. "When the fulness of the time was come, God sent forth his only-begotten Son, made of a woman, made under the law, to redeem them that were under the law." And the same apostle in writing to the church at Corinth—"All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours; and ye are Christ's." The manner in which he effected this object was by his active and passive obedience. He obeyed the law in its precept, and endured its penalty. Hence he declares he came not to destroy the law, but to fulfil it. And the apostle, speaking of his death, represents him as being made a curse for us. The curse was the penalty dooming him to death. By his obedience, sufferings, and death, Christ Jesus, the Surety of the better covenant, procured for those whom he represented a right to the blessings promised in the covenant. Accordingly, when he pleads for the bestowal of those blessings, his advocacy is founded in his atonement. The high priest under the Old Testament dispensation, when he entered into the holy place to make expiation for the sins of the people, took the blood of the burnt offering and sprinkled it on the mercy seat and the ark of the covenant; so Christ, our Intercessor, when he entered into heaven, took with him the blood of his atoning sacrifice, and he presents that blood as the reason why he asks for the bestowal of the blessings sought. This fact itself demonstrates that he has a right to the blessings promised; but upon examining the Scriptures, we are taught to pray for those blessings upon the footing of Christ's atonement, the inspired penmen invariably assuring us that our right to them is founded in purchase. It is no unusual thing among men for persons to have a right to certain things and not obtain possession of them, but such is not the case with the believer. His Advocate with the Father is not merely skilful, but ever prevalent. "Him

the Father heareth always." Besides, God is immutable. "He is the same yesterday, to-day, and for ever." He is unchangeable in his being or essence, and purposes; and accordingly, claims for blessings founded on his promises and Christ's atonement, are ever met. Methinks it was this supported Abraham when called to offer up Isaac. "By faith," we are informed, "Abraham, when he was tried, offered up Isaac," "accounting that God was able to raise him up, even from the dead." This test of the patriarch's faith was severe. Isaac was the child of promise and prayer, and strong parental affection, yet the Father must offer that child in sacrifice. By faith he complies, and that faith not merely constitutes the principle from whence his obedience springs, but assures him, in his greatest trials, that the promise of God shall not go unfulfilled. He does not know *how* that promise should be fulfilled; but he believed God's counsel was immutable, and therefore, should he raise him from the dead, it would be accomplished; and the result showed the well-founded character of his confidence. The altar is erected, the sacrifice bound and laid on the altar, the hand of the patriarch is stretched, but at the time most needed, and in a way unexpected, the Divine Being interposes. The Angel of the Lord says—"Lay not thine hand upon the lad, neither do thou any thing unto him."

The believer's right, then, to the blessings promised, whether they respect things of the present or of the future life, is founded upon Christ's atonement; and those blessings, thus purchased and secured, are intrusted for administration to Christ, his Head and Representative. "It pleased the Father, that in him should all fulness dwell." The fulness of which mention is here made, is mediatorial fulness; and the language intimates that those blessings which were promised in the covenant, and secured by the death of Christ, have been intrusted to him by divine appointment, to be bestowed upon those for whom, and in the degree, that they were intended by the original Donor. The trust committed to him is very great; neither man nor angel is fitted for it; but Christ Jesus was eminently qualified. He is both God and man in one person. He who putteth no trust in his servants, and chargeth his angels with folly, hath found one concerning whom he declares—"I will give thee for a covenant to the people;" and the very relation that he bears to God and man, demonstrates that the interests of neither of the parties shall be uncared for. Accordingly, John, the beloved disciple, when he would allay that Christian anxiety that has been excited by the vigorous efforts of the great red dragon to destroy the woman and her offspring spoken of in Rev. xii. and xiii.—"I looked, and lo, a Lamb stood upon the Mount Zion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads." Rev. xiv. 1. Mount Zion is the emblem of the church; but who are they that stood upon that mount with him? Who are those 144,000? And what does that position which they, with their covenant Head occupy, intimate? They are some of every people, and kindred, and tongue, and nation. They are such as have been received into the number of his children; such as are endeavouring to preserve, pure and entire, the worship and ordinances God gave to Christ, following the Lamb wherever he goeth, whether through

good report or evil report. And Christ Jesus stands as their Head, exhibiting that he is still a Priest upon his throne—that he has not merely atoned, but is interceding and protecting them during the domination of the anti-Christian system; administering those blessings to which they have a title by his purchase and the Father's promise. What confidence, then, has the believer to plead the promises, for in Christ all the promises are yea and amen, and in the administration of his providential kingdom he realizes them to the believer. Indwelling sin and unbelief may deprive the believer of much comfort as he walks through the wilderness of this world, but they cannot deprive him of his right to the promised blessings. They are secured by a charter which cannot be broken, and descend through a channel which is ever open. "He that spared not his own Son, but delivered him up to the death for us all, how shall he not with him freely give us all things?" He gave the greater, his own Son, and from that we may infer he will not withhold the less. Hence the individual believer, as he goes up leaning upon the arm of his Beloved, looks for the bestowal of the blessings promised, and seeks the Spirit to apply the promises to his soul. "Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out," is his prayer:—for the Spirit is the Comforter, and he comforts by taking of the things that are Christ's and showing them unto us. The sinner, who is labouring under deep convictions, he points to the atoning sacrifice. He says—"Behold the Lamb of God, which taketh away the sin of the world!" And when that sinner is thus brought to see the debt has been paid, and the bond cancelled, he says—"Lord, I am thine." Nor does he leave him there. In seasons of temptation, to enable him to resist, in times of affliction he reminds him it is in love God chastens, that the furnace is a means for the purification of the soul, and urges him to plead the promises adapted to his situation. And when death, the last messenger, is approaching, the comforting influences of that Spirit are likewise felt, pointing him to Christ's atonement as the source of his victory, to the exalted Mediator as praying for his release, and ready to receive his expected guest, and to the promise assuring him that when passing through death's dark vale the Redeemer will be with him, so that in the language of exulting faith he exclaims—"O death, where is thy sting? O grave, where is thy victory?" and, as the glimpses of glory burst upon him from that future world, he wishes to be away, and to be with Christ, which is far better.

C. S.

LONGING FOR CONVERSION OF SINNERS.

It is said of the learned John Smith, "that he had resolved very much to lay aside other studies, and to travail in the salvation of men's souls, after whose good he most earnestly thirsted." Of Alleine, author of the "Alarm to Unconverted Sinners," it is said that "he was infinitely and insatiably greedy of the conversion of souls; and to this end he poured out his very heart in prayer and preaching." Bunyan said—"In my preaching I could not be satisfied, unless some fruits did appear in my work."

"I would think it a greater happiness," said Matthew Henry, "to gain one soul to Christ, than mountains of silver and gold to myself. If I do not gain souls, I shall enjoy all other gains with very little satisfaction, and I would rather beg my bread from door to door than not undertake this great work."

Doddridge, writing to a friend, remarked—"I long for the conversion of souls more sensibly than for any thing besides. Methinks I could not only labour, but die for it with pleasure."

Similar is the death-bed testimony of the sainted Brown, of Haddington:—"Now, after near forty years' preaching of Christ, I think I would rather beg my bread all the labouring days of the week, for an opportunity of publishing the gospel on the Sabbath, than without such a privilege, to enjoy the richest possessions on earth." "O labour, labour," said he to his sons, "to win souls to Christ."

Rutherford "could assure his flock that they were the object of his tears, cares, fears, and daily prayers; that he laboured among them early and late. And my witness," said he, "is above, that your heaven would be two heavens to me, and the salvation of you all as two salvations to me."

Fleming, in his "Fulfilment of Scripture," mentions one John Welch, "often in the coldest winter nights rising for prayer, found weeping on the ground, and wrestling with the Lord on account of his people, and saying to his wife, when she pressed him for an explanation of his distress—"I have the souls of three thousand to answer for, while I know not how it is with many of them."

Brainerd could say of himself, on more than one occasion—"I cared not where or how I lived, or what hardships I went through, so that I could but gain souls to Christ. While I was asleep, I dreamed of these things, and when I waked, the first thing I thought of was this great work. All my desire was for the conversion of the heathen, and all my hope was in God."—*Scottish Guardian*.

REPENTANCE.

"The very first and indispensable sign is self-loathing and abhorrence. Nothing short of this can be admitted as an evidence of a real change. Some persons inquire—"Do you hate what you once loved, and love what you once hated?" But even this mark cannot be so surely relied on as the other. I have constantly pressed this subject upon my congregation, and it has been the characteristic of my ministry. I want to see more of this humble, contrite, broken spirit among us. It is the very spirit that belongs to self-condemned sinners; permit me to lay this matter near your hearts. Take home with you this passage—"Then shall ye remember your own evil ways, and your doings, that were not good, and shall loathe yourselves in your own sight for your iniquities and abominations, (Ezek. xxxvi. 31,) and to-night, on your beds, or in the morning, meditate thus within yourselves. Loathe? Why, if I loathe and abhor any thing, I cannot look upon it without disgust. The very sight of it gives me pain and uneasiness. I turn away from it as from something abominable and hateful. Have I ever thus loathed and abhorred myself, at the remembrance of my iniquities and abominations? This sitting in dust is most pleasing to

God. When we carry our thoughts to heaven, and consider what is going on in that blessed region, we behold angels and archangels casting their crowns at the feet of Him that sitteth upon the throne, in whose presence the cherubim veil their faces with their wings. I have been in the company of religious professors, and heard many *words* about religion; but give me to be with a broken-hearted Christian, and I prefer his society to that of all the rest. In these days there is too much of talking about religion, and too little of religion itself. On this subject I remember having read a passage in the life of a pious man, who observed on his death-bed, 'I have met with many who can talk about religion—with few who keep pace with their talking.' Permit me again to lay this important subject before your consideration; and that you may be able the better to pursue it, and properly to enter into it, allow me to state to you what have sometimes been my feelings while seated in this chair by myself, shut in with God from the world around me. I have thought thus within myself in my retirement:—I look around me and behold this apartment. I see all is comfort and peace about me. I find myself with my God instead of being shut up in an apartment in hell, although a hell-deserving sinner. Had I suffered my deserts, I should have been in those dark abodes of despair and anguish. There I should have thought of eternity!—eternity without hope. From all this I am delivered by the grace of God, though I might have been cut off in my sins fifty-four years ago. While engaged in these thoughts they sometimes overpower me. Were I now addressing to you my dying words, I should say nothing else but what I have just said. Try to live in this spirit of self-abhorrence, and let it habitually mark your life and conduct."—*Rev. C. Simeon.*

SECRET PRAYER.

"Men never take so firm a hold of God as in secret. Remember Jacob. Thou shouldst pray alone, for thou hast sinned alone, and thou art to die alone, and to be judged alone. Alone thou wilt have to appear before the judgment seat. Why not go alone to the mercy seat? In the great transaction between thee and God, thou canst have no human helper. You can be free before God. You are not going to tell him any secret. You may be sure he will not betray your confidence. Whatever reasons there may be for any species of devotion, there are more and stronger reasons for secret devotion.

"Nothing is more embarrassing and disturbing in secret prayer than unpropitious circumstances. Great attention ought always be paid to this point—'Enter into thy closet,' says Christ. He says not *a* closet, nor *the* closet, but *THY* closet. The habit of secret communing is supposed to be formed. The man is supposed to have a closet—some place to which he is accustomed to retire for prayer—some spot consecrated by many a meeting there with God—some place that has often been to him a Bethel. The Saviour uses the word to mean any place where, with no embarrassment either from the fear or pride of observation, we can freely pour out our heart in prayer to God. No matter what are the dimensions of the place, what its flooring or canopy. Christ's closet was a mountain, Isaac's a field, Peter's a house-top.

"Go not to thy closet to *say* prayers. Oh! I wish *obsolete* could

be written against that phrase, *saying prayers*. It were as proper to speak of *saying praises*.

“If, when in thy closet, thou feel nothing, say, ‘Oh God, I feel nothing—no gratitude, no contrition.’ God likes truth.

“It is in the closet, and not in the crowd, that men become acquainted with God. Oh, how it lightens the pressure of calamity, relieves the loneliness of death, and breaks the shock of the entrance to eternity.

“To become remiss in secret devotion, is to become tired of God.

“What an argument we have for secret prayer in the example of Christ, who seems to have been in the habit of retiring to very solitary places, for the purpose of personal communion with God, and especially for prayer! Yes! He who knew no sin, who needed no forgiveness, and whose mind was not liable to be diverted and distracted as ours is, maintained secret prayer. Though the habit of his soul was devotion, and every breath bore upon it, and wherever he was he held perfect and uninterrupted communion with the Father, yet he was wont to seclude himself to pray. With these advantages over us, He felt the necessity of it; and, with the business of the world’s redemption to attend to, He found time for it. This example speaks volumes to us all. Was it necessary for Him, and not for thee, poor, guilty, exposed sinner, that hast a God to propitiate, a soul to save, a heaven to obtain? Was it practicable for him, and canst thou, durst thou, say it is not for thee? Canst thou not find a secrecy, or make a solitude? And if the day is not thy own, is not the night? That was the Saviour’s time for prayer, and the cold mountain top was his oratory.

“The Scriptures do clearly teach, that secret prayer ought to be not only daily—‘Give us this day our daily bread;’ but often through the day. Daniel and David prayed three times a day at least. ‘To pray frequently is to pray fervently.’”—*Nevins*.

AFFLICTION AND HUMILIATION.

“Visions of glory and exhilarating manifestations of the Divine presence are not the only things which do us real good, or which authenticate the work of the Holy Spirit upon the heart. John saw, during his exile, dark visions of time, as well as bright visions of eternity; and the former were as useful for time, as the latter for eternity. The one prepared him for the vicissitudes of this world, and the other for the fellowship of the next world. And we are no losers by affliction, if we learn nothing in the furnace but the extent of our dross. That opening of the heart which reveals to us ‘the plagues’ of our heart in all their vileness and inveteracy, until we tremble at our own depravity, is as much wanted in order to endear the Saviour, and deepen our dependance on the Sanctifier, as any comfort we long for or set a high value upon. No opening of heaven to faith or sight, could do us so much good as this revelation of the heart, if we be yet but *half-hearted* in prayer or penitence. We have not therefore suffered for nothing, nor without help from the Holy Spirit, if we have been shocked at the discoveries which the furnace made of our dross and tin. This is indeed a sad sight—a painful lesson—but not less useful eventually, than ‘joy unspeakable and full of glory.’ John’s *first* visions and les-

sons in Patmos so overwhelmed him, that he 'fell as dead' at the feet of Christ. But as that shock of fear was not the forerunner of despair or ruin, so humiliating and even horrifying discoveries of our own unworthiness, weakness, and vileness, are not tokens of wrath, nor proofs of utter unregeneracy. An unregenerated heart would not be pained nor ashamed by them. An unenlightened mind could not discern their enormity. A conscience untouched by the blood of sprinkling, or by the grace of the Spirit, could not tremble at the plagues of the heart. However, therefore, such penitents may doubt their own penitence, or hesitate to ascribe their shame and self-condemnation to the work of the Holy Spirit, they are true penitents. They do not see this; but God, 'who seeth, not as man seeth,' looks with a father's pity on all who 'tremble at his word.' John, when he lay at the Saviour's feet as dead, was as much an object of Divine compassion, as he was of Divine complacency when he vied with the hosts of heaven in singing the New Song. That shock of terror prepared him to join this shout of triumph. True; he was 'the beloved disciple' before his trials or raptures began: but he, too, in common with all the disciples, had long been 'slow of heart to believe' or understand the gospel, even whilst hearing it from the lips of the Saviour. And if Jesus allowed him to 'lean on his bosom' then, it was not because John had then entered into the spirit of the gospel, or had approved all that he understood; but because he was upon the whole neither a wayward nor an unwilling learner at the Master's feet."—*Philip*.

 THE FOURTH OF JULY.

There is something very sad to the Christian and the philanthropist in the manner in which the birth-day of this nation's independence is generally celebrated. Instead of songs of gratitude to the Most High, who has done so great things for a thoughtless and sinful people, that day resounds with the noise and shout of revelry, as if it were a pagan saturnalia—adding sin to sin, and thus accumulating a great load of guilt to all that already weighs heavily upon the land and its inhabitants. The time has come when it may well be inquired whether the Christian can, in any way, identify himself with a commemoration so godless, so hypocritical, so demoralizing. We adopt, as our own, the views of the Free Presbyterian. "The nation has far more call to mourning than to feasting, and many more reasons for humiliation and prayer than for vain boasting. More than three millions of immortal beings are this day in chains. The cancer has eaten into the vitals of the politics and religion of the country. Territory enough for an empire, consecrated to freedom by a former generation, is subjugated by the minions of slavery, and the blood of the slave this day stains its soil, and his sighs load its air. God's law is scouted and trampled under foot, and the nation is saying, by its actions, with Egyptian Pharaoh—'I know not the Lord, neither will I let the people go.' Not by its oppressions alone is the nation defying the Almighty. His Sabbaths are profaned, his name is blasphemed by high and low; the sounds of an unholy revelry rise up from the hovel and the palace; lying, fraud, and swindling, have become so common in the business

world as scarcely to excite surprise; drunkenness yet slays annually its thirty thousand victims, and immolates on the same bloody altar the hopes and happiness of hundreds of thousands of women and children. Yet men will shout, and bells will ring, and cannon will roar, and orators will harangue, and the 'glorious Fourth' will be commemorated as heretofore. But we hope for better days. God is patient, and so should we be. His goodness leads men to repentance; and as he is again crowning the year with his bounties, perhaps his infinite love may yet touch and melt the hard heart of this guilty nation. For this let all his people pray and labour."

SABBATH COLLECTIONS.

It would not be difficult to show from the history of the apostolic church, and especially from the communications of the apostles to the church, that this expression of the fellowship (*κοινωνία*) of saints by contributions for the poor, and other pious uses, was recognised and enjoined as an ordinance of worship, to be performed with other acts of public worship, when thus gathered together in his name, according to his appointment. From what has been already said touching the meaning of this provision itself for meeting together of the people for a common approach to God, it is manifest that such contributions for the purposes of the kingdom, on such an occasion, are peculiarly appropriate, as the expression of the communion of those who meet thus as citizens of the kingdom of Christ. It is one of the very discouraging signs of the times—not only in its bearing upon the work of missions directly, but upon the piety of the church at home—that in so great measure the 'collection for the poor' seems to have fallen out of sight in the churches. That the expression of the fellowship seems no longer to be held obligatory as of faith; and the contribution, even when made, is made rather as a mere ecclesiastical measure, and on the ground of general philanthropy, than done as an act of worship in obedience to a Divine ordinance. Nay, that we hear not unfrequently expressions of dislike to the collection—even, indeed, scruples as to the fitness of an ordinance for the Sabbath worship which disturbs the sacredness of the day and the place—as they tell us—with the *jingle* of money in the house of God. It is surely not a favourable evidence for piety, when Christ-appointed ordinances are not deemed holy enough for his house. One is led to fear, that in such cases it must be that the associations of ideas on the subject of money, arising out of the transactions of the week, may somehow be unpleasant to the conscience. It is such according to any clear and consistent interpretation of the New Testament. It is such according to the interpretation actually put upon the Scriptures by the Reformed Church, and especially by our standards. As the desire for the expansion of his kingdom is spontaneous in the hearts of the people, so in this ordinance provision is made of the means, in so far, for executing that desire; and in the natural and unimpeded outworking of the church, the degree of provision thus made would become one of the most perfect measures of the church's piety. It is necessary merely to allude to the fact, that in accordance again with this public spirit

and this ordinance of worship, is the provision for the administration of the church. That in addition to ministers who labour in word and doctrine, 'some pastors' and 'some evangelists,' (but both alike labouring to spread the truth,) and elders to rule—provision is made of a peculiar class of officers for the special care and administration of his revenues, which flow thus from the active faith of the worshippers, that they may accomplish best the purpose for which they are raised, namely, the expansion of the church. That through the several courts, up to that which stands forth the representative at once of the will of the people of the kingdom and the unity of the people, full provision is made of every agency needful to give efficiency to the desire of the people for the expansion, and to the means provided for the expansion of the church."—REV. STUART ROBINSON.

REFORMED PRESBYTERIAN SYNOD IN IRELAND.

The annual meeting of this body was held in the Reformed Presbyterian Church, College street, South Belfast, on Monday, the 9th inst., and was opened at seven o'clock with a discourse by the Rev. Samuel Simms, of Loughbrickland, the Moderator, on Isaiah ix. 6 (last clause)—"The Prince of Peace." After an appropriate introduction, in which reference was made to the present confusions of the nations and the evils of war, the great truths implied in the designation given to the Saviour in the text were first considered. Among these were noticed a previously existing state of war. This was shown to consist in war between man and God, between man and his own conscience, and between man and man—that Christ Jesus is a King, has a kingdom, and the grand object of his reign is to promote and extend peace; and that the Saviour is the author of all kinds of peace—as of reconciliation between Heaven and earth, of peace in the conscience, and of peace and harmony, moral and physical, in the human family. In the second and principal part of the discourse, the preacher, with much fulness and perspicuity, discussed the proposition—the Gospel is the grand civilizer of mankind, and the grand pacificator of the nations. After some preliminary remarks, connecting this statement with the views that had been advanced in the foregoing head, Mr. S. ably proved that the Bible is the grand instrumentality for creating and extending social peace. The Church's mission is to diffuse the Word of Christ, and must be throughout missionary in its character, as essential to the enjoyment of internal peace, and as appointed to proclaim and establish peace throughout the world. The Bible must be employed every where for this end, and in its rapid and universal diffusion we have the highest assurance that the holiness and peace which it promotes shall obtain the ascendancy. Among the eminent means for establishing the kingdom of the Prince of Peace were mentioned—a scriptural system of civil government—a Scriptural system of popular education—national covenanting—the testimony of the Church, especially in relation to the duty of separating from corrupt systems. Here the preacher showed, with great clearness and power, that we are ever required to maintain the supremacy of the Divine Word and the universal brotherhood of man; and he noticed, in conclusion, the extension of the kingdom of the Prince of Peace by means

of extending commerce, and the arts and sciences, and even by the horrors of war. The discourse abounded with striking illustrations, able and convincing argument, a faithful application of a Scriptural testimony against existing public evils, and cheering views of the progress of the Gospel throughout the nations. In many parts it was powerful and eloquent, and was listened to with sustained and earnest attention. At a subsequent part of the proceedings, Mr. Simms was unanimously requested through the Moderator to publish this discourse, so that there is reason to hope that this interesting and able discussion of a subject so important will shortly be given to the public.

After the Synod was constituted and the roll called, the Rev. Josias A. Chancellor was unanimously elected Moderator. The order for conducting the business at this meeting was arranged, and the Synod adjourned at a late hour.

Tuesday, July 10.

The Synod assembled at half-past nine o'clock, when devotional exercises were conducted by the Rev. James Smyth. Mr. Simms gave notice of a motion for improving the sacred music in the psalmody of the Church, and this led to some conversation on the subject. It was agreed to take this subject into consideration at the next meeting. An interesting correspondence between the Synod here and the Reformed Presbyterian Synod in the United States, North America, was submitted and read. The letter from the Church in America was forwarded from the recent meeting of the Synod there, and, among other interesting intelligence, mentioned that that body had agreed upon renewing the National and Solemn League and Covenant in a manner suited to their circumstances; different papers had been carefully prepared and adopted for this object; and it is expected that the solemn duty may be essayed by the Synod at its next meeting, which was appointed to be held in Philadelphia, in May, 1856. It was gratifying to notice that the American body, in their letter, stated that the renovation of the covenants by the Reformed Presbyterian Church in this country had served to stimulate them in this important movement. A standing committee of foreign correspondence, consisting of Professor Dick and Mr. Simms, were appointed, and Dr. Houston was requested to prepare, at the present meeting, a letter in reply to the communication from America. A draught was submitted by him at a subsequent stage of the proceedings, which was unanimously approved and ordered to be transmitted.

Marriage Act.—Dr. Houston reported that he had attended, on the part of the committee of Synod, a meeting of the committees of two other bodies—the Associate Presbytery of Primitive Seceders and the Associate Synod; but that the joint committees did not see any ground to expect immediate relief from the Government from the grievances under which they laboured. Some discussion followed on the subject, and the sentiment of the Synod appeared to be that public movements should be watched, and that the Synod should avail itself of all legitimate and practicable means of obtaining deliverance from arbitrary and unjust restrictions upon their liberties in this matter.

The next meeting of Synod was fixed to be held in Belfast, on the second Monday of July, 1856, at seven o'clock in the evening. Leave

was granted to the Missionary Board to meet this evening, at seven o'clock, for the transaction of business.

Code of Discipline.—Professor Dick reported, on behalf of a committee, that a Code had been prepared by Dr. Stavely, but that it had yet to be submitted and considered. It might be expected to be fully in readiness by next meeting of Synod. This announcement was received with satisfaction.

Fasting and Thanksgiving.—It was agreed that the last Thursday of November next should be observed as a day of public thanksgiving by the people under the care of Synod, and the last Thursday of January, 1856, as a day of fasting. On the motion of Dr. Houston, it was agreed that a brief summary of causes for fasting and thanksgiving should be prepared to be inserted in the minute appointing the seasons; and Messrs. Toland, Smyth, and Russell, were appointed to prepare such a summary, and submit it before final adjournment. Towards the close of the proceedings, it was reported that the committee had considered that the present state of European nations and the aspects of Providence required a fuller statement of reasons for fasting than the appointment seemed to contemplate; and it was, therefore, deemed proper to take more time for the preparation of suitable causes. The Synod instructed the same committee to prepare a summary of reasons for fasting and thanksgiving, to be submitted at next meeting, that it may be inserted in the published minutes.

Statistical returns had not been made when they were last required by some of the congregations. After some conversation on the subject, it was ruled that, as such statistics are to be made triennially, none farther should be sought from the congregations till the expiration of this period.

Five o'clock, P. M.

The chief business that engaged the attention of the Synod during the session was—

The Theological Hall.—The report of the Committee of Superintendence was presented by Mr. M'Carroll, the secretary. It stated the number of students attending, and detailed the proceedings at the opening and close of the first session, and expressed high approval of the course pursued by the professors, and of the diligence, proficiency, and good conduct of the students. Rev. James Dick, the Professor of Systematic Theology, afterwards stated the subjects of study in his class, and spoke in commendation of the application and excellent spirit of the students. Dr. Houston, Professor of Exegetical and Pastoral Theology and Ecclesiastical History, gave a similar account of the students under his care. A number of resolutions of the committee for fixing the term of theological studies, and otherwise regulating the attendance of the students, were submitted and generally adopted. The Synod expressed satisfaction with the gratifying results of the establishment of such an institution in this country, and recommend it to the support of the whole Church. It was further ordered that those congregations that have not yet contributed for the hall fund should make a collection for this object on the first Sabbath of August, and that a general collection should be taken in all the congregations on the last Sabbath of October, for the same object.

Wednesday, July 11.

Missions of the Church.—After the opening of the Synod this morning, the report of the Home Missionary operations of the Church was read by Mr. M'Carroll; and that on Foreign Missions by Mr. Simms, the foreign secretary. These contained various interesting statements respecting the progress of the Redeemer's kingdom, and exhibited the present state and prospects of the different mission schemes prosecuted in the Church. The mission to the British North American Colonies is prospering; the missionaries and people there having anxiously desired that one or two active and devoted labourers should speedily be sent to aid them in that important field. As yet no missionary had been obtained for Australia, though the directors had expressed their earnest desire to obtain one. The report on the mission to Romanists in the south and west of Ireland, usually styled "The Irish Mission," was heard with peculiar interest. Mr. Russell, who had been lately sent by the Board of Missions to inspect various parts of the Romish districts in the west of Ireland, with a view to select a suitable place to locate such a mission, addressed the Synod at considerable length, and in a very clear and satisfactory manner gave a view of the state of society in the places which he visited, exhibited the present condition of the missions to the West, as far as he had been able to ascertain, and offered some practical suggestions in relation to the prosecution of the mission to Romanists. The Rev. Robert Allen, the missionary who was lately ordained to the service of the Irish Mission, and had been labouring in Dublin since his appointment, gave an interesting account of his labours, of the difficulty of finding access to Romanists in some places, and of the plan of proceeding in the Protestant missions in Dublin. The addresses, which were heard with deep interest, were continued till the hour of adjournment.

Five o'clock, P. M.

The subject of the missions of the Church was resumed. It was arranged, after some discussion, that Mr. Allen should be located in Dublin for the ensuing twelve months, and should labour among the Romanists in that city. He will also minister to a few very worthy families of Covenanters who reside in Dublin. The subject of the appointment of a catechist, to co-operate with the missionary in his labours, was deferred till the next meeting of the Missionary Board.

A grant out of the Mission Fund was made to the vacancy of Cloughmills, for the purpose of supporting a licentiate, to labour there constantly for some time.

Covenant Renovation.—A report was presented respecting the progress of the work of covenant renovation in the various congregations of the Church. From this it appeared that the larger number had already attended to this duty, and that, in every instance, it had been performed with much apparent harmony and cordiality. The Synod expressed satisfaction with this report, and strongly recommended that the congregations which had not yet engaged in the work should endeavour to essay it as soon as practicable, that thus the whole Church in this land may exhibit the lovely aspect of a people engaged anew, by sacred vows, to be the Lord's. The committee that had been appointed to prepare a historical narrative of covenanting reported pro-

gress; and they were enjoined to prosecute this work, that thus a record of transactions so important, which might be of benefit to the Church, might be, as soon as possible, in circulation.

Thursday, July 12,

Management of the Schemes of the Church and Ministerial Support.—After some routine business was transacted, the Synod entered upon the consideration of two important overtures which had been forwarded by the Western Presbytery through the committee of bills. The first respected the management of the missionary and other schemes of the Church. It proposed the annual appointment by Synod of a commission, consisting of two ministers and two elders from each Presbytery, to be nominated by the Presbytery, and returned in its report to Synod. Under the convenorship of the Moderator of Synod, this commission to have the superintendence of the Theological Hall, and the arrangement of any unfinished business that may be intrusted to it; that the several business schemes of the Church be intrusted to the commission, these schemes being—1. The Irish Mission; 2. The Colonial Mission; 3. Ministerial Support; and 4. Theological Hall and Synodical business; each scheme to have a secretary appointed by Synod, who shall bring its affairs before the commission, and prepare the report for Synod—each scheme to receive the proceeds of one public collection in the year from all the congregations and preaching stations in the Church; and likewise donations, legacies, and the aid of juvenile associations in the various congregations. The times for raising these collections were specified, and several other particulars to complete the arrangements. This overture, which was distinguished for clearness and simplicity, was, with very slight alteration, adopted by Synod, as it presented a method for managing the public affairs of the Church which appeared to have various advantages over that which had been formerly followed.

The second overture related to ministerial support. The following are its principal articles:—No minister to be henceforth settled over a congregation in this Church on a smaller stipend than £70 per annum, with £5 for travelling expenses—the minimum in towns to be £100 per annum, with travelling expenses—a special fund to be raised by means of an annual collection from each congregation and preaching stations, legacies, donations, &c., to supplement weak congregations. This fund to be distributed on the following principles:—1. No congregation having 140 members shall receive any assistance from the supplemental fund. 2. While present engagements shall be duly considered, henceforth no congregation having less than 140 members shall be admitted to share in the distributions that does not contribute for ministerial support at the rate of ten shillings, on an average, for each member in the year, and take up all the collections ordered by Synod; preaching stations to receive an allowance from the fund only upon the last-mentioned condition. This overture was discussed at considerable length in the Synod. The principles of the scheme were ably stated and defended by Rev. Josias A. Chancellor and other members of the Western Presbytery. Several of the elders showed the necessity and importance of adopting a measure of this kind; and it was generally admitted that to raise the standard of ministerial sup-

port was at present required, not less for the comfort and respectability of the ministry than for the honour of the Church's Head, and the stability and extension of the Church. The overture was finally adopted by the Synod, and enacted as the law of the Church. A commission was appointed by the Synod to attend to the carrying out of these important measures. The whole subject was discussed with much interest, and the members of Synod discovered harmony of views and earnestness in this matter. The discussion of this important overture occupied the attention of the Court during this whole session, and for the greater part of the evening. The case of the vacant congregation of Newtownards and Killinchy, the latter of which had been recently separated from the congregation of Knockbracken, and organized into a distinct congregation, was considered. Both had made application for the moderation of a call, and for some aid out of the mission funds, to enable them to support a pastor. The matter was remitted to the commission, with a recommendation to consider it favourably.

A memorial from the congregation of Newtownlimavady was presented, expressing regret at the discontinuance of the *Monitor*, and praying Synod to take steps for the publication of a periodical as an organ of public sentiment in the Church. This memorial was favourably received, and the Synod declared it to be desirable that a suitable periodical should be issued, and remitted it to the next meeting of the commission to make arrangements for this object.

Friday, July 13—Ten o'clock.

The Synod, after entering upon public business, was occupied for a considerable time in considering the recommendations of the Commission, which had held its first meeting before breakfast.

The congregations of Newtownards and Killinchy were recommended to unite, for the purpose of obtaining a pastor for the joint congregation; the grant out of the mission funds, which they had formerly obtained, to be continued while they continue in their present state; and aid out of the Supplemental Fund was proposed to be allowed, if required, to assist them in maintaining a stated ministry.

Besides the issuing of an address to the ministry and people, and circulars respecting the collections for the Theological Hall, and the Home Mission, and ministerial support, it was arranged that the Rev. Robert Wallace, and Mr. Ephraim Chancellor, ruling elder, should visit all the congregations in the Northern and Western Presbyteries, as a deputation, on the subject of ministerial support; and that the Rev. James Kennedy, and Mr. William Wright, ruling elder, should visit, as a similar deputation, all the congregations of the Eastern and Southern Presbyteries—the Presbyteries at their next meetings to make the arrangements for receiving the deputation, and for exciting the people to their duty in this matter.

The report of the administrators of the Education Fund was submitted by Dr. Houston. This stated the satisfactory progress in study of the beneficiary formerly received. The grant was continued to him for another year, and a small allowance was made out of the fund to aid Mr. James M'Nair, who was received as a beneficiary, on the recommendation of the Western Presbytery.

On the motion of Mr. M'Carroll, the sum of £5 was granted out of the Education Fund to purchase books for the theological library.

Dr. Houston submitted the following resolutions respecting the Sabbath traffic in intoxicating liquors, which were unanimously adopted:—

“*Resolutions Respecting the Sale of Spirituous Liquors on the Lord's-Day.*—I. That this Synod deeply lament the prevalence of Sabbath-breaking in various forms throughout these countries; and while they solemnly and affectionately warn the people under their care against any participation in sins which tend to draw down Divine judgments upon nations which are guilty of them, they would, at the same time, express their readiness to concur in any public measures for arresting the progress of an evil of enormous magnitude, in accordance with their testimony and distinct standing.

“II. That, while we regard the traffic in intoxicating drinks as manifestly forming a powerful obstacle to the progress of true religion and morality, and while we would earnestly desire that the whole traffic were abandoned, believing that its entire prohibition would tend greatly to promote the moral and spiritual interests of the community, we, meanwhile, enjoin it upon the sessions of the various congregations under our care to give attention to the recommendation of Synod formerly given, to use all proper means to hinder the members of the Church from engaging in this insnaring and dangerous traffic, and to induce the few members of this Church who are employed in it to relinquish it.

“III. That we consider the law recently enacted for Scotland, entitled ‘The Public Houses Act,’ by which the sale of intoxicating liquors on the Sabbath is wholly prohibited, entitled to our approval as in itself right, and, if faithfully administered, as eminently calculated to check the progress of drunkenness, and to protect the Sabbath of the Lord from flagrant violation.

“IV. That this Synod feel satisfied that there is abundant evidence that, during the short period in which this act has been in operation, the measure has tended to diminish crime, and to promote the cause of social order, morality, and true religion. They would, therefore, express their earnest and unanimous desire that nothing may be permitted to interfere with the continued and efficient working of this salutary measure in those parts of the empire for which it was enacted; and inasmuch as the same evils which it was devised to remove exist in this country in many aggravated forms, they would anxiously wish that a similar legislative measure, for prohibiting entirely the sale of intoxicating liquors on the Sabbath, should be adopted for Ireland.

“V. Regarding with deep interest the efforts of patriotic and philanthropic public men to prevent all Sabbath trading; and expressing their regret that, through malign influences, the measure that was proposed for this important object has been for the present abandoned, they consider themselves as specially called upon to declare that they will hold themselves ever ready to co-operate, in all ways competent to them, with good men, of whatever name, in all Scriptural measures for promoting the inviolability of the Lord's-day.”

In connexion with the missionary proceeding of the Church, it may be mentioned that the congregation of Manchester had addressed a unanimous call to Mr. Wm. Hanna, one of the licentiates of the Church, and that the congregation had resolved themselves fully to support their pastor, without seeking aid in future from the mission funds. This call Mr. Hanna accepted, and he will be ordained to this important charge as soon as the requisite arrangements can be made.

After various routine business was transacted, the Synod closed the proceedings with prayer by the Moderator, at half-past three o'clock. The business was conducted throughout with much harmony and good feeling.

AFFAIRS ABROAD.

China.—It is long since we have had any reliable accounts from the Chinese revolutionists. They have attacked Canton; but, so far, unsuccessfully. Dr. Parker, a long resident there, says—our authority is the New York Tribune—that

“He cherishes little hope of any speedy pacification of the distracted Empire. The insurgents are now masters of about half the country, but have made little pro-

gress since the repulse of their army that marched to the conquest of Peking. Conflicts still occur at one point or another with alternate success to this side and to that; but neither makes any decided progress. Mean time the continual destruction of property as well as life, with the constant diversion of hundreds of thousands from the fruitful paths of industry to the sterile efforts of the tented field, are wasting the national resources and reducing millions from comfort to wretchedness. And this is likely to go on for years longer, as it did at former periods of revolution. The fact that the two parties seem well balanced, with fortune inclining first to this scale, then to that, insures a continuance of devastation. Were it rendered highly probable that the Tartar dynasty would, or that it would not, be overthrown, millions who have hitherto remained neutral, and been plundered now by this host, then by that, would rush at once to the winning side and make its triumph overwhelming. Until some clear indication of the result is afforded, the timid and the wealthy keep quiet where they can, and do no more for either belligerent than they must. The high-wrought hopes that the triumph of the insurgents would insure the conversion of China to (at least) external Christianity were long since blasted. The destruction of the idols seems to be the extent of Tae-Ping-Chang's devotion to Christian ideas. And, though each party is chary of demonstrations of hostility to foreigners, hoping to profit by their assistance, there seems little reason to expect better treatment of Europeans and Americans from this party, in case of its complete success, than from the other."

Turkey. The War.—Every arrival brings us little more than the old accounts—the allies still persisting in their efforts against Sevastopol, while the city still holds out with unparalleled obstinacy. It is now regarded as highly probable that the besiegers will winter in the Crimea. They are fortifying themselves at Kamiesch, Inkermann, Balaklava, and Eupatoria. Fresh troops, in great numbers, are added to both armies. The French are erecting large and strong fortifications near Constantinople; and the opinion is pretty freely expressed that Napoleon designs to keep his position there, whatever may be the issue of the war. Austria has manifested, of late, even less disposition than heretofore, to enter the lists against Russia. The resuscitation of Poland is spoken of in influential quarters. It would not be strange if new combinations would soon arise involving all Europe. England and France were never more determined. The latter has made a new levy of 140,000 men, and a new loan of \$140,000,000.

Protestant ministers have gone to the Crimea, not only from England, but even from France. Of the latter, the correspondent of the Presbyterian says:

"When allowed to go into the Crimea, they found confidence and sympathy there as well, and all kinds of protection and help, both from the superior officers and from the various military administrations; but fellow-labourers were wanting. However, they divided themselves between Constantinople and the Crimea, and the service was organized as regularly as possible, amidst all the incidents and difficulties of war. Two short extracts of letters, written from the Crimea, will show the necessity of pursuing this work. 'The Protestant religious services,' writes a soldier, 'are more and more appreciated and attended. The Lord loads us with blessings in sending us, at each meeting, more hearers than the commander's tent can receive. We see there our intendant, our lieutenant-colonel, other superior officers, several English officers, and a great many soldiers.' 'We are very happy to have pastors,' says another; 'in general, they enjoy great consideration from all ranks. Their ministry is indispensable here. There are more Protestants than it is thought in my regiment. I have been looking out a little for them, and found one hundred and fifteen.'"

Italy. 1. Piedmont.—The government of Sardinia holds on resolutely in executing the law abolishing the monasteries and nunneries, in spite of a sentence of excommunication passed by the Court of Rome against all who take any part in the proceedings. In some instances force has been used; and in some the inmates have refused the government allowance, and betaken themselves to other countries. The priest party failed in exciting any violent popular opposition.

2. The League of the Italian States.—Attempts have been made to revive

the union of all the States in Italy—a favourite measure of the revolutionists there. Troubles have arisen in consequence. The papers say:

“France, England, and Sardinia, are said to have expressed their formal disapproval of the proposed league of the Italian States. The Turin papers speak of an attempted insurrection in the Duchy of Modena, and arrests had been made in Spezia, Carrara, Massi, Lerici, and elsewhere. Owing to the troubled state of Italy, the French garrison at Rome has been reinforced by a thousand more men. Mazzini publishes a letter in the Genoa papers, warning Italians against Bonapartist intrigues. Accounts from Naples record continual arrests there for what are called political crimes, and some have been made even for comments on Eastern news reported in the official journal.”

1. *The Austrian States in Italy.*—These are composed of Lombardy and Venice. In both there is great discontent: in these, as elsewhere, fast ripening into open revolt. Austria has adopted two measures of security: she has added 40,000 troops to her armies, and has also made provision for the “Central Congregations” of these States. They have not been held before since the revolution of 1848.

Germany.—Of the interior condition of many of the German States we can learn little. The following are more full than usual, but in general less satisfactory than we could wish:

“In Germany,” says the correspondent of the Presbyterian, “Roman Catholicism becomes more and more exacting and audacious. The Ultramontane spirit re-acts on all the events and all the relations of national life. Religious motives are seen mingling every where in the policy and alliances of the reigning families. Thus, some months since, the Princess Louisa of Prussia, educated by her mother in strictly evangelical principles, celebrated her first communion at Berlin, after having received religious instruction from a pastor of decided piety. On this occasion we are reminded that the Princess was promised in marriage to the Prince Regent of the Grand Duchy of Baden, although the marriage is not yet officially announced. The following remarks were recently made on the subject by the *Journal des Debats*:—remarks that I believe are perfectly well founded, and that do not augur a very peaceable future between Protestantism and the Church of the Pope. ‘The Grand Duchy of Baden,’ observes the *Journal des Debats*, ‘next to the four second-rate kingdoms, is the most important State. Two-thirds of the population are Roman Catholic, the remaining third Protestant. The Prince Regent is the heir-presumptive of the grand ducal crown. It would be for the interest of the Roman Catholics that the Prince Regent should marry a Roman Catholic Princess; but the conditions which the Court of Rome now imposes on mixed marriages are so harsh, that these unions are no longer possible to royal families that wish to remain Protestant. At all times these families have contracted mixed marriages, which have contributed to the maintenance of peace between the two religions, and from which the Roman Catholics have more than once derived great advantages. This means of protection is now taken from them. The Protestant Princes, who are by far the most numerous in Germany, being no longer able to unite with the Roman Catholic Princesses of the Houses of Austria, Bavaria, and Saxony, the separation will be wider between the two religions, and their disputes will be more embittered. We can foresee that Prussia will seize every opportunity of strengthening her influence over the second-rate German States; while on its side Russia will strive to multiply those alliances, which, with systematic perseverance, she still makes an object of her policy.’”

One of the evils, and a great one, arising from the defective reformation in Germany, is the neglect of the Sabbath. To how lamentable an extent this neglect prevails, will be seen in the following extract from the correspondence of a foreign journal. We make no change in the phraseology:

“Sunday performances in theatres and operas seem to be an absolute want in German courts and capitals; and, to our knowledge, not one of them has made a sacrifice of those diversions in the behalf of public Christianity. Moreover, drinking-houses are every where opened to all visitors, except young people, during Sunday; in Bavaria even the shops of lottery-ticket sellers must be shut on Sunday only during two or three hours of public service. But the grossest abuse, happily

unexampled in the other German States, is in that same Bavaria, an abuse which had hitherto steadily been kept up in spite of numerous remonstrances and petitions of clergymen and Christian societies: I hint at the fairs and cattle-markets, which are, in a great number of Bavarian places, held on the Sundays. Agricultural festivals, also, connected with fruit and cattle shows, and, what is still worse, an enormous consumption of beer, often occur on that day set apart by God for things so infinitely better. It would lie within the government's power to abolish the said abuses by a mere order; what is wanting is but the will to remove them.

"In other countries of Germany, however, as in Prussia, Wurtemberg, Baden, Sabbath observance has undoubtedly improved in the course of the last year. Not only stricter laws of former times have been enjoined, but, what is of greater importance, public opinion, as also the manners and customs of the people, have been ameliorated. The institution of elders and kirk-sessions, introduced in some of the States but a few years ago, has given a most desirable support to the clergy's exertions for a better observance of the holy day. The frivolous customs, however, are much more easily to be mastered in districts of pure Protestant populations, than where the latter are mixed up with Roman Catholics. The laxity of the latter in the Sabbath cause is indisputable; Roman Catholic priests sitting down after the Sunday services with parties of their penitents in ale-houses, and playing at cards with them, or haunting public 'beer gardens,' and playing at nine-pins, are in Wurtemberg for instance, no rarity. But just that levity of theirs exercises a prejudicial influence on the manners of their Protestant neighbours also. A proof of it is exhibited even in the said kingdom, in whose southern part, the so-called Upper-land, where Protestants are mixed with Roman Catholics, Sabbath observance stands far below that of the southern part, the Lowland, which is, if not purely, yet predominantly Protestant."

As to political movements, the German States seem to be coming round to the Prussian policy. Austria will not join the allies, and the smaller States follow the lead of the larger.

Holland.—We have already intimated in our pages that a reaction has begun in Holland against the Rationalism which had nearly overwhelmed the once renowned Dutch Church. This "revival" appears to gain strength. The "Christian Intelligencer" says:

"At the late General Assembly of the Free Church of Scotland, a fraternal address was made by the Rev. Dr. La Costa, of Amsterdam, in which he recited the former intimate relations between the Church of Scotland and the Church of Holland, in the alternate interchange of preachers and martyrs, of theology and learning, down to the great deliverance wrought by William, Prince of Orange. He adverted to the beneficial influence of the present Holland Mission of the Scottish body, which is nominally and primarily aimed for the benefit of the Jews. He said:

"I must repeat before this venerable Assembly, that your mission in Amsterdam is a blessing, not only to the Jews, but to the Christians—to the Christian Church, to the Old Dutch Reformed Calvinistic Church, which is not, as some seem to believe, in a state of death, but in a state of slumber. If you ever heard of a dead man hungering and thirsting, it is most extraordinary. Well, the Old Dutch Reformed Church is hungering and thirsting after the Word of the living God; and will you take the proof of it, go to every place where they hear by your missionaries the gospel of Christ, the sinfulness of man, salvation through grace, preached, and you will find there every part of the church is crowded. Build another church, and you will find it crowded; also build a third, and it will be the same; build a fourth, and it will be the same. There is a hungering and thirsting, but at the same time it is true that there is a death too, and there is a poison too, and the death and the poison are to be found in our universities, where we have gilded Socinianism and Erastianism—where we have that female Pope that is called False Science. We have to contend against two Popes—the mitred Pope in Rome, and the female Pope in False Science."

Spain.—The Spanish government persists in the good work of secularizing the great possessions of the ecclesiastical orders. Of course, they encounter great opposition. The opponents of the administration have got up revolutionary movements—unsuccessfully, however—in favour of the son of the late Don Carlos, the fast friend of the Jesuits. And as a last resort, the Pope's Nuncio has left the kingdom.

France.—There can be now hardly a question that Popery is reviving in France. Something of this may be due to the patronage of the government; but no little, undoubtedly, is to be regarded as a reaction against infidelity. Knowing nothing of the Bible or of evangelical Christianity, the masses turn to the follies, and shows, and delusions of Popery, that they may have, at least, the name of religion. A late writer says:

“It is admitted by old travellers here, that never during the present century, were the churches fuller; but one thing else is also admitted, by those who are competent to judge, that never were the theatres and suburban dancing gardens fuller. The latter fact is the legitimate counterpart of the former; for Popery has not yet revived, by the return of a deeper moral sensibility in the hearts of the people, but by the influence of court example, that is, court fashion, and by an unusual exaggerated display of ritual theatrics. The newly ordained blasphemy of the Immaculate Conception of the Virgin, is swallowed without a qualification. Never was the worship of Diana more rife at Ephesus; nor that of Venus at Corinth, than is the idolatry of the Virgin at this moment throughout France. ‘Mariolatry’ is the universal heathenism of this country. It is associated with a mawkish sentimentalism and a literature of wretched puerilities, which, if they can be tolerated by the tastes of French women and children, ought to be spurned with contempt by the many cultivated and masterly intellects to be found at present in not only the educated circles, but in the priesthood of France. The *Univers*, the Catholic paper of Paris, drinks in, with a hearty smack of appetite, every absurdity of Rome, even the miracles of winking pictures and nodding statues; and Louis Napoleon keeps in his household and his confidence the smartest Jesuit now in Europe. Art, at least in its lower forms of ingenious handicraft, is made to serve the new movement of the Church. Thousands of employees find work in manufacturing religious emblems, amulets, saints’ heads in ivory, porcelain, &c. Such manufactures have always existed in France, of course; but it is remarked that they have multiplied amazingly within a few years.”

AFFAIRS AT HOME.

Kansas.—The usurping legislature of Kansas has met—has expelled all the members chosen at the second election—has passed, over the vetoes of the late Governor, a number of laws—among the rest, laws punishing with death any one who entices a slave from his master, or circulates documents inciting slaves to rebel. Gov. Reeder has been removed; and Wilson Shannon, of Ohio, is appointed in his room. He is supposed to be the right man for the purposes of Stringfellow & Co. The Free-soilers are arming; and we need not be surprised, nor much alarmed, to hear of war breaking out between the hostile parties.

Washington Territory.—Rev. D. Thompson, of the Associate Church, now of the United Presbyterian—writes from this territory. Among many other matters of interest in relation to the religious condition of the people, he says:—“I arrived at the residence of my old friend, Andrew M’Cormack, a Reformed Presbyterian, who, with his family, travelled part of the way on the plains with us.” He found “William Pattison and his six sons, one of whom is married; and Archibald M’Millan and family reside at Olympia. These belonged to the Reformed Presbyterians at Sparta, Randolph county, Ill.” We do not know whether these were connected with us or not. The time is coming, however, when we will have to extend our vision and our efforts to those remote regions.

The Season, &c.—The crops, of all kinds, and every where, are most abundant. Blessed be God, His mercy endureth for ever. A scant crop this year would have been a fearful calamity. The country is, generally, healthy. The only considerable exceptions are the cities of Norfolk and Portsmouth, Va., where the yellow fever rages with great intensity.

NOTICES OF BOOKS.

THE BOOK OF POPERY. A Manual for Protestants: Descriptive of the Origin, Progress, Doctrines, Rites, and Ceremonies of the Papal Church. By Ingram Cobbin, M. A., Author of the Condensed Commentary, &c. *Philadelphia: Presbyterian Board of Publication, 265 Chestnut St.* 18mo., pp. 220.

In this volume we have a portrait of the Papal system as it is. There was room for just such a book. It is always desirable, in combating an evil, to know it well, in its details, as well as in its general features. This work appears to us well adapted to furnish this precise kind of information.

THE CHRISTIAN MINISTRY NOT A PRIESTHOOD. A Sermon preached at the Opening of the Sessions of the General Assembly of the Presbyterian Church in Nashville, Tenn., on Thursday, May 17th, 1855. By the Rev. Henry A. Boardman, D.D., the Moderator of the previous Assembly. Published by order of the Assembly. 18mo., pp. 84. *Philadelphia: Presbyterian Board of Publication, 265 Chestnut St.*

This discourse is designed to meet and confute the notion prevalent and spreading among prelatists that the ministry is a true priesthood—ministers a class of mediators between God and man. It is seasonable, and its arguments conclusive.

"Hints to Christians on a Journey," "A Time to Dance," "Does Your Faith Grow?" are excellent tracts issued by the Presbyterian Board; which has also published, in a very neat little volume, the "Gospel and Epistle of John." Why do they say "St. John?"

"The Spirit Quenched," "Him that cometh to me," &c., "Here is my Heart," "Look to Jesus," are pieces of devotional poetry, published also by the Board.

OBITUARIES.

The Rev. JAMES FARIS departed this life on the 20th of May last. The deep and universal grief which pervades his bereaved congregation bears ample testimony that his was a life of usefulness, and of singular fidelity in his Master's cause. He was not remarkable for imposing eloquence; but there was a deep strain of fervent piety which marked his character—a feature which was peculiarly visible in his private intercourse, and which has made his name savoury among his people. "The memory of the just is blessed."

He was, by the death of his parents, left an orphan at an early age; but his religious training was carefully continued under the care of David Smith, an elder in the Reformed Presbyterian Church, with whom he resided after their death. He gave early manifestation of a desire for the ministry of the gospel, and his efforts were indefatigable to obtain the means for securing to himself the necessary literary and theological education. He graduated in the Carolina University in 1816; and it would appear with some distinction; for shortly afterward, when application was made to the faculty, or to some of the professors, for a competent scholar to take charge of the seminary at Pendleton, Mr. Faris was recommended. And that he laboured to be, and actually was, more than a superficial scholar, may be fairly inferred from the following extract of a letter written when he was at the Theological Seminary, dated October 22, 1825:—"I am very attentively engaged at the study of Hebrew. This is the principal thing that I have given any attention to since I came to this place; and now it is, I may say, my only study. I find that it is a difficult language to acquire, though many make out by their talk that it is nothing, and that they never spent much time in the study of Hebrew. I have a desire, however, to be able to read the Bible in the language in which it was originally written by the inspired penmen, and for completing this acquisition I could wish I had a whole year yet to devote to this study; and I am very sorry that my attention will be directed to something else before long." He continued to teach in the Seminary at Pendleton during five years with universal approbation, and had the honour of being the early instructor of some who afterward occupied seats in Con-

gress, and of others who filled important places in government. But his heart was set on the ministry of the gospel. He resigned the Seminary, and was licensed to preach early in 1825. Subsequently to his licensure he attended the Theological Seminary in Philadelphia, a circumstance which shows very strongly that he was not desirous of office simply for its honours; but that by high qualifications for office he might be enabled to proclaim fully, faithfully, and profitably, the gospel message of his beloved Master. Shortly afterward we find him engaged in a tour through the Western States on horseback, and amid bodily toil and hardships utterly unknown to those who travel in modern times, proclaiming to the early settlers of these rugged regions the gospel of peace in the spirit and patience of a primitive evangelist. Of this journey he left a short but interesting diary. In 1827 he was ordained and installed in the congregation of Bloomington, Ind., where, though engaged but a part of his time, he continued to preach constantly till his death. His emigration from South Carolina, with that of many others, was caused by an abhorrence of the abominations of slavery. This feature of his character, as it was early, earnest, and withal eminently practical, should be particularly taken notice of. No man perhaps breathed a purer spirit of philanthropy for the despised coloured race, nor perhaps, taking his circumstances into account, made a nobler sacrifice in evidence of sincerity. On one occasion, during his residence in Carolina, a slave, when about to be sold, solicited Mr. Faris to purchase him, and take his obligation that he would pay him back the purchase money from the proceeds of his industry. Mr. Faris consented, and did so. In law he then became Mr. Faris's slave. Among his papers is found the copy of a petition to the Legislature of the State for the purpose of obtaining the freedom of this slave; which petition having been disapproved of by some members to whom it was privately shown, was not presented. But as it shows the manly, decided, and freedom-loving spirit of this servant of God—a spirit that characterized him all his days—and as it bears on a subject still of paramount interest to the community, an extract from the document may not be uninteresting:—"Your petitioner," the document goes on to say, "believes that every man is born free, and has a right as soon as he has discharged the expenses of his minority to dispose of himself according to the laws of morality and equitable policy. In agreeableness to this principle of natural and republican equity, your petitioner is of opinion that that system of slavery which deprives a fellow-man of liberty, which invades domestic happiness, dissolves the relation of husband and wife, robs the child of its natural guardian, and leaves the comfort, the labour, and life of an unoffending fellow-being at the disposal of an arbitrary master, is a most unrighteous establishment. The growing ignorance of the slaves, and the consequent immoralities of which they are guilty, which plunge them into eternal perdition, and render them a terror to their masters and all around; and also the many acts of wanton cruelty exercised by masters or their representatives upon slaves, would but shock the feelings of your humane assembly. The notoriety, however, of the evil calls loudly for a remedy, which it belongs to you to apply, that the vengeance of a righteous Providence may be averted from our guilty land, relief afforded to suffering humanity, and confidence restored to all our relations in life by humane and equitable regulations." Not being able to obtain the emancipation of the slave in Carolina, he brought him to Philadelphia and set him free; losing by the transaction about four hundred dollars.

Mr. Faris's piety was of an unobtrusive, but of a deep and fervent character. He had, however, notwithstanding its unobtrusiveness, a happy faculty of turning the conversation, wherever he was, into a pious channel, without any apparent effort, without ostentation, and without even leaving an impression as to how it took that turn. In this kind of religious domestic instruction he particularly excelled. By his pious, prudent, and wise counsels in the families of his congregation, in connexion with a simple, sincere, practical friendship, he seems eminently to have won the esteem and confidence of his people. In order to exhibit the depth and fervour of his piety, as well as the prayerful interest he took in his family, we cannot do better than quote from a letter to his wife, written when he was at the Seminary in Philadelphia, and all the more expressive as it was never designed by him to meet the eye of the public:—"It seems to me to be a work, which, in importance, is to mothers next to their seeking and obtaining a clear title to the kingdom of heaven, viz., that their children be also made partakers of the same spiritual privileges with themselves. You, my dear, are a mother, honoured with the name of our dear Lord, you are visibly his, you profess to be his, to depend entirely upon him for your salvation. What is, then, your experience? Have you ever tasted that the Lord is good, and have you from that taste been led to adore sovereign grace? How wonderful that God, in mere sovereignty, should have dis-

tinguished you by bestowing on you such wonderful love, while many, it is to be feared, of the present generation are passed by! A taste of God, a discovery of him to be ours in very deed, what ecstasy should it give the professor? To have an experience of this kind is worth all the world; for here will he not only find peace of conscience, but freedom of access to God. And the precious promise is, Whatever you ask in the name of our Lord, it will be given unto you; and the Holy Ghost says by our apostle—"The effectual fervent prayer of a righteous man availeth much." Now, permit me to say a word: Remember David, (their first child, who died soon after this.) Bear him on your mind when you approach the throne of sovereign grace. Ask for him the Spirit of Christ. If he obtain the Spirit through your instrumentality and prayer of faith, happy are you, and happy he, for it is an abiding Spirit, whereby he will be sealed unto the day of redemption. May he be regenerated and sanctified by the Lord the Spirit; and if spared to years of maturity, may he be kept from the evil that is in the world! When I think of the dangers to which the young are exposed, I am alarmed for David. How wicked and deceitful is the human heart! It is indeed a truth that nothing can change and renew it but Almighty power. None is able to do it but Jehovah the Spirit. May he who can work effectually operate on the soul of the child!"

In his public ministrations there was little to strike the imagination. One would find a judicious division of the subject, and an intellectual illustration. He seemed indeed to aim at reaching the affections through the understanding, and thus laying the foundation of a thorough, permanent, enlightened Christianity in the heart, rather than to address the affections abstractly, and thereby produce an emotional and a temporary religion.

His knowledge of the distinctive principles of the covenanted church was thorough. Tradition reports that one of his early ancestors was baptized during the persecution under the friendly shadow of one of the hallowed mountains of Scotland, and a martyr's faith and faithfulness seem to have descended to him. At the time of the disruption of the church in this country he seemed indeed to hesitate where he should place himself; yet that hesitancy arose, not from any doubt as to the principles of the church or their proper application, but from misrepresentations made to him by the separatists. The truth of this will appear from the fact that at that very time certain persons were cited before session for voting at elections; and while half of the session were New Lights, and regarded the matter as not censurable, he gave, as moderator, his casting vote in favour of the proper application of our principles. He loved the church, and he loved her principles; and if any thing were required to confirm the fact, it would be found in the uncommon zeal he manifested to raise, as far as his influence could go, a sufficient endowment for a Theological Institute, whereby the church's acknowledged high standing might be sustained, her principles more successfully diffused, and the people more thoroughly and spiritually enlightened.

There was something peculiar and impressive in the circumstances connected with his death. He had been at Princeton at a meeting of Presbytery. In that Presbytery he was invested with the highest distinction they had it in their power to confer—he was moderator. He also joined with his brethren and with the congregation in the celebration of the Lord's Supper, having preached on Saturday a very appropriate and impressive discourse from Ps. iv. 3—"But know that the Lord hath set apart him that is godly for himself." Little did those who sat with him at the table think that the Master's determination was not to allow him to drink henceforth of that fruit of the vine; and that the eye of faith was, from that point, to view the "pure water of life, clear as crystal, proceeding out of the throne of God and of the Lamb," and also the tree of life, laden with the twelve manner of fruits. But so it was. On his journey home in company with his two sons—students of theology—he talked much and freely of the church and her struggle with New Lightism, commending her promptitude in the matter. He reached home on Thursday unwell. His disease gradually increased to complete paralysis; and on Sabbath, about his usual time of going to public worship, he was carried of angels to Abraham's bosom. He has been removed from the moderator's chair to sit with Christ on his throne, Rom. iii. 21;—from the church militant to the church triumphant,—from ministering in an earthly sanctuary, to serve him in the celestial Jerusalem, Rev. xxii. 3;—and from the home of an interesting and affectionate family, to the family of the first-born in heaven. And though a severe loss has been sustained, who in this case should sorrow "as others which have no hope?" "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

* * * The Reformed Presbyterian will please copy.

Died, suddenly, at Coleraine, Ireland, Mr. GEORGE KENNEDY, ruling elder of the Reformed Presbyterian Congregation of Ballylagan.

The deceased was a brother of Messrs. John and Robert Kennedy, of the 2d Congregation, New York, and cousin of Rev. Joshua Kennedy, Conococheague. He left a wife and seven children, and an aged father over 80 years, to mourn his loss. The following, from the Coleraine Chronicle, will show the circumstances of his death, and the high esteem in which he was held in the community:

"On Saturday last, Mr. George Kennedy, of Camus, while returning home from Coleraine, and getting into his father-in-law's cart in Killowen street, missed his balance, and fell back upon the street, when the cart passed over him, which injured him so much that apparently life was gone for a considerable time; but by the skill and very great exertions of Dr. M'Keag, respiration began, and continued for one hour, when the spark of life fled to Him who gave it birth. In the absence of the coroner, his remains were removed to his own home, by the orders of John Boyd, Esq.; and upon Monday an inquest was held before Daniel Gailey, Esq., and a respectable jury, when a verdict was brought in of accidental death. We think it but due to the memory of this individual to supply a few particulars concerning his character and past history beyond the ordinary chronicling of his decease. The deceased individual was a man, in many respects, far above the level of his class. Holding in social life the position of a farmer in comfortable circumstances, no small portion of his merit consisted in the energy and activity, and untiring perseverance by which he sought to accomplish every thing in life which he deemed it his duty to undertake, and in the lofty, independent, and nicely scrupulous uprightness that characterized all his intercourse with his fellow men; yet the special sphere of his activities, where his virtues show with the greatest lustre, was the religious world. For many years of his active life a ruling elder in the Reformed Presbyterian congregation of Ballylagan, he was distinguished not only for his remarkable energy, unshrinking firmness, and zealous and untiring exertion by which he laboured to fulfil the duties of his office in the bounds of his own church, but his was a truly catholic life, and aimed at nothing short of taking in the moral world all around him as the field of his Christian activities. The Sabbath-school, associations for the better sanctification of the Lord's day, and every kindred institution whose object was to promote true religion, put down vice and immorality, and advance the kingdom of Christ, had not only his hearty but his enthusiastic support, and ministers and religious men of every denomination never hesitated to calculate with full confidence on his support and co-operation in the advancement of any good and holy object they might be attempting to accomplish. But the going about *privately* in doing good was to him not only his greatest pleasure, but the sphere in which God most honoured His servant to promote His kingdom. To visit the house of mourning wherever it might be found, for miles around his dwelling, to pour consolation into the bleeding heart—to strive to arrest the profane and careless by a holy, but always kind rebuke, or by serious warning—to admonish and instruct the young whoever they might be that came within his reach, to gather around him a group of young inquirers, and gently and quietly to guide them in the formation of their principles or the regulation of their life—to enter with peculiar enjoyment to himself, and edification to others, into spiritual conference with those he esteemed the people of God. These were to him the joy and rejoicing of his soul, and the familiar and every day exercise of his truly spiritual life. The sensation produced in Coleraine and neighbourhood by the news of his accidental death was the most intense we have ever witnessed. Even those whom he had often rebuked, and who often owned that while they loved they feared him, even they bemoaned his removal as a public calamity. Ministers of various religious denominations around, not only hastened to express their sympathy with the family, but to lament that one of the most useful men in the neighbourhood had been suddenly lost to the church and the world. And in, perhaps, no case we have ever known, has there been so general an expression in respect to the mysteriousness of Divine Providence in so unexpectedly taking away a life so useful. In the large assemblage that testified its respect for the deceased by accompanying his remains to the tomb, very few were not even visibly affected as if by a public loss, and there was something very touching in the profound grief stamped on the faces of the former fellow members of session as they preceded the hearse to the grave, and asked to be permitted to lower into the last resting-place the remains of him they loved so well, and the being deprived of whose counsel and assistance they deplored as an almost irreparable loss. Yet we believe not one who joined in the general expression of sorrow, was not ready with special application to him whose loss they mourn, to say—'Blessed are the dead that die in the Lord.'"

Died, in Topsham, Vermont, Sabbath, May 9th, Mrs. JUDITH CURRIER, aged 77.

Mrs. Currier was the widow of Ebenezer Currier, for several years an elder in Topsham Congregation. She was born in Amesbury, Massachusetts, and united with the church in Topsham during the early labours of father Sloane. In her declining years she was much afflicted; but bore her trials, to the end, with becoming resignation. On her death-bed she expressed great concern for her children, whom she confessed she had not rightly trained for God. She expressed, also, deep concern about her own interest in Christ. Almost the last words which she spoke to her pastor were on the evening previous to her death, in answer to a question as to what was her greatest present desire, she said—"That God would help me through this journey." May not mourning children and friends hope that Christ was with her in the dark valley, "helping" by his rod and staff? [Communicated.]

JAMES ANDERSON, the subject of the following notice, was born A. D. 1802, of pious parents, members of the Reformed Presbyterian Congregation, Breda, county Tyrone, Ireland.

Following in the footsteps of his parents, he early connected himself with the church under the pastoral care of the Rev. Mr. Brittin. In A. D. 1840 he emigrated, with his family, to this country, and settled in the city of Philadelphia. Upon his arrival he connected himself with the 1st Congregation, with which he remained till A. D. 1853. In the organization of the 4th Congregation he was chosen to the office of deacon, an office which he filled to his decease, which occurred May 8th, A. D. 1855. Mr. Anderson had long been the subject of affliction. A disease of the spine rendered him at times unable to walk. But under all his trials he usually evinced a resignation known only to those who believe "that all things work together for good to them that love God, to them who are the called according to his purpose."

For some time before his decease, his friends perceived a marked change in his conversation, which gave warning that death was approaching. On the Wednesday evening before his death, being called upon to lead in the fellowship meeting, it was observed, that with more than his accustomed fervour of emotion, he earnestly sought that preparation for death, before its approach, which seems, in his case, to have been so necessary—his sickness being only of five days' duration, and death not expected by himself until, possibly, it had already passed.

He leaves a wife and seven children to mourn the loss of one who had been a kind and affectionate husband, a tender and judicious parent, and a faithful and constant friend. May He who is "the stranger's shield, the widow's stay, the orphan's help, mercifully take the place now left vacant by the removal of one so much beloved." [Communicated.]

Died, on the 4th July, JAMES MONTGOMERY, in the 42d year of his age.

The subject of this notice was born in Ballymena, county Antrim, Ireland. When only seventeen years of age, he came to this country, and settled in the city of Rochester, where he continued till the time of his decease. He made an early profession of religion in connexion with the Presbyterian Church, (General Assembly,) which, however, on the ground of principle, he soon left, and connected himself with the Reformed Presbyterian Church, a congregation of which was at that time about being organized in the city of Rochester. In this connexion he remained during life, warmly attached to its principles and testimony.

The decease of Mr. Montgomery was alarmingly sudden; he attended to business as usual on the preceding day, till even a late hour in the evening. At 5 A. M. of the morning of the day on which he died, (though not aware himself that any thing was the matter with him, for he persisted in saying he was quite well,) his family became alarmed by the peculiar manner of his breathing, and sent for a physician; but before he came Mr. M. had sunk into a state of unconsciousness, from which he never awakened. He died at 10 A. M., only five hours from the time those around him apprehended any danger. His disease was congestion of the brain and lungs.

The deceased was a respectable and useful member of the congregation to which he belonged; the members of which deeply regret his early removal, and sincerely sympathize with the bereaved widow and children at the loss which they have sustained.

The call was sudden: to the deceased it may be said to have been instantaneous. To us all it is a providential admonition—"Watch therefore, for ye know not what hour your Lord doth come."

Rochester, Aug. 10th, 1855.

* * * Reformed Presbyterian will please copy.

THE

COVENANTER.

OCTOBER, 1855.

[For the Covenanter.]

SOCIAL RELIGIOUS COVENANTING.

As the time approaches when the Reformed Presbyterian Church expects and hopes to enter upon the solemn work of covenant renovation, there seems to be a call to lay before our readers some thoughts upon the doctrine of social covenanting, in its various aspects. This we now propose to do, in a few articles, drawn up as concisely as the extent and importance of the subject admit. We consider, in the present article—I. The nature of covenanting with God, and shall then—II. Attempt to show how social covenanting should be engaged in.

We remark—1st. That a religious covenant always contains a *true acknowledgment of God as revealed in his word*. The formula of such a covenant, on God's part, often repeated in the Scriptures, is—"I will be thy God, and ye shall be my people." To this corresponds the claim, and the engagement of the covenanter—"Thou art our God, we are thy people." The Most High says—"I am thy God," and so makes over to his people an interest in His fulness, as a God of infinite wisdom, almighty power, unalterable truth, and infallible, unchanging mercy, and also makes an unquestionable claim to their allegiance, homage, and confidence as a rightful Sovereign and Lord. To all this the eye of the believing covenanter is directed: he recognises the singular privileges conferred, and takes upon himself the corresponding obligation. He surrenders himself in the whole man, and all that is his to God, Most High, and binds himself to His service in an intelligent and humble submission and obedience to His will.

2. *Such covenants are either personal or social*. Every man has his own individual wants and his own personal duties. Each one of us stands for himself before the throne of God, as each is dependent upon the favour, and help, and guidance of God. And no man has an interest in God but he who responds for himself to the formula of God's covenant. "I know," says Paul, "whom I have believed, and am persuaded that he is able to keep that which I have committed unto Him against that day." 2 Tim. i. 12. "Into thy hands I commit my spirit," is the language of every believer. "When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek." Ps. xxvii. 8. In all these, we have exemplifications of personal covenanting in the believer, in answer to the call and encouragement given him of God, intrusting and devoting himself to the care, favour, and service of the Most High.

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The connexion, or the analogy, between personal and social covenanting, is very clear. No man can stand alone. He is a social being. He has ever himself relative duties to perform, and is largely interested always in the character and conduct of his fellow-men. Even the exile, like John in Patmos, though cut off from the opportunity of social converse with his kind, is not exempt from this universal law. He is still bound at least to think of, sympathize with, and pray for the friends, the world, and brethren he has left behind. Social covenants recognise all this. In this they have their origin. They are mutual engagements entered into by the covenanters with each other, accompanied by a joint engagement to be the Lord's. "And Jehoiada made a covenant between the Lord and the king and the people, that they should be the Lord's people; between the king also and the people." 2 Kings xi. 17.

3. *Prominent among social covenants are covenants ecclesiastical and national.* All social bodies and communities may covenant. Families, cities, and other organized societies, may be called upon to avouch God in some form of social covenant. But eminently is this obligatory upon the church and the state. To each of these the Lord's people sustain very close, but easily distinguishable relations, involving special and distinct duties. The church of Christ is an organized society. She has her system of faith, her peculiar institutions, her appointed government, ends, and functions. She is recognised, as she has been instituted of God; and hence, in an eminent sense, is she required to own her Maker and Lord. The Old Testament covenants were, in part, ecclesiastical. Regard was had, in them, to the ordinances and acts of religious worship. Priests and Levites—the ecclesiastical functionaries—were active in them. And in some form or other, in every age, and even in our own times, her obligations to enter into solemn covenant have been owned and exemplified. Congregations now, in various departments of the visible church, have what they call their "church covenants." We would extend these, on the grand Presbyterian principle of the church's unity, to the whole community of the faithful. It is the whole church that the inspired psalmist addresses when he says, (Ps. xlv. 11,) "For he is thy Lord, and worship thou Him." In short, the Lord Jesus Christ is the church's Husband as well as King; and how natural is it that she engage herself to Him by solemn marriage vow, claiming, on her part, an interest in His love, care, and fulness!

Nations are moral persons. Their existence is recognised, and their organization is provided for, of God. They are under His authority. His law prescribes national duties. It defines the principles, and establishes the ends of national institutions. All this is made plain by several and express Scripture testimonies. "God reigneth over the nations." Ps. xlvii. 8. He "is the King of all the earth," (ver. 7.) Among the eminent titles of Christ, are these—"King of kings, and Lord of lords." Rev. xix. 16. He is "the Prince of the kings of the earth." Rev. i. 5. A wo is denounced (Isa. lx. 12) against the nation that will not serve Him: it shall "utterly perish." During the Millennium, "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ." Rev. xi. 15.

If all this be so—if nations owe obedience to God—if His law, the

law of the Bible, is law to them—if they have Christ above them as King of their kings, and Lord of their lords—then, surely, it is competent to them, it is obligatory upon them, to own their relation to God and to Christ. Very plainly is all this enjoined in the language of Isaiah, (xlix. 1.) “I have given thee—as a covenant of the Gentiles.” And again, in Isaiah lxii. 4, where, among many promises eminently consolatory to the church, we have the assurance—“And thy land”—the land in which the church finds her place on earth—“thy land shall be married,” engaged in covenant with God.

The lawfulness of national covenants—and, as we shall see hereafter, the obligation to enter into them—is conclusively seen in the fact, clear and undeniable, that the ancient people of God were nationally, as well as ecclesiastically, engaged to God, as their God—as their God in covenant.

4. *These covenants must be entered into in Christ.* In regard to personal covenanting, this will be at once admitted. The individual believer “lays hold” of God’s covenant, by believing in Christ, and with an eye to His righteousness and grace, devoting himself to the service of God, engages to walk in all the ways of new obedience. The old covenant—the covenant of works—is no longer of any value as a means of securing the favour and blessing of God. It is a broken covenant. It denounces a curse. Its voice is a voice of terror only. The only way of access to God *now*, is through Christ, looking to Him as Mediator, to His righteousness for pardon and eternal life, to His mediatorial fulness for safe-keeping and ability to obey, for holiness and comfort; to His intercession for the acceptance of all personal religious services and acts of obedience. So in social covenanting, the church looks to Christ as the “Lord her righteousness.” As her Head, He secures her the favour of the Father, and becomes the medium of communication between the body of the faithful and the throne of God. As to the nations, they also must regard the law and government of God as in the hands of Jesus, the Mediator. “No man,” says our Saviour himself, “cometh unto the Father but by me.” John xiv. 6. The legislator in the hall of legislation, the judge upon the bench of justice, the magistrate in the executive chair, are each still individuals, and can no more approach God in any other way but through Christ, than can the citizen in his place in the commonwealth. True, they act as representatives of the body politic; their proceedings and acts, in affairs of government, are of an official character, but each bears his individual responsibility before God. And in no way can the nation act by them, so as to find acceptance with God, except as they give honour to Christ in their public acts. Of ungodly rulers it is said, (Ps. ii.,) “They set themselves, and take counsel together, against the Lord, and against his Anointed.” Every reason that goes to show the necessity of personal covenanting in Christ, bears equally upon social covenanting through Him, as the Vicegerent of the Father. Do nations seek national prosperity? Would they escape national evils? In Christ alone can they enjoy the former, or get rid of the latter. “Happy is that nation whose God is the Lord” by covenant; deplorable the condition of that people, to whom the Most High sustains no other relation than that of Lawgiver and Judge. It is of infinite moment to understand well, that *none* can come to God but through Christ the Mediator.

5. *In social covenants with God, both the parties become mutually pledged.* Without this, the transaction would not be a covenant at all. The very meaning of the word is an agreement between two or more distinct parties. The formula of the covenant evidently imports a mutual engagement:—"I will be thy God, and ye shall be my people." The covenanter acknowledges God, as we have seen already, and binds himself to do the revealed will of God in Christ; and so, on the other hand, the Most High condescends to secure to the believer, by His own word and promise, all covenant blessings. This is most clearly exhibited in the Sinaitic covenant. Ex. xix. 6—8: "Now, therefore, if ye will obey my voice, and keep my covenants, then shall ye be a peculiar treasure unto me above all people." Here are two parties: God as a God of mercy in Christ engaging to sustain a "peculiar" relation to the other covenanting party, and such a relation as imports a special interest in his people, and singular concern for them. True, God is a Lawgiver. He has a right to *demand* the homage and obedience of men, of nations, and of the church. Just so, as Creator, He might have dealt with our first parents. Without any infringement of justice, or even of goodness, he could have treated them merely as subjects of His supreme and unquestionable dominion. Still, He made with them a covenant, and condescended to enter into terms and stipulations, binding them to himself by the strong bonds of an engagement and promise, on His part as well as upon theirs. Hence it has been well and truly said, that there was grace—unmerited favour—even in the old covenant; for eternal life, an infinite reward, was promised to Adam's, at best, but finite obedience. So, even among men, the child is imperatively bound by the laws of the parental and filial relation to obey the commands of the parent; but the parent may, and often finds it the dictate of wisdom to hold out the inducement of a promise to excite the prompt and full obedience of the child. There is, then, no difficulty here. While the covenanter says, "I am thy servant, thou art my God,"—the Most High says, "Thou art mine, I am thy God." In no aspect is the principle of covenanting more interesting—in none is it more calculated to awaken the highest emotions of gratitude, and confidence, and joy.

6. *Such covenants impose an additional obligation.* And here, it is admitted and maintained, that social religious covenanting should include nothing but what the law of God already requires. It is also admitted that there is already upon every covenanter, irrespective of any engagement of his own, an obligation properly infinite—for the authority of God cannot be limited—to study entire conformity to the law, to discharge every duty, to avoid every sin, to seek after God and new covenant mercies, and to do all these with the whole heart. Hence, it has been supposed that there is really no room for such engagements as we now advocate; or that, if made, they have no distinct obligation. But is this so? In the language of another—"Although nothing can increase the *authority of God*, may not the *obligation of man*, the obligation under which man lies to respect the authority of God, be increased? While the obligation arising from the naked authority of God cannot possibly be increased, may not something be done to bring the conscience under an additional obligation to do the will of God? The obligation arising from the authority of God's law

being infinite, does not admit of being either increased or diminished; but may not an obligation of another kind, and springing altogether from another source, be superadded to that arising from the divine authority?"

These inquiries admit of an easy and satisfactory reply. We have only to allude to the common use and design of the oath among men. All men are bound by the law of God to speak the truth; but there is, notwithstanding, an oath required of, and imposed upon the witness. And this, of course, not for the purpose of remedying any defect, or supplementing any weakness in the law of God, but as impressing the conscience with its additional solemnities. Hence, a sworn but false, witness, not only lies, but is perjured. He breaks, not the ninth precept of the decalogue only, but the third also; and so, in the common judgment of all men, and of God himself—for His word recognises the distinction—is a sinner of a higher grade of iniquity, of a blacker hue, than the ordinary liar. How so, we ask, unless he has disregarded and thrown aside an additional obligation to speak the truth, and the truth only?

If further argument be needed, we find it in a fact, frequently and explicitly recorded in the Scriptures—the punishment inflicted by God upon His chosen people for the very sin of covenant-breaking. And, in short, if the principle of this objection be admitted, we must cease to charge any aggravation upon the sins of professing Christians arising out of their solemn pledges and vows to be a people especially devoted to Christ. Does not every Christian conscience feel that these vows of God, which are “upon him,” constitute a most serious and sacred call, in addition to all other sorts of obligation, “to be the Lord’s?”

It is just so in social covenanting. The parallel is complete: or rather, the facts are the same precisely, in relation to these, as in covenants and vows merely personal. In both the act of covenanting brings with it an additional obligation.

7. *Social covenanting is an extraordinary duty.* We distinguish, in this respect, between this and such duties as are either of constant or frequent recurrence. Prayer, praise, the reading of the word of God, confession of sin, social worship, and other Christian ordinances and exercises, are termed “ordinary” duties, because they are to be observed habitually, or daily, or at certain and set times. Even the Lord’s Supper is an institution of ordinary observance. Not so frequent, indeed, in its recurrence as those just mentioned, but to be observed with some measure of regularity, and without waiting upon the providence of God for special indications of a call to it. In contrast, then, with all these, covenanting is styled an “extraordinary” service. It has no fixed times. There is no stated call to engage in it. The times and seasons are to be observed, and from these the call is to be made out. But here we must interpose a caution. We are not to imagine that it can be a moral wrong, or even an unprofitable exercise to enter into or renew covenants without some marked and singular concurrence of circumstances. At no time will covenanting, sincerely and devoutly observed, be a service unacceptable to God. Generally, indeed, under the Old Testament dispensation, times of covenanting were, in some way, peculiar. But not always. In one

instance—that recorded in the twenty-fourth chapter of Joshua—we know of no other circumstance particularly demanding the renovation of the Sinaitic covenant, except the near approach of the death of Joshua: an important circumstance, but not of a character so imperative as some would now ask for. In this matter, the voice of the church, or of the nation generally, should be regarded by all the members and citizens of either respectively, as ample warrant to approach God even with the solemnities of formal covenanting.

But what are the circumstances which usually constitute a call in Providence to this duty? A full enumeration is impossible. The covenant at Horeb was entered into at a time when the church and the nation had received, or were about to receive, a more complete organization. As the church extends to new regions—where nations put on, as this nation did, some eighty years ago, a new form of national and independent existence—there is a call to this service. Israel renewed their covenant in the plains of Moab, (Deut. xxix.,) just before their entrance into the land of Canaan. Social covenants should be formed when great works are about to be undertaken, great conflicts seem to impend. The covenant was renewed (2 Chron. xv.) when the nation had greatly declined. Seasons of reviving from spiritual decays, are appropriate seasons of covenanting. Great deliverances call to this work. Israel covenanted after their return from Babylon. In a word, the prevalence of error and sin, past backslidings, present favours, existing distress, anticipated trials, *intestine divisions*, and *animosities*—all these, and other circumstances in the condition of the church and of the times, are indications to the people of God to review their ways, and bind their souls afresh to the throne of God and of His Christ. And to this, we would add, the lapse of time itself. At least every generation ought, in some way, to reiterate the vows of God, and take upon itself the covenants of a faithful ancestry.

This brings us to consider,

II. In what way social covenants are formed. And—

1. *There is requisite a formal act of covenanting.* As to the individual believer, it is certainly true, that in the very act of receiving Christ by faith, there is a laying hold of God's covenant. The essence of faith, as a saving grace, consists in taking Christ, in His person and in all His offices, to be, to the believer righteousness, light, strength, and salvation. Faith, moreover, includes in it the seminal principle of an evangelical obedience. The true believer subscribes to the law in Christ's hand, and purposes to make it the law and guide of his life. "With me," can the believer say, "the Lord hath made an everlasting covenant, ordered in all things, and sure." The believer does not stop here. He *formally* covenants with God. He forms in his heart, and, in prayer, if by no more specific act, gives himself away to Christ, and binds his soul by the vow of allegiance and homage, to love, honour, and obey his Saviour as his Head, Husband, and Lord. The language of David is very express; and his example is, in this, approved and authoritative. "I have said, that I would keep thy words;" "I have sworn and I will perform it, that I will keep thy righteous judgments," (Ps. cxix. 58, 106:) referring in the last of these passages to some personal engagement entered into with the Most High. Every sincere communicant at the Lord's table so-

lemnly covenants; and not a few, more zealous and devoted, have prepared, have sworn, and have subscribed, private covenants of devotion to the truth, person, and work of Christ.

If this be so in the case of the individual saint of God, much more is it demanded of the community of the faithful, either in the church or in the state. In no other way can the church, a visible, organized society, properly and explicitly avouch subjection to her Head, without some formal act. And much less a nation. But we have more to guide than mere argument and analogy. We have the example of the people of God in all ages. Formal covenants have, in some way, been framed and solemnly sanctioned. At Horeb, and repeatedly afterwards, but particularly after the return from Babylon, (Neh. ix. x.,) the ancient people of God gave themselves away to Him as their God and Redeemer in an explicit covenant. They even recognised their *social* subjection to Him who had made them, by a peculiar relation, His own. We may add, that by such formal acts alone can the members of the church and the citizens of the commonwealth bind themselves to each other, as to God, to be true and faithful in their various relations, and to promote the ends of their high calling. Without this, their profession, if not nugatory, which we will not assert, is at least deficient as to an element of her inferior nature and excellence.

2. *These covenants ought to be entered into with the solemnities of an oath.* We must distinguish here the various constituents of a covenant. There is a promise—there is a vow, which is a promise made with special deliberation and solemnity—each of them, in their widest extent, covering the range of covenant duties, and then there is the oath by which the promise and vow are solemnly confirmed and ratified. In every oath there is an appeal to God as Witness and Judge. It is the most solemn and awful form by which the soul can be bound to speak or to do the right; to eschew and shun the wrong. The oath is not the matter of the covenant—it merely spreads its sanctions over the contents of the covenant.

Now, social covenants are to be sworn. When Moses (Deut. xxix. 12) called together the tribes of Israel in the plains of Moab, it was that they might “enter into covenant with the Lord, and into his oath.” When Israel covenanted in the days of Asa, (2 Chron. xv. 14, 15,) “They swore unto the Lord with a loud voice—and all Israel rejoiced at the oath.” The returned captives (Neh. x. 29) “entered into a curse, and into an oath, to walk in God’s law.” Isaiah foretells (Isa. xix. 18) that in New Testament times, “Five cities in the land of Egypt shall speak the language of Canaan, and shall swear to the Lord of hosts.” These examples, and this prophecy are, surely, a sufficient warrant for any people in their swearing to the Lord of hosts; and it is not worth while to inquire into the possibility—though it may be admitted, of forming a covenant, even without this formal ratification. “God swore by himself.” His promise to the believer—his covenant with the church (Isa. liv.) is confirmed by an oath; and, certainly, it is not too much, when his people, on their part, come under the most solemn sanctions that they will be His.

It is important, in this connexion, to distinguish between the oath of allegiance taken by a subject or a citizen to the constitution of his

country, or the oath of office taken by the magistrate when he enters upon the discharge of his official duties, and this oath of God. Some have strangely confounded them. *This* oath binds to God—to his law and service. Those other oaths merely invoke the name of God to an engagement to a certain instrument, or to do certain specified duties. In the one, the matter sworn to is itself allegiance to God; in the other, allegiance to some human government. Jehoiada understood this well when “he made (2 Kings xvi. 17) a covenant between the Lord and the king and the people, *that they should be the Lord’s people; between the king also and the people.*” Here are two distinct transactions. The last is the social compact between king and people; the first is the religious covenant of which we speak. Take an example in this land. What does the President of the United States swear to when he takes the oath of office? Certainly not to the law of God—the higher law. It is not mentioned or alluded to in his oath. He merely swears by the name of God, (or if he chooses, says nothing about God—barely affirms,) but to the constitution and laws of the land. The two things are utterly distinct. The *matter* of the two—we mean a religious covenant and a mere oath of office—is as diverse as any two things can be.

3. *Social covenants may be entered into jointly by church and state in the same land.* Some who admit, in part, the doctrine of social covenanting, are disposed to object to a covenant—such as the National Covenant of Scotland—in which all departments of the social body (the ecclesiastical and the civil) unite together in one bond. They regard it as an improper mingling, and even confounding, of things religious and civil. But, surely, “to unite, is not to confound; to connect is one thing, to blend is another thing.” In Israel there was a church and also a state, an ecclesiastical distinct from the national organization. There were priests with their assigned duties and functions, rulers with theirs. And yet, *in every instance, all* joined in one covenant. To the covenant recorded in Neh. x. we find the names of princes and nobles, with the names of priests and Levites. In an ecclesiastical covenant both the officers and the members unite. The minister, the elder, and the deacon, swear each not only to such things as are competent to them as members of the church, but in addition to such as are peculiar to them in their respective offices. The members—some of them are husbands, some wives, some parents, some children, some employers, some employed—all take the covenant, but each in view of his own relations, and the obligations arising out of them. Now, here, manifestly, there is no blending. Why should there be in a joint covenant of the church and of the state? Each engages to its own duties—to fulfil its own obligations, and so the different members or citizens of each, as these duties are regulated and obligations imposed by that divine law which claims an authority over both.

And besides, there are good reasons why just such covenants should be formed; for church and state cannot but exercise a mighty influence over one another. Though distinct, they cannot be entirely alienated. It is wise and scriptural to come to a proper understanding, and to enter into mutual engagements, as well as each to own the supremacy, and resolve to advance the kingdom of Christ.

4. *These covenants are formed by the concurrence of all classes and ranks in each church and state.* When the church covenants, her representatives first act. The Bond is prepared, sworn, and subscribed, in the supreme judicatory, and is then transmitted to the various parts of the church, to be then, in a manner, orderly and becoming the sacred character of the transaction, sworn and subscribed. We have said "subscribed"—for we have the example before us, (Neh. x.,) and we have also the prophecy, (Isa. xlv. 5,) "And another shall subscribe with his hand unto the Lord." This done, the work is complete, and the church is now a formally covenanted church.

Just so, the nation. She acts, first, by her representatives—in connexion with the church. The covenant is then transmitted with their sanction—the *same* covenant, if both church and state accord, as they ought, in the work—and subscribed by the people, when the nation becomes a covenanted nation. In all this the way is perfectly clear. Nations find little difficulty in binding their people to the national constitution. Vast societies—secret and public—become bound by their mutual vows. Why should any difficulty be imagined in vowing to God?

A GOOD CONSCIENCE.

That conscience alone is good which is much busied in self-examination, which speaks much with itself, and much with God. This is both the sign that it is good, and the means to make it better. That soul will doubtless be very wary in its walk, which takes daily account of itself, and renders up that account unto God. It will not live by guess, but naturally examine each step beforehand, because it is resolved to examine all after; will consider well what it should do, because it means to ask over again what it hath done, and not only to answer itself, but to make a faithful report of all unto God; to lay all before him continually, upon trial made; to tell him what is in any measure well done, as his own work, and bless him for that; and tell him, too, all the slips and miscarriages of the day, as our own; complaining of ourselves in his presence, and still entreating free pardon, and more wisdom to walk more holily and exactly, and gaining, even by our failings, more humility and more watchfulness. If you would have your consciences answer well, they must inquire and question much beforehand. Whether is this I purpose and go about, agreeable to my Lord's will? Will it please him? Ask that more, and regard that more, than this, which the most follow. Will it please or profit myself? Fits that my own humour? And examine not only the bulk and substance of thy ways and actions, but the manner of them, how thy heart is set. So, think it not enough to go to church, or to pray, but take heed how ye hear; for consider how pure He is, and how piercing his eye, whom thou servest.—*Leighton.*

BE CHEERFUL, CHRISTIAN.

An old Scottish divine, in commenting on Psalm c. 2, "Serve the Lord with gladness," says:—"Your serving him doth not glorify him, unless it be with gladness. A Christian's looks glorify God. We glorify

God by walking cheerfully. It is a glory to God, when the world sees that a Christian hath that within him that can make him cheerful in the worst times. He can, with the nightingale, sing with a thorn at his breast. The people of God have ground of cheerfulness. They are justified, and instated into adoption; and this creates inward peace; it makes music within, whatever storms are without. If we consider what Christ hath wrought *for* us by his blood, and wrought *in* us by his Spirit, it is a ground of great cheerfulness; and this cheerfulness glorifies God. It reflects upon a master, when the servant is always *drooping* and *sad*: sure he is kept at hard commons; his master does not give him what is fitting. So when God's people hang their harps on willows, sure they do not serve a good master, and repent of their choice: this reflects dishonour upon God. As the gross sins of the wicked bring scandal upon the gospel, so do the uncheerful lives of the godly. Religion doth not *take away our joy*, but *refines* and *clarifies* it. It does not break our viol, but it tunes and makes our music sweeter."

CHRISTIAN DIRECTIONS.

1. Never forget that you are constantly exposed to be turned aside, either in heart or life, from the path of duty. 1 Pet. v. 8, 9; Heb. xii. 1, 4; Rom. viii. 23; Eph. vi. 10—24.

2. Be sure to read, too, enough of the Bible every day to furnish a subject for practical reflection. John v. 29; Acts xxii. 11; Ps. cxix. 93, 97.

3. Always seek the direction of the Holy Spirit, and the blessing of God upon the business of every day before you enter upon it, and never commit yourself to the slumbers of the night till you have sought a blessing on your efforts the day past. Ps. v. 3; Ps. lxxxiii. 93; Ps. cxix. 147, 148; Ps. lxx. 17.

4. Never forget that if you revenge or retaliate injuries, you inflict upon yourself an additional injury. Rom. xii. 19; Prov. xxv. 21, 22; Prov. xxiv. 17, 18.

5. In regard to attending meetings designed as means of grace, always be governed by your solemn convictions to duty, and not by present feelings. 1 Cor. ix. 25, 27; Matt. xi. 12; Matt. xvi. 24.

6. Always preserve a cheerful spirit, but never indulge in trifling and levity. Matt. xii. 27; Eph. v. 4; Phil. i. 57.

7. Avoid giving the least intimation that you deem yourself better than others. Prov. xxviii. 24; Phil. ii. 3; Luke xiv. 10, 11.

8. Receive admonition with the spirit of kindness, and never attempt to reprove or reclaim others but with the spirit of love. Ps. cxii. 5; Gal. vi. 1; Eph. iv. 2.

9. Never indulge in unfriendly remarks concerning others in their absence. Ps. xv. 3; Ps. ci. 5; Lev. xix. 5; Jer. ix. 8.

10. Always cheerfully confess it, if you have done wrong, or have been mistaken. James v. 16; Acts xix. 18; Luke xix. 8.

11. Be ready to enlist in benevolent enterprises. Eccles. xi. 1, 6; Isa. xxxii. 8; Titus iii. 1; Eccles. ix. 10.

12. Never defer till to-morrow what may and ought to be done to-day. James iv. 17; Prov. xxii. 1, 33, 34.

13. Never engage or continue in any business which you have doubts is not right in the sight of the Lord. 1 Kings xxi. 9; Ps. cvi. 3; Jer. xvii. 11.

14. Read no books but such as will feed the mind with useful knowledge, or promote piety in the heart and life. Acts xix. 19; 2 Tim. iii. 15, 17; Col. ii. 8.

15. Be always ready to introduce conversation on the subject of religion, when a suitable opportunity presents, or to join it when introduced by others. Col. iii. 16; Mal. iii. 16; Deut. vi. 6, 8; 2 Cor. i. 13.

16. Never suffer sin to remain unrepented of upon your conscience; nor let it prevent you from doing your duty. Prov. xviii. 14; Acts xxiv. 16; Rev. ii. 5.

17. Be careful to improve the holy Sabbath and all its attendant means of grace, in such a way as to honour God and promote the life and power of godliness in your own heart. Isa. lvii. 13, 14; Isa. lvi. 2; Neh. xiii. 15, 19; Acts xx. 7.

18. Meditate often and seriously on the uncertainty of life. Ps. xc. 12; James iv. 12, 15; Eccles. ix. 10.

[For the Covenanter.]

THE CONSTITUTION AND SLAVERY.

Mr. Editor: Dear Sir,—In your reply to my remarks on the 4th article, 2d section, of the Constitution, I understand you to admit that there is no positive law creating or legalizing slavery. After defining what you mean by “positive law,” you say, “*There is no such enactment, and probably never was.*” This admission, agreeing with facts that we referred to before, might, to the candid inquirer, settle the whole question. We cannot see, dear sir, how a slave can be held to “service or labour” by a law which has no existence. (1.) Will any jurist of any legal respectability contend that the slave codes of our Southern States which *regulate* this system, give them a primary, legal right and title to hold their black brethren, if they have any African blood in their veins, to “service or labour” as slaves? If these codes do grant such a right, then slavery is a creature which has a legal existence by positive law, which you admit is not so. (2.) There are only three possible ways in which slavery is, or can become a legal institution. 1st. By a law of nature, which gives one man a natural right to make goods and chattels of his fellow-men. Or—2d. By long usage or custom, which, according to Henry Clay, “has sanctified and sanctioned American slavery.” Or—3d. By *positive enactment*. We believe, sir, that you will with us cast aside the *first two* as utterly unworthy of reception, which compels us to espouse the *third*. But espousing the *third*, we come to the *fact* that slavery is not established by positive enactment, which leaves it without any *legal* foundation whereon to base its unhallowed claims. (3.) It was upon these just and common sense principles that the celebrated decision of Lord Mansfield was based, in the case of Somerset, which struck the death-blow to British slavery. For three-fourths of a century the legality of slavery in England was acted upon as a truth, and confirmed by the highest judicial authority for forty-three years. We refer here to the

opinions of York and Talbot—"That a slave coming into Great Britain, or Ireland, does not become free, and the master may *legally* compel him to return to the plantations." For forty-three years did this *illegal opinion* of York and Talbot prevail in Great Britain as law. But Lord Mansfield's decision overturned all the assumptions in favour of the legality of slavery, by showing that there was no law, or enactment, instituting such system in England. He said—"The state of slavery is of such a nature, that it is incapable of being introduced, on any reasons, moral or political, but only on *positive law*." "It is so odious that nothing can be suffered to support it but *positive law*." (4.) Now, sir, in view of this high authority, (*high* on account of its manifest righteousness,) I deny the existence of any positive law holding any human being to service or labour as a slave in any state in the Union. In this denial I have the support of all our most eminent statesmen and jurists, North and South; and lastly, you yourself admit the non-existence of such a law. (5.) Now, I again repeat, that it must be shown that slavery was a *legal institution* in the states previous to the adoption of the Constitution, before it can receive any sanction from this article. (6.)

I demur entirely from your comparison of human beings, possessed of immortal souls, with "horses, houses, lands, or knives and forks." Your idea, if I get your meaning, is this: that as "lands," &c., are held as property without a positive law to this effect, so may I make property of my fellow-man without the authority and sanction of positive law. Or, in other words, there is no law which says land shall be property; still, land is property. There is no law which says, my brother shall be a slave; still, he is a slave. I hope, dear sir, you do not call this logic. Lands, &c., are not property on account of any legislation, pro or con. Land is property, because God has made it so. (7.) No human legislation can make it otherwise. Supposing Congress should pass "*a law*" that land and houses, &c., are *not* property, would it not be the height of legislative absurdity, unparalleled in its stupidity by any other enactment save that of making property of a being created in God's own image? God never made a rational being to be property, nor ever delegated any such power to man. A law which recognises a horse as my property is just and right, opposed to no principle of ethics, either human or divine; but a law recognising one man as the property of another, in the absence of all power, pretended or otherwise, to make him so, would not only be the height of injustice, but must be perfectly null and void. (8.)

One thing more I wish to notice, if you please. You assert, without giving one solitary proof—"That this clause *does* refer to fugitive slaves. It was meant for them." These assertions I denied, and now deny again, and ask for the proof. (9.) Please, when you notice this point, to remember that the convention struck out the word "*servitude*," which was in the original clause, and inserted the word "*service*" in its place. And why? The answer is full of meaning, and of unquestioned authority. (Madison's Papers.) Because the word "*servitude*," some thought, might be construed to mean the condition of a slave, but the word "*service*" meant the condition of a servant. (10.) You say—"The person who means to support the Constitution has no right to put a forced construction upon it." Very true. Neither has

he who does not mean to support it. Believing you, dear sir, to be perfectly honest in your opinions, I ask you in all candour, do you not have to put a "forced interpretation" upon the plain meaning of the words, to find any sanction for, or even reference to, slavery in this section? There are three things, which must be clearly proven, before your assertion, "that this clause does not in its terms refer to fugitive slaves" can have any weight or bearing.

1st. It must be shown that "a person held to service or labour, means a slave." Is every person who is "held to service or labour" a slave? (11.) If not, then how do you prove that those referred to in this clause are slaves; while others, whose condition is described by the same words, are not? I think, sir, if you find the condition of a slave described in this section, it is only by means of a very "forced interpretation."

2d. You will have to show us a law, in any of the states, holding a human being to service or labour as a slave, previous to the adoption of the Constitution. To do this, you will have to recant your own admission, "that there is no such law," and also overturn the direct and positive testimony I have produced proving the non-existence of such law. (12.)

3d. It must be shown that there is something "due" from the slave to his master. This, we think, cannot be done, without a very "forced interpretation." (13.)

I remain most respectfully yours,

WM. HART.

REMARKS ON THE ABOVE.

(1.) What is a "positive law?" The answer to this settles the whole question. In admitting that there is no "positive law" for slavery, we defined our meaning—no law saying in terms, "There shall be slavery," or "Blacks shall be slaves." But, certainly, there are, in the slave states, "positive laws" enough which "hold" human beings "to" involuntary "service or labour:" laws regarding their inheritance, transfer, sale, &c. &c. By these "positive laws" slaves are held by millions. We admitted nothing more than the non-existence of such a "positive law" as our correspondent asks.

(2.) Of course there are such laws; for in every law "regulating" slavery there is a "primary right and title" acknowledged by those who make the law, just as much as in the laws "regulating" commerce there is implied a "primary right and title" to the objects about which such laws are concerned. As to our "admission," we have corrected that already.

(3.) So far as the slave code is concerned, it has ample "positive enactments."

(4.) That may all be true for England, but what has it to do with the United States? Whether "York and Talbot" or "Lord Mansfield" gave the more correct description, *according to the law of England*, it is not for us to say; but that has nothing to do here.

(5.) We must have failed most unaccountably in expressing ourselves, if we have not satisfied our correspondent that we have made no *such* admission as he here takes for granted.

(3.) We would as soon think of arguing with an intelligent man that there were coloured men in the South "before the adoption of the Constitution." The recognised and sanctioned existence of slavery ran through their entire codes. What more is wanted? Legislatures, courts, and executive officers, were all busy with slavery. What could make any thing "a legal constitution," if all this did not?

(7.) We are not now speaking of what is intrinsically right, but of what governments and laws do. Righteously they acknowledge lands, &c., to be "property;" but, as surely, though most unrighteously, they acknowledge (in the slave states) human beings to be "property." We made no admission of what they "may" do. We look only at what they *have* done.

(8.) This paragraph brings us to the gist of this whole controversy. Our correspondent, and similarly, the entire radical abolitionist body, are misled in their reasonings, and consequently in their practice, by confounding what ought to be with what is. All "laws" ought to be just. But are they so? To pass a law "that land, &c., shall not be property," would be indeed very "absurd;" but a congress of Socialists would do just that thing. And having passed it, it would be *their* law. Just so, on the other hand, slave states have laws regarding property in man, morally, "null and void," we admit, but not the less are they *their* laws; and not the less is it to join in their guilt, if we agree to acknowledge their obligation. According to the principle of our correspondent's argument, there can be no "law" but a good law. And, beyond question, if we first define "law" to mean "good law," the conclusion follows; but not otherwise. There may be "bad" laws. Slave laws are "bad" laws; but not the less are they, *in fact*, laws of their respective states.

(9.) "*Any person held to service or labour escaping,*" &c. Unless we are prepared—which we are not—to reject the common meaning affixed to words, and make our own meaning, we insist this includes slaves.

(10.) It is passing strange, if the purport of Madison's language be what our correspondent supposes, that none of the framers of it ever found it out, but went on *at once* to enact a law of 1793 for the recovery of fugitive slaves, under this very provision. There is some mistake here.

(11.) No. But a slave is "a person held to service or labour." That is enough.

(12.) On this we have also said enough.

(13.) Nothing "due," according to right; but every thing, according to the "laws" referred to in the article: and these "laws" are made in the article itself the standard.

TEMPORAL MERCIES.

How delusive is error! How dangerous is prejudice! We have been reminded of this by the following from the correspondence of the "Presbyterian Witness:"

"Reading a sermon lately of Ralph Erskine, on Eccles. i. 2—'Vanity of vanities, all is vanity,' my mind suggested the following: How can this be if worldly good things, as they are called, are promised and purchased blessings. Did Christ die to purchase these? Are they promised blessings of the covenant of grace? Are things characterized by the Holy Spirit of inspiration as vanities, and vanity of vani-

ties, purchased blessings, and promised blessings of this covenant, said to be ordered in all things, and sure? Will some one of those who hold by the doctrine of the purchase tell us how this can be? H. G., a late writer in the Presbyterian Witness on this subject, an advocate for consistency, may tell us which of the two teachings, of the Holy Spirit is the veritable one: (viz., that they are vanity of vanities, and also purchased blessings, such as the believer obtains his right to through the purchase:) if, only, one of these views we are to receive, or if we are to believe both, wherein they are consistent. If the doctrine of the purchase, covenant right which the believer is said to have, and which we have heard prayed for, and the doctrine that these things are the blessings of the covenant of grace, is true, how can this be that they are vanities, vanity of vanities, and lying vanities? We ask this for information, that we may know what we are to believe on the subject, and not be blamed for believing what we are persuaded the word of God teaches concerning it."

To say nothing of the interpretation "lying vanities," which is not in the text, how weak and mistaken is all this! That temporal things, when made the objects of lustful and predominant desire, are "vanity," the Christian well knows. But are they not, after all, good things when properly used? Does not God give them? Are they not promised? Do we not pray for them? Are they not in the covenant, as dispensed in the Old Testament and in the New? But if this writer is correct as to the meaning of that passage, none of these things should be so. The holiness and goodness of God would forbid it. The Most High ought to starve his people, and let them go naked! Finally, we see a great and scriptural beauty and excellence in that covenant and "purchased" promise which Christ has condescended to make for the bodies of his people, and we do not envy the mind and heart that cannot perceive and appreciate covenant and dying love in common mercies.

SOME INQUIRIES.

Mr. Editor,—Are there not times when the church, as well as the individual Christian, ought to be more particularly on the alert than at other times—more zealously watchful for the truth—more openly opposed to every error—and when she should hold fast, *more tenaciously and firmly*, all the blood-bought scriptural principles transmitted to her by faithful witnesses of other days? I think there are such times, and that the present is one of them;—a time of much religious excitement among the churches around us, when many are running to and fro *inquiring* after knowledge, and frequently, too, like Pilate, not waiting for an answer—a time when anti-sectarianism, otherwise latitudinarianism, is the almost universal cry among professing Christians; and when that cry is become a kind of mania, so that all who do not join in it are denounced as illiberal, bigoted, opposed to the unity of the church of Christ, &c. &c. And more than that, a time when attempts are making to remove long-revered and time-honoured landmarks, and to break down the scriptural fences and bulwarks of Zion, so that the Boar of the forest may enter and destroy at his pleasure. In times such as these, then, what is the duty of the church—of her ministers—of her members—of all, who love her glorious and exalted Head, and who wish to maintain, inviolate, the laws and ordinances he has graciously given her? Surely it is the duty of *all* to be particularly on their guard against every innovation—to examine care-

fully first principles—conscientiously adhere to them—and, if in any thing they have deviated, to retrace their steps and do their first works. I think you will allow also that it is the duty, particularly of the *faithful watchmen*, when they see the enemy approaching, to warn the people of their danger—to put the trumpet to their mouths, and give it a clear, distinct, and certain sound, so that God's people may know what they ought to do—and, “when the enemy comes in like a flood, to lift up a standard against him.” But it may be said, What have we to do with this state of things in the churches around us? We have no connexion with them—have none of their errors to deplore, and, consequently, have nothing to fear. Is this true, Mr. Editor? Have we nothing to do with other churches? Has their conduct no influence over our church, or over her members? Are we so impregnable that we cannot be hurt? Have we escaped the danger in times past, and do we still remain uninjured? Has the contagion passed by without infecting us? I fear not. I rather fear it is working its way among us, it may be insidiously, craftily, and treacherously, but still it is working.

I might refer to many instances as proof. *At present* I refer to only one. If I have been rightly informed, at the last meeting of Synod, when a form of Covenant Renovation was under discussion for adoption, a motion was made to strike out the words “*and none other*” in that document; in order, as I understand it, to open the door for occasional communion, and, as a necessary consequence, a final amalgamation with other churches around us. To this subject, then, I wish to call your attention—I wish to call the attention of the whole church. It is a matter of no little moment, in my estimation. Our covenanting forefathers suffered—and suffered severely even to fines, imprisonment, and death, for refusing to hold communion with errorists, malignants, and the *indulged*, in the British isles; and our church, in this country, has declared that none of her members can “consistently join, *either steadily or occasionally*, in the communion of *any other church*, by waiting upon its ministry, *either in word or sacraments.*” It is plain, however, from the above motion, and from other circumstances which I could mention, that we are not now all of one mind on this subject—that some wish for more liberty to “heap to themselves teachers, having itching ears,” and obey not the divine injunction, to “cease to hear the instruction that causeth to err from the words of knowledge.” Now, what is your duty as editor of “The Covenanter, devoted to the principles of the Reformed Presbyterian Church?” What is the duty of every faithful watchman on the walls of our Zion, when attempts are thus made to break down any part of her walls? Is it not your duty, and will you not *yourself*, or some of your correspondents come out openly, and tell us plainly what the law of the church is on this subject, and whether what we call occasional hearing is right or wrong?” And, besides, as there are different definitions given of it, will you tell us candidly what is meant by it? Does it forbid communion, only in the sacraments—does it refer to hearing the word preached, *on the Sabbath days only*, while we are at liberty all the other days of the week,—or, does it forbid attending on the ministrations in other churches, “*either in word or sacraments,*” on Sabbath day and every day?

Such are the questions I would like to have answered, fully and satisfactorily, for the sake of the church—for the sake of the truth—and especially for the sake of weak brethren, who have been led, and are still liable to be led astray by the sophistry, and false, though plausible arguments of those with whom they frequently come in contact. If we, as a church, have a law—a “Thus saith the Lord” for our practice, (and I think we have,) let us strictly and conscientiously adhere to it; and let Synod enjoin upon all under her jurisdiction, both ministers and people, strict obedience to it. If, however, we have no law, or if the law we have be wrong—if it be sinful, contrary to the spirit of the gospel—if it be exclusive, denying that any are Christians but ourselves, as some say, then the speedier it is expunged the better. But let us not halt between two opinions. “If the Lord be God, follow him; but if Baal, then follow him.”

W. B.

August 17th, 1855.

[For the Covenanter.]

OCCASIONAL HEARING.

In the July number of “The Preacher and United Presbyterian” will be found some remarks on the rule on occasional hearing adopted by the Reformed Presbyterian Church. The strictures made on this rule appear to have been intended also for the edification of the Associate (Seceder) body.

As would appear, the remarks intended for the special benefit of the two churches, were occasioned by a letter addressed to a learned Doctor of the Associate Reformed Church. In seemingly deep distress the writer of the letter seeks spiritual counsel from a master in Israel, while it is *certainly known beforehand* what counsel he will give. Therefore it is manifest that the correspondence on both sides is simply a *pretext*, under cover of which concealed archers may plausibly hurl their envenomed shafts at the “bigoted Covenanters.” True, the spiritual counsellor “abhors any thing that has even the semblance of proselytizing.” Nay, more: “From his youth he has had a warm side to the Reformed Presbyterian Church.” Surely after these avowals of liberality and charity, the Doctor ought to be deemed a most eligible counsellor and spiritual guide to one who is anxious to know the path of duty! There is a principle, however, in our fallen nature, often so subtle in its operation that it escapes our own consciousness. This principle is pretty clearly developed in the present instance. But that it may be viewed in a still clearer light, let us contemplate its operation in such instances as the following:—“Hail, master!”—“Art thou in health, my brother?” And Amasa was so confiding in the friendly salutation, that “he took no heed to the sword that was in Joab’s hand!” 2 Sam. xx. 9; Matt. xxvi. 49; Ps. lv. 21. The friendly salutation is intelligible enough; but let us not, like Amasa, overlook the sword. And let none imagine that we identify the aforesaid Doctor with Judas,—Peter is his prototype; and when Peter sides with Judas or with Satan, it is no breach of charity to call him by his patron’s name. Matt. xvi. 23.

We think the hilt of the sword may be discovered, however care-

fully concealed under the Doctor's garment, by such indications as the following:—

He "regrets that the small points of difference between her (the Reformed Presbyterian) and the Associate Reformed Presbyterian Church should be considered sufficient ground of continued separation." But who made the separation? History answers, The Doctor's party. And Dr. C. continues to "consider the points of difference sufficient ground of continued separation," otherwise why continue the separation? Yet he considers these "*small points of difference!*" That is, in plain language, the Dr. considers "small points sufficient ground of separation," and falsely accuses Covenanters of the guilt of this sin, imputing to them also his own transparent sophistry. "There is that speaketh like the piercings of a sword."

The good Dr. will readily furnish an asylum for any fugitive from the Reformed Presbyterian Church, whom said church "*cuts off both from duty and privilege.*" Yet he "abhors proselyting," and "has a warm side to the Reformed Presbyterian Church!"—"The legs of the lame are not equal." Withal the Dr. hints that the "peculiar views of the Reformed Presbyterian Church" entertained by his prospective *protégé* must be "*peaceably maintained,*" otherwise the asylum may not prove comfortable. "With their mouth they show much love."

Moreover, the kind Dr. will render admission to his asylum so easy, that he will "bind to believe nothing" which the applicant "considers erroneous." How charitable! Especially will he "leave" the individual "free" in the enjoyment of any peculiar principle on civil government—provided always that such principle be "*peaceably maintained!*" Quere: Would the apostle Paul have acquiesced in such a "term of communion?" And if he had, how could he be accused as "exceedingly troubling cities, and turning the world upside down?" Certainly Paul and our Doctor were not trained at the feet of the same master relative to civil policy, or terms of ecclesiastical communion.

Having glanced at the Doctor's *charity*, we will also merely notice the nature of his *logic*; for surely those who have been honoured with the symbol D.D., ought to excel in this department of moral science. He asserts, (*ut ex cathedra*), that "the rule of the Reformed Presbyterian Church," on occasional hearing, "*cuts off from duty and privilege.*" Where is the proof? Suppose we assert the contrary—that the practice which the Doctor inculcates is unscriptural, *anti-scriptural*, irrational, dishonest, and that it leads to catholic communion! Both are obviously *naked* assertions, not sustained by any proof. This is a fair specimen of the Doctor's logic; and that he intended it for such is evident, inasmuch as he presents the argument (!) to the reader's eye emphasized in *italic characters*. But the Doctor knows that the (*vulgus ignobile*), *common people*, don't study logic. Any one, however, who has studied the alphabet of that science discerns, on inspection, that the Doctor's *most powerful* argument is simply a *petitio principii*—a begging of the question. Although doctors often trifle in this species of sophistry, we seldom encounter a mendicant in the public streets of our New Testament Jerusalem so unblushingly importunate as on the present occasion. We will not grant his petition without vouchers; and while we might dismiss him at once for his impudent assumptions

and reckless attempts at deception; yet, considering that the unwary may cross his path, and "unstable souls be beguiled through his subtilty," it may not be inexpedient to guard such against his wiles.

1st. The practice which the Doctor inculcates is unscriptural. So we may justly infer, as he offers no proof from Scripture. But—

2d. "Occasional hearing" is an anti-scriptural practice. The Doctor himself knows it is said—"Cease, my son, from the instruction which causeth to err from the words of knowledge;" and then *asserts*, as usual, that "it is simply preposterous to apply them (these words) as authorizing a rule forbidding occasional hearing." Had the Supreme Lawgiver spoken in the vague words impiously put in his mouth, the Doctor's assertion might have been more plausible. But "we are not as many, which corrupt the word of God." God says plainly—"Cease, my son, TO HEAR such instruction." Prov. xix. 27. "If thou know not, . . . go thy way forth by the footsteps of the flock." Song i. 8. "Believe not every spirit, but try the spirits whether they are of God." 1 John iv. 1.

3d. The practice aforesaid is irrational, because organic separation proclaims aloud, that in the judgment of one or both parties, the grounds of separation are warrantable and weighty. "Occasional hearing" proclaims the opposite; and he who proclaims and attests, by his conduct, this contradiction, acts irrationally. Hence—

4th. The practice is dishonest, for no man can both maintain and oppose the same principles. He who "builds what he destroyed, makes himself a transgressor," and proclaims his disingenuity.

5th. "Occasional hearing" tends to, and ordinarily issues in, catholic communion. All the arguments in its favour (and they are many) savour strongly of the flesh. They have been often met and refuted *seriatim*, within the last two hundred years.

Those Protestant Presbyterian divines who *glory* in the anti-Christian title D. D., are very apt to think of themselves "more highly than they ought to think." And—"If a man think himself to be something, when he is nothing, he deceiveth *himself*"—but not so readily others.

Should the Doctor's preconceived and erroneous views be proof against the testimony of God speaking in his word, we will call his attention to the same warning voice in providence. "If he will not hearken to the voice of the first sign," it may be that he "will believe the voice of the latter sign." A famous divine, wearing the symbol D. D., of the Associate Reformed Church, and as is presumed, predecessor to our modern Doctor in the chair of theology, once launched on an astonished Christian community, "A PLEA FOR CATHOLIC COMMUNION!" A young *female*, "in sore perplexity and anguish of spirit," but of another fellowship, desired to be permitted to "obey the dying command of her Redeemer" in the congregation to which that famous Doctor ministered. Aiming, doubtless, to imitate the compassion of our Saviour in his dealing with the Syro-phenician woman, he could not withstand the applicant's importunity. Usurping the prerogative, instead of copying the example of his Master, he admitted the individual to commune. This incident was the *avowed occasion* of his PLEA! That Doctor's sun set prematurely under a cloud. "The sword was upon his arm, and upon his right eye; his arm was clean dried up,

and his right eye utterly darkened." Zion's Lawgiver is a jealous God. They who, under pretence of charity, liberality, &c., "promise others liberty," in the violation of his law, "are the servants of corruption." "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven."

AGRICULTURE AND SLAVERY.

The friends of slavery have two faces—one for the North, another for home. When they address the North, they put on a very cheerful and courageous face. They try to look happy, and tell of happy slaves, flourishing plantations, growing prosperity. The North, they would have us believe, is a poor dependent upon the South. At home, they wear their sad and anxious face—keep up patrols to keep down the slaves—tremble at the "falling of a leaf"—hold conventions to try and waken public sentiment—and sometimes tell the truth about their financial and business condition and prospects. South Carolina is the model slave state. Slaveholders govern it as completely as the nabobs of India once ruled their miserable realms. What have they done for it? Read the following. It is from an address by the Agricultural Convention recently held at Columbia, the capital of that state:

"Your Committee would earnestly bring to the attention of this Convention the mournful fact, that the interest heretofore taken by our citizens in agricultural improvement has become stationary; that our old fields are enlarging, our homesteads have been decreasing fearfully in numbers, and our energetic sons are annually seeking the rich and fertile lands of the South-west, upon which they imagine that treble the amount of profits can be made upon capital than upon our own soils. Nor is this all. We are not only losing some of our most energetic and useful citizens to supply the bone and sinew of other States, but we are losing our *slave population*, which is the true wealth of the State. Our stocks of hogs, horses, mules, and cattle are diminishing in size and decreasing in number, and our purses are being strained for the last cent to supply their places from the North-western States."

Virginia could tell the same thing. It is losing ground still more rapidly. And yet these very men would curse the vast territory of Kansas with this same ruinous system.

SLAVERY A SIN AND A CRIME.

The St. Louis Presbyterian, noticing our remark that "if so fearful a system of oppression and robbery as that which exists in slave states is not a sin to be repented of, and a crime to be punished, we are at a loss to know where to find either," speaks of it as an "abolition extreme," and adds:

"How any man can make such a statement, without first renouncing the Bible and declaring himself an infidel, we are at a loss to conceive."

Does the St. Louis Presbyterian believe that the Bible sanctions a system that despoils men of the fruit of their labour—drives them with the lash at the will of the master—abolishes marriage, and substitutes for it a universal concubinage—nullifies, as to the slave population, the fifth commandment—debases its victims into the depths of ignorance—robs them of *all* their rights as human beings, and sub-

jects them to the despotic will of the slaveholder? If it does, it believes the Bible to be a very bad book—worse than the barbarous code of Russian despotism. We hold the Bible to be the charter of human freedom—the uncompromising foe of all tyranny and oppression. It pronounces him “who steals a man, and sells him,” to be guilty of a capital crime. And the Presbyterian cannot prove that it ever sanctioned involuntary servitude, except for crime—or as a means, and this very carefully guarded and modified—of paying just debts wilfully contracted. How any man, especially any Christian, can profess to be in favour of liberty, and advocate it from the Bible, and yet give countenance to the wholesale robbery of rights, and ineffable depths of misery, which *make* American slavery, we are at a loss to conceive.

FUNERAL SERMONS.

The practice of delivering a sermon over the corpse of each communicant and non-communicant of his own charge, as is sometimes expected, is certainly a heavy addition to a minister's toils—and in the judgment of many is altogether inexpedient. The reasons assigned for discontinuing the practice are some such as these:

1. There is no scriptural authority for the practice.
2. It is Popish in its origin, and injurious in its tendency.
3. It is contrary to the practice of the churches of the Reformation, and discountenanced by the Westminster Directory.
4. It tends to superstition.
5. It very much embarrasses ministers, and insnares their consciences.
6. Eulogies on the dead, which can scarcely be avoided, injure the living: either disgusting them, when they are known to be undeserved, or begetting false and dangerous notions of what is necessary in order to a peaceful death and a happy immortality.
7. Because, if deferred till some weeks after the funeral, it crowds out the regular instructions of the pulpit, and requires one class of subjects to be presented so frequently as to become common and unimpressive.
8. Because the minister must frequently offend the living, if he speaks truly of the dead.

Why, then, should the practice be continued? What are its advantages?—*Presbyterian Advocate.*

REPORT OF THE COMMITTEE ON THE DEBT OF THE SEMINARY.

[The following report was submitted to Synod, and approved; but not being ordered to be published, it did not appear with similar reports in the Appendix to the Minutes. It is now published at the request of the Chairman of the Committee.]

To the Moderator and other Members of the Synod of the Reformed Presbyterian Church to meet in Allegheny, May 22d, 1855.

The Committee to collect funds to pay the debt of the Theological Seminary, would respectfully report that there was no money in the treasury at the close of last Synod. Since that time the following sums have been received:

June 6.	Bequest of R. Redpath, by Rev. James Wallace, . . .	\$50 00
Sept. 1.	Newburgh Congregation,	21 01
Oct. 16.	Cherry street Congregation, Philad., per J. M. Willson, . . .	6 72
"	Salt Creek Congregation, per D. Wallace,	13 00
"	Kortright Congregation, per S. M. Willson,	14 00
Nov. 2.	Bloomington Congregation, per Mr. Faris,	11 00
Nov. 7.	Topsham Congregation, per R. N. Johnston,	3 00
Nov. 27.	California Congregation, per J. French,	5 00
Dec. 2.	Tranquillity Congregation, per R. Hutcheson,	9 00
Dec. 16.	York Congregation, per A. Knox,	16 00
Dec. 17.	East Craftsbury Congregation, per R. Z. Willson,	7 75
1854.		
Feb. 17.	Pittsburgh and Allegheny Cong., per W. F. George,	11 94
Mar. 8.	Little Beaver Congregation, per S. Sterritt,	12 00
"	Bethel Congregation, per J. Milligan,	8 20
Mar. 28.	Salt Creek Congregation, per D. Wallace,	11 00
"	Family of J. Middleton,	5 00
May 11.	Coldenham Congregation, per J. W. Shaw,	4 50
June 9.	Cherry street Congregation, per J. M. Willson,	11 00
"	Brookland and North Washington Cong., per O. Wylie,	10 00
1855.		
Mar. 13.	Pittsburgh and Allegheny Cong., per J. Rafferty,	13 13
May 8.	Second New York Congregation, per deacons,	40 00
May 11.	Cherry street Congregation, per R. Z. Willson,	26 40
May 12.	Kortright Congregation, per A. Montgomery,	18 75
"	Mr. Willson, Kortright,	2 00
		330 40

DISBURSEMENTS.

1853.		
June 6.	Sent to Dr. Willson, by James Wallace,	50 00
Sept. 30.	Sent to A. Stevenson, as executor,	21 01
Oct. 11.	Sent to J. M. Willson,	19 72
		\$90 73
	Cash on hand,	\$239 67

All which is respectfully submitted.

JAMES WIGGINS,
ANDREW KNOX,
JOHN CROTHERS, } Committee.

APPENDIX.

Received through A. STEVENSON, in Allegheny.

1855.		
May 23.	From Cincinnati Congregation,	\$6 00
"	" Elkhorn Congregation,	22 65
"	" Perth Congregation, C. W.,	6 00
"	" Lisbon Congregation,	5 00
May 24.	" Lake Eliza Congregation,	9 00
"	" Old Bethel Congregation,	22 65
"	" Garrison and Beechwoods Congregation,	14 75
"	" Bloomington Congregation,	20 00
"	" Camp Run and Slippery Rock Congregation,	9 12½
"	" Miami Congregation,	27 00
"	" Brookland and North Washington Congregation,	20 00
"	" St. Louis Congregation,	14 00

May 24.	From Union and Pine Creek Congregation,	20 00
May 25.	“ Wilksburgh Congregation,	6 38
May 29.	“ Middle Wheeling Congregation,	10 00
“	“ York Congregation,	14 50
“	“ Monongahela Congregation,	5 00
“	“ Third Philadelphia Congregation,	20 00
		\$252 05½
	Add cash on hand, as above,	239 67
		\$491 72½

JAMES WIGGINS, *Chairman Committee.*

A REPLY.

[The occasion of the following remarks will be seen in the August number of the *Covenanter*, pp. 29, 30.]

Although not authorized to speak in the name of the *Reformed Presbytery*; yet in view of an inspired injunction, (1 Pet. iii. 15,) and for the information of all whom it may concern, it may not be unseasonable to offer the following apprehensions:—

1. That the “practical and important end” which the Reformed Presbytery contemplates, is the maintenance and propagation of divine truth and order, which it believes to be grievously wronged in the house of their professed friends:—more especially,

2. “For the purpose of vindicating the doctrine,” not (as we have been slanderously reported, and as some affirm that we say,) “that church history is the church’s testimony;” but, that history, *human history, uninspired history*, is, and of right ought to be, an *integral part* of the testimony of the church of Christ.

3. That the church’s testimony is really a *human*, though not “merely human” production; for the simple and sufficient reason, that “histories are the productions of men.” Although the martyrs of Jesus did not overcome their anti-Christian opposers by their blood, yet they did so in part by “*their testimony*.”—“the testimony which they held.” Rev. xii. 11; vi. 9; xi. 7.

4. To oppose all, whether Papists or others, who would add to “the system of faith” which the Lord Christ has prescribed in the holy Scriptures; or deny the church’s right—divine right—to fix the terms of fellowship within her own communion. Moreover, to convince others, if the Lord will, of their folly and impiety, in calling the Bible their confession, their testimony, &c.

5. To “direct the doctrines and reproofs, &c., of the Bible against emergent errors and sins; and more especially, against errors and sins which may be *organic* and *chronic* in ecclesiastical and civil society.

These, I apprehend, are some of the ends which the Reformed Presbytery proposes to prosecute in its “separate denominational organization.”

In conclusion, I believe that *schism*, in its scriptural import, is to be dreaded by all who fear God and love Christ; yea, that it is a sin really dreaded by all such; but, alas! Christ and Antichrist attach different meanings to this term and many others. Christ says schism exists

in the body where the members “*come together in the church,*” 1 Cor. xii. 25, xi. 18. Antichrist says and insists, from the time of Luther to the present day, that schism consists in *separation* from his fellowship. Moreover, those whom I recognise as ecclesiastical and covenant fathers, as also faithful witnesses for Christ’s rights and their own, were obliged to separate, that they might escape the just charge of schism. Their authentic words are, on a certain occasion:—“To avoid schism, we must separate.” And again, “Separation is not schism.” When I have the mind of Christ, confirmed by his “faithful martyrs,” slain for their steadfast adherence to his mind, this is enough for me.

I know that diversity of apprehension among the real disciples and faithful witnesses of Christ is a fruitful source of alienation among them—apprehension I mean of their Master’s mind. Divisions and offences among real Christians are ordinarily traceable to error as their cause; but it often happens that those who cause divisions and offences are more forward to reproach their brethren than to confess their own sin. And all this is largely illustrated by the history of the church.

As a means to reach mutual understanding, and so to restore impaired confidence, I would propose, in a future article, a brief analysis of the “Preface to Reformation Principles Exhibited.”

DAVID STEELE.

AFFAIRS ABROAD.

India.—The last accounts from Bombay are rather ominous as it regards the fall of the British dominion in India. A formidable insurrection had broken out in the centre of Bengal. The insurgents are the Santals, and other tribes occupying the Rajamabal Hills—a bold and hardy race. They number from thirty to fifty thousand men, acting in five parties, and are armed with axes, poisoned arrows, and a few fire-arms. They have spread over the country a hundred miles in extent, destroying every thing European, and pretend that they are led by their god in person. The few Europeans have entrenched themselves until assistance shall arrive. The insurrection was so little anticipated, that there were not a thousand troops within a hundred and fifty miles.

Sandwich Islands.—The following from the correspondence of the Presbyterian, furnishes some facts regarding the churches and the religious condition of these islands, which are somewhat new:

“The simple-minded Hawaiians are not troubled with numerous differences of light and shade in religious creeds and forms, to confuse their ideas and unsettle their faith; their only temptation in this respect is in the direction of the superstitions of Popery and the delusions of Mormonism. They seem to understand very well the few differences in forms of religion which as yet obtain among them, and they have a very significant way of expressing themselves on the subject. They naturally associate Protestantism with Americans, and designate Protestant churches as American. The form of church polity prevailing in these is essentially Presbyterian; the power of governing being vested in a committee of male members, headmen chosen for the purpose, acting with the pastor. This fact is one of interest to Presbyterians, and it may be commended to Dr. Pond, to be added to his proofs of the incompetency of New England Congregationalism;—whether this concession to the superiority of Presbyterianism is made in deference to the teachings of Scripture, or from reasons of expediency only, the fact is the more interesting, because a majority of the missionaries has ever been of the Congregational order; and even their ministerial associations are in accordance with the usages of Congregational bodies. The exception in the case of individual church government is suggestive.”

From the same source we learn that the Papists and the Mormons are both busy there in spreading—neither of them with any great success—their pernicious tenets. Of the former, this writer says:

“Justly, but not too vehemently, has the Protestant Christian world uttered its indignation against the unworthy act of France in imposing her corrupt religious faith and forms upon the Sandwich Islanders. They needed her religion no more than they did her brandy; and it would be difficult to decide which of the two has proved the greater evil. Popery, introduced by force, now seeks to extend itself by artifice. It draws to itself those who are for any cause disaffected towards Protestants. It opens its door to such as have been brought under censure for irregularities of conduct in the Protestant churches. It takes advantage of the ignorance and superstitious fear of the people to further its proselyting aims. During the prevalence of that desolating scourge the small pox, two years since, it condescended to the lowest and basest of means to prejudice the natives against their best friends, the Protestant missionaries, and promised impunity or recovery to such as would receive Popish baptism. Its atrocities cannot fail to excite indignation, even when viewed at a distance; but when one is brought into immediate contact with its doings here, the disgust and contempt can scarcely be expressed. Having gained a foothold by direct assaults upon the Hawaiian monarchy, it would now rise into power to overshadow all authority in the Islands, by entwining itself around the government. The young Kamehameha will not, I trust, forget the antecedents of Popery here; and, remembering them, will keep his vigilant eye upon its machinations, and be guarded at all points.”

Italy. 1. *Naples.*—Affairs are evidently approaching a crisis in Naples. A revolution is expected there, provoked by the senseless, as well as heartless tyranny of the king, already so notorious for his cruelties. The following contains some strange hints:—

“Every class of the Neapolitan population appears to feel alike the severity of the government, even the clergy not being exempt. Had the King not offended the Anglo-French Allies he might probably have gone on with his tyranny unmolested; but as he has turned the cold shoulder to all their advances, the subtle Emperor of the French is said to have conceived a project of getting up a revolution in Naples, under popular auspices, with a view of making his cousin Murat King, in the right of succession to the throne of his father. The strangest part of the complication is a report that the court of Austria is not averse to such a change, the despotism of the King of Naples creating great danger of a general outburst all over Italy, which might endanger Austrian Italy.”

2. *Rome.*—The state of things, fiscal, social, and political, is any thing but cheering in the States of the Pope. As to the first, the London Quarterly says:

“According to figures which we have every reason to rely on, the Roman Pontiff shares with us the unhappy distinction of spending the greater part of his revenue in paying the interest of his debt; and this although his very small army, so far as it is any thing at all, is a mere police. His revenue appears to be about ten millions of crowns; the charge of the debt nearly six. But the total annual expenditure seems to exceed the first-named sum by above 30 per cent., and, accordingly, he has contracted loans amounting to nearly fifteen million crowns since his restoration in 1849; that is to say, he has defrayed from a fifth to a fourth of his expenses by means of borrowed money.”

This cannot last long; and when pay-day comes, there will be a fearful reckoning, both for money and for crimes. As to the social condition of the Roman States, we have the following facts and summary:

“The suppression of the recent local tumult among the peasants of Rocca di Papa in this vicinity, has been followed by fatal revenge. The chief of the armed police which arrested the rioters, has been shot in the night, and M. Locatelli, the rich proprietor, was killed the evening after by three musket shots; by whom it is not known. We hear also of distressing acts of brigandage in various parts of the Peninsula. Organized bands of brigands have, within a few days, committed dreadful murders and robberies upon innocent travellers, on the highways between Bologna, Ravenna, Ferrara, Forli, and other northern towns. The Baroness Bourbon de Sarty, travelling with her son by Veturino, was dragged from the carriage, brutally treated, robbed of valuable jewels and money, and left for dead on the road;

her son, a young man of 22, having been shot dead on the first assault, in mid day. They were picked up some hours after by the peasants of the country. Two other families of France and England have been served much in the same way. Attempts have also been made to extort money from rich proprietors by threatening anonymous letters. Five young men of good connexions were recently condemned and executed at Fermo, on a charge of seeking to convert these robbers into instruments of political movements."

As to the political prospect, the London Quarterly says:

"The impossibility of associating civil freedom with the temporal rule of the Popedom, has been exhibited in the way of experiment. The doom of the Pope's temporal power is to all appearance sealed, and its date can be no later than the day when the galling yoke of foreign domination is removed. Even the financial disorders of the Roman State are such as, in the ordinary course of things, would insure its overthrow; but other and more deeply-seated causes are, we fear, from day to day swelling a long account of unheeded wrongs, the settlement of which will only be more sure and sweeping, in proportion as it is longer delayed."

This is dreadful, but it is not the worst. Read the following:—it is from the American and Foreign Christian Union, upon Popish morals generally:

"And now as to the Papal States. The Pontifical government, naturally anxious to enshroud in darkness the dreadful state of the country, have taken care to publish no official returns of crime. But, happily for our subject, from the statistical information which Dr. Bowring procured some time since, by order of the British government, for commercial purposes, and which has been printed by order of Parliament, the annual average of murders in the Papal States can be safely reckoned at 339; which, as the population is only 2,901,115, gives above ONE HUNDRED AND THIRTEEN to each million of the population, or *twenty-eight* times more than in England! But it seems that Popery owns a more fearful Aceldama than this. For in the neighbouring kingdom of Naples, which is, if possible, more Popish than the Papal States themselves, and in which, in 1848, the Pope took refuge when flying from his own subjects, the criminal calendar of one year, as given in Mittermaier—and that the year 1832, long before the scenes of the last revolution—contains the awful number of 1,045 murders; which, as the population was then little over 5,000,000, makes ONE HUNDRED AND SEVENTY-FOUR murders to the million, or *forty-three and a half* times more than in heretic England! While in the whole of Italy, where the Church of Rome is supreme, and where neither Bible nor heretic is tolerated, we gather from the same authorities that the yearly average of murders is 1,968! We ask Dr. Wiseman if he can find any thing to equal this among the Mohawks, the Cherokees, or the Caffres; and this is the land in which there are upwards of 120,000 priests, and monks, and nuns! And yet there are still found Popish priests and newspaper-editors who have the ignorance, or the audacity, or both, to raise the question of the comparative morality of Protestant and Popish countries."

So much for murder, now for breaches of the seventh commandment:

"From the Italian statistics collected by Mittermaier it appears that the yearly average of foundlings exposed in the city of Rome is 3,160, while the annual average of its births is 4,373!!! This is in a city containing, exclusive of priests, monks, and nuns, about 130,000 souls. And it is stated in Dr. Bowring's report, that 73 per cent. of these wretched foundlings die in the Roman foundling establishments. One may well question if Sodom and Gomorrah exceeded this. And yet this is the *city of the Church*, containing in 1852 a pope, many cardinals, twenty-nine bishops, 1,280 priests, 2,092 monks, 1,698 nuns, besides numbers of ecclesiastical pupils!! Nearly three-fourths, or about SEVENTY-THREE per cent. of all the children born at Rome are *foundlings*, while in Protestant London the number of illegitimate births is only FOUR per cent.!!!!"

3. *Evangelical Movements.*—These are going on with great energy; and there is every reason to believe that a true evangelical element is mingled pretty largely with even the efforts of those who are seeking a political regeneration of the country. We content ourselves here with a brief quotation from the London Quarterly. It is speaking of the dogma of the Immaculate Conception:

"What effect in creating or confirming infidelity may be wrought on individual minds by the scene recently enacted at Rome, can never be known; but what may be the consequence in a time of so-called 'philosophical' reaction, we may imagine

by picturing to ourselves the unholy glee with which the wits and the encyclopædists of the last century would have dwelt on such an event, had they been able to refer to any such within recent memory. On the other hand, wherever the dissatisfaction produced by the arbitrary decisions of Rome has the effect of sending the inquirer to the Scriptures as the foundation of all truth, we cannot doubt what the result will be. A spirit of Scriptural inquiry has for some time been awakened in several parts of Europe, and even of Italy. Its spread and its effects in Tuscany are well known. It is not in that country, as in many other parts of Europe, a political symptom or a political expedient, though the government have been stimulated to religious persecution by the assertion that it is connected with political disaffection. It is the love of gospel truth, and the sentiments of the rights of conscience. It cannot fail to be stimulated and extended by every fresh display of Papal arrogance, and, under God's providence, may be productive of great results."

Turkey and Russia.—There is nothing decisive as yet (Sept. 17th) from the seat of war. An attempt made since our last, by a large body of Russians—50,000 or 60,000—upon the intrenchments of the Sardinians and French along the Tchernaya river, was repulsed with great loss to the assailants. Large Russian re-enforcements—70,000 men from Poland—are on the march to the Crimea. The allies are equally active; and soon, not less, probably, than 600,000 combatants will be gathered in and about Sebastopol. The besiegers are pushing forward their works, which are now so close to the Malakoff that both parties use hand grenades. The military authorities elsewhere think the next assault cannot fail to be successful. The Russians are preparing a bridge to the north side of the harbour, thus securing an easy retreat, in case the city is taken, to the fortifications which they have established there. The health of the allied troops is good, and it is supposed the besieged begin to suffer for want of supplies.

It is also reported that Russia feels, very severely, the pressure of the war. A well-informed writer says:

"Great depression prevails among all classes in that city, owing to the duration of the war, which completely paralyzes all branches of commerce and industry. This depression has gained even the leading personages of the old Russian party, who were hitherto so warlike and so enthusiastic, but who are now beginning to despond. Nearly all labour is suspended in the manufactories, in consequence of the want of primary materials, which no longer arrive from abroad, and also from want of hands, all being employed in the defence of the Empire. The produce of the soil has no longer a market abroad, and in the interior business is at a stand still. Articles of the most indispensable kind have attained an exorbitant price. Coffee, sugar, and salt, are luxuries which are now hardly to be seen, except on the tables of the great. The nobility support all the burden of the sacrifices in money, imposed by the present circumstances, and the number of Boyards who will be utterly ruined by the war, is beyond all idea."

Austria now leans rather towards the allies, but no dependence is put upon her advances. The state of affairs in Italy alarms her. It needs but a hint from France to set the whole peninsula in a blaze.

Holland.—Statements of an apparently conflicting character are made regarding the religious condition of Holland. In our last we gave, on what appeared to be good authority, a very encouraging view of the progress of evangelical reform. The following, from a communication by J. De Liefde, to the "United Presbyterian Magazine" in Scotland, presents things in a darker aspect. These accounts are easily reconciled, however. *The people are better than their preachers.* The letter is long. We give a few extracts:

"And now, what is the present state of that Church? Alas! a very distressing one. Unitarianism is prevailing every where. The Synod, which, in the beginning, hesitated to give a clear confession of its principles, now at length boldly declared that the pastors are not at all bound to the faithful preaching of the standard doctrine, and were quite at liberty to preach the doctrines of Unitarianism and Arianism. The three church colleges for training young men for the ministry, are entirely poisoned by heresy. In *Groningen*, the doctrine taught concerning Christ, is, that he is a mere creature; in *Leyden*, a system is now prevailing, which tends

towards bare pantheism; and in *Utrecht*, philosophy is taught by a professor, who, in one of his works, openly declared that the gospel is a 'hornet-nest of fables.' As are the three universities, so are the clergymen who have received their education at them. Of 1,500 ministers, scarcely a hundred are to be numbered who cleave to the foundations of salvation. In almost all churches people are taught, that our blessed and adorable Saviour is but a creature; that the apostles were not infallible in their doctrine; that the Holy Ghost is merely an influence; that the blood of atonement is only a martyr-blood; that regeneration is not necessary; that the Bible is not God's word, etc. etc. As to the Bible, the Synod have elected seven Unitarian theologians to prepare a new translation of it, in order to introduce Unitarianism even into the holy word of God. But, you ask, is there no opposition at all against this dreadful iniquity? Certainly there is, but I am sorry to tell, this opposition is very faint and trembling. The orthodox pastors, for a long time, have kept silent, and allowed the enemies to do whatever pleased them. At length some bold members, from the burgher and peasant classes, arose, and delivered their protestations to the Synod, but no pastor had the courage to unite with them. Recently, however, several pastors, being no longer able to resist the impulse of the people, have sent their protestations to the Synod; but in a tone of respect and submission, which gives too much evidence that they wish to avoid, if possible, a conflict with the Church authority. None of them, at least, have the courage to break openly with that Church-college, and to disobey its absurd laws and regulations. To give you a clear idea of the sad and unworthy position in which the orthodox pastors are placed in consequence of their timidity, I shall only appeal to facts, which, in the course of the last two years, took place in Amsterdam, the metropolis of the country. In this populous city, which contains 250,000 inhabitants, and among them more than 100,000 Reformed, twenty-nine pastors perform the service of the Reformed Church. Of these twenty-nine pastors, scarcely four or five are known as preaching the orthodox creed."

The writer then goes on to state that the orthodox are yielding, and gives instances, and proceeds:

"The consequence of all this is, that the poor people are at a loss what to do. Thousands of them would immediately and gladly leave the Church if the orthodox ministers would. But what can the members do if the pastors do nothing? Where are the sheep to go without their shepherds? On the other hand, the nobility, the rich and wealthy people, are very well contented with this conduct of the pastors, for thus they can remain in the Establishment, and are not under the necessity of seceding. Rich people, in general, and especially in Holland, fear nothing so much as a secession; for then, of course, they would have to build their own chapels, and to salary their own pastors."

Spain.—There is not a little encouraging in the present condition of this lately most popish of popish kingdoms. The breach is nearly complete between the authorities and the Papal See in regard to the sale of the ecclesiastical property, and we have pretty decided evidence that the gospel begins to work its way in different parts of the kingdom. The correspondent of the Presbyterian states that the zealous Papists are becoming alarmed. "El Alba," a Spanish evangelical paper published in London, but sent for circulation to Spain, furnishes a letter from that country, in which the writer—a deputy to the Cortes—intimates that not a few Spaniards "aspire to exercise another religion." The correspondent proceeds:

"It is especially by reading, as the editors of *El Alba* have very justly contended, principally by the reading of the holy Scriptures, that we may hope to see the gospel gaining ground in Spain. The works of the Spanish and Italian reformers of the seventeenth century are now eagerly read and studied by the Spaniards, and chiefly by those belonging to the clergy. In more than one important city of Spain favourable occasions have offered to spread the Bible and religious tracts, and these are carefully improved by various agents of religious societies. In one single town there are supposed to be no less than *four thousand persons* who have abandoned the Roman Catholic worship, and who read and study the holy Scriptures as their only rule of faith. In another there are several persons, tyrannized by the priests, who have protested against the practices and superstitions of the Church of Rome, and who are desirous of being enlightened. In various places there are people who pray, who labour, who oppose the Roman errors, and advance towards the gospel."

AFFAIRS AT HOME.

Encroachments of the Slave Power.—Our readers have heard of the case of Passmore Williamson, of this city. In many aspects, this is a most important case. The facts are, very briefly, as follows. July 18th, John N. Wheeler, of North Carolina, on his way to Nicaragua as minister there, came to this city, bringing with him Jane Johnson, and her two boys, Daniel and Isaiah, whom he had held as slaves. By the law of Pennsylvania—as admitted by the District Attorney, and affirmed by Judge Kelly, at a trial growing out of the occurrence, they were as free as Wheeler himself, from the moment they entered this State. Mr. Williamson, hearing of them, repaired to the wharf, where he found them on board of the ferry boat, and on the eve of starting for New York. He told Jane, in the presence of Wheeler, that she was free. She then left the boat, and thus exercised and claimed her freedom under the laws of the commonwealth. Wheeler applied and got from Judge Kane, of the United States District Court, a writ of habeas corpus, addressed to Mr. Williamson, requiring him to produce Jane and her children. He made a return to the writ, saying that he had neither then, nor at any other time, control over them, and could not produce them. The Judge heard the testimony of Wheeler and some others, and then sent Mr. W. to Moyamensing prison for contempt of court, in not making, as he said, a return to the writ; and there Mr. Williamson lies, and must lie, for an indefinite period. This is a case of most outrageous and alarming character. 1st. The judge had no jurisdiction in the case. It belongs to the State Court to settle all such cases. 2d. This is the first time that the habeas corpus has ever been used for the recovery of slaves. It is *the* writ of freedom. 3d. The return of Mr. W. was true. Instead of putting any restraint upon Jane, or meaning to, his whole procedure, from beginning to end, was to *free her from illegal restraint*. He might as well have been commanded to take us before the tribunal of Kane. Hence—4th. His imprisonment is a most flagrant act of judicial tyranny. Nor is this all. The Supreme Court of this State—four of the five judges—have refused the writ of habeas corpus to Mr. W.; and, so far as we can see, he must lie until he dies in prison, for no crime, unless to tell a slave brought into the State by her master that she was free, be a crime. All this ado about “contempt of court,” is a mere sham. It is a new stride of the slave power; and it will be followed until the North either yields to the claim of the South to hold her slaves on northern soil, or rises *en masse* and repudiates the savage dominion of the slave power. A few see this. Not a few are indignant at this outrage. But, we are sorry to say that not a few, on the other hand, in this region, are either utterly indifferent, or side with the unjust judge. Love of gain, political aspirations, prejudice of colour, and false religion, are manifestly elements in our corrupt civilization. No wonder the South triumphs *always*. The base, pusillanimous North is ready to be bridled and saddled, and well ridden by its Southern master, if it is only well fed. Let others do as they will, Covenantants, at least, should take their stand openly against tyrannical power. We should sympathize with the oppressed, deeply and earnestly, speak out plainly, and pray fervently. How long shall this God-defying and man-stealing government continue its impious work?

Kansas.—The new Governor—Shannon, of Ohio—recognises the pretended legislation of Kansas, and is *in favour* of slavery being established there. Pierce has found his man at last—one that will go as far as the farthest in extending slavery, and putting down liberty. The Free-soilers, as well as their opponents, are arming.

Iowa—The Rehoboth Congregation.—We have received from R. B. Cannon, pastor of this congregation, the following communication, relating to their present condition and prospects:

"Iowa, August 29, 1855.

"Dear Sir,—As we are on an outpost, it may interest the brethren to hear from us occasionally. We have just been refreshed by very comfortable sacramental seasons. On the third Sabbath of the month the Lord's Supper was dispensed to *one hundred and fifty* communicants in the Sharon congregation. Mr. Todd and myself assisted Mr. M'Donald. Every thing connected with the solemnity was comfortable and encouraging.

"On last Sabbath our *first* communion was held in this congregation, Messrs. M'Donald and Todd assisting. The meetings were out of doors, in a grove of peach and locust trees, where a stand was erected for the speaking, and seats prepared for the audience. The weather was unusually pleasant. On the Sabbath we had a very large and attentive audience. There were seventy-eight communicants. This is the farthest west that ever a sacrament has been held by Covenanters; and here, for the first time, the banner of the covenant was unfurled. The thought impressed itself deeply on all present, and every heart was moved with emotions of gratitude to God. It did indeed seem strange, that, in a place so recently reclaimed from the prowling savage, that his path can yet be distinctly traced, and in sight of the spot where his camp fire often blazed out on the darkness of the night, we should sit down quietly to the table of the Lord: that, instead of being startled by the war-whoop, the echo of which has scarcely died away from these hills and valleys, our ears should be greeted with the blessed accents of the gospel, and our hearts stirred with holiest emotions, while we heard of Jesus and the perfection of his atonement. It was a day that we will long remember, one that will stand out prominent among our holy recollections while we remain on earth.

"But we did not drink the sweet without tasting the bitter. We were sad and lonely while we thought of loved ones recently taken from us by the ruthless hand of death. But our sorrow was softened by the firm persuasion, that while we from the holy mountain obtained faint views of the 'King in his beauty, and of the good land very far off,' those dearer to us than life were there with the church of the first-born.

" 'And tho' the thoughtful eye
Was dim and tremulous with burning tears,
We then with rapture gazed upon the sky
Through whose far depths the spirit's wing careers;
There light immortal o'er *their* house is flung,
Who fled from earth while yet their years were young.'

"God has also been blessing us in our basket and in our store. An abundant harvest has just been gathered; and the crop of corn, still growing, promises an unprecedented yield. The great Giver is crowning the year most liberally with His goodness. His paths are dropping fatness upon us.

"There is still a great deal of unoccupied land in this neighbourhood, so that brethren wishing to come west can easily procure farms. There is considerable advance in prices since last January. We are now certain of a railroad through the centre of our settlement. This of course will increase the value of property; but at the same time will give us great advantages, and make our place more desirable. We have as handsome a location as can be found any where in this sin-stricken earth. 'The lines *have* fallen to us in *pleasant* places,' and the inheritance we have got excels in beauty.

"We have been taking steps towards the erection of a house of worship. The brethren in the other congregations have given us considerable aid. For this we hereby express to them our warmest thanks, and pray that their gift may be returned to them sevenfold. Of many that were rich we asked in vain, and from some we did not even receive decent treatment. We find it impossible to get our church up this fall, owing to the present scarcity of building material and the advanced state of the season. Preparation will be made to build early in the spring. How we will be accommodated through the winter remains to be seen.

"P. S.—If a company with a capital of about \$6,000 would start a steam flouring mill in this neighbourhood, it would be a profitable investment."

NOTICES OF BOOKS.

ON TEMPTATION, and the Mortification of Sin in Believers. By John Owen, D. D. 12mo., pp. 306. *Presbyterian Board of Publication*, Philadelphia.

One of Owen's best books, and, of course, needing no recommendation of ours. This edition is not only got up by the Board with characteristic neatness, but is adorned with a likeness of the author.

REVIEW OF "A LETTER OF INQUIRY TO MINISTERS OF THE GOSPEL OF ALL DENOMINATIONS ON SLAVERY. By a Northern Presbyterian." By Rev. Silas M. Keen. 8vo., pp. 26.

The "Northern Presbyterian" is Dr. Lord, President of Dartmouth College, N. H. His letter is in the form of questions, but insinuates the most abominable views on the subject of slavery. This Review was originally published in the *New Englander* for August last, and is now issued by request of the Orange Association of New Hampshire, in a pamphlet form. It is a faithful and able review, and sets aside most effectually the assumptions and doctrines of "Presbyter." We give an extract, from which our readers may judge of the character of Presbyterian and of the Review:

"Dr. Lord in this connexion argues that the buying and selling of men as property, and compelling them to work without wages, are mere *physical facts*, and therefore actions without any moral character, except in reference to the intention with which they are performed. If one prosecutes the business of a slave trader, or breeder, or worker, with good intentions, his conduct is good; and if he does these things from wrong motives, it is bad; all depends on the state of his heart, or the motives by which he is actuated.

"Now it is true that external or mere bodily actions derive their moral character wholly from their source. In many supposable cases one may deserve praise for doing an action with good intention, which if done with a bad one would have been highly criminal. But there are many external actions which never are or can be done with good motives, and which of course must invariably involve the doer in guilt. The utterance of known slander, persecuting men for righteousness sake, highway robbery and piracy, deeds of cruelty and hard-hearted oppression, false swearing, and of blasphemy against God, are all physical facts, but always wicked, because they invariably proceed from a wicked heart. Nearly all the commands of the Decalogue require or forbid physical actions, and no man has a right to plead that his motives are good in doing any thing which God forbids, or in neglecting any thing which He requires. Disobedience proves the heart to be bad. 'By their fruit,' said the great Teacher, 'shall ye know them.'

"If the man who deprives his fellow of his liberty, holds him as a merchantable commodity, and compels him to work for him without wages, when his victim has done nothing to merit such treatment, may justify himself on the plea that his motives are good; the swindler, the thief, the robber, the pirate, the false swearer, the adulterer, the cruel persecutor, may all do the same. Some of the most horrible persecutions ever known were carried on with zeal for what the persecutors considered the cause of truth and righteousness. With the Jesuits it is a settled principle that the end justifies the means. That a distinguished Protestant divine, in his zeal to justify slavery, should vindicate essentially the same doctrine, is lamentable indeed."

DISCOURSE ON SECRET SOCIETIES. By Rev. G. C. Vincent. 8vo., pp. 23. Wilmington, Pa. 1855.

Secret associations are a prominent and *alarming* feature of the times. They meet us at every turn. They claim high excellency. They assert a superiority, in some respects, over even God's institutions. Thousands—millions—many of them church members and ministers, are carried away with them. Under the sacred names of charity and friendship, and by the mysterious power of secrecy, they are fast gaining a mighty influence; and, as our readers well know,

the political world has of late felt most extensively their power. The pamphlet before us most ably combats their claims. It *shows* them to be essentially unscriptural and anti-republican: that they are unnecessary, and at war with the diffusive spirit of the gospel: that they profane the ordinance of the oath, are inconsistent with rational liberty: that they sacrifice liberty of conscience, and destroy confidence between man and man: and that they lead Christians into intimacies with men of the world forbidden by the gospel. These arguments are well elaborated and applied. The circulation of this "Discourse" will do good.

ZION'S LIGHT COME: an Encouragement to Holy Effort. A Discourse delivered at the opening of the Reformed Presbyterian Synod, Ireland, on Monday evening, July 10th, 1854. By Thomas Houston, D. D. 8vo., pp. 44. Belfast: 1855.

The esteemed author takes as his text Isa. lx. 1, and discusses— I. Zion's distinguishing privilege, "Thy light is come, and the glory of the Lord is risen upon thee." II. The consequent duty to which she is peculiarly called, "Arise, shine." And—III. The way of obedience—with motives and encouragement supplied by present privileges. Each of these topics is illustrated with that fulness of evangelical matter which distinguishes the productions of this writer, and in a spirit of hopefulness which the word and providence of God amply warrant.

THE PERSEVERANCE OF THE SAINTS. 18mo., pp. 78. *Presbyterian Board of Publication.*

This is a somewhat remarkable book. Its author was not known by the editor. It is in Turretine's style: being condensed, and well divided. The writer makes great use of the figures 1, 2, 3, &c., which we are sorry to say modern sermonizers are generally abandoning. We have but one objection to the sermon—it is rather too courteous to those who deny this doctrine. Get and read it, however.

We have received "THE PRESBYTERIAN FAMILY ALMANAC," for 1855-6, published by the Presbyterian Board. As usual, it is well prepared, so as to suit different latitudes, and contains a fair amount of valuable statistical and other matter. It omits this year the statistics of other Presbyterian denominations. Almanacs of this character—of which the bearing is religious—should be preferred to those whose selections for reading are of a light and frivolous cast.

We also received, some time ago, the "FIRST ANNUAL REPORT OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION OF PHILADELPHIA." From this it appears to be in a flourishing state, with a large array of members. These associations have as their objects the spiritual improvement of their members, and also the providing of facilities for young strangers, whether professing religion or not, to find and form suitable acquaintances, and thus to free them from temptations to which they might otherwise be exposed. These are laudable objects.

We have also received the "CATALOGUE OF GENEVA HALL AND FEMALE SEMINARY, of Hartford, Logan county, Ohio." These opened the 1st of September. They give in a list of 70 in the Hall last year, and between 30 and 40 in the Seminary.

THE
COVENANTER.

NOVEMBER, 1855.

SOCIAL RELIGIOUS COVENANTING.

(Continued from page 73.)

The nature of the ordinance of covenanting has already been considered in its general aspects in the preceding pages. We have also shown how Church and State may engage in the work of covenanting, or of covenant renovation. We now propose, in the first place, to enter upon the proof of the duty of social covenanting as being obligatory, both upon the church and the nations, under this dispensation. To show, in other words, that it is not a work peculiar to the Old Testament economy. We shall then state, in outline, what are the proper contents of such covenants as we are now treating of. And—

I. That social covenants ought *now* to be formed and sworn, is evident—

1. *From the unquestionable claims of the Lord and of his Christ, both upon the church and the nation.* This argument has already been incidentally referred to in considering the nature of this ordinance. The church is a distinct, well-defined, and organic association of the professed servants of God and of Christ. She is a creature of God: deriving her being from God as a God of grace, receiving from Him all her laws and institutions, and owing all her privileges to His unbought and ineffable favour. Jesus Christ is her Head as really as He is the Head of every believer—her Head of power, for He has a right by gift and by purchase to enact her laws and control her administration—her Head of influence, for from Him are derived her life, her unity, her active energies, and her success. “From whom,” (from Christ,) says Paul, “the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.” Eph. iv. 16. And again—“For the husband is the head of the wife, even as Christ is the head of the church.” Eph. v. 23. And hence, every consideration that goes to show the propriety and duty of explicit and formal personal covenanting, is equally available in reference to the church. Individuals should avouch Christ, openly and solemnly, as their Saviour and King, because He is, in fact, both. The church, for the same reason, should make the same acknowledgment, and, substantially, in the same form. Individuals owe Him allegiance, homage, and ser-

vice; and should, consequently, enter into a distinct engagement to render such allegiance, homage, and service. On the same grounds, the church, as a distinct moral person, should enter into a similar engagement. The argument is clear; and, admitting the church's unity, absolutely conclusive.

And equally so in the case of the state. Surely, the nations owe obedience to God. None but an atheist will deny this. Even a heathen could say—the moralist Epictetus—"To this God ye ought to swear an oath, such as the soldiers swear to Cæsar. They, indeed, by the inducement of their wages, swear that they will value the safety of Cæsar before all things; and will you, then, honoured with so many and so great benefits, not swear to God?—or, having sworn, will you not continue steadfast?"* The Scripture expressly calls upon magistrates (Ps. ii. 12) "to kiss the Son"—to acknowledge by some act their subjection to His authority. From all this we infer that social covenanting, just as much as personal, is an appropriate form of avouching God, which the church and the nations should, on all proper occasions, practise, and thus exemplify. The same thing is evident—

2. *From the necessities of church and state.* Both need the favour of God. On Him both depend for peace, safety, prosperity, and permanence. Neither church nor state can stand before God, in any other way, than as having an interest in His *covenant* favour. The church sins. In Christ alone, and in Him as the express object of the church's hope and homage, can she find forgiveness, and so escape ruin. The nation sins. Unless it can claim some interest in God's favour, other than that which arises from any excellence in itself, that nation must perish. In this way many and great nations have gone to utter ruin, nor will the nations now existing escape the same consummation. It may be, indeed, somewhat difficult to conceive how national blessings are made to depend upon the covenant relation of any people to God. But the fact is clear. The case of the Israelites is evidence enough. Their national existence and prosperity, as well as the hopes of individual Jews, were inseparably bound up in their interest in God's covenant. "He dealt not so with any other nation." And hence, then, though the then heathen have mostly perished ages ago, the Jews still continue.

This view of the subject is important in another aspect. Instead of fearing this doctrine and duty of social covenanting, both church and state should gladly embrace the one and perform the other. How unaccountable! Christian people opposing social covenanting in such a way as to manifest a sort of dread of the principle—as if that nation would not be "blessed whose God was Jehovah" in covenant—as if they were not a "happy people whom He chose for his heritage!" Social covenanting is proved—

3. By the fact, *that God's people under the Old Testament, were a covenanted people.* The fact is admitted, but the inference is denied. It is said that the covenants entered into by the Jews are to be reckoned among their peculiarities—that covenanting was a positive institution of that economy, and that, of course, it has fallen in the abolition of the Mosaic ritual and Jewish state. Now, on all these points we take issue;

* Lib. i., ch. 14, as quoted by Dr. W. Symington.

admitting, however, and maintaining that there were peculiarities about that people, in their ceremonies, and even in their laws, with which we have nothing now *directly* to do, at least in the way of conformity to them. But does it follow that every thing obligatory upon the Jews, or practised by them, was a mere Jewish affair? Certainly not. The ten commandments were incorporated in the Jewish code as the basis of all legislation. The law of marriage (Lev. xviii.) was first formally given to them. But, surely, neither of these has been set aside. No Christian community admits this. The Jews constituted a nation—there was a church also then, as well as now—the same church, moreover, then as now. They were “the good olive tree,” into which Gentile believers have been engrafted. “The blessing that has come upon the Gentiles,” is “the blessing of Abraham.” We are now, “by faith, the children of Abraham.” Gal. iii. It is a singular hallucination to suppose that because there were some things peculiar to the people of God before the advent of Christ, we ought not to regard them as in any way an ensample in these last days! They were men, as we are. With the same natural and moral attributes—the same essential relations to each other and to God—the same wants, temptations, and rights, that men have now. They were equally social with us—equally incorporated into communities, ecclesiastical and civil. They covenanted, acknowledging God, individually and socially, to be their God, and promising obedience to His authority and law, and claiming an interest in His help and favour. Why should not their successors as the people of God, do the same now? Covenanting was no peculiarity—it is a moral duty. It was exemplified in man’s primitive state in the covenant of works. After the fall, we find it again exemplified in the Noachic covenant in a manner consistent with man’s condition as a sinner; for it was, in this instance, accompanied by the offering of sacrifice. God covenanted with Abraham—and Abraham with God. How, then, can it be an institution peculiar to any one people? In the Noachic covenant, all mankind then existing were concerned. And what evidence is there that in dealing by covenant with Abraham, the Most High introduced any new principle or mode of procedure with such as were the objects of His special favour? Not the least. The evidence is all the other way. And, lastly—“Is it Jewish for a people to avouch the Lord to be their God?—to engage their hearts to draw near unto God?—to give expression to their sense of obligation to fulfil the commandments of the Most High?—to fortify themselves against temptations to sin by impressing their consciences with the authority of God’s law?—to stimulate themselves to greater activity in holy obedience?—to comfort their souls in distress and calamity by taking hold of the covenant, character, and promise of the Lord their God? Jewish, forsooth? Pray what, then, is Christian?”* The duty of social covenanting appears—

4. In the fact that it is among the holy and approved practices of New Testament times, foretold in the prophecies of the Old. The mere fact that any event is foretold does not, we are well aware, establish even its propriety, much less its character as a duty. If it be foretold, however, as an act “holy and approved,” we may and must regard it as both pro-

* Dr. W. Symington.

per and dutiful. In this way is social covenanting made the subject of prophecy. Isaiah says—"In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts." Isa. xix. 18. That this prophecy relates to the New Testament "day," scarcely admits of a doubt. The phrase, "in that day," is, of itself, pretty conclusive of the fact; for in nearly every instance it points to these times. But, in addition to this, we remark that the prophet proceeds, (verse 24)—"In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land." Surely, this—nor any thing like this—ever occurred previously to the advent of Christ. In fact, the full accomplishment of this prophecy is yet future. And what is its import? "Five cities"—communities, social bodies—"shall swear to the Lord of hosts"—not merely *by*, but *to* Jehovah: language evidently descriptive of an act of social covenanting. So Henry infers—"They shall by a solemn oath and vow devote themselves to his honour, and bind themselves to his service—they shall swear allegiance to him as their King, to Christ, to whom all judgment is committed."* We add, these "cities" are to be regarded as leading and important cities—capitals of surrounding districts or provinces. Of these there are "five," representing the entire land. Social covenanting could scarcely be foretold in clearer terms.

Another prophecy, equally instructive, we find in Jer. l. 4, 5—"In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." Now, we do not stay to prove that the ultimate accomplishment of this prophecy must be sought in New Testament "days." This is admitted by *all* judicious expositors. Nor is it of any consequence to our argument whether it refers to the Jews literally, or, as we suppose, to the people of God, whether Jew or Gentile. The fact is the same, according to either interpretation: they will come—these converts—and "together" join themselves to the Lord in a social, religious, and abiding covenant. If "the people of God" are meant, we have here a direct testimony in behalf of our principle; if "Jews" only are meant, we arrive by a very short process of reasoning at the same point: for none can imagine that there will be one code of law, or one set of institutions and observances for Jewish, and another for Gentile Christians, during any part of this dispensation.

We adduce, again, Isaiah lxii. 4—"Thou shalt no more be termed Forsaken; but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy *land* (its people, of course) shall be married." Beyond all question, this is a prophecy relating to our "day," (see verses 1, 3, 10.) And as clearly the marriage of a "land" implies, or rather consists in a solemn avouching of the Lord to be its God. But this is not all. Far from it. The entire scope, and much of the phraseology of Old Testament prophecy, is to the same effect. The nations are to rally to Christ, (Isa. xi. 10, xlix. 8;) God will then be their God, (Hos. i. 10, 11;) God's name shall be great among the Gentiles, (Mal. i. 11;) and the nations shall "go up to

* So Calvin, Barnes, Alexander.

Jerusalem to the mountain of the Lord's house," (Isa. ii. 1, 2;) not literally, but spiritually—and yet with manifest allusion to the solemn assemblies, and acts of covenant renovation so often observed then under the Old Testament economy. In short, for they announce that the church and the nations shall be in these "last days" honoured and exalted, even more eminently than Israel was, in their covenant connexion with Jehovah of hosts. We urge the duty—

5. *From the recognition of it, more or less directly, in the New Testament.* We are aware that the notices of covenanting are neither so frequent nor so express in the New Testament as in the Old. This is not necessary. It is a moral duty. It arises out of the necessary and unchangeable relations in which man stands to God Most High. The Sabbath, for the same reason—we mean because it is a moral institution, and of course not requiring re-instituting—is only incidentally referred to in the New Testament. But is it the less obligatory? Certainly not. We say the same thing of family worship, and even of the right of infants to be recognised as birthright members of the church. These are matters long ascertained and settled, either by positive institution or a moral law, or by both, in part, and hence, we need expect no more than casual allusions to them. Just so, as to covenanting. Founded in the moral law, and holding a prominent place among the acknowledged duties of man, of the church, and of the nation, it required no new command to render it obligatory. We have at least one example, however, of ecclesiastical covenanting; as to national, it could not, of course, be looked for at a time when no nation existed that was not openly hostile to Christ. The instance referred to, is that of the Macedonian churches—the most generous and public-spirited, and we may fairly infer, the most advanced in consistency of Christian character, of all the early churches. The record is in 2 Cor. viii. 5. It is brief, but very complete. "And this they did," contributed to the church at Jerusalem, "not as we had hoped, but first gave their own selves unto the Lord." This cannot be the "giving" included in the act of faith, or in the Lord's Supper; for this would have been nothing unexpected. It must have been some social act, yielding themselves as a people, personally and socially, to the Lord. Again, when it is foretold, (Rev. xi. 15,) alluding to a future day, that "the kingdoms of this world are become the kingdoms of our Lord and of his Christ," we think it implies, on their part, an act of open, voluntary, national profession of homage and allegiance to God in Christ—in other words, an act of social covenanting. The same thing is also implied when it is said, (Rev. xxi. 3,) "And God himself shall be with them, and be their God." "Men" are spoken of in the context: *they* "shall be God's people," and "He will be their God"—the formula, it will be remembered, of the covenant made with the ancient "people" of God. We add—

6. *That God's blessing has attended acts of covenanting since the completion of the canon of divine revelation.* Christians have often entered into social covenants. The early fathers make mention of acts of covenanting, and even of subscriptions affixed to such covenants. The Waldenses covenanted. During the Reformation of the sixteenth and seventeenth centuries, such covenants—more or less perfect—were frequently sworn. We may specify the League of

Smalcald in 1536, in which the Reformed German princes and people bound themselves to the maintenance and defence of the true religion, the liberties of their respective states, and the peace of the empire: the covenant of the Waldensian churches and the German Protestants in 1571, to adhere to the Reformed religion: the oath taken in 1537 by the Senate and people of Geneva to the leading articles of the Christian religion and discipline as then reformed; this engagement being afterwards extended, as a league, so as to include Berne and Lausanne: the covenants of the Hungarian, Transylvanian, and Holland reformers: and, lastly, and chiefly, the covenants of our ancestors in the British islands. In fact, it has been truly said that "the history of the church's reformation in the sixteenth and seventeenth centuries, is written in her covenants."

Now, we do not argue, as we might fairly argue, from the fact that the faithful have thus so often, in seasons of reformation and of trial, resorted to covenanting as a help and a means of defence—we take an argument from the blessing of God upon such transactions. These covenants, and the leagues frequently associated with them, have been singularly instrumental in establishing, perfecting, and transmitting to other times, the profession of a scriptural faith and order, as also national and political liberties. And where these covenants assumed a form, and embraced contents the most scriptural and full—as in Geneva and in Britain—there they have proved the most efficacious and abiding. The most remarkable of these transactions were the British Covenants—National and Solemn League: the former sworn in 1580, directed against Popery, but including also an engagement to maintain the true religion and the national order and liberties; the latter entered into in 1643 by England and Scotland, and the Reformed Church in Ireland—having the same general design, but more particularly directed against the prelatie system of England, containing the same positive views, substantially, as those of the older covenant. How eminently these transactions have been blessed of God, the disciples of Christ well know. On the Continent, religion and liberty still live, and, in our day, are rapidly reviving among the descendants of those reforming Covenanters, and nowhere else. From the British Covenanters have emanated many a precious gift of religion and liberty. Surely, that was no "will-worship," no "mere" "commandment of men," from which there have been so copious issues of light, of truth, of moral order, of human freedom!

IV. We will now consider the *matter of religious social covenants*. To what things should the Lord's people engage themselves in this solemn form? And, in general, we remark, that the word of God is, of course, the standard to which they ought to be conformed. A lawful covenant is a scriptural covenant. As the duty, or ordinance, itself originates in the law of God, this same law must also regulate throughout the manner in which it is to be observed. We advocate and urge only such covenants as accord in their contents with that which the Bible exhibits as the duty of the church, and the nation, and the individual members and citizens of each. Our remarks must, however, be very general, furnishing but an instance of what *may* be embraced in a social covenant. And—

1. *A confession of all known divine truth, and an engagement to*

maintain it. Such an acknowledgment and pledge was implied in every case of covenanting under the former dispensation. The covenanters had respect to *all* God's teachings, and not merely to commanded duties. Indeed, the engagement to "do and be obedient" had explicit reference, among others, to the command, so often given, that they should "*keep* God's statutes;" a precept that could only be met by a faithful adherence to the word of God as the rule of their faith. This is clearly brought out in the covenant (Neh. x. 29) of the returned captives, when they bind themselves "to walk in God's law, (including all revealed truth,) and to observe and do all the commandments," &c. And who does not know, that one reason of the separation of that people from the world of idolaters around, was that they might preserve alive the truth of God—the knowledge of His Being, perfections, law, and grace, until "Shiloh" came? They were God's "witnesses"—lights in the dense surrounding darkness of paganism. Just so now. The very fact that in a social covenant God is acknowledged, and His authority honoured, and that all this is through Christ, and according to His word, furnishes conclusive evidence, that not only the church but the covenanting nation, must confess the truth of God, and engage to maintain it according to its place and within the just limits of its jurisdiction. For God is known only in his truth revealed. To know and honour Christ, the truth, in which he is brought nigh, must be known and believed. In short, that the God of the Bible may be suitably and acceptably worshipped in this act of covenanting, the Bible itself must be acknowledged, and its teachings recognised as the only system of faith.

But to return to the Old Testament covenants. Is it not manifest that the entire people, including not merely the priesthood and other ecclesiastical functionaries, but the rulers also, of every grade, were as covenanted, bound to hold and to transmit pure to their posterity, every doctrine, as well as every precept of their law? We have proof clear and unquestionable in Psalm lxxviii. 5, 6—"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 the generation to come *might know them.*" And hence, the express injunction (Deut. vi.) upon every Israelite to exercise the utmost diligence in household instruction, and the commands of Deut. xvii., addressed to the chief magistrate in regard to the writing out the words, and the observance of the law of God, that he "may learn to fear the Lord, and to keep all the words of this law and these statutes to do them." So, in substance, at least, it should be now. Not only should the church and her members engage to "*keep*"—to hold fast, and preserve—"the words of God's law," but the nation itself should, as a subject of the divine government in Christ, and with equal explicitness, avouch that truth with which the glory and honour of God, Lawgiver, and Redeemer, is inseparably bound up.

2. *There should also be an express renunciation of error and sin.* We can hardly say that this is essential to an act of covenanting under any circumstances in which a creature can be placed. But it is a fact worthy of notice, that even in the covenant of works there was something more than a positive engagement to obedience,—there was also an engagement to refrain from the sin of eating the forbidden.

fruit. In fact, we may safely say, that something of the kind—some renunciation of the wrong—is, at least, implied in the covenanted acknowledgment of God and the right.

In the case of fallen man, there must be a direct renunciation of evil. In the act of faith, and in the exercise of evangelical repentance, the believer expressly turns from and renounces all other allegiance, and every form of sin, and subjects himself to the sole authority of God, his Saviour. "Other lords besides thee have had dominion over us; but by thee only will we make mention of thy name." Isa. xxvi. 18. This principle was exemplified in the covenant at Horeb. It is first recorded Exodus xix. 18. The law was then pronounced from the summit of Sinai, (Ex. xx. 1;) and additions were made, as illustrative and explanatory. These we have recorded in Exodus xxi., xxii., xxiii. And, finally, Ex. xxiv. 3, the covenanter's engagement is intimated—"All that the Lord hath said, we will do." Now, in consulting these chapters, we find them largely made up of commandments forbidding conformity to the idolatries of the pagans about them, and other sins and wrongs. To these, as well as to the positive principles requiring the performance of duties, the vow of the covenanting Israelites had manifestly a reference. Again, in the days of Asa (2 Chron. xv.) the same principle was regarded in renewing their covenant. The people engaged to put away idols; and the king himself removed his mother, Maachah, from being queen on account of her idolatry. So in Nehemiah's covenant, we find a law binding to put away their strange wives, and to refrain from the sin of Sabbath profanation.

This is enough. Every scriptural covenant embraces a renunciation of error and sin. How full and explicit this should be, depends, of course, upon the condition and "surroundings" of the church or nation at the time when the covenant is entered into.

3. *There should be an engagement to sustain each other, church and state, and by the people, in their place, while administering the ordinances of God.* In social covenants, the parties covenanting—the "men of the covenant"—become mutually bound. They engage to one another as jointly they covenant with God. Thus Jehoiada "made a covenant between the Lord and the king and the people, that they should be the Lord's people; and between the king and the people." 1 Kings xi. 17. "The people" here are not only the private citizens of the realm, but the inferior magistracy, and also the ecclesiastical officers—the whole commonwealth on the one side, and the king on the other. Here was an engagement on the king's part to preserve and respect the rights of all orders of the state, and also of the religious functionaries, and a corresponding one on their part to bear true allegiance to the chief magistrate of the kingdom. Moreover, the law of God controls the contents of a wise covenant. The fifth commandment of the decalogue prescribes the duties of all ranks in the social body—not only of parents and children, but of magistrates and citizens, and church officers and people; and, we may add, of the two great ordinances of the magistracy and the ministry, in church and state, towards each other. Hence, in a religious covenant, all these enter into bonds and engagement with each other. The church, to recognise and honour the state, the state to recognise and protect the church,

the members of the church to honour them that bear rule over them, and their rulers to seek their welfare, the citizens of the commonwealth to sustain the government, and the government to promote the common good of the state; and, finally, and most important, each of all these engages to the other, *as and so long as*, this act, in their respective according the laws, and institutes of God do whom they jointly serve. Nor is this any complication. Each covenanter, individual or community, has but to ascertain his or its own duties, and so learn the purport and extent of the vow in its personal bearings.

4. And, last, *there should be a pledge to prosecute the ends of vital religion*. This is implied in all that succeeds—in the acknowledgment of God, of Christ, of the truth, in the renunciation of error and of sin, in the pledge to observe all religious duties. Of course, this is all to be done evangelically: and as evangelically, sincerely and devoutly. This, however, will be a distinct topic hereafter.

FEAR AND TREMBLING.

The very immensity of the grace of God in the gospel, while it fills the soul of a Christian with holy joy and triumph, will also inspire a salutary fear, lest mercy so unspeakable, promises so exceeding great and precious, privileges so unexampled and abundant, should, after all, have been bestowed in vain, and heap only aggravated condemnation on his head. Is it so, (he will say,) that there is an inheritance in light, a rest with God, reserved for the saints above? O then let me *fear*, lest, a promise being left me of entering into his rest, I should even *seem* to come short of it. Have I reason to hope that God the Father has had thoughts of love to me in Christ? Was God the Son incarnate for my salvation? Does God the Spirit condescend to come into this foolish heart, and there plead with me to accept his blessings? How shall I not tremble at the thought of slighting this immeasurable love, quenching his blessed influences? What holy jealousy becomes me, to *cultivate* this friendship of my God; to *improve* these privileges; to *answer* the expectations of him who has transplanted me out of the wilderness of this world; has brought me into his garden; grafted me into his Son Jesus Christ; and now watches over me, and nourishes me with these living waters of grace, that I may bring forth fruit to his praise. Bear with me, O my God and Saviour, that I have, as yet, yielded so few, so miserable returns, for all thy care and kindness! How immense thy love! How faint my gratitude! How gentle thy dealings with me! How perverse and froward my thoughts and dispositions toward thee! How often hast thou looked that I should bring forth grapes, and I have brought forth wild grapes! Glory be to thy grace, (for it is of grace alone,) that thou sparest me, yet a living branch of the living Vine. O let me fear and tremble, lest I weary thee with my ingratitude for thy mercies, my continued barrenness under thy fostering hand! How shall I escape, if I neglect so great salvation?—*Goode's Better Covenant*.

LIGHT AND POWER.

Men need the putting forth of a divine *power* upon their minds, that shall effectually influence them to *choose* that which, naturally, they

hate, and enable them to *do* that for which, naturally, they have no power. The salvation of his people is, therefore, promised to the Saviour, in those most appropriate terms, "Thy people shall be *willing, in the day of thy power.*" He puts forth a mighty *energy* upon their souls, by his Spirit, whereby he causes the dead in sins to live: the man who was, heretofore, blinded, by the love of sin, to see its proper odiousness, in the light of the divine glory and beauty. And this blessed light, brethren, shining in the heart, (2 Cor. iv. 6,) and revealing the truth as it is in Jesus, is more than mere *accurate apprehension* of the things discovered. It is "the light of *life.*" It is a *soul-engaging* light, which disabuses the deceived and perverted affections of the soul, overcomes the depraved bias of the will, and wins the man most sweetly, and rationally, yet withal, invincibly, to choose that God from whom, before, he was alienated, through the ignorance that was in him. "Jesus saith unto him, Follow me; and he arose and followed him." Thus, no *force* is put upon the mind, that it is *dragged*, as it were *against its will*, to go after holiness, any more than, before, it was forced, against itself, to sin. The operations of God's Spirit, however real and effectual, are not, perhaps, in *any* case, distinguishable, by the man himself, from the motions of *his own mind*. They do but *restore* free agency; rescue from the miserable fascinations that enslaved the man, and made him the consenting, though conscious instrument of his own destruction. The truth has made him free, and he is free indeed. When good and evil are presented to the mind, he is enabled to apprehend the proper character of each; and is won to hate the evil, and choose the good.—*Id.*

SORROW AND JOY.

When faith is in very lively exercise, believers can rejoice even in tribulation. Not that they cease to feel the pain of the rod—for then it would cease to be an affliction—but while they experience the smart, they are convinced that it is operating as a salutary though bitter medicine; and they rejoice in the prospect, or feeling of returning health. But, again, God pours not the rich consolations of his grace into a heart that is not broken. "He sendeth the rich empty away." "The whole need not a physician;" but when by affliction he has broken the hard heart, and emptied it of self-confidence, he delights to pour in the joy of the Holy Ghost. Therefore, it often occurs, that the believer's most joyful seasons are his suffering seasons. He has, it is true, more pungent pain, than when in prosperity and ease, but he has also richer, deeper draughts of consolation. Though sorrow and joy are opposite, there is a mysterious connexion between them. Sorrow, as it were, softens and prepares the heart for the reception of the joy of the Lord.—*Dr. Alexander.*

VALUE OF TIME.

Set a high value upon your time. Time is short, and its flight is rapid. The swiftness of the lapse of time is proverbial in all languages. In Scripture, the life of man is compared to a multitude of things which quickly pass away, after making their appearance; as to a post, a weaver's shuttle, a vapour, a shadow, &c. All the works of man must

be performed in time; and whatever acquisition is made of any good, it must be obtained in time. Time, therefore, is not only short, but precious. Every thing is suspended on its improvement, and it can only be improved when present; and it is no sooner present, than it is gone; so that whatever we do must be done quickly. The precious gift is sparingly parcelled out, by moments, but the succession of these is rapid and uninterrupted. Nothing can impede or retard the current of this stream. Whether we are awake or asleep, whether occupied or idle, whether we attend to the fact or not, we are borne along by a silent, but irresistible force. Our progressive motion in time, may be compared to the motion of the planet on which we dwell, of which we are entirely insensible; or, to that of a swift-sailing ship, which produces the illusion that all other objects are in motion, while we seem to be stationary. So in the journey of life, we pass from stage to stage, from infancy to childhood, from childhood to youth, from youth to mature age, and finally, ere we are aware of it, we find ourselves declining towards the last stage of earthly existence. The freshness and buoyancy of youth soon pass away: the autumn of life, with its "sere leaf," soon arrives; and next, and last, if disease or accident do not cut short our days, old age with its gray hairs, its wrinkles, its debility and pains, comes on apace. This period is described by the wise man, as one in which men are commonly disposed to be querulous, and to acknowledge that the days draw nigh in which they have no pleasure. "The keepers of the house tremble, and the strong men bow themselves, and the grinders cease because they are few, and those that look out of the windows are darkened. When men rise up at the noise of the bird—when all the daughters of music are brought low, and there shall be fears. And the almond tree shall flourish, and the grasshopper be a burden." Time wasted can never be recovered. No man ever possessed the same moment twice. We are, indeed, exhorted "to redeem our time," but this relates to a right improvement of that which is to come; for this is the only possible way by which we can redeem what is irrevocably past. The counsels which I would offer to the young on this subject are: Think frequently and seriously on the inestimable value of time.—*Id.*

BIBLE READING.

We should avoid above all things, the desultory, careless reading of God's word. Remembering who is its glorious Author, and for what important purposes it has been given to us; we must aim, in perusing it, to acquire more than notional views, or to deposit it only in the memory. We must search the word as for hid treasure, we must dig deep into the mine of inspired truth. Comparing things spiritual with spiritual, and taking one part of the word as the interpreter of another; and above all, seeking a personal interest and portion in the great things which God has revealed, we shall advance in divine knowledge, and obtain the light which while it enlarges the intellect, sanctifies the heart. The young who have made a profession of religion, should regard themselves as having thereby entered as pupils in Christ's school, and the whole future life should be one of diligent study, and progressive learning. As the excellent Jonathan Edwards revealed, so should they endeavour, to grow sensibly every day in the knowledge of God's will, as revealed in the Scriptures.—*Thomas Houston.*

AMENDMENTS TO BOOK OF DISCIPLINE.*

The Committee to prepare Amendments to the Book of Discipline and to Forms of Procedure, respectfully report—

That they have made no changes upon the 1st and 2d chapters of the present Book, nor upon the 1st section of the third chapter. Their amendments commence with the 2d section, 5th paragraph, of chapter iii. From this point the additions and amendments are quite numerous: of course, requiring corresponding changes in the numbering of those sections and paragraphs which have been retained. We have drawn pretty largely upon the Books of other Churches—particularly upon that of the General Assembly.

J. M. WILLSON, *Chairman.*

BOOK OF DISCIPLINE—

Chap. iii., sec. ii., par. 5.—When a process is entered at the instance of a person or persons undertaking to furnish the proof, such person or persons shall present to the judicatory a written statement containing the charge, the time and place of the offence, and the names of *all* the witnesses. These, the judicatory, if it judge the charge censurable, and the circumstances of time, &c., sufficient, shall put into the form of a libel, which shall be signed by the said person or persons as the prosecuting party, who alone shall be responsible for the truth of the charge.

6. This libel shall then be served upon the accused, accompanied by a citation signed by the moderator and clerk of the court, to appear and answer to the libel, allowing the accused, if he desire it, at least one week to prepare for trial.†

7.‡ When the judicatory commences a process without any particular accuser, it is upon the ground of *fama clamosa*, and the charge may be presented in more general terms; but in every other respect the same rules apply as in the case of a specific libel. In order to render an offence proper to be judicially noticed by this form of process, the *fama* must specify some particular offence; be widely spread; and accompanied with reasonable presumptions of truth. Great caution should be exercised in presenting charges upon this ground.

8.§ In either case the process may be continued by adjournment from time to time, as may be necessary to provide the means of forming a righteous judgment.

9. [A new paragraph.] It is just and requisite that the names of *all* the witnesses who are to be adduced against the accused be placed upon the libel previously to its being first served upon him, but it is not necessary that he inform the judicatory of the witnesses whom he intends to produce in his defence.

10.|| All citations of witnesses (and of parties also, other than the first, see par. 6) shall be signed by the clerk, who shall also furnish to

* This report is published agreeably to an order of Synod, for examination, and to facilitate the action of the next Synod upon it. It is written out in full. The changes made may be ascertained by comparing this draught with the Book as it now stands. J. M. W.

† This is substantially the latter half of par. 5 in present Book.

‡ Part of par. 6 of Book remodelled. § Last 4 lines of par. 6 present Book.

|| Part of paragraphs 7 and 10 do. remodelled.

the accused, if he desire it, citations for his witnesses. Citations may be served by any person competent to attend to it, who shall certify the judicatory of the fact. In all private causes, the prosecutor, and in all cases, the accused, shall see to the serving of citations upon his own witnesses.

11.* If an accused party refuse to obey the first citation, another shall be served, allowing such time as may be judged reasonable. A second neglect shall be followed by a third summons, accompanied with an intimation that the judicatory will proceed, whether he appear or not. In this case it is optional with the court to proceed in the trial, or to suspend, at once, for contumacy.

12.† The judicatory shall have evidence that these citations have been served, (leaving them at the residence of the person or party is sufficient;) and excuses for neglect may, of course, be received, and if valid, sanctioned, when the citation shall be repeated *de novo* in its proper order.

13. [A new paragraph.] It may be, in many cases, more for edification to send some member or members to converse privately with the accused; and if he confess, endeavour to bring him to repentance, than to proceed, at once, by libel and citation.

14. [A new paragraph.] If the person cited declare on the first, or even on the second citation, that he will not obey it, this declaration shall, *in no case*, hinder or interfere with the issuing of a third citation.

15. [Par. 8 of present Book.] When the accused shall appear before the judicatory, the moderator shall read, or cause to be read, the charge against him, and if need be, explain it; he shall show him the ends of discipline; admonish him that he now stands before a court deriving authority from the Head of the church, and that it is his interest and duty to maintain the purity of the church, and support its discipline; and that he is required to confess the charge, if true, or that he may put himself upon trial, as he may deem best calculated to promote the glory of God and the good of his church.

16.‡ If the accused puts himself on his defence, he shall have liberty to show the *irrelevancy* of the charge, or the *falseness* of the alleged facts by which it is supported; and to use, in every other respect, all lawful means to clear himself of the imputation. In judging of the relevancy of the libel, the question shall be taken upon each offence contained in the *specifications* of the libel; not, of course, upon the preamble alone.§

* Par. 7 of present Book modified.

† Last line of do. modified.

‡ Par. 9 of Book, with additions.

§ The "relevancy" of a libel means that the offence charged is censurable. It is, of course, always implied, in the fact of a court's framing a libel, that it judges the charge relevant to censure; still the accused may be heard on this as a distinct question. The close of the trial is not the place for this inquiry.

The Book of the Associate Church thus treats the whole question—and it is a difficult one—of the reception and relevancy of a libel. J. M. W.

"17. When the time appointed for the trial arrives, the charge is to be tried according to the following order of inquiries:—1. Is it admissible? 2. Is it relevant? 3. Is it true? If it be judged inadmissible, all farther proceedings cease of course. If it be judged admissible, but not relevant, it must be here dismissed. But if it be judged both admissible and relevant, the question of the truth of the charge is then in order.

17. [Same as par. 11 of present Book.] The examination of witnesses shall, when possible, be in the presence of the accused; and the moderator shall conduct the examination at his own discretion, and at the suggestion of any member of the judicatory, or of the party or parties concerned in the trial. In cases where the personal attendance of important witnesses cannot be had, the judicatory shall delegate a member or members, or shall request some other judicatory or competent authority to procure such testimony for their use, and give to it that weight in forming their decision which it appears to them to merit. When the judicatory or either party requires the testimony to be taken on oath, the moderator shall administer it, the deponent standing up and lifting up the right hand, and all present standing to worship the great and omniscient God, to whom the appeal is made.

18. [Par. 10 of present Book, with a few changes.] Church members must obey when cited as witnesses: others can only be requested to attend. It being necessary that the judicatory should know all that can be known or declared to others respecting the case on trial, it must avail itself of every kind of information accessible to it—the mem-

“18. The question of admissibility may be affected by various causes. A charge is inadmissible, if the prosecutor has not a right to prosecute; and none have such a right who are under censure or process for scandal, though they may be informers, nor those who are of bad character, who acknowledge no responsibility to a church court, who are known to indulge a spirit of malignity towards the accused, or who are evidently interested in his conviction. It is also inadmissible when the witnesses, by whom it is proposed to be proved, are not admissible, when the charge is not distinctly and specially laid, or when it is so laid that the relevancy cannot be determined till testimony be taken, or when, in the case of private or personal offences, the Saviour's rule, (Matt. xviii. 15, 16, 17,) for private dealing has not been complied with.

“19. If the charge be found admissible, the next thing to be inquired into is its relevancy; that is, whether the thing charged be censurable, if proved.

“20. The accused has a right to be fully heard on the questions both of admissibility and relevancy; nevertheless, he shall have no right to be heard on trial in pleading against the acknowledged principles of his public profession.

“21. If the charge be found by the judicatory to be both admissible and relevant, the next thing in order is to inquire into the *truth* of the fact or facts charged.

“22. At this stage, the accused has the privilege of adducing exculpatory evidence, which must consist in the proof of facts necessarily inconsistent with the facts charged, such as an *alibi*, or in explanation of admitted facts in justification of them. All other evidence being rebutting, must be reserved until another stage of the trial.

“23. If he offer to exculpate himself, he may be required to state the nature of his exculpation, and how he intends to support it. The court is then to consider the relevancy of the exculpation offered and the admissibility of the evidence proposed in support of it, and to overrule or admit as truth and justice may require. If they admit, the proof in support of the offered exculpation shall then be taken. If it appear to the court that the accused has duly exculpated himself, they shall acquit him, and all further proceedings in the case shall cease.

“24. But if the accused offer no exculpation, or if his offered exculpation be inadmissible, or if it be insufficient, still leaving a relevant charge not sufficiently answered, the court shall proceed in the trial.

“25. Before adducing testimony, the judicatory shall have authority, where there are responsible accusers and witnesses, to require the accused to admit or deny each fact charged, stating wherein, or how far he admits or denies, subjecting himself to censure for lying, at the judgment of the court, if what he denies be proved on trial.

“26. If he confess to the amount of the charge, the way is prepared for decision; but if he deny the charge or any relevant part of it, the judicatory is then to proceed with the proof.”

bers using their own discretion in impartially and minutely weighing the nature of the testimony before them. Testimony must ever bear a proportion in weight and clearness to the improbability, the magnitude, and the consequences of the scandal; and no person shall be convicted upon the testimony of a single witness, however pointed and clear it may appear to be.

19. [A new paragraph.] A husband or wife shall not be compelled to bear testimony in any case where either is on trial. The competency* of a witness may be affected by the want of proper age, or of any of the senses essential to a knowledge of the matter in controversy, by weakness of intellect, by infamy of character, and by a variety of other circumstances. Witnesses, before giving their testimony, are, if required, to be on their oath purged of all malice against the accused.

20. [A new paragraph.] A member of the judicatory may be called upon to bear testimony in a case which comes before it. He shall be qualified as other witnesses are; and having given his testimony, he may immediately resume his seat as a member of the judicatory.

21. [A new paragraph.] Witnesses shall first be examined, through the moderator, by the party introducing them; then cross-examined, in the same way, by the other party; then by members of court; and, lastly, the parties may, in the same order as before, put additional interrogatories. The entire testimony of each witness shall be reduced to writing, as nearly as possible, *verbatim*; then read to him, if necessary corrected, when he shall affix to it his signature.

22. [A new paragraph.] When all the witnesses shall have been examined, the parties—the prosecutor first—shall be at liberty to comment upon the testimony.

23. [A new paragraph.] The judgment shall be fully entered upon the records, which shall also embrace the reasons for all decisions, except on questions of order, and nothing shall be taken into consideration by a superior court, except what is contained in the record.

SECTION III.†

The proceedings of inferior courts brought before the superior:

I. *Review and Control.*

1. The records of inferior courts should be reviewed, at least once a year, by the next superior judicatory.

2. In reviewing the records, it should be inquired, first, whether the doings of the inferior court have been regular; and, second, whether the record is full and accurate, and properly authenticated.

3. Slight irregularities may require no other action than a mere expression of the disapprobation of the higher court, which shall be entered upon its minutes, and also upon those of the book reviewed. In cases of great irregularity the inferior court may be required to review its own proceedings, but no judicial decision shall be reversed in the exercise of this power of review and control.

* A "competent" witness is one who may be admitted to give testimony: an incompetent witness is one who is inadmissible.

† A new section, and largely made up of new matter—so much so, that we make no references to the present Book.

J. M. W.

II. *References, petitions, &c.*

1. A reference is the statement in writing of an inferior to a superior judicatory in regard to a matter yet undecided.

2. Such reference may be made either for advice regarding some particular or particulars specified; or it may be of an entire case, at any stage, for final decision by the superior.

3. In either case, members of the inferior judicatory retain all their privileges in the case in the higher court.

4. Such references should be made sparingly, and only when absolutely necessary or highly expedient. Ordinarily inferior courts should complete whatever comes before them.

5. Superior judicatories shall be accessible to any member of the church, by petitions for redress of grievances, as well as by declinations and protests, accompanied with a formal appeal, and shall judge how far attention is due to all such applications; endeavouring always to preserve the Christian liberties of every member, and to support the just authority of every judicatory.

6. Members of courts have direct and immediate access; other members of the church have access to superior courts only through the medium of inferior courts. Petitions, complaints, or remonstrances addressed to a superior court, must be laid before inferior courts for transference.

7. The transference is determined by a resolution of the court, marked on the document, and signed by the moderator and clerk, and by the clerk forwarded to the superior courts.

8. The transference of a paper by an inferior to a superior court, does not include an approbation of the contents, but only that it is not disorderly or abusive in its language.

9. A paper transferred by session may be brought to Synod, though it may not be transferred by a presbytery, opportunity not having been had for the same.

10. If an inferior court refuse to transfer a petition, complaint, or remonstrance, the party has a right to protest against the refusal, and by virtue of his protest it proceeds to the superior court.

III. *Appeals.*

1. An appeal is the removal of a case already decided by an inferior judicatory to a superior by a party aggrieved. *None but parties can appeal.*

2. An aggrieved party may protest against the whole or any part of the proceedings, or of a sentence of a judicatory, delivering such protest, with the reasons of it, to the judicatory which conducted the process, accompanied with an appeal to the next superior, of which protest and reasons a copy shall be presented to the judicatory to which the appeal is made.

3. No appeal shall be admitted unless notice is given to the judicatory before which the case is tried, either at the time the decision is made, or if the party be not present, as soon as he is informed of it—in this latter case the notice is to be given to the clerk of the court—and unless the appeal is delivered in writing to the clerk of the court appealed from within two weeks after notice of appeal is

entered. Due allowance, however, is to be made in cases of great distance.

4. In cases of appeal, it shall be the duty of the party entering the appeal to see that copies of all the papers be brought before the superior court, and it is optional with the inferior court to require him or not to have these copies made out at his own expense; but, if it see fit, said court may send up the original testimony and detached papers in the case. Parties shall always have such access to the minutes as is requisite for the making out of the necessary papers.*

5. [A new paragraph.] In considering an appeal the superior court shall (after ascertaining that it comes regularly before it, viz., with due notice to the inferior court, &c., and that the requisite papers and documents are present,) first, read the sentence appealed from; second, read the reasons assigned by the appellant for his appeal, which must be in every case those presented to the inferior court; third, read the whole record of the proceedings in the lower court, in their order, including the answers, if any, to the reasons of appeal; fourth, hear the original parties, who are in all cases the libeller and the accused, the former being of course the judicatory which first commenced process in all cases where there is not an individual prosecutor; fifth, hear the members of the inferior court, or such member or members as they may have delegated to represent them. If an appeal be from a session to a presbytery, the session shall always be heard; if from a presbytery, even in a case brought before it by appeal from a session, both session and presbytery shall be heard. In cases where an individual is prosecutor, he shall always be regarded as one of the original parties.

6. In making up its decision upon cases of appeal, the court shall proceed by motion made and seconded: and the decision may be either to confirm or reverse, in whole or in part; or to remit the cause for the purpose of amending the record, if it be found defective, or for a new trial.†

* This paragraph is inserted on my own responsibility, instead of par. 8 of report, which is the same in substance.

J. M. W.

† The General Assembly Book has the following upon new testimony.—J. M. W.

"1. If, after a trial before any judicatory, new testimony be discovered, which is supposed to be highly important to the exculpation of the accused, it is proper for him to ask, and for the judicatory to grant, a new trial.

"2. It sometimes happens, in the prosecution of appeals, that testimony, which had not been exhibited before the inferior judicatory, is represented to exist, and to be of considerable importance in the case.

"3. Representations of this kind ought not to be lightly, or of course, sustained. But the superior judicatory ought to be well satisfied that the alleged testimony is of real importance, before they determine to put the inferior judicatory to the trouble of a new trial.

"4. When such a testimony, therefore, is alleged to exist, either by the appellant, or the judicatory appealed from, it will be proper for the superior judicatory to inquire into the nature and import of the testimony; what is intended to be proved by it; and, whether there is any probability that it will really establish the point intended to be established.

"5. If it appear that the fact proposed to be established by the new testimony is important; that is, if it appear to be such a fact as, if proved, would materially alter the aspect of the cause; and if there be any probability that the testimony in question will be sufficient to establish the alleged fact; then the superior judicatory ought to send the cause back to the inferior for a new trial.

"6. Cases may arise, however, in which the judicatory appealed from, and the appellant, may concur in requesting the superior judicatory to take up and issue the

7. An appellant who fails to prosecute his appeal at the first meeting of the superior court appealed to after the decision, shall, unless in cases of unavoidable hinderance, be regarded as abandoning it; and the decision shall be final. All appeals shall be conducted in person, unless good reasons be assigned for the absence of the appellant. In that case, he may request some member of the higher judicatory to act for him. Said member shall not, however, be allowed to vote on the appeal. In case no provision of this kind be made by the appellant, the court shall make the appointment, and the member so appointed and acting shall not vote on the appeal.

IV. *Complaints.*

1. A complaint is a statement made to a superior court by a member or members of an inferior court, or by any other person or persons, regarding a decision of an inferior judicatory by which they are aggrieved.

2. The same rules as to time and reasons apply here as in cases of appeal.

3. A complaint brings the whole proceedings in the case under the review of the superior judicatory; and may result in censure upon the inferior, and also in reversing the decision complained of.

4. Here, and in cases of appeals, the members of the inferior judicatory are [not*] entitled to act in the final decision or in any thing bearing upon the decision of the case.

V. *Declinature.*†

1. Any one concerned in a trial may decline the authority of a judicatory which undertakes to judge of a case over which they have no cognizance, or which acts in any way illegally, or is evidently partial in the process, appealing for redress to the next inferior judicatory. In such cases a written declinature, specifying the grounds of it, is to be laid before the judicatory; and a copy shall be presented to that judicatory to which the appeal is made.‡

2. Such declinature does not necessarily arrest the process before the inferior judicatory. It may still, if it see fit, proceed and issue the case; subject, however, to the entire annulling of its proceedings, provided the declinature be sustained by the superior.

3. If the party entering such declinature fail to establish the ground of it before the higher court, he must abide, without the privilege of appeal, the decision of the inferior court. Of course, such declinature should be entire only in cases of the greatest urgency, where there is no prospect of a fair trial.

Upon the remainder of the Book of Discipline the Committee propose no alterations. The only change will be in the numbering of the sections "Of Censures," from iv. to vi.

appeal, with the additional light which the new evidence may afford. In this case, and especially if very serious injury is likely to happen, either to the appellant, or to the church, by the delay which a new trial would occasion, the superior judicatory may proceed to hear the new testimony, and to issue the appeal, with the aid of the additional light which that testimony may afford.†

* This word is inserted, inasmuch as the Committee came to no decision upon this point.

† This is to a considerable extent new, inserted on my own responsibility. J. M. W.

‡ Same as in par. 2 of References in present Book.

THE DUTCH REFORMED CHURCH, THE CHRISTIAN INTELLIGENCER, AND SLAVERY.

The Dutch Reformed Church—of which this paper is the organ—seems about to be disturbed by the question of slavery. Last spring, the North Carolina classis of the German Reformed Church, which had separated from that body on account of the Mercersburg errors, made application to be received into the Dutch Church. The application was at first refused, after an excellent and faithful speech by Rev. Isaac Duryea, of the Schenectady classis, on the merits of the question, some others opposing the application, lest trouble should arise among themselves by admitting a slaveholding classis. The refusal was, however, reconsidered, and the case is to come up soon again before the General Synod. The *Intelligencer* has an article on the subject, in which, we are sorry to say, it favours the admission of the North Carolina classis. But see its inconsistency. It says—"As citizens we may feel ashamed that slavery is in our country:" and yet it manifests no fear of feeling "shame" that it should find a place in their church! We shall watch this movement with no little interest. The Schenectady classis has sustained its faithful representative in the last Synod by a unanimous vote. Since the above was written, the application has been rejected.

CHOIRS AGAIN.

The *Christian Intelligencer* has a communication on this subject entitled "Robbing God," in which the writer alludes very feelingly to the encroachments of the choir singers upon the rights of the congregation in praising God. He says:

"A public abuse or nuisance requires sometimes a public rebuke or notice to remedy it; and as the choir nuisance is becoming general in our churches, public measures are called for to abate it. Our choir, though not remarkable for very superior voices, yet not long since were acceptable as Christian members, and because, by selecting familiar tunes, the congregation generally had an opportunity of joining in the praises of God. Congregational singing was so general with us, that our pastor expressed his gratification publicly on the subject. Lately, however, they have caught the choir disease, and are apparently endeavouring to monopolize that part of Christian worship, and to make a show of themselves."

He then relates an instance in which this occurred in the case of a public missionary meeting, and adds:

"After solemn addresses, it was hoped that the congregation would all again join in the farewell hymns, for they showed they had the heart to do it. But no; they were forced to listen to the choir. It was downright robbery! It was robbing the congregation of the Christian's privilege. It was robbing the missionaries of the congregation's sympathy going forth with their voices; and it was, *as most of choir singing is, robbing God of that praise and worship which a Christian congregation should give him.*"

We gladly avail ourselves of such facts as these—except the "hymns"—as showing a disposition, and we are sure a growing disposition, to oppose this great evil. There is encouragement in the work, for the same writer states that Dr. Alexander's church on the Fifth Avenue—a wealthy church—have gone back to the old custom of having the leader under the pulpit, and the people singing praises themselves, instead of doing it by proxy, and they sing the old tunes.

GIVING TESTIMONY IN A COURT OF LAW.

A correspondent propounds the inquiry,—we give it in our own words,—whether a Covenanter is unfaithful who gives testimony in a court of the law, without making the explanations alluded to on page 123 of Reformation Principles Exhibited?

This question has frequently been proposed. It came up before Synod at a pretty early period, when a deliverance was given to this effect,—we have not the minutes before us—that the public exhibition of our testimony against the institutions of the country was sufficient, and that a personal explanation was not indispensable. This deliverance was judicious. There are many who from their youth, their inexperience in speaking in public, their want of confidence, and other reasons, could hardly be expected to present judiciously and effectively the requisite explanations. And moreover in most instances, this attempt would be no better than “casting pearls before swine.” For such reasons as these, we think there can be little question of the propriety of Synod’s action. The public repudiation of the institutions of the country, covers the whole ground. But we may add, that the mere act of giving testimony before a Court is far from amounting to a recognition of its claims upon the conscience of the witness. Aliens constantly occupy the witness stand, just as they become plaintiff or defendant. We will look up the deed of Synod to which we refer, and give it a place in our pages.

PRESBYTERY OF ROCHESTER.

This Presbytery met pursuant to adjournment, 10th October. All the members present, except Messrs. Johnson and Middleton. John Smith, Lisbon; John M’Crea, Sterling; Robert Aiton, Rochester; Daniel M’Millan, York, ruling elders are certified by their respective sessions.

Mr. James Brown, preacher of the gospel, who has lately come from Scotland, certified, and well recommended by the brethren in that country, was taken under care of Presbytery, and received appointments till next meeting.

A call made by the congregation of Lisbon, on the Rev. James M’Lachlan, is sustained as a regular gospel call; and the salary offered by the people supplemented by the addition of seventy-five dollars a year. This call is accepted by Mr. M’Lachlan, and the pastoral relation between him and the congregation of Carlton is dissolved. Mr. Middleton is appointed to preach, as soon as convenient, a Sabbath in the congregation of Carlton, and intimate this to the people.

Messrs. Scott, Bowden, and Smith, are appointed a committee to install Mr. M’Lachlan into the pastoral charge of the congregation of Lisbon, during the week preceding the meeting of Synod.

The pastoral relation between Rev. Dr. Roberts and the congregation of Sterling is dissolved; and he is dismissed, at his own request, to the Presbytery of Illinois, to the bounds of which he is now about to remove. The elder from Sterling is instructed to intimate this to the congregation.

The following appointments are made:—Sterling—Mr. Brown, 8d

and 4th Sabs. Oct., Nov., Jan., and Feb. Mr. Wilkin, 1st, 2d, and 3d Sabs. March. Syracuse, Mr. Armour, 3d Sab. Oct.; Mr. Brown, 1st and 2d Sabs. Dec.; 1st, 2d, and 3d Sabs, March. Mr. Wilkin, 4th Sab. March. Utica, Mr. Armour 4th Sab. Oct. Mr. Brown, 3d and 4th Sabs. Dec., 4th Sab. March, and all of April. Oneida, Mr. Montgomery, 3d and 4th Sabs. Oct. Mr. Wilkin, in Oneida, Hamilton, Gatt, &c., during the months of Jan. and Feb.; (the special distribution of his time to be made by the people of those places.) Rev. James M'Lachlan, to give what supply may be convenient for himself, to the congregation of Carlton, during winter.

Presbytery adjourned to meet on Wednesday following the 1st Sabbath of May, 1856. [Com.]

THE PHILADELPHIA PRESBYTERY.

This Presbytery met in the Cherry Street Church, on Tuesday evening, October 23d, at 7½ P. M., and was opened with a sermon by J. Crawford, the moderator's substitute for that purpose, from Psalm lxxxv. 6, "Wilt thou not revive us again, that thy people may rejoice in thee?" From this passage some remarks were made upon the subject of spiritual reviving. 1st. As the work of the Holy Spirit. 2d. As often very remarkable in power and extent; and, 3d. As foretold under the Old Testament, as a blessing to be largely enjoyed under the New. The results flowing from a genuine reviving were stated and discussed. 1st. The power and grace of the Holy Spirit is manifested in such a work. 2d. The hearts of the Lord's people are gladdened; and, 3d. The salvation of immortal souls is secured. Lastly, The means to be employed to procure this reviving were specified. 1st. Prayer. 2d. General repentance and humiliation; and—3d. The earnest and faithful preaching of the gospel. In the improvement of the subject, ministers were exhorted to prayer and fidelity—the people to join them in prayer—to pray for them—to hold up their hands, and to anticipate a glorious revival.

Presbytery proceeded, at once, to ascertain its members. All the ministers were present, except J. Kennedy, with ruling elders, John Evans, 1st. Philadelphia; John Brown, 2d. Philadelphia; Robert Forsyth, 3d. Philadelphia; John Caldwell, 4th. Philadelphia. The following is a summary of the business transactions.

A call was laid on the table of Presbytery, from the congregation of New Alexandria, under the care of Pittsburgh Presbytery, upon Rev. A. M. Milligan; also a remonstrance from the 3d. Congregation, Philadelphia, against this call being presented. A Commissioner from 3d. Congregation was heard enforcing the remonstrance, when the call was presented to Mr. Milligan, and by him accepted. It was resolved that the clerk inform the Pittsburgh Presbytery of Mr. Milligan's acceptance of the call, that the pastoral relation between the 3d. Congregation and Mr. Milligan be, and hereby is dissolved, and that a minister be appointed to notify that congregation, and to declare it vacant. Presbytery adopted unanimously a series of resolutions condemnatory of slavery,—of the recent attempt to establish it in Kansas, and of the unjust and cruel treatment of Passmore Williamson. They are as follows:—

Resolved 1. That the system of American Slavery is, in its entire character, principles, claims, and issues, at war with the law of God, and utterly subversive of the dearest and most precious, and essential rights of man.

Resolved 2. That to hold or claim any human being as property—and consequently liable to all its incidents—as a *thing* to be bought, sold, and used for the owner's benefit, as slaveholders do, is a sin of the blackest hue, and should be regarded as a crime to be punished by the judges.

Resolved 3. That slaveholding admits of no apology, and that those churches and ministers that give their countenance to this sin, by admitting slaveholders to membership, and by refusing to testify openly and constantly against their iniquity, are not only recreant to the benignant teachings and spirit of the Gospel and of its blessed Author, but also to the claims of our common humanity, and deserve the high condemnation of the friends of Christ, of the Scriptures, and of man.

Resolved 4. That the developments of American Slavery in the Kansas outrages, committed pursuant to a determined purpose to override all justice, and even consistency, in establishing its power, the efforts to extend the laws of slavery over the Free States, by allowing the transit of slaveholders with their slaves, and the iniquitous consignment by a Federal Judge of Passmore Williamson to prison, where he still lies—for no crime either against God or man—all show, as with the clearness of noon-day light, the slaveholding character of the nation, and confirm us in our determination to give no active support or conscientious submission or allegiance to the Constitution of the United States, which we hold to be a slaveholding instrument.

Resolved 5. That this Presbytery expresses its deepest sympathy with Mr. Williamson in his severe trial, and its conviction that the enormous wrongs which he is enduring, will be made, in the providence of Jesus Christ the King of nations, subservient at last in some way to the advancement of the interests of truth and righteousness, and our desire and prayer that he may be sustained by a Divine hand in his, to him, honourable prison-house.

Mr. Willson made a statement regarding the result of his inquiries respecting church property at Paxton and Hanover, from which it appears that we can establish no claims on these. His statement was deemed satisfactory. A committee of three ministers and two elders were appointed to make out supplies for the 3d Congregation till next meeting of Presbytery. The committee consists of S. O. Wylie, J. M. Willson, D. M'Kee, J. Brown, and J. Evans. The clerk was directed to prepare a Presbyterial report for Synod, to be submitted to Presbytery at its next meeting. J. M. Willson was appointed to declare the 3d Congregation vacant, on the 1st Sabbath of November.

Presbytery adjourned to meet on the 4th Tuesday of May, 1856, at 10 o'clock, A. M., in the 2d Church, 17th Street, Philada.

The meeting was very agreeable and harmonious, which is very evident from the fact that all the business was transacted at one seditant.

ILLINOIS PRESBYTERY.

We have heard nothing from this Presbytery, except that it met at the time appointed in St. Louis; that calls were sustained from Eden, (Bethel congregation) and from Bloomington, both upon Mr. D. J. Shaw, and that he accepted the latter.

AFFAIRS ABROAD.

Sandwich Islands.—We extract the following from the correspondence of the Presbyterian, in which a very full account is furnished of the state of things in these islands. It is not so important as the statements we ordinarily notice; but it is new, and throws light upon the condition of the people:

“Altogether, the residences of Americans and Europeans, with grounds beautified with lawns, and walks, and plants, and shade trees, present to the eye a very pleasing effect. It is worthy of special notice, also, that the higher classes of natives have caught the spirit of improvement, and have gone far in imitating these examples of taste and refinement. It is not uncommon for such, the chiefs especially, to surround themselves, in an admirable degree, with the usual appendages of civilized life.” . . . “Many facts might be referred to as proofs of the prudence, as well as liberality of the administration. There is no oppressive taxation. There is no public debt. The king and his ministers, the governors and judges, are allowed a competent support. Generous appropriations are made to promote the cause of education. Internal improvements, also, in the matter of roads and bridges, receive the fostering aid of government. Universal suffrage prevails. The old system of serf-bondage to the chiefs is done away. All may own in fee simple their own homesteads. Such changes and advancement among a late barbarous people, speak volumes in praise of the wisdom and virtue of those who have had the conduct of public affairs.”

The same writer adds:

“It was to me a happy circumstance that so soon after my arrival—the next Monday evening—I had the privilege of meeting with a large number of Christian brethren in Honolulu, at the monthly concert of prayer for missions—prayer for missions on their own ground! The occasion was the more full of interest, because it was the first of the kind after the last annual report of the American Board had come to hand. One of the ministers present remarked that it was evident from the report on the Sandwich Islands mission, that the Board seemed depressed on account of the effects of the late desolating scourge of small-pox, which had so greatly depopulated certain portions of the islands. I could not but sympathize with this brother, and others who spoke to the same purport, in giving expression to their own feelings of sadness while recalling the scenes of suffering and death through which they had passed. And afterwards, as I visited some of the places in which the disease had done most fearfully its deadly work, I could the better enter into the feelings of these good men, as to what had occurred on the island of Oahu. At Ewa, I saw a large number of native houses empty and in ruins, whose occupants had either been cut off by the pestilence, or who had removed to Honolulu to occupy the places of those who had become the victims there. About one-half of the entire population of Ewa had been swept off. Other topics were introduced in the course of the meeting. One and another spoke of the low state of religion in the churches; of the want of a revival spirit; of general coldness; and one brother observed that he had said to his people in view of their misimprovement of the late afflictive visitation, that he feared other judgments might be sent upon them.”

Turkey. 1. *The War.*—Our readers are already aware that Sevastopol has fallen before the arms of the allies. The assault was made upon the Malakoff—the key to the entire system of defence—by 30,000 French, upon the Redan by a large body of English, and upon other parts of the line by the artillery. The assault was preceded by three days of the fiercest artillery fire ever known on earth. The Malakoff was taken at once, and held against repeated attempts of the Russians to repossess it. The British attack failed. The Russians, however, having lost their most important fortress, from which the entire city can be reached by the fire of artillery, abandoned the south side, after blowing up most of the fortifications and principal buildings, and sinking all their remaining ships. The allies lost some 10,000 in killed and wounded—the Russians a larger number. Nothing has occurred since of any note. The Russians are being posted in the north forts, and along the precipitous north bank of the Tchernaya river, from which the allies will find it no easy matter to dislodge them. No doubt the attempt will be made, as they outnumber the Russians by nearly 100,000, besides having the advantage of past successes for the

encouragement of their soldiery. Russia refuses to negotiate, and the war is no nearer a termination than before—perhaps less so. In other quarters no event of any interest has taken place, except the bombardment of Sweaborg, a strong fortress in the Gulf of Finland, and the destruction there of an immense amount of military stores.

2. *Bible Circulation.*—The following is from a letter from Rev. Mr. Righter, and dated at Constantinople:

“I visited the book depository, established under the direction of the Rev. J. S. Everett, and found it partly supplied with the Scriptures, in various languages. It is in the centre of the principal street, and well kept by one of the Protestant brethren. He was delighted to see me in behalf of the Bible cause, and seemed much encouraged by my visit. He reported to me the sales of the last year, amounting to 1,191 piastres, or nearly fifty dollars, and stated what languages were the most called for at present, viz., Greco-Turkish, Armeno-Turkish, Turkish. He said a whole village near by had asked for the Bible in Armeno-Turkish, and there was an increasing demand for the Scriptures on every side, among Greeks, Turks, and Armenians; and when I was leaving he urged me not to fail in supplying them as soon as possible with the Scriptures that were needed. Then another stepped up to me, and said, he wished in the name of the Armenian community to thank the American Bible Society for giving them the Bible in their own language, that they could all read and understand. It was truly delightful to hear these people, so recently from the bosom of a corrupt church, express so much interest and love for the pure word of God.

“I returned the next day to Constantinople much pleased with the result of my visit. The Bible cause at Constantinople continues steadily to increase in interest. The Turk, who opened a stall in the great bazaar, has already sold several copies of the New Testament to Mussulmans, and has himself sent his colporteur, an old Turk, wearing a green turban, to stand upon the great bridge that crosses the Golden Horn, to commend and sell the Scriptures to all the passers by. Surely it is wonderful if not only Armenians, Jews, and Greeks, but also the Turks, are made instrumental in disseminating the gospel; and it is most gratifying to see these old men, with long beards, reading the New Testament for the first time with the deepest interest. Our Armenian colporteur stationed on the bridge, has sold twenty-nine Turkish Testaments in nine days, and twenty copies have also been sold there during the last week. Recently also a Turkish Testament has been stamped by the censor of the custom-house, which determines the question fully, that by the decision of the authorities the Turkish Scriptures are now allowed to be freely circulated and read throughout the empire.”

3. *The War and its Consequences.*—The London Christian Witness, in an article upon this subject, says:

“It is yet too early to obtain more than a glimpse at the probable consequences of the war, viewed in the lights of Christianity. So far, however, as our vision extends, there is ground for the amplest hope that results extensive, permanent, and most beneficial, will follow. From time to time, and almost from week to week, facts are arriving confirmatory of this view. The American mission, which has laboured long under serious discouragement, is now entering on a new and hopeful career. In Constantinople, there are actually 3 Christian churches, with 4 missionaries and 1 native pastor. On the Bosphorus, there is 1 missionary, with a seminary of 50 pupils. There are 4 stations, with 4 native preachers and 9 helpers. Altogether there are 12 chief stations; 17 out-stations; 27 missionaries; 31 female assistant missionaries; 17 native preachers; 40 helpers; 400 communicants; and enrolled Protestants, 2,300. It may occasion surprise that so little mention has been made of the Greeks in Turkey. Though they have been found hitherto very inaccessible, a commencement has been made. Akhissar, (Thyatira,) and Demirdesh, are Greek towns; at Tocat, also, and some other places, there are Greeks desiring to see Jesus; and at Constantinople, there is the nucleus of a congregation, and a valuable native teacher. Many communicants, recently added to the Protestant Church, were Greeks. The statistics thus supplied refer chiefly to the Asiatic portion of the Turkish empire; but in European Turkey also, there are encouraging openings for preaching the gospel, though there are so few labourers to gather in the promising harvest. Between the Danube and the Balkan, are four millions of Bulgarians, members of the Greek Church, who are very accessible to evangelic influence.”

Hungary.—We learn little of this unhappy kingdom since the bloody, iron hand of Austrian despotism has closed upon it. The correspondent of the Presbyterian furnishes the following. The facts—fewer than we could wish—were transmitted to the late Conference in Paris:

“The religious state of Hungary offers a striking contrast with the freedom and prosperity of England and America. The people are almost entirely shut up from communication with their foreign brethren, foreign newspapers not being allowed to enter the country, and even private letters being liable to be seized and read. It was with great difficulty and caution that a friend (who thought it wiser not to let his name be known) was able to send through a Swiss pastor, details which were heard with painful interest and sympathizing hopes for the future.

“The Reformation at first made considerable progress in Hungary. The majority of the population welcomed it; but sanguinary persecutions followed, and then long, dark years of apathy and unbelief. Out of 11,000,000 of inhabitants, Hungary has now about 3,000,000 of Protestants, and 2,800 churches. Signs of an awakening to life have been gradually appearing during the last few years, and God has used even political events, apparently, adverse, to rouse the Church. The schools were in a wretched state; intended to prepare pastors, they were not adequately supported by the pastors; their standard was disgracefully low. The Government interfered and raised the standard; the Protestants were displeased with the interference, and presented the resistance of *inertia*; but the Government constrained them to act, by shutting up forty superior schools. A merciful dispensation of Providence excepted from this measure the Evangelical Establishment of Oberschutzen, directed by an excellent pastor, Mr. Himmer, where pious and capable ministers and schoolmasters are brought up, and from thence scattered about the country. Formerly the people in general were wont to look to the pastor as the learned man, and to the priest as the ignorant one; but gradually the priests have been raising their standard of education, while the ministers remained in *statu quo*, or even receded. Now the necessity is felt for improvement in this respect. But the Hungarian Church, though sleeping, is not dead; the spirit of sacrifice is awakening. In one place twelve persons joined to give \$400 for raising the standard of education; in another a single person gave \$6,000, and another \$3,000. The Government has rendered the German language obligatory in the schools, and painful as it appears at first thus to forsake the national tongue, this forced use of the German is opening to the young Hungarians thousands of Christian pages which their fathers never read, and which never would have been translated. The schoolmasters are exceedingly poor; some have the absurd pittance of *eight francs* a year (less than two dollars!) professors in superior public schools in cities sometimes receive \$60 *per annum*! This has obliged them to send out their pupils to beg for their master. Such begging has been prohibited by Government—which prohibition is also a benefit, as it raises the standard, though it is not impartial, for monastic establishments are allowed to beg to their hearts' content. Our poor Hungarian brethren could not be represented officially in the Conference, from the difficulty of any kind of communications passing the frontier.”

The correspondent of the Tribune states that a large proportion of the children are named Louis Kossuth.

Austria.—This debased empire still holds a neutral position between the contending parties—glad, no question, to witness the exhaustion of Russia, whose power she dreads, but too selfish to take any part. The American and Foreign Christian Union gives the following account of the Austrian Protestants of Upper Austria:

“From the accession of the Emperor Ferdinand II., the Protestants lived for two hundred years under the most rigid repression, their worship being wholly interdicted. And yet when the Edict of Toleration was published by Joseph II., in 1784, many Protestant communities arose, who reared chapels and called pastors. The political convulsions of 1848 procured them some further ameliorations, and they are now permitted to have steeples and bells to their places of worship. A Wurtemberg minister, who has lately visited the Archduchy, gives some details of interest. He found that the Protestant pastors received salaries of 1,400 florins, and that the schools and chapels were neat and in good repair. Their new churches at Wallern and Wels are among the most beautiful in the country; and the Romanists, who at first laughed at these undertakings, now say with surprise, ‘That Pro-

testants know how to sustain themselves!' These are erecting and enlarging other chapels. At Linz, there are members who go four leagues, let the weather be as it may, to attend worship; and even the poorest contribute toward its support. The Austrian Protestants receive no allowance from the State; and besides maintaining their own ministers, are obliged to pay tithes to the Romish clergy. At Gosan, the inhabitants have remained silently, but faithfully, attached to Protestantism. In 1785, after the Edict of Toleration, the agent employed in its promulgation at that place did not suppose that any one would claim the benefit of it. To his astonishment, a man came forward and avowed himself a Protestant, and nearly all the community joined him in the declaration. Of thirteen hundred people in the village, not more than one hundred are Romanists. In Upper Austria there are ten thousand Reformed Christians, forming twelve congregations. In Styria there are five thousand, forming three communities. In Carinthia there are eighteen thousand Protestants; and in the city of Vienna and Lower Austria, there are twelve thousand. In Bohemia are fifty-four congregations, exceedingly poor. Austrian Silesia contains seventy-six thousand Protestants."

Italy. 1. *Naples.*—King Bomba (as the papers sarcastically style him) has made his peace with England, but is yet on rather critical terms with France. As to his internal administration, he has found himself obliged to dismiss the director of police who had made himself infamous as a most unmitigated and remorseless tyrant; but the system of spies, of degrading and arbitrary punishments, of searching on suspicion, is still continued. As, in part an offset to this, we have to record the disgrace of the Jesuits, who are treated with open contempt where formerly they were held in the highest honour. The direction of education is taken out of their hands, and they live in constant—may it be a wholesome—fear of still more decided measures.

2. *The Revolutionary Spirit.*—This is again at work. An outbreak is daily expected in Sicily. The leaders—Mazzini and others—have been waiting in hopes that Austria would join Russia, or give the allies some ground of offence. Since Sevastopol has fallen they despair of this, and are arranging their plans for an independent movement. The enterprise is almost a hopeless one. If even perfectly united, Italy would make but a feeble stand against the great powers; what can she expect, when but a portion—though a majority—of her people are engaged in the attempts?

3. *The General Condition and Hopes of Italy.*—The correspondent of the Presbyterian gives the following summary:

"The same reaction against materialism and infidelity has taken place in Italy as in France, and the first-rate authors call for a spiritual and upright religion, while branding the brow of Rome. A second hopeful symptom is found in the spirit of liberty, which leads the people to look towards those nations who have preceded them in freedom; they contrast free Protestant lands with calamity-stricken Italy, and admiring the fruits of the gospel, they wish to see the tree planted in their own fertile soil. A third remarkable feature is the extreme discredit into which the Romish clergy have fallen. These things, however, are not unmixed with discouragement, for opposition to Rome and infidelity does not constitute Christianity, and hatred to the priests is not love for the gospel. And then priests are innumerable in Italy. Piedmont has the smallest number, and that amounts to twenty-two thousand for five millions of inhabitants. The people are extremely ignorant, and so are women of all classes in Italy. Over these the priests reign paramount; so that, after all, their influence is not so nearly destroyed as may at first be supposed. The great obstacles encountered by the gospel in Italy are the gradual operations of the Papacy, the withdrawal of the Bible, the death of conscience by the substitution of that of the Church, and the spirit of suspicion which is rife through the land, and is fatal in politics, and often in religion. The work there is not easy; our friends might well be discouraged if the work were man's—but they labour for the Lord. What has been effected within the last four years has infinitely surpassed expectation, and they earnestly commend themselves and their country to the prayers of their foreign brethren, that God may hasten the establishment of his glorious kingdom there."

Switzerland.—We have but rare, and generally vague accounts from Swit-

zerland. An English vicar has been in the Canton de Vaud, and among other things thus writes:

"The present position of the Free Church, though relieved from actual persecution, is far from favourable. The law, though dormant, still remains unrepealed, which forbids the erection among them of places of public worship. In Vevay and Montreux they have ventured to build chapels, but in Lausanne they still meet in small and inconvenient rooms. This is, however, the dark side of the picture. Notwithstanding these discouragements, the Free Church of the Canton de Vaud is maintaining a firm and bold testimony to the truth of Christ's gospel. Their ministers are faithful and excellent men. I have listened to their discourses with interest and profit. In separating from the National Church they have rejected all forms of prayer, and read neither the ten commandments nor any confession of faith in their churches. I should have rejoiced to see more of a missionary spirit among them. Their influence does not appear to extend beyond the members of their own church, nor are they doing much towards the spread of the gospel in other lands. Still they are maintaining in simplicity the truth as it is in Jesus. Their numbers in Lausanne are about eight hundred. Four places of worship have been opened there, and four excellent pastors appointed. On one occasion I had an opportunity of attending their annual Synod at Morges. The proceedings were very interesting. They opened with divine service. The sermon, which was preached by one of their senior ministers, was one of the best that I ever heard—well delivered, well studied, able, wise, evangelical. About one hundred members of the Synod were present, consisting of pastors and ruling elders deputed to attend from the different churches of the Canton.

"It was a great grief to me to observe that the Sabbath was not more strictly kept in the Christian families of this Canton. The Lord's-day Society, established some years back at Montreux, has been suffered to drop. I have again and again urged the subject upon the pastors of the Free Church. They acknowledge the fact, but allege that they are not sufficiently agreed among themselves upon the subject to take any public measures."

Defective views and practice regarding Sabbath sanctification are, just now, among the chief obstacles to a revival of genuine religion—not in Switzerland only, but throughout the Protestant population of Europe.

France. Trials of the Free Church.—The American and Foreign Christian Union has the following:

"There seems to be a singular state of things in this country, as to the degree of religious liberty allowed to dissentients from the Romish worship. The Protestant churches there may be distributed into two classes. The first composed of such as stand related to the State very much as the Romish churches do, being formally recognised by the State, and the salaries of their ministers being paid from the public treasury. These churches, we believe, suffer but little interruption from the civil authorities, either in regard to their regular worship or their missionary enterprises. Of these churches there are several hundreds, of which perhaps a third or more are decidedly evangelical. The other class of Protestant churches is composed of such as are entirely independent of the State, and subsist altogether on the 'voluntary principle,' like the churches in this country. These are all thoroughly evangelical. Their missionary enterprises have been greatly thwarted by the Government officials, under the suspicion or pretence that they aimed at political revolutions under the cloak of religion. In five different departments of France, their chapels and schools have been closed, and fines and imprisonments have been inflicted upon the ministers, teachers, and colporteurs. On applications made directly to the Emperor and to his Minister for Worship and Instruction, assurances have been given, in the strongest terms, that the Government respects the rights of conscience, and will offer no hinderance to organizations purely religious in their character. In consequence of special directions issued to local authorities, some of the interdicted chapels and schools have been re-opened. But others still remain closed, and the authorities refuse any redress of these grievances.

"We have only to add, that we have very recently received a highly interesting report, in French, of the trial of ten brethren, three of them pastors, at Bellac, on the 11th of August, for holding and attending a public worship not licensed by the civil authority. The facts are, that they had made repeated, respectful, and earnest applications to the prefect of the department of Haute-Vienne for the authorization

required by law, and which, in their case, ought to have been given. It was flatly refused. They persisted in rendering to God that worship which his own command and their consciences required. For this they were arraigned as before stated. The public prosecutor undertook to distinguish between the rights of *conscience*, which he vindicated, and the rights of *worship*, which he called in question.* But their able pleadings were in vain. The accused were condemned to the payment of slight fines."

It is thought that these exhibitions of hostility to Protestants are disliked by Louis Napoleon, but that he dare not interfere lest he offend the Jesuitical party, who now uphold him in his usurpation of power.

2. *The Conference*.—This was a meeting of professing Christians from different countries, gathered, we believe, without any definite object. Quite a large number assembled: They met, and communicated; mutually, information as to the state of religion in the various countries they represented. The only result, which we have noticed, was an address to many of the potentates of Europe on the subject of religious liberty, and the appointment of a committee to arrange a deputation to visit such as have manifested a persecuting spirit. We learn, moreover, from the papers, that there was by no means entire harmony among them in reference to some of the most important doctrines of grace. Even the rationalistic element was not altogether wanting. A part of the services was the dispensation of the Lord's Supper—the elements being handed round among the delegates.*

Ireland.—That a great change is taking place among the Popish population of Ireland, is now well ascertained. Dr. Baird gives the following summary:

"Let me say, in passing, that the population of Ireland is now supposed not much to exceed six millions, of whom rather more than four millions, or two-thirds of the whole, are Roman Catholics, and the remainder (nearly two millions) are Protestants. Of these, more than 800,000—perhaps 900,000—are reckoned to be adherents of the Protestant Episcopal Church, the established Church of the island. The Presbyterians, of all branches, number about 800,000 also. Wesleyans, Baptists, and Independents, with a few others, increase the Protestant population, nearly if not to quite two millions. A great deal is doing by the Episcopalians, through their *Irish Mission Society*, to spread the truth among the Roman Catholic population, by the employment of pious school-teachers, Bible-readers, colporteurs, evangelists, and ministers. No less than thirty-seven of these missionary preachers proclaim the gospel in the Irish language. This Society is accomplishing a great work in the northern and western parts of Ireland. Its receipts last year were nearly 40,000*l.*, or \$200,000, a large portion of which came from the churches in England. The Presbyterians in the North of Ireland, are doing much in Connaught, the 'dark West' of the country, for the spread of the truth by their industrial and Scripture schools, as well as by their missionaries, of whom they have fifteen or twenty—excellent men, worthy young men from the seminary at Belfast. Nor are the Wesleyans, the Independents and others, idle. It is believed that nearly, if not quite, 40,000 Romanists in Ireland have embraced the Protestant faith within the last seven or eight years."

AFFAIRS AT HOME.

The Elections. The late elections have clearly shown the unpopularity of the present pro-slavery administration. Ohio has gone strongly anti-slavery. In Pennsylvania, an apparently different result has been brought about, through the want of union among the opponents of the sham democracy, that now rules the country, and of

* Did the New Light delegates from this country partake? If so, why should they any longer refuse to commune with the other Reformed churches? At any rate, if they did not, they should have the credit of their refusal to sit at the Lord's table with such errorists as some of them were.

which slavery and liquor appear to be the main basis. The whole aspect and history of the attempts to restrain slavery, satisfy us that the root of the evil assailed is the constitution of the United States, and that the only way to get rid of the guilt and of slavery too, is for the North to abandon that instrument, and make a better for itself, if the slave states will cling to their sin and folly.

Kansas. Two delegates from Kansas will present themselves in the next House of Representatives. Whitfield, chosen October 2d, by the pro-slavery party and the Missourian invaders; and Reeder, chosen October 9th, by the free-soilers: the latter, having the majority of votes and all legal, will, probably, get the seat. We have hopes of Kansas.

NOTICES OF BOOKS.

OUR POLITICAL OATHS. 8vo., pp. 30. Edinburgh: 1855.

This pamphlet contains an able investigation of the position occupied by the Reformed Presbyterian Church in Scotland, in refusing to swear the oaths of allegiance and abjuration, and to make the declaration of assurance required for a seat in the British Parliament, and by town councilmen. The writer of the pamphlet regards the voter as also implicated; and so does the church to which he belongs. And well does he vindicate his cause. We quote the summing up of his reasonings:

“Why do you swear to uphold the British Constitution, as it is, in its legislative and executive departments, as presently administered? Why swear to uphold Presbytery and Prelacy, and to govern our colonies on Popish and Pagan laws? The only answer that can be returned is, we can take our seats at the Council Board and in Parliament in no other way. The Presbyterian neither loves nor believes in Prelacy; the Protestant hates Popery—not Papists—and regards it as senseless idolatry; the Christian has no relish for governing our colonies on either Popish, or Pagan, or Mohammedan laws; and yet he swears these oaths, simply because the laws impose them—because every body takes them; and because nobody ever thinks any thing more about them, or, if they ever think of them, it is only to treat them with contempt. Nay, we are wrong, for the Jew will not take them, and the Papist will not take them, notwithstanding the facility with which he can repudiate them. The Protestant alone takes them, and takes them without a murmur or a complaint.”

The same leading objection occurs in that country as in this. He thus states and disposes of it:

“And what can we do? It is alleged that if electors do not vote for Representatives, and if Members of Parliament refuse to swear these oaths, the business of the country would stand still. This is a mistake. If men would refuse to vote and to swear on the prescribed conditions of which we complain, the evil would be at once corrected by the refusal. Moreover, the principle of this objection is essentially the Popish maxim, ‘The end justifies the means,’ a maxim commended by Liguori, but noticed by Paul only to be condemned in the severest terms.* Some say, ‘Let us do evil that good may come, whose damnation is just.’ We would like to vote for our political Representatives, but we cannot swear to uphold the Crown in perpetuating Prelacy as a condition of our voting. We should be delighted to send a man to Parliament who is opposed to Popery and Prelacy too, but we dare not ourselves first swear to support and maintain these very systems for ever, as the statute enacts,† and then send our Representative to Parliament to swear that he will do the same, being previously determined to do no such thing, nay, solemnly pledged by his very profession of religion to do what he can by all legitimate means to destroy both systems. We would willingly serve our country, but we dare not perjure ourselves in order to be permitted to do so. We cannot

* Rom. iii. 8.

† 1 Will. & Mary, ch. 8; 5 Anne, ch. 8.

take oaths, which are both contradictory and unscriptural; oaths, which meet us at the doors of the Council Room and of the House of Commons; oaths which bind us in the most solemn manner to support what we are determined to destroy, to uphold what we are resolved to overturn, and to maintain what we hate and abhor. We dare not deliberately do the smallest moral evil, that the greatest good may come. And the man who is capable of swearing, that he will uphold and maintain the crown in preserving Presbytery and Prelacy for ever, and in governing our Colonies on Popish and Pagan and Mohammedan laws, in the way that the oath prescribes, and in the only sense in which it can be taken, to be taken at all, namely, 'according to these express words by me spoken, and according to the plain common sense and understanding of the same words, without any equivocation, mental evasion, or *secret reservation whatsoever*, heartily, willingly, and truly, upon the true faith of a Christian. so help me God,' the man, who is capable of taking such an oath, and of *intending all the time to make any change, however slight*, in those systems which he swears to maintain, that man is capable of any atrocity; he is guilty of deliberate perjury; he is a stranger to moral principle, and to honour, and to truth; his character and his oath are alike worthless and vile."

The conclusion of the pamphlet is highly eloquent in praise of Argyle and Guthrie, the first martyrs of the restoration of the perjured Charles. He adds:

"Had these men shrunk from the contest; had they acknowledged the supremacy of the Crown in all causes, civil and ecclesiastical, as these oaths require us to do, and as is now acknowledged by all who exercise the elective franchise, or who take their seats in the town council or in the House of Commons; had they surrendered the Crown rights and the Royal prerogatives of the reigning Mediator, at the bidding of their tyrant king, what would have been the consequence? True, not a man would have perished on the scaffold, not a single martyr would have suffered; but, alas! civil and religious liberty would have been trampled in the dust, the iron heel of a relentless and a bloody despotism would have crushed into the mire every unworthy son of those noble sires who had achieved the Second Reformation of Scotland. Britain would have become what Tuscany now is, the *ultima Thule* of European improvement. But, blessed be God, the men of those days were worthy of their noble ancestry, they were well fitted for their lofty parts. They threw aside every personal consideration, and boldly defied the tyrant and his laws, when these infringed on the inherent rights which God has given to man.

"Honour to these men—

"Let no impious breath
Soil their fair fame, or triumph o'er their death.
Let Scotia's grateful sons their tear-drops shed
Where low they lie in honour's gory bed,
Rich with the spoils their glorious deeds have won;
And purchased freedom to a land undone;
A land which owes its glory and its worth
To those whom tyrants banished from the earth."

May their deeds and their example be not lost upon their descendants! We have likewise a battle to fight, though not with the sword. Socially, as well as politically, society must be remodelled in accordance with the dictates of a stern morality; and if we be not true to ourselves, we shall deserve and suffer punishment. As we look on our covenanting forefathers, so will our descendants look upon us, if we enact our part with equal honour."

We rejoice to see this indication of the high stand of the Covenanting Church in the British isles. It has been to us "good news from a far country." On these principles we can meet them and fraternize.

MEMOIRS, including Letters and Select Remains of JOHN URQUHART, late of the University of St. Andrew's. By Wm. Orme. With a Prefatory Notice and Recommendation by Alexander Duff, D.D., LL.D. 12mo., pp. 420. *Presbyterian Board of Publication.*

The subject of this memoir was certainly a remarkable youth; he died in 1827, in his 19th year. Possessed of singular talents, diligence, and loveliness of character, he was early distinguished for his attainments, and was greatly beloved by his friends, preceptors, and fellow-students. After his conversion; which seems to have taken

place in his sixteenth year, he turned his attention to a foreign mission; but just as he had overcome the opposition of his friends and the way was becoming clear for entering upon the work, his short but bright career was closed. The fragile tenement was consumed by the fire within. His letters give evidence of unusual intellectual development and culture in one so young, and of a heart also deeply imbued with the word of God and the love of souls. So do his "Select Remains" appended to the biography. Still, they are not free from errors; and, in truth, we can discern no good reason for the publication of any of them except the Address on Missions and the Essay on Religious Fiction. We give an extract from the pen of the author, but embracing the views of Urquhart also, in reference to the common course of classical education:

"There are few things which put the character and principles of a young man more to the test than a classical and University education. He who passes through this ordeal unhurt, has reason to bless the gracious and powerful influences of the Divine Spirit." . . . "The memory is loaded with words and forms of expression, which tend, no doubt, to exercise and strengthen it; but do not tend much to the moral benefit of the mind. When from these the scholar passes on to the more elegant studies of the Greek and Roman classics, or even to the polite literature of our own country, how little does he find at all calculated to promote his spiritual welfare! This is not saying enough: how much does he meet with, the tendency of which is positively injurious! The fascinations thrown around vice, the halo of glory with which sin itself is frequently invested, cannot be viewed often, and with great intensity, without damage. The individual who gives his days and nights to the poets and orators of Greece and Rome, must be more than man if he escapes without hurt to his spiritual feelings and principles." . . . "It is no difficult matter to furnish expurgated editions of the classics, and to produce family Gibbons, and family Shakespeares; and those attempts at purifying the foul stream of classical instruction are not to be despised. But while so large a portion of time and thought must be expended in these pursuits, and while a capacity for relishing the beauties, whether of the ancient or the modern classics, is rated so high, I fear that the chief source of the evil will still remain." . . . "Indeed, though the subject of these memoirs retained his integrity, and passed through his studies without blemish, I know from himself, and from his fellow-students, that 'he retained,' (I use his own language) 'a deep horror of St. Andrew's.' He meant, I am sure, no reflection on the place, none on the Professors, and none on his fellow-students. But he considered it marvellous that he got through his academical course without ruin to his soul. In this preservation he was led to admire the exceeding riches of divine grace; but it must appear very extraordinary, that a Christian University should expose its disciples to such hazards. The fact is, the profession is Christian, but the entire process of education is pagan, or anti-Christian."

This volume is adorned with a portrait. The lovers of biographical writings will read it with satisfaction and profit.

OBITUARY.

Died, in Princeton, Ind., on the 16th of August, in the 66th year of her age,
MARY LITTLE.

She was born in Ireland, in the year 1790. Her father, with his family, emigrated to America, and settled in Fairfield District, S. C. She was then twelve years of age. Some idea of her early character and piety may be gathered from the fact that she connected herself with the church (the Associate Reformed) in her 18th year, and made a public profession of religion. After her marriage with Samuel Little, she joined the Reformed Presbyterian Church, in which she remained a consistent member till her death. Mr. Little, from a conscientious abhorrence of slavery, having been necessitated to leave Carolina, settled with his family near Bloomington, from whence, after a residence of fifteen years, with the expectation of laying the foundation of a Covenanting congregation, he passed over to Iowa. Not having realized his expectation he returned to Princeton, having made a considerable worldly sacrifice to obtain the ordinances of religion.

Mrs. Little's removal was sudden, alarming, and instructive. In about twenty-six hours from the time she was seized with her disease, she was in eternity. Oh, how little men think how near death may be lurking! Surely, there is but a step between us and the grave. She was suddenly taken with cholera morbus, attended with severe spasms, proceeding probably from a chronic spinal disease, under which she had been supposed to labour. Her friends were taken by surprise; and the afflictive stroke was the more severely felt by a very affectionate and tender-hearted family, as they had no time for reflection. But, happily, it was a family that could cast itself on the consolations of religion. And as to the deceased, none, from her life or her death, had any other thought but that she went to her "grave in a full age, like as a shock of corn cometh in his season." Though in her usual state of health, for a considerable time she had been observed to be more than usually attentive to the secret duties of religion, actuated as if by a divine presentiment, to prepare for the struggle with death in which she was shortly to be engaged. Events such as this demand of man, whose breath is in his nostrils, that he should be always ready to leave this world. How few reflect on the possibility that when death comes, he may only allow a few hours for the fatal conflict, and these few hours, too, so imbittered and distracted with pain, that there may be no leisure to think of the awful step about to be taken! How happy would it be if we lived like this mother in Israel, always ready at the Master's call; or if, when some such family bereavement befalls us, we could bow to Heaven, and say, "Thy will be done."

. The Reformed Presbyterian will please copy.

Miss CASSY A. WILLSON, the subject of this notice, was the daughter of Isaac and Cassandra Willson. She was born in Allegheny county, Pa., Nov. 28th, 1832; and died in Des Moines county, Iowa, Sept. 28th, 1855.

She was of that delicate organization which characterizes the consumptive patient. To this insidious disease she fell a prey.

She was naturally modest and retiring, and consequently made no display of her piety. Her "temples were like a piece of a pomegranate within her locks."

In the spring of 1855 her father removed with his family to Iowa, and settled in the bounds of Sharon congregation. Disease had already made inroads on her constitution, and she was consequently unable to attend regularly on the public administration of the gospel. This was to her the cause of grief. On her death-bed she spoke of it in a manner which showed that she esteemed "a day in the courts of the Lord better than a thousand."

Her last illness, which was protracted, she endured with patience. She regarded it as an evidence that she was the object of the Redeemer's love. On one occasion she exclaimed—"O, what a blessing and a comfort to be thus afflicted!" Her hope of immortality was from the first lively, and her faith became stronger and stronger until it finally triumphed over death and him that has the power of it.

I visited her a few hours before her death. I asked her how she was. She replied—"I am dying, and going to heaven." I observed—"Blessed are the dead who die in the Lord." Collecting her remaining energies, she said—"I was once nearly over the dark waters; I did not want to come back; it was a most glorious place." With a countenance beaming with light and cheerfulness, she exclaimed with rapture—"I will call Christ my friend; holy angels will be my companions; the Father, Son, and Holy Ghost, will be with me; yes, they are with me now." Having prayed for the space of three minutes, she seemed, as the words "O death, where is thy sting?" died upon her lips, to fall asleep. She slept apparently about twenty minutes, and then awaking she said—"Pray that I may die soon, and go to Christ, for Satan is tempting me." She was directed to say to him—"Who shall separate me from the love of Christ?" This she repeated frequently, and then said—"It is all right now; he will trouble me no more." We then sung with her the sixteenth psalm, from the eighth verse to the end. It seemed indeed that the last verse—

"Thou wilt me show the path of life,
Of joys there is full store;
Before thy face, at thy right hand,
Are pleasures evermore,"

awaked in her heart the Alleluia and Amen of heaven. A few moments before her departure, she said with fervency—"Lord Jesus, receive me to thyself." Without a struggle her spirit left its frail tenement, and winged its way to the everlasting habitations of the blessed. "Let me die the death of the righteous, and let my last end be like his."

J. M. McDONALD.

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

DECEMBER, 1855.

[For the Covenanter.]

THE LAW OF GOD IN JUDGMENT.

BY THE REV. JAMES CHRYSTIE, D.D.

The government of the church and of the nations is a matter in which the glory of God and the welfare of mankind is most deeply concerned. His authority as the righteous Lord, Lawgiver, and Judge, supreme in dominion, is a consideration that is never to be lost sight of; and such is the perfect wisdom and absolute propriety of his law, in all its provisions, that it must be certain that by no substitute of human contrivance can the welfare, security, and happiness of man be so infallibly promoted. The efforts of the nations to supersede that law when revealed, and their struggles to erect the social fabric when without it, are too clearly recorded; but the abortive efforts, and the vain struggles of man to escape the authority of God, and to be wiser than, and become independent of his law, are still more clearly recorded in the constant revolutions and ruin of the nations. "The heathen" (the nations) "are sunk down in the pit that they made; in the net which they hid is their own foot taken." Ps. ix. 15. Not only has the crime, disorder, violence, and wretchedness of man been exhibited as affording a dreadful illustration of the retributive vengeance of Heaven revealed in that warning too clear to be misunderstood, (Isa. lx. 12,) and too faithfully fulfilled to be doubted in the witness which torrents of human blood, and the wailings of war, famine, and pestilence, seen and heard every where in the history of the nations, but all history discovers, with equal perspicuity, the intimate and the constant connexion of the failure that must follow, morally and naturally, the disregard of the authority and law of God, marked ever with perfect wisdom and propriety, and the resort to the vain expedients of human sagacity, always erring. This has been a conspicuous part of God's constant quarrel with the nations, and often with the church, but in which has been as constantly, and as often discovered the infinite disproportion of the parties in this conflict. "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world?" 1 Cor. i. 19, 20.

Now it is precisely with such convictions as these that we should approach the examination of every principle connected with the moral

government of God, and more especially surely as that government is exercised in his own church. She is "the tabernacle of testimony," wherein the divine law is to be preserved pure and entire in all its provisions and administrations—an obligation confirmed by this unequivocal and certainly awful sanction—"If any man defile the temple of God, him shall God destroy." 1 Cor. iii. 17. Of the greater interest, moreover, in that the church is organized and preserved to be the perpetual light of the nations, "the lamp of David," which "God has ordained for his own anointed," reigning there from his throne in heaven. Ps. cxxxii. 17; 1 Kings xi. 36; Matt. v. 14. "Out of Zion, the perfection of beauty, God hath shined," and is ever to shine. It is always true and to be true, "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." And when the nations shall confess and "call Jerusalem the throne of the Lord," then "shall they not walk any more after the imagination of their evil heart." Jer. iii. 17.

Nor does this principle lose its interest and importance when it comes to be applied to the forms of judgment in the house of God, and the administration of justice there. Nay, its interest and importance, its obligations and sanctions, become very stringent. "For there are thrones of judgment, the thrones of the house of David," set surely of God only, whose city, "the city of the great King," Jerusalem is. If any where, there "God standeth in the congregation of the mighty, he judgeth among the gods," and claims the administration of justice in his fear, and according to his law in all things, to "speak righteousness and judge uprightly." Ps. lxxxii. 1; lviii. 1. "The judgment is God's"—"Take heed what ye do, for ye judge not for man, but for the Lord, who is with you in the judgment." Deut. i. 17; 2 Chron. xix. 6. The very rule is prescribed with equal authority. "And in controversy they shall stand in judgment, and they shall judge it according to my judgments." Ezek. xlv. 19. Now nothing can be more obvious than "the rule of evidence" adopted for the conviction of the guilty, and the clearing of the innocent is an essential feature in the administration of criminal jurisprudence in church or state. If man shall institute this rule, then it is evident that the process and the issue must be fashioned according to the authority or capacity of man, ever varying, inevitably, according to his condition, natural gifts, endowments, and attainments, to say nothing of the strong influences of personal predilections and antipathies. But if God shall institute this rule of evidence, then must it be considered as the offspring of infallible wisdom, never varying, and applicable, and to be applied supremely and exclusively in every case, "according to his judgments." He is absolutely and always impartial, having "no respect of persons," and infinitely "wise in heart." "He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he." Job ix. 4; Deut. xxxii. 4.

Now nothing in the whole revealed will of God in the Scriptures is more distinctly and explicitly prescribed than this very "rule of evidence;" though, in its turn, like every thing else in the Scriptures, it is forgotten, or disregarded, or deliberately impugned, and as deliberately violated. "At the mouth of two witnesses, or at the mouth of

three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death." Deut. xvii. 5. The language is remarkably precise, first prescriptive, "at the mouth of two witnesses," or "of three;" then prohibitory, "at the mouth of one witness he shall not be put to death." The rule follows the charge of idolatry, a sin in which the divine jealousy is pre-eminently concerned, but which admits of secrecy as well as many other sins, (Deut. xxvii. 15; 2 Kings xvii. 7—9; Ezek. viii. 12;) and though to be punished with death, yet would he not suffer the administration of the penalty by man, "but at the mouth of two or three witnesses." "He is worthy of death,"—and the original is very faithfully translated by this periphrasis,—and may be so in the esteem of all by the unimpeachable testimony of one true witness, yet shall no judge on earth declare him guilty, nor any hand on earth be raised to inflict the penalty but "at the mouth of two or three witnesses." Thus it appears that the highest offence in the catalogue of crime, insult and high treason against the majesty of God, is not to be punished, nor its guilt declared by any tribunal on earth but by the testimony of two witnesses at least. Can it be believed, can there be such presumption as to suppose inferior offences, in which man's honour only is concerned, shall be punishable with inferior testimony? The rule is twice repeated besides, and on each occasion intimates, as in the one before us, that it is a universal law, and of perpetual obligation. "One witness shall not rise up against a man for *any iniquity*, or for *any sin, in any sin that he sinneth*; at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established." Deut. xix. 15. Can any language be more unequivocal and determinate of the universality of the rule—"any iniquity, any sin," and repeating and amplifying, "any sin that he sinneth?" It covers the whole ground of moral dereliction, and makes it criminal before God to punish any violation of his law, but upon the testimony of two witnesses at least to the crime and its commission. "Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses; but one witness shall not testify against any person to cause him to die." Num. xxxv. 30. The murderer is worthy of death, and doomed to its penalty; but "the murderer shall be put to death" only "by the mouth of witnesses," in the plural number, more than one—and then comes the prohibition, express and universal, "one witness shall not testify against any person to cause him to die." The moral nature of this prohibition and rule, and therefore of its perpetuity in all time, and its obligation in all criminal courts, in all places, is further made evident in that it relates to life and death, life spared and preserved, or death inflicted. Now life and death to man are the same in every age, in every part of the world, and in every condition of society. Hence the law respecting judicial authority about it, must be equally universal. To take away human life in any other manner than that prescribed by the law of God, the Creator of human life, is an invasion on the authority and sovereignty, nay, the very property of Him who is the Creator, the supreme and sovereign Lord of all, and is murder. No one man has a right to the life, or authority over the life of a fellow-man, except as that is delegated from God. For this reason Christ said to Pilate, "Thou couldst have no power at all against me except it was given

thee from above." The providential elevation of Pilate to that place of power over life and death, was attended with prescriptions and limitations, which, known or unknown, held him fast to accountability to God who set him there. And for this reason he adds, "Therefore he that delivered me hath the greater sin." John xix. 11. The treachery of Judas, and the violence and iniquity of the Jews in claiming the execution of Christ, was aggravated by its perversion and prostitution of God's moral ordinance for the administration of justice; and Pilate's guilt in the total disregard of all order in delivering him to death, whereby was fulfilled the prophecy "He is taken from prison and from judgment," (Isa. liii. 8,) hastily cut off from the delay, deliberation, and order of trial with equity—all this made their iniquity the greater, but Pilate's guilt great in being overpowered by fear or ambition, to pervert and prostitute the very power he had received from above, and dishonour the God unknown from whom he had received it,* for the administration of justice according to his law.

But it is liable to various objections. And what part of the divine law is not open to objection, and has not been assailed by various objections? He knows but little of human nature, in its character and history, who does not know that not a principle of divine truth, or of divine law, has escaped objection, and even rejection on earth. Objections, however, are never arguments; they are usually the offspring of the ignorance or the enmity of the human heart. They may perplex and embarrass, but they can never subvert truth, or the faith that receives it, and are often to be dismissed with that summary challenge—"Nay but, O man, who art thou that repliest against God?" And in this case the rebuke is pre-eminently merited, for if ever God spake plainly and loudly, he spake so here. A New Testament writer remarkably confirms the whole, showing in the most summary manner that this was the all-pervading character of judicial administrations before the coming of Christ. "He that despised Moses' law died without mercy under two or three witnesses." Heb. x. 28. He calls it "Moses' law," just as his own epistles are called "Paul's epistles," (2 Pet. iii. 15, 16;) though both are of God, and derive all their authority and virtue from him. Despisers of that law died according to its divinely-appointed sanctions, (revealed, as it expressly said in an after chapter, Heb. xii. 25, in reference to the same entire law of Moses by Him who spake on earth from Sinai's summit, or from the throne of the mercy seat in the tabernacle, Ex. xxiv. 15, 18, xxv. 21, 22;) but, so far as that law was observed, this inspired New Testament asserts, never died but "under two or three witnesses." What more can we require? If God cannot be understood, and is not to be believed and obeyed in this institute of the rule of evidence and law in judgment, in what part of his word is he intelligible, explicit, and clear? If a law thrice repeated in all its essential principles, and in the clearest and most indisputable terms—so varied as expressly to meet every case of transgression—so obviously moral, and therefore perpetual and universal in its obligation, inasmuch as it involves

* It is matter of history that Pilate followed later in life the footsteps of Judas, and committed suicide. Murderers more frequently throw themselves into the horrid power of the master they serve than now appears.

constantly the question of life and death—and if it be essentially interwoven with provisions to defend and vindicate his own law from contumely and transgression, and the honour of his own great and dreadful name from the insult of idolatry—and if, in summing up its long history, New Testament inspiration assign to it this very same law; he that has his soul built upon the word of God must securely believe, and as confidently and constantly maintain that no court on earth can, with the approbation of God, declare guilty of crime but “by the mouth of two or three witnesses.”

But countenance for a different rule of evidence is strangely sought in the law for the condemnation and execution of the virgin that was violated and cried not against her violator, and for the protection of one who cried for help, but in vain. From the bald and naked form in which this objection is presented it would seem that here was a case in which the penalty of death was inflicted without the evidence of any one witness at all, and the victim of blind rage hurried to a dreadful and ignominious death without any proof of crime or guilt, for the objector names none, and none is named in the record. Deut. xxii. 23—27. The objector makes no mention of investigation or process of trial, and the record itself is silent. But common sense, as well as Scripture, must convince us that the crime and the charge must have undergone judicial process and trial in order to conviction and condemnation, or justification—that the cry in the one case must have been heard, and the parties discovered, and the silence in the other as clearly ascertained and made known to them who sat in judgment. And how made known? There can be but one reply, which God has already put in our mouth. “One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth; at the mouth of two witnesses, or at the mouth of three witnesses shall the matter be established.” Even the scribes and Pharisees appear to have understood that nothing short of that would satisfy the Judge of Israel. John viii. 4.

And still more strangely is another rule of evidence sought for in “the law of jealousies.” Num. v. 11—31. Now if there be any thing remarkable in this whole institute, it is that it provided for an extraordinary, preternatural, and miraculous determination of the guilt or innocence of the parties concerned, beyond all human evidence, and where human evidence of either guilt or innocence was wholly wanting. It demonstrated that there should be times when crime should in vain seek concealment; and when innocence, overwhelmed with unjust suspicion, had no voice on earth to plead its cause, he would speak in its behalf and be heard. Ps. xxxvii. 5, 6; Micah vii. 8. It held forth very distinctly the all-important instruction that God dwelt in all the dwellings of Israel as an ever-present and all-seeing Witness, as a jealous, as well as a loving God in covenant, and when crime had no other witness he saw and heard. The provisions of the law are express and minute. “If a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and there be no witness against her, neither she be taken with the manner; and the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled; or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled.” Num. v. 13, 14.

It is evident that this is a case in which all forms of human judicial investigation are unequal and are set aside, and God, the God of Israel, takes the matter, both wholly and exclusively, in his own hands. It is as plainly supernatural as the institute of the healing of the leper, in which not one of the contrivances of human art are applied or admitted, (Lev. xiv. 1—32,) all being designed to illustrate the miracle of grace. Here the miracle of power, omniscience, and equity in judgment, is displayed. "And when he" (the priest officiating in sacrifice and in holy ministry before the Lord, not in judgment, that now is God's alone) "hath made her drink the water, then it shall come to pass that if she be defiled and have done trespass against her husband, that the water that causeth the curse shall enter into her and become bitter, and her belly shall swell and her thigh shall rot, and the woman shall be a curse among her people." (Verse 27.) If this be not preternatural, supernatural, miraculous, and wholly and exclusively a work of God, what is? Is it not as plainly a miraculous infliction of disease, sudden, loathsome, and dreadful, as ever was recovery and healing by the same omnipotent hand, sudden, beautifying, and joyful? Acts iii. 2—11. But the institution has expired, like that of "the law of leprosy," with the dispensation of which they formed a part, and only leaves, like that, its moral instructions, some of which have been already referred to, but which might easily be greatly enlarged. Yet is it maintained that it furnishes an argument for the detection of crime by the obvious indications of Divine Providence, called in this matter the voice and finger of God. But to this it is but natural to reply, if the finger and voice of Divine Providence be so distinct and obvious to the judgment of man, where the necessity of a miracle at all, or in any case? Are not the heavens the work of God's fingers? Does not "day unto day utter speech, and night unto night show forth knowledge, so that there is no speech nor language where their voice is not heard," but seen and heard in vain? And yet, in commiseration of the stupidity, blindness, and deafness of man, to see and hear what is so conspicuous always, and all around, God has frequently interposed by miracle, suspending the laws of nature, or working counter to them, to demonstrate his being and dominion. The ordinary testimony of his providence and his miraculous interpositions, therefore, are things far wide apart, and it requires no common skill to understand either, much more to reason from one to the other. Deut. xxix. 2—4; Acts iii. 14—17. But, besides that such rule of evidence is plainly and expressly forbidden by the divine law in judgment, as we have already seen, how often has man demonstrated what an incompetent judge and expositor he is of the providence of God, how little capable he is of seeing and following aright the beckonings of that finger, and hearing and obeying its voice! How did it fail when unjust accusation and circumstantial evidence sent Joseph in chains and in a dungeon? How did it fail in the friends of Job, when they erred so cruelly in the application of their own divinely-taught and inspired truth? How did it fail when the viper on the hand of Paul gave proof that he was a miscreant whom vengeance would not suffer to live; but when no harm came to him, changed its mind, and said he was a god! O thou judgment that sits within us supreme and admired, how infallible, too, at times, how often, like Dagon,

art thou broken, in thine own temple, and found, dreaded as thou often hast been, only an object of pity or of scorn! Job v. 12; xii. 17; Matt. vii. 5; xv. 19. Nevertheless, it is not to be denied, but most confidently and gratefully to be maintained, that God's providence is often brightly and clearly marked with his own right hand, and published with an omnipotent voice, so that "he is known by the judgment that he executeth." Ps. ix. 16. But in all such cases, it ought to be carefully observed, that God alone has the glory, as the Witness, the Judge, and the Administrator of his judgment, however unwillingly man or brute, or the elements of nature, be made to minister in its infliction. Human sagacity, authority, and power, are laid aside for the time, "and the Lord alone shall be exalted in that day." Isa. ii. 11. "Only with thine eyes shalt thou behold and see the reward of the wicked." Ps. xci. 8.

It is objected, moreover, that this law of evidence is insufficient for the detection of crime and the conviction of transgressors, and that judgment may be perverted by false and perjured witnesses, as in the case of Naboth and our Saviour. Let the objector here consider with whom is his quarrel, and speak out plainly to his Maker and his God, and tell Him that his law of judgment is wrong, and a failure in wisdom and equity. The fact that such was the law given of God, as jealous for the glory of his own authority, and the glory of his name, as careful to protect the innocent or the wronged, and to punish the guilty among his own people, as any on earth are ever like to be, is indisputable; and that it still holds its place in his immutable word, is equally plain. Arraign, therefore, your Maker and your Judge at your bar; but, be sure of this, that you will find him "justified when he speaks, and clear when he is judged." Ps. li. 4. The ends of the administration of justice in the world are not the detection of all crimes, nor the conviction and punishment of all offenders. That belongs to a more awful Judge, who is ever doing his work well and faithfully, will finish it perfectly, and "will by no means clear the guilty," however they may escape the judgment of man. The great end of the administration of justice among men, and by men now, is the glory of God now, of God our Saviour as the Judge of the world, and most high and sovereign Arbiter of life and death, in the execution of judgment and justice according to his law, and according to his forms. But Him you will not chide nor reproach; it has been found far easier to lay the blame on man, and so has it ever been with the witnesses of God. "The reproaches of them that reproached thee are fallen upon me." Ps. lxxix. 9. And has it never occurred to such objectors that the same perjury which defeats and dishonours God's ordinance of witnesses, may also find its way into the category of the witnesses who make up the well-framed net of circumstantial evidence? In every case the chain of evidence must be of the very dimensions prescribed by law, and must, moreover, be carried by impartial, disinterested chain-bearers, or right here will never be obtained. But even when God's ordinance is profaned by the perjury and falsehood of man, his glory is not marred, nor the ends of justice defeated. "Thine hand shall find out all thine enemies, thy right hand shall find out those that hate thee." Ps. xxi. 8. Let us all, therefore, make room "before the Lord, for he cometh to judge the earth; with righteousness shall he judge the world, and the people with equity." Ps. xcvi. 9.

In the New Testament it is remarkable that the same law in judgment is thrice repeated, as it is thrice in the law of Moses, to teach us that the same law holds alike in both dispensations. But here it is also remarkable that it is applied to the spiritual order and discipline of the house of God only, not to cases of life and death, neither Christ nor the primitive church having any concern in the civil courts of Jews or Gentiles as assessors in judgment, nor appearing there except to suffer. Luke xiii. 32, xxi. 12; 1 Cor. vi. 1. In the first instance, the same Lawgiver who appeared on Mount Sinai, (Ps. lxxviii. 17, 18, with Eph. iv. 8—10,) reiterates the law in his ministry on earth, and provides "that in the mouth of two or three witnesses every word may be established." (Matt. xviii. 16, 17.) So furnished, the accuser may "tell it unto the church," and so furnished the church may receive his accusation. And certainly it intimates that if the church receive it in any other form it assumes the responsibility on itself; God in such case gets not the honour of convicting and punishing the offender, nor can the reproach be cast on him if the guilty escape, or the innocent suffer in judgment. The rule is not His, nor has He been obeyed. The honour or the reproach belongs to the church, who has set aside the law of her King, and framed one of her own. In the church at Corinth numerous and complicated disorders had prevailed. An aggravated case of incest had occurred, working its evil leaven, (1 Cor. v. 1;) brother had dared to go to law with brother before the unjust, (chap. vi. 1;) some had defrauded their brethren, (verse 8;) some among them had been seen sitting at meat in an idol's temple, to the manifest scandal and danger of their brethren, (viii. 10—12;) heresy had assailed the very foundation of the hope of the gospel, (xv. 12.) He feared at his coming among them, "lest there should be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults, uncleanness, and fornication and lasciviousness unrepented of, which they had committed." 2 Cor. xiii. 20, 21. How is all this array of confusion and transgression to be redressed and settled? Serving the same God and Redeemer of Israel that Moses had served, and none other, he observes the same law in judgment, and none other. "This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established," (2 Cor. xiii. 1,) and adds in the following verse, "I will not spare." Now this inspired servant of God not only holds and maintains this rule of divine authority in judgment, but shows his conviction that it was entirely adequate to meet and redress the most complicated disorders, and that with the most unsparing justice, "I will not spare." Once more, in his charge to Timothy, occupying for the time as an evangelist (2 Tim. ii. 5) the power of the apostle whom he represented in ordering the church, and to whose authority he looked for direction in all things, (1 Tim. iii. 14; iv. 11, 13,) he repeats this law with a particular application: "Against an elder receive not an accusation but before two or three witnesses." This was clearly designed as an established and universal principle in the administration of the discipline in "the house of God," a part of that counsel given "that he might know how to behave himself in the house of God, which is the church of the living God," and how all others who rule there, are to behave themselves there. 1 Tim. iii. 14, 15. "Against an elder," ruling or teaching, or

both in one, "a presbyter," called also "a bishop," from the charge of oversight. 1 Tim. iii. 1, 2; Acts xx. 17, 28. These, from their office, are more likely to conflict with the passions and prejudices of men, and are more open to slanderous and rank accusation, as the standard-bearers in the host are the picked marks of the enemy. Against them an accusation is not to be received, not to be entertained, which is not supported by "two or three witnesses." And what is meant by witnesses in the word of God needs not be explained, it being at least pretty well understood by all who are concerned in this argument.

Now if testimony, direct, explicit, and frequent, be required for law—if it be requisite that it be confirmed by the New Testament, as well as enjoined in the Old Testament—if it should be varied in form so as to meet every possible contingency—and if it ought to have a character so clearly moral as to determine it to be of universal and perpetual obligation—what is there of these essential features of law, of law from God, that is wanting here? If facts, too, may be brought in evidence, is it not manifest that the church wherein this law has, to some varying extent at least, been observed, has always exhibited purer morals, purer worship, a purer and a more glorious God, than the nations who have abandoned or rejected his law, as in every thing, so here? Like "the counsel of the froward," always "carried headlong," they and the apostate church treading in Gentile ways, have gone down *gradatim* till they reached the execrable system of torture to extort evidence—this became their rule of evidence—and now ashamed, as light has broken upon their abominations, they erect the idol equally execrable (I utter here my own long-continued convictions) of circumstantial evidence, a system of torture versatile, cruel, and fell, capable of inflicting anguish as deep on the soul, (Ps. lxxix. 19, 20,) as ever its predecessor, the rack and the wheel, inflicted on the body. An idol, gory and red with the blood of innocents, too hidden and numerous to behold now, but the history of its altar shows indubitably the names of great, and good, and wise, the excellent of the earth, whose lives have been immolated there. If it be rejoined that the other form also has been abused and perverted to unrighteous judgment, let it be remembered that it was not by the observance, but the corruption and prostitution of the law and name of God. And if this be argument valid for slight and rejection, then farewell to all law universally and for ever. It may be alleged that circumstantial evidence has been found to be essential to elicit the truth and bring to conviction. So it was once thought of the rack and the wheel, and the various implements of torture. It was their boasted power to make the dumb speak and drag forth the darkest secrets that made them of high repute in their day, as all who are acquainted with their history know. But they have gone down to their grave in dishonour and abhorrence; and this, their offspring and successor, will, in due time, follow them there, and then "God and his law will be exalted alone in judgment."

Let us not, therefore, be beguiled of our reward. The moral and social influences of this law would be great and valuable. If we should all consider ourselves bound by law to God, to say no more evil of our neighbour than we could prove by two or three witnesses besides, how much evil speaking would disappear and be unheard in the world and

in the church! And we have all as witnesses a great and a common interest in the glory of God our Saviour, and the honour of his law. Let us hearken to Him as he pleads with us—"I will be thy king: where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes?" Hos. xiii. 10. Great names may be found and may be pleaded for it in earth, renowned for their wisdom, and ministering largely to the pride of man. But how shall they compare with the greater name far, infinitely far, of our loved, adored, and ever-honoured redeeming Head in heaven, Law-giver, Judge, and Saviour? Before Him let every crown be cast, every voice silent, or vocal and loud in the praises of his wisdom perfect, truth unvarying, and righteousness unspotted for ever!

WORLDLY AMUSEMENTS.

It might be supposed, judging from the representations of true religion which we find in the word of God, and from the general principles contained in them, as well as from the recorded experience of the saints, which is to be found in religious biography, that a Christian, one who is really such, has been rendered independent of all such sources of enjoyment as those to which the people of the world resort. It might have been concluded that in the peace which passeth understanding, in the joy unspeakable and full of glory, and in the rejoicing in hope of the glory of God, he had found not only a substitute for the gratifications which, by becoming a Christian, he had surrendered, but an infinite compensation; and that he would deem it a disparagement of his religious privileges to suppose that any thing more than these were necessary for his felicity, or that, if an addition *were* needed, an adequate one could not be found in healthy recreation amidst the scenery of nature, in the pleasures of knowledge, or the activities of benevolence. To hear all this talk, then, about the necessity of entertainment, and the impossibility of relieving the urgency of labour, and the monotony of life, without parties, routs, and diversions, sounds very like a growing weariness of the yoke of Christ, or a complaining as if the church's paradise were no better than a waste, howling wilderness, which needed the embellishments of worldly taste, all the resources of human art, to render it tolerable, or which in fact must become little better than a fool's paradise to please the degenerate Christian. The growing desire after amusement marks a low state of religion, and it is likely to depress it still lower. It is the profession of a Christian, that he is not so much intent upon being happy in this world, as upon securing happiness in the next; that he is rather preparing for bliss, than possessing and enjoying it now; and that he can therefore be very well content to forego many things in which the people of the world see no harm, and the harm of which it might be difficult for him, if called upon for proof, to demonstrate; and which he is willing to abstain from, just because they appear to him off from those pleasures which await him, and for which he is to prepare in the eternal world.—*J. A. James.*

LUKEWARMNESS IN RELIGION.

In every act of religion God expects such a warmth, and such a holy fire to go along, that it may be able to enkindle the wood upon the altar, and consume the sacrifice; but God hates an indifferent spirit. Earnestness and vivacity, quickness and delight, perfect choice in the service, and a delight in the prosecution, is all that the spirit of a man can yield towards his religion; the outward work is the effect of the body, but if a man does it heartily, and with all his mind, then religion hath wings, and moves upon wheels of fire. However, it may be very easy to have our thoughts wander, yet it is our lukewarmness and indifference that makes it so natural; and you may observe it, that so long as the light shines bright, and the fires of desire and devotion flame out, so long the mind of a man stands close to the altar, and waits upon the sacrifice; but as the fires die and desires decay, so the mind steals away, and walks abroad, to see the little images of beauty and pleasure which it beholds in falling stars and little glowworms of the world. The river that runs slow and creeps by the banks, and begs leave of every little tuft to let it pass, is driven into little hollownesses, and spends itself in small portions, and dieth with diversion; but when it runs with vigorousness and a full stream, and breaks down every obstacle, making it even as its own brow, it stays not to be tempted with little avocations, and to creep into little holes, but runs into the sea through full and useful channels: so is a man's prayer; if it moves upon the feet of an abated appetite, if it wanders into the society of every trifling accident, and stays at the corner of the fancy, and tacks with every object it meets, it is lost, and cannot arrive at heaven; but when it is carried upon the wings of passion and strong desires, a swift motion and hungry appetite, it passes on through all intermediate regions of clouds, and stays not till it dwells at the foot of the throne, where mercy sits, and thence sends holy showers of refreshment.—*Jeremy Taylor*.

ATTRACTIVEIONS OF THE MINISTRY.*

To the lover of ease, to the self-seeker who values worldly distinction and reward, the gospel ministry offers few attractions. At far less cost he can get much better returns. He will be better paid, in proportion to his labour and talents, by farming, or merchandise, or teaching, or whatever pursuit, almost, he may choose to follow. But for substantial happiness, for rational and full enjoyment of life, I do

* The Christian ministry is often represented in a very unattractive light. Its arduous labours, its many self-denials, and its very meager pecuniary returns, are dwelt upon as considerations sufficient to induce any one to forbear entering upon its functions. It is true, that these considerations present a forbidding aspect to the carnally-minded, who seek their happiness in the honours and possessions of this world. They are, however, of but little weight with the truly pious and devoted heart, which longs for the salvation of the perishing. And besides all this, the ministry is far from being without its attractions. They are also of the most elevated and ennobling character.

This subject is forcibly presented in the following remarks, to which we invite particular attention. Especially should they be well pondered by the youth of the church, who are hesitating in their choice between the ministry and some worldly profession.

not hesitate to recommend it with all my heart to every intelligent man who can enter upon it heartily. Take it for the work's sake, and it will be its own exceeding great reward. It will bring its peculiar trials, hardships, disappointments, and loss; for the servant is not greater than the master, and he who undertakes the service must not shrink from bearing his cross. But if the minister of Christ is not pre-eminently a happy man, it is his own fault.

In point of dignity, also, however poorly it may be paid, and however much worldly-minded people may affect to look down on it, (though in fact it is far above their ken, and what they look down upon is the disturbed and false reflection in their own worldly character,) yet when rightly considered, how advantageously does it compare with other pursuits! The details of secular life are often trifling, and derive their respectability in great part, if not entirely, from the temporal reward. Mercenary motives are legitimate, and the work which is not well paid for is promptly declined. Even the teacher, or the physician, or the artist, may, without impropriety, chaffer as to the price, and regulate the amount of work by the payment received. By thus following their pursuits, they may secure, perhaps, the greatest success, and consequent usefulness. But in the gospel ministry, the common details of the work possess an inherent dignity. Usefulness is their direct object, and a selfish or mercenary motive cannot be felt without the consciousness of wrong, nor avowed without a sense of shame. The amount of labour in it cannot be measured by the payment received; for the contract, on the workman's side, is to do all that he can, in season and out of season, as the servant of Christ, in ministering to those for whom Christ died. However unworthy the ministers of Christ may actually be, and however selfish and worldly they may become, the theory of their office is that of disinterestedness and self-sacrifice in doing good. Herein consists its glory and its worth. It stands apart from other pursuits, and he who strives to make its theory and its practice one, will have no need to claim, for he will *command* respect. The office, whose prime duties are to proclaim the truth, and go about doing good, is one of which no man need be ashamed. If it had reference to this life only, it would still stand the first.

But when we consider the eternal bearings of the truths taught, and the spiritual meaning of the duties done—that in labouring among the poor, to provide for their temporal wants, to instruct their children, and raise them above beggary; that in befriending the widow and the fatherless, and taking a part in the perplexing cares of a hundred families; that in watching at the bed-side of the sick and dying, filling the place at once of a nurse and of the nearest friend; that in labouring for the removal of social abuses, and in all the works of social reform; that in his daily intercourse with the rich and poor, the learned and ignorant, the refined and vulgar, and in all the multiplied details of the pastoral care; that in the labours of the study and the exhausting process of brain-work, to meet the unreasonable exactions of those who know not how much they ask; that in all a *spiritual meaning* is intended, and that it is the souls of men with which the faithful minister is really dealing; that he labours, not for the present, transient interest, to increase the temporal enjoyment of those whom he serves, but to elevate them in the scale of moral existence and bring them

nearer to God, to awaken their minds to the divine beauty of eternal truth, and by all the appliances of gentleness and love, of warning and rebuke, of friendship and sympathy, to bring men into the fold of the blessed Redeemer; when we thus consider our profession as "the calling of God in Christ Jesus," what need have we to surround it with worldly honours to render it attractive? What a judicial blindness must fall upon us before we can consent to degrade it, for the sake of temporal rewards, to the ordinary level of a "living" or a trade!

No; let the ministry of Christ still continue to stand apart among the ordinary occupations of men. It may be underpaid and overworked; but they to whom grace is given to enter upon it, as their appointed place of working, need but one rule to secure their own happiness, and to maintain the dignity of their place. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."—*Rev. W. G. Elliot.*

RULES OF PROCEDURE.*

I.—*Organization of Courts.*

1. Church courts are organized by the authority of superior judicatories.
2. Sessions, which are the primary judicatories in the church, are organized by the authority of presbytery.
3. Presbyteries and provincial synods are organized by authority of the supreme judicatory.
4. When the supreme judicatory has ordered the organization of a presbytery, the ministers within the bounds which are specified, with a ruling elder from each congregation meet, and having chosen a moderator, he organizes the court by prayer, constituting it in the name of the Lord Jesus Christ.

II.—*Opening and Closing Meetings of Church Courts.*

1. Courts are opened with prayer, and constituted in the name of the Lord Jesus Christ.
2. They are likewise closed with prayer, and adjourned in the name of the Redeemer.
3. The Constitution and adjournment must be marked in the minutes as made by prayer; otherwise, the meeting is not regularly held.

III.—*Moderator.*

1. The Moderator of a church court is always a minister of the gospel; and a member of the court in which he is called to act as Moderator.
2. The Moderator presides over the court—states the subject to be discussed—keeps members to the question before the court—maintains order—decides disputed points of order—and if requested, sums up the argument before putting the vote, votes when the ayes and noes are called, and in other cases gives a casting vote when the ayes and noes are equal on a question.

* Continuation of the report of the Committee on Amendments, &c., commenced in last number. It is, with slight changes, the 3d chapter of Overture on Church Government, 1836, pp. 37—42. J. M. W.

3. In the absence or disqualification of the moderator, the former moderator is called to the moderator's chair; and in the absence or disqualification of both, the oldest minister present is called to preside.

IV.—*Minutes of a Church Court.*

1. A written record of the business done in church courts must be regularly kept by a clerk appointed by the court.

2. When minutes are approved, which is done at the subsequent meeting of the court, they are subscribed by the moderator and clerk.

3. No alteration or expunging can be made of the minutes, or any part of them, after they have been approved.

4. If any error, mistake, or defect, is afterwards discovered, it may be corrected or supplied by order of the court: the same being written on the margin with the date, and subscribed by the moderator and clerk.

5. Members of the court, and parties, are entitled to extracts of minutes.

6. Session books are called for by Presbytery and examined, Presbytery books by Synod; and Synodical books by the General Synod.

V.—*Adjournments and Meetings of Courts.*

1. When a court has been organized, it continues its meetings by adjournment.

2. During the sittings of the court, or immediately before it adjourns, the time and place of the next meeting are determined by resolution of the court.

3. A superior court adjourning without having determined the time of a subsequent meeting, is dissolved; and cannot again meet without a new organization.

4. A session is not dissolved though it adjourns without determining on a future meeting. A meeting of session is always in order at the call of the moderator; and this may be made by public intimation, or by notice sent to each member.

5. Courts have a right to meet "pro re nata," as well as by adjournment. The power of calling a pro re nata meeting of a court belongs to the moderator; and for the exercise of this power, the moderator is responsible to the court when it meets.

6. A pro re nata meeting differs from an ordinary meeting by adjournment, only as to its call; and in its being restricted to the business specified in the moderator's citation. The citation must allow sufficient time to give members an opportunity of attending.

VI. *Election of a Pastor.*

1. The election of a pastor of a congregation is called a moderation. A congregation having petitioned Presbytery, and obtained leave to moderate in a call, the Presbytery appoints a minister to moderate in a meeting of the electors. Presbytery either specifies the time of election, or leaves it to be arranged by Session, as may best suit the convenience of the congregation.

2. The time of the election shall be publicly intimated to the congregation ten days before it takes place. If there is no public worship in the congregation during that time, the intimation shall be made in all the societies of the congregation while met for social worship.

3. An appropriate discourse being delivered, the member of pres-

bytery appointed to moderate, shall constitute the session. And in a constituted session the moderation shall be conducted.

4. Two respectable persons, not members of the congregation, shall be appointed by session to witness the moderation.

5. Any member of the congregation in regular standing may nominate a candidate, but the election may proceed without any nomination whatever.

6. No one can be a candidate who is not known to be a minister or preacher of the gospel in the Reformed Presbyterian Church.

7. Members of a congregation in full communion, have a right to vote in the election of a pastor.

8. Before proceeding in the election, the members present entitled to vote, shall be ascertained by the aid of a list of the members previously prepared for this purpose.

9. The votes shall be taken by a show of hands—by ballot or by calling the names of the members. A member necessarily absent, may send his vote in writing, which shall be sealed up, and addressed to the session.

10. The candidate supported by the votes of a majority of the members of the congregation, shall be duly elected. But an election shall not be held valid if there is not a majority of the whole number present in favour of one candidate, although one may have a greater number of votes than any other of the candidates.

11. A blank call having been previously written, the same shall be filled up by the name of the successful candidate.

12. Members of the congregation concurring in the call, shall subscribe their names to it; or order them to be written by the clerk.

13. The names of such respectable persons, who, though not members of the church, are willing to adhere to the call, may be added in a separate list, having the word "adherents" for its caption.

14. All signatures to a call must be made before the adjournment of session, and in the presence of the appointed witnesses. Such as may not have subscribed the call, may afterwards give their adherence to it. The names of subscribers in this case, shall be written in a separate list, and under a suitable caption. These names shall be in the handwriting of the person subscribing.

15. The member of presbytery who has moderated in the election, the same being regularly conducted, writes upon the call an attestation of its regularity.

16. Accompanying the call shall be an obligation for a specified sum, to be paid to the pastor for his labours.

17. The moderator shall take charge of the call, and all other accompanying papers, and lay them before presbytery at its next meeting.

18. Although a congregation may have obtained leave to moderate in a call, if the same is not acted upon before the next ordinary meeting of presbytery after it has been obtained, it becomes null and void, and a new moderation must be granted before the election can proceed.

VII.—*Election of Elders and Deacons.*

1. When the session of a congregation determines that its members

shall be increased, a time shall be specified for an election to take place.

2. The same shall be publicly intimated to the congregation, or to the societies, if there is no public worship, a sufficient time before the election takes place.

3. At the time specified, the congregation being assembled, an appropriate discourse shall be delivered by the moderator of the session; and the session being constituted, the election shall be conducted before it.

4. The election of deacons, as also the determining of their increase in a congregation, is in all respects the same as in the case of ruling elders.

VIII.—*Action upon a Call subsequent to its Moderation.*

1. Presbytery determines whether it is, or is not, a regular gospel call.

2. If presbytery determine that it is not a regular gospel call, it falls to the ground.

3. If a call is sustained by presbytery, it is offered to the candidate for his acceptance or rejection.

4. If a call is rejected, it is returned to the congregation by whom it was made.

5. If the call is accepted, the presbytery take steps for the settlement of the candidate in the pastoral charge of the congregation making the call upon him.

6. A call cannot be offered to a candidate by any other presbytery than the presbytery to which he belongs.

7. When the congregation is within the bounds of one presbytery, and the candidate within those of another presbytery, the presbytery within whose bounds the congregation is, having sustained the call, transmit it to the presbytery within whose bounds the candidate resides,—that by them it may be offered to him for acceptance or rejection. The call being accepted, the candidate is dismissed to the presbytery, within the jurisdiction of which the congregation making the call is, who take the necessary steps for his settlement in the pastoral charge of the congregation. If the call is rejected, it is sent back to the presbytery who transmitted it, to be by them returned to the congregation.

8. The minister who has moderated in a call, shall inform the successful candidate, or send written information to him of the call, within twenty-four hours after the same has been made. When the residence of the candidate is not known to the moderator, he shall give notice to the clerk of presbytery, that the candidate may be informed of the moderation as early as possible.

IX.—*Edicts.*

1. Before a candidate shall be settled in a pastoral charge, the same shall be intimated to the congregation. This intimation is called serving the edict.

2. The edict must be publicly read on two several Sabbaths while the congregation is met for public worship, or in the societies, if there is no public worship at the time. And on the day of ordination, im-

mediately before the services commence, the edict shall be read three several times.

3. An edict shall be served in the same manner before the ordination or admission of ruling elders and deacons.

X.—Ordination and Installation.

1. Ordination is the setting apart of a candidate to the service of the church, in the office of the ministry, of the eldership or deaconship.

2. Installation or admission is the legal constitution of a connexion between the officer and the congregation.

3. Both ordination and installation are done in a constituted court.

4. Ministers are ordained by prayer, and the laying on of the hands of the presbytery.

5. Ruling elders and deacons are ordained by prayer.

6. Ordination takes place after sermon. The court, having been previously constituted, is called to order; the candidate or candidates called up; the presiding minister then gives a brief narrative of the previous steps, and proposes the prescribed queries. These being audibly and satisfactorily answered, the ordination prayer, &c., are engaged in: the minister then gives the right hand of fellowship, followed by the other officers of the court and congregation, and as many of the people as may be convenient; an address is then delivered to the person or persons ordained, and also to the people. The congregation is then dismissed, when the newly ordained officer (or officers) signs the terms of communion in constituted court; and if a minister or elder, immediately takes his seat as a constituent member.

7. Ordination is not destroyed, though the connexion between the officer and the congregation may be dissolved; nor is it repeated when he takes office in another congregation.

8. When an officer is called to take office, having been before ordained, he is installed anew, but not ordained. Installation or admission is conducted as ordination, with the exception of the act of ordination itself.

9. Ordination and installation are authoritative acts, done in the name and by the authority of the Lord Jesus Christ, the Head of the church.

10. Ministers are ordained and installed on a day appointed by presbytery, which is kept as a day of fasting and prayer by the parties concerned.

11. Before the ordination or installation of a minister, elder, or deacon, the formula of questions appointed by the church, shall be read to him by the moderator, to each of which questions he shall give a distinct answer.

XI.—Dissolution of the Pastoral Connexion between a Minister and his Congregation.

1. The pastoral connexion is dissolved by a formal act of presbytery; the parties between whom it exists cannot dissolve it by any act of their own. The power resides in presbytery.

2. Presbytery must have sufficient and valid reasons before it proceed to the dissolution of the pastoral relation in any case.

3. Both the pastor and congregation must be informed of the proposed dissolution of their connexion, and have an opportunity of being heard before presbytery proceed to dissolve it.

4. Presbytery may not dissolve the pastoral relation existing between a minister and his people, unless it is urged at least by one of the parties.

XII.—*Transportation of Ministers.*

1. The removal of a minister of the gospel from one congregation to another, is called transportation. It is an authoritative act of the presbytery; and allowed for the sake of promoting the greater good of the church. In cases of this kind, presbytery must first decide whether transportation, in any given case, may answer this purpose.

2. Presbytery judges of the necessity of removing a minister from one congregation to another when a call has been made upon him for this purpose.

3. If the presbytery deem it for the good of the church that the member called be transported from one charge to another, they may give him an opportunity of accepting or rejecting the call, by offering it to him. But a pastor cannot be removed without his own consent.

4. The congregation of which he is pastor, and the one to which he is called, have both a right to be heard, with their reasons for, or against, the proposed act of transportation.

5. The call being accepted, presbytery immediately dissolve the pastoral relation between the minister and his congregation, and take steps for his installation into his new charge.

[For the Covenanter.]

THE ORIGIN AND LEGAL EXISTENCE OF SLAVERY.

The argument for the unconstitutionality of slavery, drawn from the assumed fact that slavery had not a legal existence previous to the adoption of the constitution, is founded upon a mistaken view of the origin of slavery. It is one of the plainest dictates of unperverted reason, that slavery is not founded in the law of nature. That it has no foundation in right, we regard as an axiomatic truth. Neither do we believe that it owes its origin to the enactment of a "positive law," creating slavery. We cannot believe it even upon the authority of the celebrated Lord Mansfield, of England, who said—"The state of slavery is of such a nature, that it is incapable of being introduced, on any reasons, moral or political, but on positive law;" nor upon the authority of the most eminent jurists of our own country, whatever may be their legal celebrity. Let us go back to the first beginning of slavery, and see whence it originated. How was the first slave made? Did the individual who first desired and determined to appropriate to his own use the labour of another, get a "positive law" enacted "that he should be his slave," or, "that one class of persons should serve another," or "that there should be slavery?" No. Being physically his superior, and favoured by circumstances, he *compelled* him to render an unrequited service. Such was the origin of slavery. It originated in brute force. It was introduced, "not on any moral reason," nor "on positive law," but by the unjust exercise of physical power. Slavery

was not introduced into the States "on positive law," but by reducing "imported persons" to a state of servitude, *on permission and toleration of government*.

The legal existence of slavery is established on a basis very different from that of its origin. It by no means follows, that because slavery is not the creature of "positive law," that, therefore, it had not a legal existence. This would be quite as absurd as to say, that because there is no positive law, saying, "Children shall be born in the States," therefore, it is unlawful for them to *live* in the States. We regard it as a very illogical inference, that an institution has not a legal existence, because it is derived from a source independent of explicit enactment. In order to give legality to a system, it is not always necessary that it be instituted expressly by law. A system or practice may be legal, although the law be entirely silent in reference to it. That has a legal existence which is not *prohibited* by law. Were the prohibition contained in the law of God against stealing removed, theft would become lawful, without any positive law authorizing the practice, because it would then be contrary to no law. The Constitution of the United States contains a clause which provides that "the migration or importation of such persons as any of the States now existing shall think proper to admit, shall not be prohibited by Congress prior to the year 1808." Now, does not the absence of this prohibition make the importation of those persons legal? It is acknowledged by one of our greatest statesmen, Hon. Charles Sumner, that by this clause the African slave-trade was legalized. If the absence of a prohibition legalized the slave-trade for a period of time *subsequent* to the adoption of the Constitution, we see no good reason why it was not legal in consequence of the absence of a law forbidding it, *before* the adoption of the Constitution. For the same reason, we hold that the institution of slavery had a legal existence previous to the adoption of the Constitution. This view of the matter is placed beyond the possibility of being denied, by a reference to Webster's definition of the word legal. His second definition of the word runs thus:—"Lawful; permitted by law; as, a *legal* trade; any thing is *legal* which the laws do not forbid." If this definition of the word be correct, it is evident that previous to the adoption of the Constitution slaves were held by indisputable legal right, there being no law forbidding slavery; and since there was no law forbidding the *introduction* of slavery, it is evident that slaves are held to service or labour, in the States, by a primary right and title, under the laws regulating slavery. Moreover, the existence of laws *regulating* slavery, implies a primary, legal right and title to hold slaves. Were ever laws made by any government, regulating that which is unlawful? What would be thought of a legislative body making laws to *regulate* stealing?

W. G. L.

A FOREIGN MISSION—WILL IT BE ESTABLISHED?

As there is evidently a growing feeling throughout the church in favour of the establishment of a foreign mission, it may be interesting to learn that the Board appointed by Synod at its late meeting, has been earnestly prosecuting inquiries connected with the several matters confided to it. The Board has not been able, as yet, to fix de-

finitely on a location; but the results of inquiries and examinations thus far, are strongly favourable to India. Correspondence with those who are endeavouring to operate in South America, has fully satisfied the Board that any attempt in that direction, at the present time, would be barren of desired results. Mexico, for similar reasons, as also on account of its unsettled and revolutionary condition, is believed to be, for the present, equally uninviting. India, though requiring a larger expenditure at the outset, is understood to possess advantages that more than counterbalance this circumstance, while the expenses necessary to sustaining a mission will not be greater than in locations nearer home. The prospect of securing the services of suitable missionaries—at one time thought to be the most serious obstacle in the way—is highly encouraging. The Board will be able to recommend to Synod, at its next meeting, with a reasonable probability of accepting the appointment in case they are selected, at least two candidates, whose qualifications for the work are such as will be likely to command the confidence of the church. It is not apprehended that any difficulty will be experienced either as to the selection of a proper field, or the choice of rightly-qualified men.

It is well, however, for the church to be apprized opportunely, that wherever located, the establishment and outfit of the mission will necessitate a considerable expenditure. If India should be designated as the field for operation, \$5,000, at the lowest estimate, will be requisite to place the missionaries and their wives on the ground, purchase for their use a suitable house, and provide the means necessary to put the mission into motion; and if it should be found requisite for the mission families to occupy separate dwellings, \$10,000 additional will be needed. The salary of a missionary in India is little, if any more than the salary necessary to the comfort of a pastor at home. It is apparent, therefore, that Synod, in its future action on the subject, must be guided very much by the measure of public spirit evinced by the people; and that if the church really wishes a foreign mission, the realizing of such wishes rests mainly with herself. The time has now come for action; and it is to be seen whether the ardent professions hitherto made on the subject are to be supported by generous and self-denying efforts, or whether their insincerity is to be demonstrated by originating and propagating the false plea of inability. It is worse than idle, it is absolutely dishonest and fraudulent, to represent the resources of the church as unequal to the expenditure of establishing and sustaining a mission of the strength contemplated. A gift of seventy-five cents from each of her communicating members laid upon God's altar as an expression of their love to Him who gave them their all, and as a testimony of their real concern for the perishing, would be much more than sufficient. How many are there in the church who would furnish the entire amount, could they be persuaded that the investment would accrue largely to their own pecuniary advantage! If the noble enterprise in question should fail, which we trust and believe will not be the case, it will be recorded in heaven and in the conscience of the church, especially of the rich within her pale, that the cause of the failure was *unwillingness*, and not inability, to save souls from death. Let the people offer willingly unto God of His own, as He has prospered them, and all will be well.

A MEMBER OF THE BOARD.

THE NEW YORK PRESBYTERY.

This Presbytery met, according to adjournment, in 1st Church, Newburgh, Tuesday, Nov. 6th, at 7 o'clock, P. M.; and after sermon by the Moderator, Rev. R. Z. Willson, on Isaiah liii. 31, was constituted with prayer. All the members present except J. Douglas and J. M. Beattie: ruling elders—Robert Campbell, 1st, Newburgh; William Thompson, 2d, Newburgh; James Ramsey, 1st, N. Y.; Joseph Torrens, 2d, N. Y.; A. Knox, 3d, N. Y.; Wm. Warnock, Sr., Boston; D. M'Allister, White Lake; Matthew Parks, Coldenham.

The 3d, New York, presented a call upon Rev. J. R. W. Sloane, Rushsylvania, O., which was sustained as a regular gospel call, and transmitted to the Moderator of Lakes Presbytery. Boston, 2d, Newburgh, and Utica, O., presented calls upon J. R. Thompson, licentiate. The two former were sustained; and, together with that from Utica, offered to the candidate for acceptance or rejection, when he accepted 2d, Newburgh.

Resolved, That when Presbytery adjourn, it will adjourn to meet in the 2d church, Newburgh, third Tuesday December; at 10½ o'clock, A. M., to take order in reference to the ordination of Mr. Thompson.

R. Z. Willson requested the dissolution of the pastoral relation existing between him and the Craftsbury congregation, upon the ground of inadequate support. Mr. W. stated that he had requested session to call a congregational meeting, which was held Sept. 11th, at which he notified the congregation that he would make this request of Presbytery. There being no communication from the congregation, a commission was appointed to correspond with it, and if they find the facts of the case to be such as represented, pronounce the dissolution of the pastoral relation. J. Chrystie, S. Stevenson, and A. Knox, are that commission.

Mr. Graham, literary student, was received as a theological student under care of Presbytery; Mr. Dixon delivered a discourse upon Ps. lxxxix. 3, as a specimen of improvement; and Mr. Beattie an exercise and additions upon Rom. viii. 22—26, both of which were unanimously and cordially sustained. Messrs. Graham and Dixon were committed to the care of Rev. Messrs. Chrystie and Stevenson for the ensuing winter; Mr. Beattie was dismissed, at his own request, to the Philadelphia Presbytery. The congregations under the care of Presbytery were directed to take up collections, for the remunerating of those ministers to whom the students were intrusted. Mr. Shields, licentiate, having appeared by direction of Synod, was, according to the rule of Presbytery, examined. His examination was sustained as satisfactory, except so much as related to geology; Mr. Shields having stated, "That while his views on the subject of geology were not fully matured, he thinks the matter of the universe was created prior to the first day of the Adamic period."

Appointments.—R. Z. WILLSON, *Boston*, December, January, March, and 1st and 2d, April; *Argyle*, February; Mr. ARMOUR, 3d, *New York*, 3d and 4th Sabs. Nov., December, January, and March; *Boston*, February; *Argyle*, April;* Mr. WILKIN, 3d, *New York*, April, and till

* Appointments were previously made out for Mr. Armour, for Philadelphia Presbytery, for November and December. These he will fulfil before going to New York.

Presbytery, *Boston*; J. M. BEATTIE, three Sabs. in *Craftsbury*, and two in *Fayston*, discretionary; S. CARLISLE, 3d, *New York*, third Sab. Feb.; J. B. WILLIAMS, two Sabbaths in *Galway*, discretionary, and to administer the sacrament in 3d, *New York*, when requested by the congregation; N. R. JOHNSTON, three Sabs. in *Craftsbury*, and two in *Fayston*, discretionary; Rev. J. B. WILLIAMS, and E. S. M'Kinney, ruling elder, were appointed a commission to visit and receive members in West Galway.

The Treasurer of the Home Mission Fund reports:

1855.		
May 16.	Cash in treasury,	\$597.05
"	Coldenham congregation, per Rev J. W. Shaw,	4.00
July 12.	Mrs. S. C. Douglas, per A. Knox,	5.00
Sept. 20.	White Lake congregation, per J. B. Williams,	10.00
Oct. 19.	Craftsbury, per R. Z. Willson,	9.00
	Total receipts,	\$625.05
1855.		
DISBURSEMENTS.		
May 17.	Topsham, per order of Presbytery,	100.00
	White Lake,	50.00
	J. M. Beattie,	15.00
	A. Montgomery,	13.00
	R. Z. Willson,	13.00
	D. T. Shaw,	6.00
	Total disbursements,	\$197.00
	Cash in treasury,	428.05

Respectfully submitted.

S. WIGGINS, *Treasurer.*

Nov. 6th, 1855.

The following preamble and resolutions were adopted:

"Whereas, The use of alcoholic and intoxicating drinks as a beverage is a sin, and one, when committed by church members, of aggravated character: And whereas, The church is a temperance society, whose members should be exemplary in the maintenance and practice of temperance: Therefore—

"Resolved, That it is the duty of sessions to regard dram-drinking as a censurable offence, and to take cognizance of all such acts on the part of church members, and by proper discipline purge her of corruption, and free her from reproach."

The following were likewise adopted on slavery:

"Resolved—1. That in the organization of the territories of Kansas and Nebraska there was a flagrant breach of faith in the repeal of the act by which slavery was prohibited north of the line of 36 deg. 30 min.; for though that compromise originated in a sinful compliance with slavery, yet it could not be broken without adding iniquity to sin, especially as the removal of that restriction was designed and calculated to extend the area and increase the power of that horrible, odious, God-dishonouring, and man-debasing system of human bondage, of which this nation has been guilty.

"2. That we regard with detestation the proceedings of the gangs of marauders who invaded Kansas, took possession of the ballot-boxes, and with force deprived the electors of the use of their franchise. We also lift up our voice against the action of the pretended legislators, who have attempted to establish slavery in that territory, and to destroy freedom of speech and action by an

enactment more cruel than the laws of Draco, all exemplifying the truth—‘that when the wicked bear rule, the people mourn.’

“3. We regard all these, and like evils resulting from the compromises with slavery, imbodyed in the constitution of these United States, viz., the three-fifths principle, the restoration of fugitive slaves, and allowing the importation of slaves for twenty years from the adoption of the constitution, as illustrating the invariable truth that wherever sin receives an allowed admission, it will eventually work out or override the good with which men may attempt to harmonize it. We see in all this the wisdom and necessity of the course we and our forefathers have followed in having no connexion with the government of this land, either by voting, holding office, or sitting on juries, ‘that we partake not of other men’s sins, lest we receive of their punishment.’

“4. We acknowledge with gratitude and admiration the wondrous providence of God in overruling the efforts of the slaveholders and their abettors to extend and perpetuate slavery, so as to make these efforts instrumental in opening the eyes of men to the abominations that are committed, and to rouse them to efforts to oppose the advance of slavery; and resolve that we will encourage, by all lawful means in consistency with our Testimony, the efforts that are made to curtail and overthrow ‘this sum of all villainies.’

“5. We observe with grateful hearts the encouragements we have to maintain our Testimony with renewed zeal and hopes of success, and hereby express our determination to continue our opposition to the evils that exist in church, and state, and social life; and to show by our prayers, preaching, and conversation, that our Testimony against slavery is not a dead letter, but shall, so far as in us lies, be rendered practical and efficient.

“6. That it is the duty of the minister of Christ to imitate the example of Him who came ‘to preach deliverance to the captives and the opening of the prison to them that are bound;’ and that he who does not in his prayers and teachings, and by all the means in his power, ‘remember them that are in bonds as bound with them,’ is sinfully delinquent, and is recreant to his trust, if he have not wholly mistaken the nature of the work to which he is called.”

The sessions of Presbytery were protracted, but much comfort and unanimity were enjoyed. Presbytery adjourned on Thursday evening, at 6 o’clock, to meet in the 2d Church, Newburgh, third Tuesday of December.

S. CARLISLE.

PRESBYTERY OF THE LAKES.

This Presbytery met in 2d Miami Church, Oct. 3d, and adjourned the morning of the following day. All the ministers present except J. C. Boyd, J. Dodds, and J. French: with elders T. M. Hutcheson, Rushsylvania; James Kiers, 2d Miami; John M’Donald, Macedon; Samuel Jameson, Sandusky; Stephen Baylis, 1st Miami; and A. Bo- vard, Cincinnati. We notice the following items of business:

1. A Committee was appointed, on petition of 3d Presbytery, to meet in Rushsylvania, Dec. 5, at 1 P. M., to present, if they judge proper, a call to J. R. W. Sloane, made upon him by said congregation.

2. Wm. Willson M’Millan was received, upon R. Hutcheson’s recommendation, under the care of Presbytery as a theological student. Mr. T. M. Elder was also received as a literary and theological student; and as he had already prosecuted theological studies for two years under the direction of J. B. Johnston, it was resolved that he receive credit for them, and that he be directed to pursue literary studies during the ensuing year. Mr. E. delivered a discourse from Isa. xlv. 21, last clause, which was unanimously sustained.

3. The following report on missions was adopted:

"We esteem the subject of missions of vital importance, and this time a very appropriate one for its earnest consideration and for commencing the long-neglected work; and to this end we recommend the appointment of a committee by the Presbytery of the Lakes, to take the subject of foreign missions into consideration, and report at next meeting with regard to the field suitable to occupy, and the manner in which it can be best sustained; which report, when adopted, shall be the report of this Presbytery to Synod on that subject. And also, that said committee shall take into consideration the propriety of the appointment by Synod of two ministers, who shall, during the winter season, travel, preach, and lecture, exhibiting Covenanter principles, and defending them in such places as shall be favourable to a wide diffusion of these principles, especially such as relate to the government of the United States, and report on the same. And also, that in the mean time, this Presbytery appoint two efficient men to travel, preach, and lecture on our distinctive principles in the bounds of this Presbytery, three months during the coming winter, whose expenses shall be borne by this Presbytery, out of the mission fund; as also a competent salary, or the supply of their pulpits in their absence from them, or both."

A. M^rFarland and J. S. T. Milligan were appointed to travel, preach, &c., as specified in the report.

4. Theological students were directed to pursue their studies under the care of J. B. Johnston, J. R. W. Sloane, and J. C. K. Milligan.

5. The following scale of appointments was adopted:

"MR. WILKIN.—*Xenia*, 2d, 3d, and 4th Sabbaths October, and 1st, November. *Utica*, 2d, 3d, and 4th Sabbaths November.

"MR. MONTGOMERY.—*Flat Rock*, November, 1st and 2d Sabbaths. *Cincinnati*, November, 4th Sabbath. December, January, and 1st, and 2d, March. *Xenia*, November, 3d Sabbath, and February. *Utica*, March, 3d, 4th, 5th Sabbaths. April and May.

"REV. R. HUTCHESON.—*Xenia*, October, 1st Sabbath, and all December. *Cincinnati*, November, 3d and 4th, and to dispense sacrament, November, 4th.

"REV. W. F. GEORGE.—*Flat Rock*, 3 Sabbaths, discretionary.

"REV. J. C. BOYD.—*Utica*, 4 Sabbaths, discretionary, and at Savannah and Marion, discretionary.

"REV. J. R. W. SLOANE.—*Xenia*, November, 4th Sabbath.

"REV. J. B. JOHNSTON.—*Utica*, 1 Sabbath, discretionary.

"REV. J. C. K. MILLIGAN.—*Cincinnati*, February, 1st Sabbath."

6. The congregations of Cincinnati and Xenia had leave; upon their joint request, to unite in the call of a pastor, and they were also granted the moderation of a call.

7. The following was passed:

"All ministers in this Presbytery whose time is not all taken by their respective congregations are directed to spend their unappropriated time in missionary work at their discretion, and report to Presbytery."

8. The Committee on Geneva Hall reported as follows, and report was adopted:

"That we visited the Hall and attended as many recitations as could be heard during the time allowed: that so far as we could judge, the professors are assiduous in their duties, and the students diligent and successful in their studies. We find twenty-two students who are the children of the church, and others who are willing to be at the direction of the Presbytery. There is much to encourage us in sustaining the institution. We would recommend the following:—1st. That the children of the church be required to attend the fellowship meetings as well as other ordinances. 2d. That in addition to the Bible class, there be instituted a course of weekly religious instruction, to keep before them the Catechisms and the Testimony of the church, as well as the duties of personal religion."

The "Form of Covenant" was considered, it appears, at considerable length.

Presbytery adjourned to meet in Utica, on Wednesday, May 22, 1856, at 10 o'clock, A. M.

ILLINOIS PRESBYTERY—EXTRACTS OF MINUTES.

St. Louis, Oct. 9, 1855.

Presbytery met pursuant to adjournment; and, in the absence of the moderator, was constituted with prayer by Rev. J. Stott.

The following members were present:—Rev. Messrs. Stott, Wallace, Cannon, M'Donald, and Todd; elders—J. Z. Willson, T. Mathews, A. Hunter, T. Smith. Absent—Rev. J. Milligan and Rev. W. Sloane.

R. B. Cannon chosen moderator, A. C. Todd, clerk. The principal items of general interest were—

Papers—No. 1. Call from Bethel congregation, (Eden, Ill.,) on D. J. Shaw. No. 4, call from Bethesda congregation, (Bloomington, Ind.,) on D. J. Shaw. These calls being presented, the latter was accepted; Mr. Shaw to be ordained at next meeting of Presbytery, Mr. Stott to preach the ordination sermon, Mr. Wallace to give the charge to the pastor, and Mr. Todd to the people.

No. 2. Report of the committee appointed at last meeting of Presbytery to organize a congregation in Linn Grove, Iowa. Reported no organization, the committee having stayed proceedings until explicit direction should be received from Presbytery in regard to matters which arose during the attempt to organize. After hearing the commissioners from Linn Grove, and the reasons for their action by the committee, it was, on motion—Resolved, that the Presbytery sustain the action of the committee, and that it is not expedient at present to proceed in the organization. The petitioners were directed to connect themselves with the Sharon congregation, and to submit to that session.

No. 5. A communication from Rev. J. Neil, asking the grant of a new organization in Washington county, Iowa.

No. 6. Petition from Hopkinton, Iowa, for an organization and moderation of a call.

No. 7. Petition from Page county, Iowa, for moderation of a call.

No. 12. Petition from Waukeska for moderation of a call. These petitions all granted, and Messrs. M'Donald and Cannon, with elders, appointed to carry them into effect.

No. 9. A petition from Hill Prairie, for a separate organization from Old Bethel. Transferred to Synod. No. 10. Petition from Hill Prairie for a reconsideration of the action of Presbytery of May, 1854, in regard to the complaint of Old Bethel session against Elkhorn session. The petition was not granted.

No. 11. A communication from Rev. J. Milligan in regard to a call upon him, sent from Grand Cote to the last meeting of Presbytery. The call was taken up, and, on motion, declared dead, having been neglected by those interested during two meetings of Presbytery.

The pieces of trial given to Mr. D. Faris, and his examination being sustained, he was licensed to preach the everlasting gospel. Mr. John Faris (student of theology) was directed to prosecute his studies till next meeting of Presbytery, under the superintendence of Rev. J. Stott. A committee was appointed, (Messrs. Todd, M'Donald, and Mathews,) to assign pieces of trial for licensure to Z. G. Willson. The Burlington society was re-united to the Sharon congregation. Presbytery adjourned to meet in Bethesda congregation, Bloomington, Ind., on the Wednesday immediately previous to the next meeting of Synod, at 10 A. M.

A. C. Todd, *Pres. Clerk.*

PITTSBURGH PRESBYTERY.

This court met in Allegheny, Oct. 17th, at 10 o'clock, and adjourned the next day at 1 P. M. We find—

1. That Joseph M'Cracken was released, at the request of the Illinois Presbytery, from his appointment in their bounds for the next six months.

2. The following was adopted in reference to Westminster College:

"Whereas, This Presbytery has founded, and taken under its care, a literary institution known by the name of Westminster College—and whereas, the prosperity of this institution is intimately connected with the welfare of our church, and the increase of our ministry—and whereas, this institution, notwithstanding the energetic and self-denying efforts of its devoted professors, is suffering greatly through the neglect of Presbytery, and the apathy of the people under our care: Therefore—

"Resolved, 1st. That all the ministers be directed to preach in their several pulpits, on the subject of education in its religious bearings, especially with reference to the greatly needed increase of the ministry.

"2d. That they be directed to instruct their people privately, with reference to the character, design, importance, and condition of the college.

"3d. That they be also directed to use their influence with the youth of their respective congregations, and their parents, and with others, to increase the number of the students of the institution.

"4th. That the debt of the College be apportioned among our several congregations according to their numbers, with a recommendation that each congregation raise collections from time to time, till it has raised its quota of the sum necessary to free the institution from debt.

"5th. That our sessions be instructed to ascertain what amount can be raised, annually, within their respective bounds, for a permanent fund, to be appropriated by Presbytery to support the institution."

3. We find the following on granting certificates:

"Whereas, Instances have occurred of members of congregations removing into the bounds of other congregations, without certificates, thereby acting disorderly and producing difficulties: Therefore,

"Resolved, That Sessions be directed to require certificates of regular standing of all removing into, and settling within their bounds, in order to their enjoyment of sealing ordinances."

4. Scale of Appointments:

"Mr. THOMPSON.—Nov., 1st Sabbath, and Feb., 4th Sabbath, *Greensburg*. November, 2d Sabbath, and March, 1st, 3d, and 5th Sabbaths, *New Alexandria*. Nov., 3d Sabbath, and March 2d and 4th Sabbaths, *Clarksburgh*. Nov., 4th Sabbath, *Penn's Run*. Dec., 1st Sabbath, *Wallaceville*. Dec., 2d Sabbath, *Neilsburgh*. Dec., 3d and 4th Sabbaths, *Oil Creek*. Dec., 5th and Jan., 1st Sabbaths, *Connoitville*. Jan., 2d and 3d Sabbaths, *Muskingum*. Jan., 4th Sabbath, *Tommika*. Feb., 1st Sabbath, *Zanesville*. Feb., 2d and 3d Sabbaths, *Wheeling*.

"Mr. STERRITT.—Jan., 3d Sabbath, *Lackawannock*.

"Mr. HANNAY.—April, 1st Sabbath, *Yellow Creek*.

"Mr. SLATER.—Dec., 4th Sabbath, *Yellow Creek*.

"Mr. SPROULL.—Dec., 4th Sabbath, *New Alexandria*.

"Mr. NEWELL.—Dec., 5th Sabbath, *Greensburg*.

"Mr. GALBRAITH.—March, 1st Sabbath, *Muddy Creek*.

"Mr. J. J. M'CLURKIN.—One day at *Neilsburgh*, one day at *Oil Creek*, and one day at *Connoitville*, at his own discretion.

"Mr. H. P. M'CLURKIN.—Nov., 3d Sabbath, *Muskingum*. December, 3d Sabbath, *Zanesville*.

"Mr. LOVE.—Feb., 3d Sab. *Muskingum*. Feb., 4th Sab. *Tommika*.

"Mr. HUNTER.—One day at *Clarksburgh*, one at *Greensburg*, and two at *New Alexandria*; time discretionary.

"Mr. REED.—Jan., 2d Sabbath, *Clarksburgh*. Jan., 4th Sabbath, and Feb., 2d Sabbath, *New Alexandria*.

"Your Committee would also recommend that Rev. O. WYLIE be appointed at *Brownsville*, as stated supply, until next meeting of Presbytery; and that the con-

gregation of Brownsville receive aid out of Presbytery's mission fund to the amount of forty dollars, for the next half year. All of which is respectfully submitted.

"R. J. Dodds, *Chairman.*"

Presbytery adjourned to meet in Allegheny the 2d Tuesday of April, 1856, at 10 A. M.

PHILADELPHIA PRESBYTERY APPOINTMENTS.

3d Congregation, Philadelphia.—J. M. Armour, from Mr. Milligan leaves to last of December.

S. O. Wylie, 2d Sab. of January, and 5th March.

J. Crawford, 4th Sab. of January, and 1st of February.

D. M'Kee, 2d Sab. of February, and 2d of April.

J. M. Willson, 4th Sab. of February, and to dispense the sacrament, with such assistance as he can procure, on the 3d Sab. of April.

J. Kennedy, 2d and 3d Sabs. of March.

Manayunk.—S. O. Wylie, 2d Sab. of December.

J. M. Willson, 1st Sab. of January.

D. M'Kee, 2d Sab. of March.

AFFAIRS ABROAD.

Sandwich Islands.—We continue our extracts from the correspondence of the Presbyterian from these islands. We have seen nothing so full and satisfactory. As long ago as 1838—the statements are taken from the school report of that year—

"At Hilo there is a children's school containing about 200 regular attendants, and a teacher's school, at the last examination of which 130 were present. Of common schools there are more than 100, extending through the length and breadth of Hilo and Puna, (districts of the island of Hawaii.) About 5,000 souls are gathered into these schools, including a large part of the children in the field. They have all been visited and examined several times. During the present month, (April.) they have all been assembled and examined at the station. About 4,000 were present on this occasion. The school for teachers has been taught in reading, writing, geography, sacred history, arithmetic, the elements of geometry and astronomy, and in composition. The aggregate number of scholars was then at least 15,000 in all the islands. Of these over 2,000, at sixteen stations, were under the immediate instruction of the missionaries and teachers from America. At that time school books printed for the use of the schools had been considerably multiplied. They began with publishing spelling-books and reading-books, in some of which were simple lessons in natural history. They made translations of such works as the *Child's Mental Arithmetic* by Fowle, and Colburn's *Mental Arithmetic with the Sequel*, Woodbridge's *Geography*, with portions of the *Old Testament Scriptures*, with the *New Testament* entire. For the more advanced pupils the elements of geometry and astronomy were prepared. School-houses, too, were provided. Some were built by the chiefs, others by the voluntary efforts of the people. They varied in kind, some being mere thatched houses, others made of *adobes* and stone; and in size they ranged from fifty to one hundred feet long, and from thirty to forty feet wide. Two newspapers were then published in the native language; one a monthly for children, and another a semi-monthly, filled chiefly by native writers."

Since that time great progress has been made. Three-fourths of the adult population read their own language. More than \$22,000 were expended by the government last year in 423 free schools. Three select schools are sustained by government. Besides these there are private schools, one of which has a charter, and is called "*Daha College.*" The Papists have 79 out of the 423 free schools, with 1,823 scholars.

Aneiteum.—This will be recognised as the place where Mr. Inglis, a mission-

ary of the Scottish Reformed Presbyterian Church, labours with others. From the latest account we take the following:

"You will rejoice to learn that we labour with much encouragement, and that the cause of God waxes stronger and stronger. The desire to know Christian truth is becoming very general, and we have reason to believe that some have felt its saving power on their hearts. A considerable number of the natives are still heathens; but, with the exception of a few sacred men and disease makers whose craft is in danger, they are favourably disposed towards Christianity. Had we suitable teachers, they might be stationed without delay, in almost every part of the island, with prospects of usefulness. Christians have nothing to apprehend from their heathen countrymen, as in the days that are past. . . .

"We have recently taken the census of Aneiteum. As the population is much scattered, it can only be viewed as an approximation to the truth. We shall be able to get something more perfect at a future day. We have on our lists about 3,800 names; but Mr. Inglis and I are of opinion that the population is about 4,000. Of the number whose names we have written, 2,200 are Christians, and the rest heathen. The heathen number more than we expected. They are generally found in the more secluded districts, with which we are least acquainted. But their number is fast diminishing, and even since the census was taken several of them have embraced Christianity."

Rome.—The papal authority is but a name in Rome. The Pope has no real power over the minds of the great body of his subjects. All witnesses—except the most bigoted devotees of Popery—agree that the condition of things in Rome itself, and in the States of the Church, is exceedingly bad, and getting worse. The correspondent of the St. Louis Presbyterian says:

"One of the men who most honour Italy at the present time, the Marquis Massimo d'Azeglio, formerly President of the State Council of Sardinia, published not long ago a pamphlet, in which he points out with as much force as sagacity, the vices of the Pontifical government. 'I have been convinced by a long practice, that in Rome, more than any where else, the natural conscience is stifled by the artificial, and that the equity which God himself imprinted on the heart of every man, is likewise stifled by the justice of the canonical right. . . . In the course of several centuries, more than three millions of subjects have been intrusted to the government of the Roman Court. That court exercises upon them a twofold authority—spiritual and temporal—in all its plenitude. What has it done with its subjects? It has behaved in such a manner that no less than the four armies have been necessary to replace the Pope on his throne, and that foreign intervention will be required to maintain him there.'

"At the time of his advent, Pius IX. had promised periodically to call together a sort of *consulting assembly*, composed of delegates from the provinces, and to place a few *laymen* in the minister's council. Both these measures have been laid aside. The provincial delegates, though they had been chosen with great care and wariness, dared make some observations respecting the management of the public revenues. This frankness on their part could not be tolerated, and they were sent back home with an indefinite adjournment. The lay counsellors of the cabinet have also, one after the other, given place to members of the clergy. These two elements were too heterogeneous: they could not act in concert. At present, the high offices of the State, without exception, are filled by priests; it is a privileged and exclusive caste which takes the lead in public affairs, and you will easily understand what are the consequences of such a regime: no public education for the masses of the inhabitants; no industry; no well-kept routes; no equitable repartition of the taxes: none of the elements which constitute modern civilization. . . .

"Agriculture is nearly as low as commerce and industry. The subjects of the Pope know nothing of the new improvements; they still use the same aratory implements as under Numa Pompilius or Cincinnatus. The soil, though naturally fertile, produces nothing; a great portion of that country has been changed into foul marshes, and pestilential miasms arise from those plains, which, with a little care, would yield enough to support a large population. The public finances are not better managed. What passes through the hands of the priests goes into their purse, and is consumed in amusements or ambitious pursuits. The annual deficit is considerable, though the government spends very little for the public benefit."

This is even surpassed by the statement of the Archbishop of Paris. He

is speaking of Rome and its people, and the doctrine of the Immaculate Conception. And yet this same man is a Papist!

"The people, properly so called—the masses—did not understand even what was to be done. It must be known that in Rome, the people, so far as religion is concerned, are in such ignorance, the like of which is no where seen. I have been myself informed in Rome, by respectable, well-informed persons, that this ignorance amounts even to brutishness. The great bulk of Roman ecclesiastics of all orders and of all ranks continue, in Rome itself, in proportion, as ignorant as the people. Can we wonder, then, that it should be easy to make them receive the Immaculate Conception as an article of faith? I have, however, positively learned that among the priests, and the religious who have any information, one cannot fail to find some who entertain, regarding the new dogma, the same difficulties as myself. One person of exalted dignity assured me, that the Dominicans of the Minerva have always held the doctrine of St. Thomas, and even engaged me to see them. But in Rome, none has any liberty to think, nor liberty to speak, nor liberty to write according to the purity of the gospel, and the spirit of the fathers; in Rome there is the Inquisition to strangle the truth. Father Perone and Father Passaglia have liberty to write every thing; but true and sincere men—nothing."

Russia and the Allies.—The events of the war are unfavourable to Russia. The allies have taken Kinburn—a town at the mouth of the estuary of the Dnieper and Bug. This puts them on the way to Nicolaeff and Cherson—the former, the great ship-building station for the Black Sea fleet—the latter, on the road to Perkop and the Crimea. The Russians have met with a very severe repulse at Kars, in Asia Minor; and will, no doubt, be hard-pressed there by Omar Pacha, who has taken the chief command of the Turkish armies. The season for active operations in the Baltic is about closed. There are again rumours of diplomatic movements for peace. We see no probability whatever of peace at any early period. Russia has made another levy of ten men in a thousand; and will not make peace, at present, upon any terms that the allies will propose. The allies, on the other hand, are resolute in their purpose to humble Russia and check her westward and southward progress. In the mean time, a speck of war is making its appearance in the South. Austria is offended with Sardinia. The latter power sent the son of an Italian refugee of 1848 as ambassador to Tuscany. He was dismissed. Austria takes sides with Tuscany, and insists that Sardinia shall yield. We can scarcely believe that England and France will allow Austria to assail a power in alliance with them, and whose troops are actually engaged in fighting their battles. However this may be, a storm is evidently brewing in the Italian peninsula, which may break out at any time, and materially alter the whole aspect of affairs.

Scotland—Reformed Presbyterian Theological Seminary.—From the Scottish Reformed Presbyterian Magazine we learn that this Hall closed its session the 28th of September—that there were in attendance sixteen students belonging to the Reformed Presbyterian Church—that of these four were ready for licensure—that Dr. Symington "had delivered, during the sessions, thirty lectures on the *Means of Grace*, and four on *Homiletics*"—that Dr. Gould had "delivered twenty-two lectures on Biblical Literature, besides conducting the students over the Ecclesiastical History of the 4th, 5th, 6th, and 7th Centuries, and reading and discussing exegetically portions of the Hebrew and Greek Scriptures." The Seminary appears to be in a very flourishing condition.

Ireland—Theological Hall. The same magazine furnishes us with the following:

"The second session of the Theological Hall in connexion with the Reformed Presbyterian Church in Ireland, was closed on Wednesday, the 10th ult. The professors, on the last days of the session, delivered lectures to the students in the classrooms; that of Dr. Houston being on the subject—'Conversion and devotedness to God indispensable to comfort and success in the Ministry;' and that of Professor Dick on 'The Missionary Enterprise as connected with the Day of Pentecost.' On

Wednesday, the Commission of the Reformed Presbyterian Synod held its meeting; and to it the professors reported the course of study during the session, and expressed entire satisfaction with the diligence, proficiency, and exemplary conduct of the students. The closing services of the session were held in the evening, in the Reformed Presbyterian Church, College Street South, in presence of the Commission and an attentive congregation. Rev. Dr. Staveland commenced with devotional exercises and a few remarks, expressing the satisfaction of the church with the progress of the Theological Institute. Professor Dick then delivered a full and lucid valedictory lecture on the subject—'The peculiar position of the Reformed Presbyterian Church, and the purposes which it is yet designed to subserve.' This able lecture, which abounded throughout in appropriate expositions of great principles and historical allusions, and which displayed the spirit of candour and Christian love, appeared to excite the deepest interest throughout the assembly. The Rev. Robert Nevin closed the services with prayer, praise, and pronouncing the benediction."

England—Ordination in Manchester.—Our readers will learn with interest, that Mr. Wm. Hanna, licentiate, was ordained as pastor of the Manchester congregation the 17th of October. The services were conducted in the Temperance Hall, Grosvenor street. The Rev. Wm M'Carroll preached from 1 Pet. i. 12; Rev. Wm. Russell explained and defended Presbyterian Church government and ordination; Rev. Dr. Houston proposed the formula, and presided in the act of ordination. A missionary meeting was held in the evening, at which Mr. Russell delivered an address on "Bible Missions;" Mr. M'Carroll, on "City Missions;" Dr. Houston, on "the Signs of the Times, as inviting and encouraging to Missionary Exertions;" and Mr. Hanna, in reference to his own position and duties, and that of the congregation. Mr. John Conolly, ruling elder, followed with some scriptural and impressive directions to the congregation. We congratulate the Manchester congregation. "Their eyes again see their teacher."

NOTICES OF BOOKS.

SERMONS and ESSAYS by the TENNENTS and their Contemporaries. 12mo., pp. 374. Compiled and published by the *Presbyterian Board of Publication*, Philadelphia.

This is a good compilation. It contains sermons or essays by Gilbert Tennent, Wm. Tennent, Jr., and John Tennent, all sons of Wm. Tennent, Sr.—Samuel Blair and John Blair, brothers—Robert Smith, D. D., and Samuel Finlay,—all of whom were born in Ireland, but for the most part educated at the Lay College established by the elder Tennent. They were mostly among the early ministers of the Presbyterian church in this country, and these discourses are decidedly of the Old School. The Justice of God, The Divine Mercy, The Grace of God, The Wisdom of God in Redemption, The Doctrines of Predestination and Regeneration, The Means of Grace, God's Sovereignty no Objection to the Sinner's Striving, The Principles of Sin and Holiness, The Spiritual Conflict, and the Madness of Mankind, are the subjects treated of and well handled in this volume. The portrait of Gilbert Tennent—a fine countenance—is prefixed to the volume, which is throughout an interesting and excellent one.

LEARNING TO CONVERSE. 18mo., pp. 180. *Presbyterian Board of Publication.*

This is designed to complete the series of small works entitled "Learning to Think," "Learning to Feel," and "Learning to Act," already published by this Board. It scarcely meets, however, the design. Portions of it are entertaining enough, but a good deal of it will not be read by many young people. The truth is, the art of conversation cannot be taught by books, any more than the art of buying

and selling. A certain set of rules might be prepared for the purpose by being committed by youth; but, after all, the art of speaking well and usefully, and attractively in company, is merely the consummation of a complete education and long familiarity with social life.

WHAT IS PRESBYTERIANISM? An Address delivered before the Presbyterian Historical Society at their Anniversary Meeting in Philadelphia, on Tuesday evening, May 1st, 1855. By the Rev. Charles Hodge, D. D. 18mo., pp. 80. *Presbyterian Board of Publication.*

This essay was published in the *Presbyterian*, we believe, soon after its delivery; but has been judged, and most deservedly, as worthy of being put into a more permanent form, and more widely circulated. It discusses such of the principles of Presbyterianism as serve to define it, as contrasted with other systems of church government. The name of the author is a sufficient guarantee that the argument is well managed.

We have also received from the Board "THE PICTORIAL FIRST BOOK," the best book of the kind we know of for the young beginner among the a, b, abs; "THE EXIGENCIES OF THE CHURCH, a Tract for the Times;" and "THE GLORY OF WOMAN IS THE FEAR OF THE LORD." The last two are pamphlets; and, we must say, tolerably dry ones. "The Exigencies," &c., is on the right track, however. If dry, it is sound and seasonable. It insists upon pure doctrinal preaching as ever right and wise, and as demanded by the times, which it pronounces, in this respect, largely and lamentably deficient. We give an extract:

"In this view of the subject, it appears that there are occasions when separation from extraneous and neutralizing mixture, when unflinching resistance, by the weapons of Christian warfare, are an imperative duty. And the exigencies of the church require that these occasions should be known and responded to. The disastrous consequences of indiscriminate aggregation, for I will not call it union, are surely not less than those of perpetual division and strife. It is but ruin either way. On the one hand, the church is drawn into a whirlpool of error and corruption; on the other, she is dashed among the breakers. The safe course, and the only safe course, is to cultivate union so far as a basis of union exists, and to this end, to separate from all disturbing principles. Union on a false basis is treason to truth, and its peace is apostasy."

SAMSON SHORN, and his Locks Renewed: or the History of Spirituous Liquors in Pennsylvania. Judges xvi. 22. By George Duffield, Jr., Pastor of the Coates Street Presbyterian Church. 8vo., pp. 39. Philadelphia: 1855.

A pamphlet abounding in important facts, and deserving of an extensive circulation just at this time. We quote from its pages the celebrated condemnation of the use of ardent spirits by the great Dr. Rush, who has been styled the "father of the temperance reformation:"

"The effects of ardent spirits," says he, "on the *body* are—1. A decay of appetite. 2. A consuming of the liver of the drunkard, like the vulture preying on that of Prometheus. 3. Jaundice and dropsy. 4. Hoarseness and consumption. 5. Diabetes. 6. 'Rum-buds' in the face, descending to the limbs in the form of leprosy. 7. A fetid breath. 8. Spontaneous combustion. 9. Epilepsy. 10. Gout in all its various forms, of swelled limbs, colic, palsy, apoplexy. 11. Madness.

"Its effects on the *mind* are—1. To impair the memory. 2. To debilitate the understanding. 3. To pervert the moral faculties. 4. To produce falsehood, fraud, uncleanness and murder.

"In folly, it causes a man to resemble, a calf in stupidity; an ass, in roaring; a mad bull, in quarrelling; a dog, in fighting; a tiger in cruelty; a skunk, in fetor; a hog, in filthiness, and a he-goat, in obscenity."

THE SYNOD'S FAREWELL: A Report of the Farewell Missionary Meeting of the General Synod of the Reformed Presbyterian Church, held in the City Hall, Pittsburgh, Tuesday, 29th May, 1855. 12mo., pp. 48. Published by Order of Synod. Cincinnati: 1855.

This is a full report, but does not furnish much that is new or striking except the following paragraph from the address made to the departing missionaries:

“On heathen ground, happily, many of those causes which have separated the Church at home do not operate; and where there is so much necessity for presenting an undivided front to a common foe, and when the faith of Christian converts would be so much staggered, if minor questions of a polemic character were introduced, we charge you to *keep the unity of the Spirit in the bond of peace.*”

We have reflected a little upon this matter, and are obliged to say that we are not aware of any causes of separation that are valid here which are not so abroad. The exceptions, if any, should have been specified. We think the true ground is taken by Dr. Cooper, of the Associate Church, in his address to some departing missionaries of that body. “I charge you, dear brethren, to be faithful to the principles of your profession. Remember that you go on this mission as the representatives of the church with which you are connected, and by whose contributions you are to be sustained. You will, therefore, be expected to act, wherever you act, consistently with her professed principles. You have no more right to compromise these in India, than you have in America.”

We have received the “CATALOGUE FOR 1854-5 OF MUSKINGUM COLLEGE,” located at New Concord, O. It presents a list of 22 students in the college department—21 in the preparatory, and 44 in the scientific—with a corps of five professors.

THE EXCLUSIVE CLAIMS OF DAVID'S PSALMS. By William Sommerville, A. M., Reformed Presbyterian Minister, Cornwallis, N. S. St. John: 1855. Pp. 190, 18mo., large.

This is a seasonable and welcome publication. In substance it is a reprint of what in 1834 was published by the author in pamphlet form, and which in book form ran through two editions in the United States. An attempt is now made to introduce into the Presbyterian Church, Nova Scotia, a hymn-book, published under the sanction of the United Presbyterian Church of Scotland. The work of Mr. Sommerville is altered, and by the addition of nearly fifty pages of closely-printed notes, adapted to the present state of the controversy. These notes are exceedingly valuable, discussing in the author's peculiarly racy and conclusive style the following subjects, viz.: Whether the Psalms in a Translation can be considered Inspired Psalms—Freedom of the Divine Word from Error—Authority of the Word of God—Language used by the Opponents of David's Psalms—Claims of Songs not incorporated with the Book of Psalms—The Principle involved in Watts' Imitation—Comparison of Liturgies of Prayer and Praise—Hymns and Spiritual Songs—Imperfection of Human Compositions—Merits of Rouse's Version, and the Mode of Singing. This book should just now be widely circulated. A few copies can be obtained on application to Mr. James Wiggins, 224 Greenwich street, New York; and Mr. Bradford, 137 S. Eleventh street; Rev. S. O. Wylie, and J. M. Willson, Philadelphia.

THE
COVENANTER.

JANUARY, 1856.

SOCIAL RELIGIOUS COVENANTING.

[Continued from page 105.]

In former articles we have considered the general nature of social covenanting, the mode in which such covenants are entered into, the proof of the doctrine, and the subjects which ought to be embraced in covenants, national and ecclesiastical. We now propose to treat— I. Of the spirit or disposition of mind requisite to the right performance of this duty; and—II. The descending obligation of such covenants as have respect to posterity, and imbody duties of an abiding character.

I. As to the *first* of these—the state of mind—it will require less of detailed examination from the fact that the true spirit of covenanting does not essentially differ from that frame of mind which is demanded in all acts of religious worship. However, we may specify— 1. *A due measure of intelligence.* The service of God is ever a “reasonable service.” He demands “the heart.” “They that worship Him, must worship Him in spirit.” “Praise” is to be expressed “with understanding.” Rom. xii. 1; Prov. xxiii. 26; John iv. 14; Ps. xlvii. 7. In entering into covenant, there should, of course, be a suitable knowledge of Him into whose presence the covenanter is—of the Mediator through whom he appears before God—of the system of truth to which he swears—of the errors that he renounces—of the duties to which he becomes bound—of the nature, ends, and benefits of the ordinance of covenanting itself—and that he may know all these; of the word of God as the sole foundation of divine and saving truth, and the proper standard and test of all doctrine and duty. The Bond of the Covenant is, of course, to be examined with care, and its true import and bearings understood. Without this the covenanter swears to what he knows not; and his act, instead of finding acceptance with the Most High and Omniscient, will be regarded as little, if any better, than a lifeless form.

2. *With sincerity.* It is a solemn thing to appear with words and vows before God. Even in ordinary devotional exercises, sincerity is a prime and indispensable requisite. Much more is it essential in the making of engagements so holy and binding as these. Hypocrisy is ever most offensive to God. It is like the “dead fly in the ointment of the apothecary, causing it to send forth a stinking savour.” Among

the high charges brought against Israel in the wilderness, and with reference immediately to their acknowledgment of God and promises of obedience, is this—"They did flatter him with their mouth, and they lied unto him with their tongues: for their heart was not right with him." Ps. lxxviii. 36, 37. God "desires truth in the inward parts," (Ps. li. 6;) and if we draw near, "Let us draw near"—above all things—"with a true heart." Heb. x. 22. No measure of intelligence will compensate for the want of sincerity. The greater the intelligence, the greater the sin of hypocrisy.

3. *With deep humility.* Besides the general principle that in every acceptable act of worship, on the part of a sinner, *must* proceed from a heart humble and contrite, it frequently occurs that the providential calls to the duty of covenanting are eminently calculated to excite unusual searchings of heart, and these to awaken a more than ordinarily profound humility. This was so in the wilderness when Israel covenanted: in the plains of Moab, (Deut. xxix.,) when the carcasses of the former generation, which had covenanted at Horeb, were scattered over the howling desert: in the days of Asa, (1 Kings xv.,) when Israel and their king had been brought to the brink of ruin by the hostile incursion of Zerah, the Ethiopian: after the captivity, (Neh. ix. x.,) when the returned exiles had before them and around them a wasted city and temple, and a depopulated country: for, in all these providences they could not but see the awful holiness of Him with whom they had to do. And still more, when God was about to descend upon Sinai and proclaim his covenant, the command was given—"Sanctify the people to-day and to-morrow, and let them wash their clothes, and be ready against that time; for on the third day the Lord will come down in the sight of all the people upon Mount Sinai," (Ex. xix. 10, 11;) and, following the spirit of this commandment, we find Nehemiah and all the people, previously to the act of covenanting, (Neh. ix.,) confessing minutely, their own sins, and those of their fathers—evidently as a suitable preparation for the solemn work in which they were about to engage. Covenanting—this we infer—should always be accompanied by a similar acknowledgment of sin, personal and social, ecclesiastical and civil—and this for the same purpose, to work in the hearts of the covenanters the deepest contrition and evangelical humiliation.

4. *With cheerfulness and joy.* To covenant with God, is an eminent privilege and honour. There can be none greater. Can any thing be better calculated to awaken the liveliest emotions of joy, than the entering into mutual pledges with God Most High? Very remarkable here is the language employed in reference to Asa's covenant (2 Chron. xv. 15:) "And all Israel rejoiced at the oath." And equally apposite is the example of David and the twelve tribes, who brought up the ark of God to its place (1 Chron. xv.,) with every demonstration of joy. So the prophet Isaiah: "And the ransomed of the Lord shall return, (individually, but collectively also,) and come to Zion with songs and everlasting joy upon their heads." Isa. xxxv. 10. And John (Rev. xix.) "heard, as it were, the voice of a great multitude, . . . saying, . . . Let us be glad and rejoice, . . . for the marriage of the Lamb is come, and his wife hath made herself ready." With what joy did our covenanting forefathers in Scotland

renew, in 1638, the National Covenant—that grand charter of their ecclesiastical and civil duties and rights! In short, if God will be served “with gladness,” (Ps. c. 2) even in ordinary and less prominent acts of devotion, how much more becoming is such a spirit in a transaction of so conspicuous and singular a character as this!

5. *With unanimity and mutual affection.* With unanimity in all the matters comprehended in their covenant—in all the truths, the institutions and ordinances, and the moral duties. If all engage in the work intelligently and sincerely, of course there must be unanimity. And so of mutual affection. The covenanters become pledged one to another, as brethren in Christ, as members of one living body, of which Christ is Head; and still more, they take upon themselves the laws which regulate the Christian life, and among these the law of love. With what earnest and searching diligence, then, should *each* covenanter study the exercise of love to the brethren as he takes upon him the oath of God! How fearfully offensive to the Heart-searching and Omniscient, is all hatred, all malice, all jealousy, and even all indifference, at a time so solemn, and while invoking, in so awful a form, His presence and witness!

6. *With solemnity, and in faith.* These need no further illustration. Without faith—faith in Christ—the words of the covenant will be no more than a dead letter. Without faith, it is ever impossible to “please God.” Not one step can be taken in covenanting without faith. Without it sin cannot be renounced, nor the truth acknowledged, nor duties engaged in, nor vital religion professed, nor its promotion made the object of distinct engagement. Without faith in the atonement and intercession of Christ—the fulness and grace of Christ—what considerate man would dare to bind his soul with vows so high and holy? That this entire work should be gone about with solemnity, is equally manifest. “How dreadful,” says the patriarch Jacob, when God appeared and gave him promises at Luz, “How dreadful is this place! This is none other but the house of God, and this is the gate of heaven.” Gen. xxviii. 17. “Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground,” (Ex. iii. 5,) is the command addressed to Moses when he was about to commune with God. Equally solemn is the work of covenanting, and demands like solemnity and reverence. Levity can have no place here. The soul is dealing, most directly, and formally, and intimately, with the God of Bethel, with the “I AM” of the bush that was burned, but was not consumed.

Such is an outline of the dispositions and exercises of mind with which the church and the nation should seek to go about this work—intelligently, sincerely, humbly, cheerfully, with one mind and heart, with solemnity and faith. None of these may be wanting. They constitute a chain of graces, or gracious actings, from which no link can be spared in the day of a covenant made or renewed. Covenanting with such a spirit as this, God’s blessing may be confidently anticipated. He will then accept “the meditations of the heart” and the “works of the hands,” and there will be joy on earth and in heaven while hands are lifted up in the oath of God. But, on the other hand, to come in any other way, is but to “rush upon the bosses of Jehovah’s buckler”—to provoke his indignation against a people or nation hypocritical and presumptuous.

We now come, *in the second place*, to the consideration of a peculiar, and as we shall show, essential feature of social covenants—their *descending* or *permanent obligation*. And merely premising that this descending obligation continues until the ends of the covenant are answered; and this may be very soon, or it may be never fully completed in this world, according as the nature of the object of such covenants, we remark—

1. *That this is no singular or strange fact.* We propose nothing new here. In fact, in some form or other, it is acknowledged by all men, that social contracts do not necessarily expire with the contracting parties. Leagues, treaties, debts, bind the posterity of the actual contracting parties. National good offices—for example, the aid given by France in securing the liberties of America—are regarded as laying some obligation upon following generations—at the very least, the obligation of national gratitude. This holds even between man and man. Children, grandchildren, and even more remote descendants, feel some obligation to repay benefits—signal ones, of course, particularly—conferred upon fathers or ancestors. All men would regard a wrong done to one whose father had been eminently kind and beneficent to the father of the wrong-doer, as no little aggravated by that very circumstance. But, if national contracts, if social obligations, if deeds of love, carry with them an obligation upon a subsequent generation—if this fact be recognised as between nation and nation, and man and man—if it be, as it is, a principle interwoven with the entire structure of human society—and if it be a principle, as it is, without which society could scarcely maintain a permanent and settled existence, why should it be thought singular when applied to covenant engagements contracted with God Most High? Surely, if any where, we might look for it here, when one of the parties is God, the same yesterday, to-day, and for ever.

2. *This principle appears in the law and providence of God, and in Scripture ordinances.* It is upon the principle of children being, in a peculiar manner, concerned in the conduct and doings of their fathers, that we have in the second commandment the threatening of a visitation of the sins of the fathers upon their children to the third and fourth generations of those “that hate God.” We may go still farther back—to the fall itself: the entire race of man subjected to “condemnation,” (Rom. v.), on account of “the offence of one.” Redemption from this fall, and consequent misery and ruin, is accomplished, in Christ, upon the same great principle of one representing many. The infant children of believers become proper subjects of the ordinance of baptism on the same principle. In short, God, Creator, Lawgiver, and Redeemer, in all his dealings with man, both innocent and fallen, has ever dealt with him in such a way as to demonstrate the existence of moral ligaments binding together parents and their children in one.* Strange, if this same rule of procedure should fail to come into operation in God’s dealings with great communities—the church and the nations.

* Of course, we are not to be understood as holding that children are lost, necessarily, through the sin of their parents. It is enough even that in His administrations relative to outward privileges, God binds parents and children together. The children of even genuine covenanters are not necessarily saved. They may be impenitent.

This argument derives additional confirmation from the fact that succeeding generations are actually deeply influenced by the position, attainments, and conduct of such as have gone before them. If one generation, or a series of generations, either in church or state, be ignorant, comparatively erroneous, lawless, licentious—as in France during the sixteenth, seventeenth, and eighteenth centuries—the subsequent ones feel, necessarily, the deplorable effects of the hurtful influences to which they have been exposed during those years when the character is in process of formation. If, on the other hand, a people be, through God's blessing upon His own word and the covenant engagements of His people—as in Scotland during the same sixteenth and seventeenth centuries—intelligent, devout, orderly, and virtuous, their children reap the rich benefit of such a legacy of holy example and high attainment.

Place, then, these facts together, the introduction of the principle of descending responsibility in the moral—the immutable law of God—its exemplification in religious arrangements and institutions—and the illustrations of it every where apparent in the kingdom of Providence, can we question its existence, or doubt its truth in reference to these social covenants?

3. *This principle is exemplified in occasional providences recorded in the Scriptures.* And—(1.) In the conveying of the bones of Joseph from the land of Egypt to Canaan. The fact is stated in Ex. xiii. 19: "And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you." This oath had been sworn by a preceding generation. Not one man was alive who had been personally sworn, and yet the oath was held to be binding, and is assigned as *the reason* why Moses performed the desire of Joseph: "For he had straitly sworn the children of Israel." Clearly, the great leader of the twelve tribes would have regarded himself and his people as forsworn, had he left the bones of Joseph in Egypt. (2.) In the slaughter of the Gibeonites by Saul. This event is not recorded in the history of the chief actor. It first appears in the record of its punishment, as it was visited, first, upon the whole land, and, second, upon the posterity of Saul during the reign of David. "Then there was a famine in the days of David three years, year after year; and David inquired of the Lord. And the Lord answered, It is for Saul, and for his bloody house, because he slew the Gibeonites." 2 Sam. xxi. 1. But, perhaps, this was merely regarded of God as a "bloody" deed? No. For, it is added, (verse 2,) "And the children of Israel had sworn unto them," referring to the transaction recorded in Joshua ix., where we find that "the princes of the congregation (representation again) had sworn unto them by the Lord God of Israel." Nor is this all. The same principle—children linked with their parents—is still more remarkably shown in the fact that the guilt of Saul's cruelty and breach of covenant was wiped out—as a national sin—by the public and official execution, at the command of David, of some of the posterity of the actual offender. (3.) In the virtual payment of tithes by Levi to Melchisedec. These tithes were paid by Abraham—Levi's progenitor; and yet Paul says, (Heb. vii. 9, 10,) "And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham; for he

was yet in the loins of his father when Melchisedec met him." Nor is Levi here, merely the man Levi, the son of Jacob; he stands for his posterity in the priesthood; for Levi himself was not, in the peculiar sense of this epistle, a priest receiving tithes. The priesthood was not conferred upon his family until long after the death of Levi. How clearly this declaration shows that children may be, and are, regarded by God as acting in the persons of their fathers!

We are aware that these instances do not all furnish exemplifications of the principle we advocate, entirely parallel. It is not necessary for our purpose that they should. It is sufficient that they establish—as they clearly do—a moral connexion between one generation and another, of such sort that the act of one becomes the act of the other; or that one—the subsequent—is held bound by the deed of the other, the antecedent.

4. We have proof, direct and conclusive, in *the descending obligation of the covenants, civil and ecclesiastical, entered into by the Jews at Horeb, and subsequently often renewed.* The fact regarding these covenants is most distinctly expressed in Deut. v. 2, 3: "The Lord our God made a covenant with us at Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." This was uttered by Moses, in the audience of Israel, in "the fortieth year, in the eleventh month," (Deut. i. 3,) after their departure from Egypt. At that time, the threatening of death pronounced against the generation which had left Egypt, had nearly completed its work. *All* over twenty years of age, of the original covenanters, had died in the wilderness. And hence, lest their posterity, who had been in the wilderness, many of whom were now in middle life, should imagine that they were not comprehended in that transaction, the fact is reiterated with a frequency and clearness ample to remove all danger of mistake. "Not with our fathers, (only,) but with *us*, even *us*, who are *all of us* here alive this day." Nor is this all. The covenant is spoken of, not merely as coming down with a descending obligation, but as, in fact, made "*with*" them. Equally explicit is the declaration of Moses on the occasion of the renovation of this covenant in the plains of Moab, (Deut. xxix. 14, 15): "Neither with you only do I make this covenant and this oath: but with him that standeth here with us this day before the Lord our God, and also with him that is not here with us this day." The entire people was included, whether present or absent, and on the same grounds; and as in the covenant at Horeb, whether born or unborn. And to make the fact, if possible, even more undeniable, how often do we find the sin of covenant-breaking charged upon that people, with direct reference to the covenants of their fathers? In the very making of the covenant alluded to in the land of Moab, provision is made for this: for Moses adds, (Deut. xxix. 14, 25,)—"Even all nations shall say, . . . What meaneth the heat of this great anger? Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers." Hence, the form of the indictment against that people, in a remote generation—"They are turned back to the iniquities of their forefathers, who refused to hear my words: and they went after other gods to serve them; the house of Israel and the house of Judah have broken my covenant, *which I made with their fathers.*" Jer. xi. 17.

The pious in Judah recognised their covenant relation with their godly ancestors. A memorable and instructive example we have in Hosea xii. 4, 5, where the prophet, referring to the patriarch Jacob, adds—"He found him in Bethel, and there he spake *with us*, even the Lord God of hosts:" a very clear acknowledgment of a social identity with a remote predecessor. On what principle? Certainly on that of the intimate moral connexion with the covenanting patriarch.

That these covenants were among the ancient people of God, does not, as we think we have previously shown, at all invalidate the argument we derive from them. The Jews were men as we are—the church was the same church essentially—and their national organization did not differ, in so far as it constituted them a nation, from what the same thing is now. If their covenants were of permanent obligation, so are moral covenants now.

5. *This principle is based upon the permanent identity of church and state, and is proved by it.* An individual covenants with God: not in reference to some matter of a transient character—for in that case, the obligation ceases when the object is attained—but in something, as the maintenance of the truth, for example, which is moral, and, of course, requiring attention and effort to the very end. This covenant is obligatory while the parties remain. For the same reason, social covenants of a moral character, and which relate to matters of unceasing obligation, or requiring generations to accomplish, descend to posterity. The church contains the same persons, and so the nation while it retains a distinct national existence. The *church* and the *nation* form one party in the covenant: the Most High is the other. How, then, can the bond become invalid, so long as any of its objects remain unaccomplished?

But, more than this. Social covenants *must*, in the very nature of the case, embrace the newly entering members of the social body. A nation covenants to-day; to-morrow the constituent elements of the nation have clearly undergone a change. Some have been born; some have died. But the covenant still binds. If not, a social covenant must be the most fleeting of all transactions. Another day, a week, a month, a year, elapses. During all this time, fresh additions are making to the nation; and *all*, as they are born, become interested in, and bound by, the covenant; for, surely, it is still a *national* covenant: so short time has not annulled the solemn oath of God, but, at the end of the year, *all* are alike bound as when the covenant was formed. Carry this on, as far as you please, and you will find no break in the continuity of the obligation.

Perhaps, however, it may be said, that whenever the majority of actual covenanters are removed by death, that then the contract ceases. This cannot be, for the fact cannot be ascertained; and even if it could, what difference would it make? Until the last man of the number necessary to make up the majority dies, the *whole* are bound; for the engagement is *national*. How, we would like to know, can the decease of one man dissolve the obligations, not only of such as have been incorporated since the renewing of the covenant, but of the actual covenanters? The thing is absolutely impossible. We repeat, *all* are bound up to the time specified, and the death of one, or of any number, is simply their death; it can, possibly, have no effect upon the national

vow, to weaken its force. Now, we might have selected any other period, and the same reasoning would have been equally valid. The obligation is upon *all* at the end of a day, week, month, or year; and we have only to extend the process, and if there be a social covenant at all, we shall find that it is *necessarily* binding until its ends are accomplished. And, hence, the doctrine of social covenants, and of the descending obligation of such covenants, stand or fall together: the former implies, in the very necessity of the case, the other.

6. *The descending obligation of covenants is most desirable in itself, and most beneficial in its influence.* Surely, the pious father would at least wish that God would look with favour upon his child, and endow it with a fixed and *covenanted* interest in all gospel privileges; and gladly would such a father own, and, if possible, impress the obligations of duty upon the person and heart of his child. And so the church and the nation. What interest does it give to any great reform, or deliverance, that it reaches, in its effects, to the generations to come? We repeat here, what we have already said in reference to the act of covenanting itself—it is eminently desirable that our children be associated with us in the oath of God. It is not less beneficial to posterity. We now use the language of another:

“It strengthens that sense of gratitude to God by which men are stimulated to obedience, by leading the children to reflect on his goodness in having regard to their welfare in the covenant made with their fathers, and comprehending them in the same federal transaction. Thus Peter reminded the Jews—‘Ye are the children of the prophets, and of the covenant which God made with our fathers.’ Acts iii. 25. It inspires confidence in the promised mercies of God, and affords ground to hope that he who has been gracious in times that are past to the fathers, will be gracious still to their children. Thus Moses encouraged the people of Israel—‘He will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he swore unto them.’ Deut. iv. 31. It furnishes a powerful argument in pleading with God at the throne of grace, as we find exemplified and confirmed in Jeremiah’s expostulation with God concerning the state of his nation—‘Do not abhor us for thy name’s sake; do not disgrace the throne of thy glory; remember, break not thy covenant with us.’ Jer. xiv. 21. It seems also, as it were, to throw a shield over a people, by which the wrath of Jehovah is averted—‘Yet for all that,’ says the Lord, ‘when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them; for I am the Lord their God. But I will, for their sakes, remember the covenant of their ancestors, whom I brought out of the land of Egypt.’ Lev. xxvi. 44, 45. It is not less fitted to keep up a remembrance of the wonderful things done by God on behalf of a people, by forming a record of them, and furnishing a medium for their transmission from generation to generation. Accordingly, we find the command—‘Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth,’ connected with the injunction, ‘Be ye mindful always of his covenant, the word which he commanded to a thousand generations.’ 1 Chron. xvi. 12, 15. And then, above all, it is eminently fitted, by begetting a delightful mutual interest between fathers and children, to promote and display the unity of the church. The fathers by being required to transact for the children, and the children by being required to recognise the deeds of the fathers, must be inspired with a double and most salutary interest in one another. All selfish and exclusive feeling is in this way rebuked. The present generation are taught to look back to the past, as the past are supposed to have looked forward to the future. Distant periods are united, and the interests of different generations concentrated. No one age is left solitary or detached. The present learns at once to sympathize with the past, and to cherish an enlightened concern for the future. All are embraced in one intimate and endearing bond of common brotherhood. The church is felt to be indeed one; and every individual comes to regard himself, not as an isolated being, but as a member of a great common society, which extends through all ages, and unites in one holy tie the remotest extremes of time. The men of this generation look back to those who are already gathered to their fathers, fired with

the noble ambition of emulating them in their glorious career; and forward to those who are soon to follow them, prepared to welcome them with eagerness and joy to the scene which they themselves must speedily quit. As the stream of time flows onward, the identity or oneness of God's covenant society is thus preserved and recognised; a wider range is given to the exercises, and feelings, and prospects of the Christian's heart; more generous and enlarged emotions are awakened, and ground is laid for confidently anticipating the period when the men of successive generations shall all meet on the illimitable field of eternity, clustering around the same covenant God, partakers of the same covenant blessings, fellow-heirs of the same land of covenant rest, as the result of the high and efficient advocacy of the same covenant Mediator: 'Holy Father, keep through thine own name, those whom thou hast given me, that they may be one, as we are.' John xvii. 11.*

7. *There are no objections urged against this doctrine which are not equally valid against others acknowledged, in some form, by Christians at least.* Is it said to be unintelligible? Is it asked, how can this be? The same questions may be asked regarding baptism—circumcision—God's covenant with Adam—and even national treaties and debts. Is it said, that it is unjust? We might give the same reply. But we go farther, and remark—(1.) That this is the very objection urged against God's dealings with mankind in the persons of our first parents. (2.) That this objection is equally valid as against the descending obligation of the Jewish covenants; and yet, beyond all question, God so regarded them. The objector is setting himself against God. (3.) Instead of being unjust, this arrangement is most beneficent. And here, in addition to what we have already urged in reference to the beneficial results of this principle, we would recall the objector to the true state of the case. The obligation to serve God ever rests upon the rational creature—to serve Him, according to his word, upon every one favoured with divine revelation. Is it not great condescension and kindness, on God's part, to put this very obligation in a covenant form? Take the case of a child. It is under all moral obligations; but God has previously, by means of the connexion established between parent and child in the church, sealed as it is by baptism, secured to the child a religious training and all the benefits of a Christian example. The unbaptized child is bound to acknowledge God and Christ; the baptized child has been put in the most favourable position for being in possession of all the means through which these obligations may be met, and the consequent blessings realized. Hence, the pious bless God for Christian parents and Christian baptism. The same holds of all ecclesiastical privileges; and largely, of all national blessings. In short, take away the principle of representation—sever the ligaments which bind posterity to their fathers, and you cut the cords by which are secured to men and nations the greater part of all that is desirable, either for this life or the life to come. We should bless God for the lasting obligation of covenant privileges, though allied inseparably with the lasting obligation of covenant bonds.

[For the Covenanter.]

DELIVERANCE TO THE CAPTIVES.†

"To proclaim liberty to the captives." Isa. lxi. 1.

Man was created free. He was endowed with powers, feelings, and thoughts, only suited to a state of freedom. He was made indeed the

* Lecture on Nature and Obligation of Public Vows, by W. Symington, D. D., Glasgow.
† A Sermon by R. Z. Willson, in Coloured Church, Allegheny, May 27, 1855.

master of the world; the earth and all that grows upon it—all the beasts and cattle were made for him, and all were placed under his authority. God was his Master, but he was the master of all else. He was fitted to maintain his freedom and his power, for he could know exactly what he ought to do, and he was altogether willing to do his duty. He had no bad passions, he had no desire to do any thing wrong, he was only desirous of obeying God and worshipping him. If Adam had so continued, neither he nor any one of us all would ever have suffered any pain or sickness, God would never have been angry with us, and men never would have been enemies to one another. But in an evil hour Adam and Eve listened to the devil, disobeyed what God had said, became sinners when they ate the fruit of the forbidden tree, and all became liable to every kind of pain, and at length to death. But God did not intend that all men should die without any hope of salvation; nay, he intended that some should be entirely delivered, and at length be taken to heaven. For this God made an agreement with his only Son that he should become man, and so free his people from all sin and suffering. For this reason God's Son did come into the world, being sent by his Father, as is said of him in Isa. lxi. 1—"To proclaim liberty to the captives;" and as Christ himself quotes it in Luke iv. 18—"To preach deliverance to the captives." This teaches us that Christ gives freedom to those that are enslaved—

I. By Satan. II. By sin. III. By man.

I. Man's bondage to Satan. Strange to say, this began in the Garden of Eden. You have heard of Adam's turning from God, and becoming a sinner. It is told us in the third chapter of Genesis. The devil, by the serpent, got Eve to eat that fruit which God had said they should not eat. Eve gave it to Adam, and he did eat. Thus Adam placed himself under the power of Satan; and God, as a just punishment of his sin in breaking the covenant, allowed Satan to have dominion over Adam and our race. Until God frees them, all are the slaves of Satan. O sinner, thou thinkest thou art free, thou art saying in thy heart, if not by thy mouth, "I was never in bondage to any." But what does God say of thee? "And you . . . who were dead in trespasses and sins, wherein in time past ye walked, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Eph. ii. 1, 2. Are you unmindful of God? Do you not neglect prayer? Do you not neglect the Bible? Do you not yield to anger, pride, bad thoughts, and corrupt desires? Nay, are not some of you guilty of sins that would make you ashamed if your neighbours knew of them? Then you are "children of disobedience." True, you cannot see the devil, you have never heard him speak to you, you may never have felt the chains by which he binds you, but you have been "taken captive by him at his will." 2 Tim. ii. 26. Listen attentively when God says to you, as in 2 Pet. ii. 19—"Of whom a man is overcome, of the same is he brought into bondage." So long as you are satisfied with yourselves, so long as you are satisfied with your chains, oh! how hopeless is your state! But you, who have been freed from his hateful bondage, how have you escaped from that state of slavery, and who has freed you? Christ alone, he who was "sent to proclaim deliverance to the captives." How did he this? Two things are to be noticed—

1. He overcame Satan in his life and death. I have said that not only Adam and Eve came under the dominion of the devil, but also all his posterity, and that this was by God's giving him power as a punishment of sin. God meant to deliver some from the power of Satan, and this must be done by their contending with and mastering Satan. This they could not do themselves, and our Lord Jesus Christ did it for them. You have read what God has written in Matt. iv. 1—11, where we have recorded the way in which Christ was tempted to commit sin, and the way in which he put the devil to flight. It was not once, nor twice only, that Satan thus tried Christ, but during the whole time he was on earth, as we see in Luke iv. 13; he went away from him only "for a season." But it was chiefly just before, and at his death, that Christ contended with and subdued Satan. Christ meant this when he said, as in John xix. 30—"The prince of this world cometh, and hath nothing in me." To this also he referred when he said on the night when he was betrayed—"This is your hour and the power of darkness." Luke xxii. 53. But Christ fully overcame Satan in his death on the cross. This is what the Holy Spirit means in Col. ii. 15: "Having spoiled principalities and powers, he made a show of them openly, triumphing over them in it." Then it was that he bruised the head of the serpent, as God had promised to our first parents in the Garden of Eden. Indeed, this is one of the very reasons that led the Son of God to become man, as we are told in plain terms (Heb. ii. 14:) "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." No doubt, God, who is supreme, could at any time have destroyed Satan by the exercise of his absolute power; but, according to his own wise purpose, he, in the person of the Son, became bone of our bone, and thus Satan was subdued by God-man the Mediator. Besides, the Lord Jesus Christ working for his people, thus acquired a right to lay hold of Satan's captives, and actually deliver them from the bondage under which he holds his subjects. For—

2. Christ actually takes them from under Satan's power. Christ completely overcame the devil, and might at once have bound him in hell, yet he is pleased to let him have some power and influence, and still to hold his own children in subjection. But we are to notice also, that, until the time Christ sees fit, and has determined, those for whom he did what I have just mentioned are under Satan's power, so that he makes them do precisely what he pleases. (See Eph. ii. 2.) But whenever the appointed time comes, then Christ the King lays hold of those for whom he died; and though Satan uses all his force in order to keep them in bondage, yet he cannot succeed. Christ is stronger than he, so that they are "delivered from the power of darkness, and translated into the kingdom of God's dear Son." They are "made willing in the day of God's power." They are made to see how good a thing liberty is, and how filthy and vile slavery is, so they freely and joyfully escape from the chains of bondage into the "glorious liberty of the children of God." The method which Satan takes to keep his slaves under their chains, is the same that the slaveholders in this country often use to keep their victims contented in slavery. They tell their slaves what little care they now have, what frolicking,

fiddling times they have; and how they must endure cold, poverty, and scorn, if they should flee to the land where what men call liberty is to be had; and when such means fail, they put clogs upon them, they set men to watch them; or, when they are seeking to escape, they track them with hounds, they seize, torture, and even kill them. So does Satan. He points out the pleasures of sin, seeks to convince those who are wishing to escape from him what a hard yoke the service of Christ is; and if all fails, he makes cruel men kill them. There is this plain difference, however, in the deliverance of the slave of man and that of the servant of Satan: in the former case, when the slave has escaped into territory *really* free, his former master can never more afflict him; but in the latter case, the former slave of Satan is always exposed to attacks. Indeed, Satan is almost always seeking to lead back into bondage those whom Christ has delivered; but now they are able to "resist the devil," as God tells them to do, and they have God's promise—"And he will flee from you." This brings to mind another wonderful difference in the two cases, and here it is all in favour of Christ's "freedman." The slave who has escaped from that vile bondage that curses this land, may be retaken. Often is it with them as it was with poor Anthony Burns. Base men, agents of Satan, set on by proud and still baser rulers, with the power of a wicked government, seize them, and throw them back into that slavery they hate. Not so with those whom Christ has freed from Satan's bondage; for, however the devil may rage, however wicked men may aid him, still Christ is stronger than all, and he has assured us that none *can*, and promised that none *shall*, re-enslave them. "I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand." John vi. 28. See the love of Christ; admire and acknowledge your Lord. Let those, still slaves, fear.

II. From the bondage of sin. However unwilling men are to believe that all are by nature in slavery to sin, and however few those are who know it as they should, yet there is no truth more clearly made known in the Bible. "Whosoever committeth sin, is the servant of sin." John viii. 34. So also God says of certain agents of Satan who strive to keep others in bondage—"While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage." The Holy Spirit directs the apostle to say of himself and of all those that become religious by faith in Christ—"Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." Eph. ii. 3. Though all men commit sin willingly, yet they are as entirely unable to avoid sinning as a dead body would be to hear, see, and walk: all "were dead in trespasses and sins." There are different appearances of this bondage. Some are filthy, and even beastly in their bonds; they show evident signs of their slavery; such are the drunkards, profane swearers, Sabbath-breakers, and the like. Others conceal their chains; they may not be known by their companions as slaves of sin, nor may they know themselves that they are in bondage. They are respectable people, well clothed; they speak the truth in their talk with their neighbours; perhaps they read the Bible somewhat, and, it may be, attend at church. But one

and all, unless freed by Christ, are the slaves of sin. We see this distinction most plainly in that evident "work of the devil," the enslaving of men. Some are seen toiling in the cotton, rice, or sugar fields, under the lash of a brutal overseer; their backs scarred with the horrid lash, and it may be bleeding or festering; some of these, not knowing how to read, ignorant of God, base and filthy in their habits, because their grinding bondage has made them almost like the beasts. Others have been taught to read and write; they are well dressed, have always been well treated, are moral, and it may be even religious in their habits, and none would know from their appearance and manners that they were slaves. But these latter are no less the property!—what a God-defying lie is the claim!—of the master than the former. They can do nothing, they can have nothing except as the master may will—no, not even wife and children! So it is with the slaves of sin; however pleasant it may seem, it is slavery, and perhaps all the more hopeless because of its apparent pleasantness. From this bondage of sin, whatever shape it may assume, Christ delivers his people—

1. By having obeyed and suffered for them. God said to Adam—"In the day that thou eatest thereof thou shalt surely die." Gen. ii. 16. When Adam disobeyed God, then he came under the sentence of condemnation, and all men are under the same sentence. "We are by nature children of wrath, even as others;" "He that believeth not, is condemned already." A part of the infliction of this sentence is delivering men up to the power of sin within them. Every one whom Christ has not delivered, suffers what God brought upon the children of Israel. "So I gave them up unto their own hearts' lust." Ps. lxxxi. 12. God is infinitely just; none can be delivered from this condemnation without doing what God's law commands, and suffering the just punishment of sin. Man cannot obey God, as Paul says—"For we know that the law is spiritual; but I am carnal, sold under sin," (Rom. vii. 14;) and God cannot be pleased with any but the most perfect obedience. Man cannot suffer all that the curse of the law would bring upon him; for, being a weak creature, he is not able to bear the wrath of the eternal God. In order to do all this for those "who by him do believe in God," Christ, God's own Son, became man, as we have it plainly told us by God himself—"But when the fulness of the time was come, God sent forth his Son, made of woman, made under the law, to redeem them that were under the law." Gal. iv. 4, 5. So we are told—"He will magnify the law, and make it honourable." Isa. xlii. 21. Again, it is said of Christ—"He his own self bare our sins in his own body on the tree." 1 Pet. ii. 24. "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." 1 Pet. iii. 18. Observe, also, that clear, full, and blessed utterance of this truth by Isaiah (liii. 5:): "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." Christ did all this fully; for "Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. iii. 13. Christ did all this for his people, in their room, doing it as their Surety, as in Heb. vii. 22—"By so much was Jesus made a Surety of a better testament." As when one satisfies the judge in civil law by paying the debt of another, so Christ has

satisfied for his people. But Christ did more: his people deserved to die under the wrath and curse of God, so Christ died for them. "For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us." Rom. v. 7, 8. We are by nature guilty, or liable to punishment in this life, and after death throughout eternity; but if Christ endured punishment, then, most certainly, we shall be freed entirely from all punishments, and, among others, from the dominion of sin. Hence, whenever we have faith given to us, we are "justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness"—*i. e.*, Christ's righteousness—"for the remission of sins that are past, through the forbearance of God; to declare, *I say*, at this time, his righteousness; that he might be just, and the justifier of him which believeth in Jesus." We see in all this the wonderful goodness of Christ, especially when we remember that we are naturally base enemies of God. Happy is it if it can be said to those who read these pages—"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that we through his poverty might be made rich." Without this work of Christ in obeying and suffering for his people, they never could have been freed either from the guilt, or the power, or the pollution of sin, because God's law *must* be obeyed, and the claims of God's justice *must* be satisfied by the enduring of punishment. But still all this is of no effect in actually freeing men until Christ himself applies it to them. For—

2. He makes them actual partakers of this. Christ does this by his Holy Spirit, the third person of the Trinity, who is sent by Christ, and who "reproves the world of sin." John xvi. 7, 8. This he does in each person who is "born again," as Christ taught Nicodemus, as we find in John iii., for then they begin to live truly, because now they are freed from that spiritual death under which they had been bound by sin, for they were "dead in trespasses and sins." The Holy Spirit in this gives faith, he works it in the soul, and thus the poor sinner who is now being actually delivered, lays hold of Christ and is united to him, holy principles are implanted in his heart, and he is entitled to and possessed of the righteousness of Christ. Hence God passes a sentence of acquittal, deciding that no crime lies charged upon him at the bar of God for punishment, since he has satisfied, by Christ, his Surety, all that law and justice required of him. Before this he was like one who cannot resist the corruptions of his heart; but now Christ, by his Spirit, makes him able to put down, and often to keep under, sin that is yet in his heart. You have, it may be, felt that power of sin which we see so plainly in the drunkard, the gambler, and him who practises lewdness; you saw the better, but you chose the worse. Have you felt the working of that power which "lusts against the flesh?" Gal. v. 17. Before this change sin had so overpowered every thing good that there was no pleasure taken in the Bible, in the Sabbath, in the worship of God, for the sinner was "without God;" but now he loves God and all holy things; he "would do good," although very often "evil is present" with him. Indeed, "the truth has made him free;" it is the truth found in the Bible that the

Holy Spirit, as sent by Christ, has used to change his nature. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." 1 Pet. i. 23. Before this blessed change sin bound him down to the earth; earthly pleasures, earthly hopes, filled his thoughts; but now he is "begotten again unto a lively hope, by the resurrection of Jesus Christ from the dead;" he meditates upon the law of God, his delight is in it. Before this beginning of a new life he was like the poor, toiling slave on the sugar plantation, or in the cotton and rice fields, for whom indeed, a ransom had been paid, but to whom the glad news had not yet been carried; but now he is like the slave who has been actually delivered from his slavery, and who may rejoice in his freedom. Jesus Christ bruised the head of Satan for his people, when he died on the cross, but now he bruises Satan and sin in the soul of the believer.

It is not, in the case of the delivered sinner, as it is with the poor bond-slave who is freed from slavery: he may know exactly the day and the hour when he was first assured of his freedom; he may, he can remember with joy and gratitude the circumstances that attended his entrance into liberty. But Christ's freedman may not be able so to do; he may not know just the time when the shackles of sin were broken off. Very often he may be compared to one who is sorely diseased, whose limbs are almost powerless, whose body is emaciated, whose sight is failing, who is rapidly sinking under a mortal disease; but a remedy is applied, the disease is broken, the cure has begun, and the patient may not know it, his anxious friends around the bed may not perceive it at once. So with the sinner. The great Physician applies his spiritual remedy to the "sin-sick" soul; and we may neither know how, nor precisely when, it was made effectual in our own heart, or in the hearts of others. Much weakness remains, much darkness rests yet upon the soul; we are still exposed to sin, we still yield, at times, to it; but from this Christ frees us.

3. As he weakens, and at last destroys the power of sin. This is done in the work of sanctification, or making holy—removing the defilement of sin, weakening its power, and making those who are thus freed more like God, loving what is good and true, and doing good as they are able and have opportunity. The former of these is, in Scripture language, called "putting off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;" or, as in another exhortation or covenant—"Mortify, therefore, your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." The latter part of sanctification is expressed in the Bible in such terms as these: "And be renewed in the spirit of your mind;" "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." I confine my attention chiefly to the subduing of, and cleansing from sin.

I have already mentioned that this deliverance from sin arises from the obedience and sufferings of Christ, by which he satisfied God's law and justice, and thus did what was not only absolutely necessary in order to free his people from the condemning sentence of the law, but which also certainly secures their deliverance. I have also said that those who are freed from the bondage of sin are made partakers of this in regeneration or the new birth, when all that Christ did as the

Surety or Bail of his people, become thus in title and possession by their union to Christ by faith, and the placing of this to their account in that sentence of acquittal by which they are declared to be just at the bar of God. This, however, does not fully subdue sin; it has received a deadly wound, but it still lives, and often shows a great deal of power, as the apostle Paul clearly shows and so bitterly laments in the seventh chapter of his epistle to the Romans. Sin came from the "Dragon, that old serpent, which is the Devil, and Satan;" and may itself be fitly compared to the most cunning, poisonous, and hateful species of that class of animals. All know how hard it is to kill one of the serpent tribe; even when the head is crushed by the heel or by a stone, how long the principle of life remains in the body. What writhings and squirmings for hours; and sometimes, when it has lain entirely motionless for a considerable time, and we may think that life is altogether gone, we find, upon trial, that not only life is there, but even activity and vigour—such force, indeed, as would, under suitable circumstances, have brought death upon the thoughtless provoker of its energies. So it is with sin in the souls of those whom Christ is delivering from its power. It is fatally wounded, but its death throes last, it may be, for years. It is Christ, as King, that destroys it by thrust after thrust, by blow after blow, as we crush out inch by inch the life of the venomous reptile. This is one main use of afflictions in the hand of Christ, as blessed by his Spirit. This we have stated, Isa. xxvii. 9—"By this," viz., the afflictions mentioned in the preceding verse, "therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin." In connexion with this we may regard every holy thought, every good word and deed, all the actings of faith and love, as blows aimed at sin, as means in the hand of our almighty Saviour for the weakening of sin, which will result in rooting it out of the soul.

So, also, sin is a disease whose power is shown in the darkness of the understanding, the perverseness of the will, and the grovelling of the affections. Like a sore disease, sin has left the whole soul weak and helpless; and the gradual removing of this weakness, and restoring strength to the soul, is brought about by subduing the power of sin. One weakened by disease is in danger of stumbling at any hinderance in the path, is easily driven back by the wind, or cannot pursue his way against the force of the blast, and cannot resist one who would lead into a wrong path, or would hinder him from walking in the right course. So it is with one whom Christ is just restoring, by destroying more and more the power of sin: the stumbling-blocks which the world places in their path, the strong wind of temptations to evil, and the violent assaults of Satan, and their own corruptions, oftentimes cannot be resisted. But Christ invigorates the soul by the saving operations of his Spirit, refreshing and strengthening by his promises and by communion with himself, so that they are more and more able to do the good that they would, and to avoid the evil that they would not. How consoling the thought is to all the children of God, that the great Physician is employed in freeing them from the disease of sin, often by ways which we cannot understand, and by means which we know not of!

Slavery among men debases its victims, perpetuates ignorance, in

fact cherishes it as one great safeguard of its existence, renders them rude and selfish, causing their souls to creep upon the earth, confining their thoughts and feelings, for the most part, to things earthly, and indeed to things polluting and degrading; thus it takes away from its subjects a knowledge of, or regard for the restraints of law, except so far as they are made to feel its penalties. When the bonds are broken, and he who was a slave stands forth a freeman, he knows, and it may be, feels these and like effects of that bondage from whose galling chains he has been delivered. But though legally free, the fetters yet bind, in a great degree, his intellect, nay, his whole soul; from these he is freed by a course of training as a freeman, and which could never have been begun or followed out while bondage lasted. Thus it is with Christ's freedman. He is brought into the school of Christ; his education has begun, he is "taught of God." He "desires the sincere milk of the word, that he may grow thereby." At length it becomes plain that in this process he has "purified his soul in obeying the truth through the Spirit," so that he reaches the stature of the perfect man in Christ Jesus. Pride, vanity, selfishness, lawlessness, cruelty, and the whole brood of vices, of which spiritual bondage is the prolific mother, are removed, shackle after shackle falls off, bond after bond is broken, until, in death, the last trammel is shaken off, and the soul, fully delivered, is carried to heaven, and there begins its unending and perfect song of praise.

A GOOD CONSCIENCE.

That conscience alone is good which is much busied in self-examination, which speaks much with itself, and much with God. This is both the sign that it is good, and the means to make it better. That soul will doubtless be very wary, in its walk, which takes daily account of itself, and renders up that account unto God. It will not live by guess, but naturally examine each step beforehand, because it is resolved to examine all after; will consider well what it should do, because it means to ask over again what it hath done, and not only to answer itself, but to make a faithful report of all unto God; to lay all before him continually, upon trial made; to tell him what is in any measure well done, as his own work, and bless him for that; and tell him, too, all the slips and miscarriages of the day, as our own; complaining of ourselves in his presence, and still entreating free pardon, and more wisdom to walk more holily and exactly, and gaining, even by our failings, more humility and more watchfulness. If you would have your consciences answer well, they must inquire and question much beforehand. Whether is this I purpose and go about, agreeable to my Lord's will? Will it please him? Ask that more, and regard that more, than this, which the most follow. Will it please or profit myself? Fits that my own humour? And examine not only the bulk and substance of the ways and actions, but the manner of them, how thy heart is set. So, think it not enough to go to church, or to pray, but take heed how ye hear; for consider how pure He is, and how piercing his eye, whom thou servest.—*Leighton*.

THE BESETTING SIN.

Learn your weak side, and guard it well, for on this quarter the attacks of the enemy are most likely to succeed. Be constantly careful to mortify all the deeds of the body, especially your constitutional sin. In this, nature affords the tempter a double advantage against you; this has the command of other lusts. Take the leader, then, and the whole band will be easily routed. In order to assist you in finding it out, I shall give you some of its leading characters. It is that sin, which you have most frequently wished were no sin; that on account of which you have been enabled to endure the greatest difficulties; that for which conscience is most apt to accuse you, and for which invention is most ready to find out excuses; it is that sin which disturbs you most in your secret retirements, crowds first upon your thoughts in the morning, employs them most in the silent watches of the night, and most easily carries away your heart at any time. Watch against and resist the very first motions of sin. Lay restraint upon the first sallies of corrupt affections and wandering thoughts. Whenever you find imagination begin to be pleased with tempting baits, to devise excuses for the indulgence of the flesh, or for the neglect or careless performance of duty, then you may be assured you are falling into temptation, and that it is high time for you to be upon your guard. Immediately check the dalliance of your hearts with forbidden objects, and hold not the least correspondence with the enemy. Want of care, in this point, was the source of the numerous train of miseries, into which the whole human race are plunged.—*R. Smith.*

THE KINGLY OFFICE OF CHRIST.

The kingly office of Christ is precious to believers. As King he gives laws, laws perfectly wise and good, and enforced with the most important sanctions, everlasting rewards and punishments. And how delightful, how advantageous, to live under such a government! to have our duty discovered with so much clearness and certainty, which frees us from so many painful anxieties, and to have such powerful motives to obedience, which have a tendency to infuse vigour and spirit into our endeavours! As King, he appoints ordinances of worship. And how sweet to converse with him in these ordinances, and to be freed from perplexity about that manner of worship which God will accept, without being exposed to that question, so confounding to will-worshippers, *Who hath required this at your hands?* As King, he is Head over all things to his church, and manages the whole creation as is most subservient to her good. The various ranks of creatures in heaven, earth, and hell, are subject to his direction and control; and they must all co-operate for the good of his people. He reclaims, confounds, subdues, or destroys their enemies, according to his pleasure. And how precious must he be in this august character, to the feeble, helpless believer! To have an almighty Friend sitting at the helm of the universe, with the supreme management of all things in his hands; to be assured that even the most injurious enemy can do the believer no real or lasting injury, but shall at length concur to work his great good; and that, come what will, it shall go well with him, and he shall at last be made

triumphant over all difficulty and opposition. O, what transporting considerations are these! But this is not the whole exercise of the royal power of Christ. He not only makes laws and ordinances, and restrains the enemies of his people, but he exercises his power inwardly upon their hearts. He is the King of souls; he reigns in the hearts of his subjects; and how infinitely dear and precious is he in this view! To feel him subdue the rebellion within, sweetly bending the stubborn heart into willing obedience, and reducing every thought into a willing captivity to himself, writing his law upon the heart, making the dispositions of his subjects a transcript of his will, corresponding to it, like wax to the seal, how delightful is all this! O, the pleasures of humble submission! How pleasant to lie as subjects at the feet of his mediatorial King without arrogating the sovereignty ourselves, for which we are utterly insufficient! Blessed Jesus! thus reign in our hearts! thus subdue the nations to the obedience of faith! "Gird thy sword upon thy thigh, O most Mighty! and ride prosperously, attended with majesty, truth, meekness, and righteousness." Psalm xlv. 3, 4. "Send the rod of thy strength out of Zion: rule thou in the midst of thine enemies." Psalm cx. 2. Rule us, and subdue the rebel in our hearts.—*Davies.*

HYMNS—WHERE DO THEY GET THEM?

Mr. Editor,—Those persons who use uninspired songs in praise of the Most High, can hardly be aware of the source whence many of their hymns are obtained. Some startling facts on this subject are published in the *Independent*, (a religious paper published in New York,) of November 22d, 1855. This journal, as many of your readers know, is devoted to the interests of the Congregational churches. It is an ably-conducted periodical. On the subjects of slavery and temperance it has earned a name, high and honourable, by the fearless and Christian manner in which it has rebuked these monster sins—these "sums of all villainies."

The article from which I wish to make a few extracts for the purpose of bringing them under the notice of your readers, appears to have been written by the (*) contributor of that paper, Rev. H. W. Beecher.

The Rev. Mr. B. has been employed, as would appear from the article, in gathering up hymns to make the "Plymouth Collection of Hymns." The first of these labours is now before the public. It also appears that the New York Evangelist has published some strictures on the "Plymouth Collection of Hymns;" and in the article the compiler vindicates himself, showing that he has only followed the example of those who preceded him in the *manufacture* of hymn-books for the Christian people, who prefer the *composition* of men before the words of "the sweet singer of Israel"—the words given to him by the Holy Spirit.

The (*) quotes the charge made by the Evangelist in the following words:

"It is next charged that in collecting hymns we have gone quite beyond the ordinary excursions of evangelical compilers of hymns-books, and have freely used "Catholic, Unitarian, Universalist, Swedenborgian, and other collections."

“ Now we have the vindication by the compiler of the “Plymouth Collection of Hymns:”

“ Our reply is a denial that we have gone where other evangelical compilers have not gone. There is scarcely a collection made within thirty years, that has not been indebted to Catholic, Unitarian, and Universalist collections. The *Church Psalmody*, prepared by Lowell Mason, and Dr. Greene, one of the officers of the American Board of Foreign Missions; The *Psalmist*, the standard Baptist collection, edited by Baron Stow and S. F. Smith, and adopted by the Board of the Baptist Publication Society; and especially the Methodist Episcopal collection, approved by Bishops Hedding, Waugh, Morris, Hamline, and Janes, published by the Methodist Book Concern, and now generally used by that denomination; the Lutheran collection, published by the General Synod of the Evangelical Lutheran Church,—all these, and many others, are indebted largely to Catholic, Unitarian, and Universalist collections. As for the Swedenborgian collections, we cannot tell how much we may owe to them, as we have never seen one.”

We are told, that at one time, the benighted Greeks and Romans worshipped thirty thousand gods. And it occurred not thirty years since, that the son of a Protestant minister became a *pervert* to Romanism; and after his father had exhausted all his arguments to convince him of his error, he said to his father—“Go home; you and I do not worship the same God.” Poor, deluded stripling, thou didst utter the truth for once!

Is it at all wonderful that doctrines so diversified should find a lodgement in these sects? Errors have crept into the church, in all ages, very stealthily, usually in the following manner. Some part of the revealed truth has been studiously concealed, kept back, so that the mind may become disused to its contemplation. The opposing error is then unfolded gradually. The mischief is completed.

Again, the (*) produces another stricture of the Evangelist. He says:

“The Evangelist charges that in the Plymouth Collection there is a ‘*large admixture*’ of the hymns of Bryant, Chapin, Furness, Willis, Mrs. Hemans, Tom Moore, L. E. L., (Letitia Landon.) Longfellow, Mrs. Sawyer, Whittier, Festus Bailey, Burns, Miss Martineau, and others.”

The compiler answers this by saying:

“What are the facts? We do not know of a single evangelical collection of hymns which has not introduced the hymns of some or many of these authors. In the book of the General Association of Connecticut hymns of Bryant, Pierpont, Bowring, Hemans, Martineau’s Collection, Pope, Sir Walter Scott, Tom Moore, are all found. In the New School Presbyterian Assembly’s book, Tom Moore holds an honourable place, as he does in the book of the Old School General Assembly and Nettleton’s Village Hymns. When the General Assemblies join in giving to the church Tom Moore’s ‘Come, ye disconsolate, where’er ye languish,’ we think the *Evangelist* need not take the pains to sacrifice its candour and veracity in order to reproach Plymouth Collection for having Tom Moore’s ‘*mock piety*.’ In the Baptist Collection may be found Mrs. Follen, Bulfinch, hymns from Martineau’s Collection, Tom Moore, Mrs. Hemans, Pope, and Willis. The Methodist Collection contains hymns of Moore, Bryant, Ware, G. P. Morris, Pierpont,” &c.

From these extracts it appears that the present hymn-singing generation is convicted of approaching their Maker with the effusions of men uninspired, with hymns made by Papists, Unitarians, Universalists, (and may we not add, *Deists*!!) and by persons who in their lives have given painful evidence of their impiety and hostility to the religion of the Lord Jesus Christ. Thoughts somewhat akin to this appear to have passed over the disc of the (*), for he says:

“It is decided that it is the hymn, and not the author, that is introduced into the collection. If the hymn is good, we are not to go behind it, to raise the question

whether such and such an author ought to have written so well, or could have uttered so good a hymn. The hymn is to stand for itself."

He appears to forget, that it is not an easy, if at all a possible thing, for an author not to infuse into his composition *something* of his own views. One thing he certainly will do. If a Romanist, he will not condemn any of the abominations of Popery. If a Unitarian, he will not celebrate the *infinite, uncreated* glories of the Saviour. If a Universalist, he will not sing to the glory of God's justice, which will turn the wicked into hell, and all the nations that forget God. When will these people become wise? Q.

OATHS OF ALLEGIANCE.

We find in the columns of the Westminister Herald—published at Wilmington, Pa., and edited by ministers of the Associate Church—the following communication:

"There is a subject I would like to see your views upon in your paper. I am not capable of writing any thing to appear in public print; and I think your views, perhaps, are something like my own. Now, whilst our church allows her members to hold office and vote for officers, in the United States, who must swear to support the Constitution of the United States, which Constitution I cannot look upon in any other light than contrary to God's law, and infidel in its character. Now, we are not to say, 'A confederacy, to all whom this people say a confederacy;' and if the throne of iniquity that frameth mischief by a law can have no fellowship with God, neither, I think, should we have any fellowship with it. I think that there is a difference between subjection to the powers that be, and being confederate with them. We should not ask another to do what we would not do ourselves, and I could not swear to support such a Constitution. I believe many swear to support it who never saw it.

"There is a good deal more connected with these views, that I cannot make intelligible in writing, which your better judgment will see, if you think it worthy your notice, to satisfy one of your subscribers, who, I hope, is inquiring after truth and duty. Yours,
J. M."

The editor thus comments:

"We give an extract of a letter received some time since from an esteemed brother, a ruling elder in one of our congregations. The subject is an important one, but it has not been much agitated in our church courts. It is, however, forcing itself upon our notice in the form in which the writer of this inquiry views it, and in another form—the propriety of citizenship in our government: Can Christians consistently participate in the administration of the government? We may call this a Covenanter peculiarity, and stave it off for a time; but it must be met and settled on principles that will satisfy the conscience.

"Two things are true of our government. 1st. It does not acknowledge the being of God. This we had still regarded as simply an omission; but it was stated in our hearing lately that when the U. S. Constitution was under discussion, a motion was made by Dr. Franklin that 'the being of God be recognised,' and it was *voted down!* This was news to us. Can any one favour us with the documents?"

"The administration of our government has, beyond all controversy, been degenerating. The admission of Texas, the Mexican war, the Fugitive Slave Law, the repeal of the Missouri limitations, are all steps of progression toward a culminating point not far in advance of us. We hope some of our correspondents, who may have more leisure, and who have given more attention to this subject, will furnish us with something that will tend to satisfy honest inquirers."

Whether any such proposition was made by Dr. Franklin we cannot say; but Luther Martin, a delegate from Maryland, does state that the subject of a direct recognition of God was debated in the Convention that framed the Constitution, and that the recognition of God was *refused*. He adds:

“The part of the system which requires that ‘no religious test’ shall ever be required as a qualification for any office or public trust under the United States, was adopted by a majority of the Convention, and without much debate. However, there were *some* members so *unfashionable* as to think that a belief in the *existence of a Deity*, and of a state of future rewards and punishments, would be some security for the good conduct of our rulers, that in a Christian country, it would be, at least, decent to hold out some distinction between the professors of Christianity and downright infidelity and Paganism.”*

We are glad that this question is coming up. It cannot be kept down much longer. Moral questions are now discussed in connexion with politics, and this greatest of all questions will soon claim its place.

SLAVERY TWENTY YEARS AGO.

The North has been surprised by the publication of a letter from the pen of Dr. Breckenridge, addressed to Charles Sumner, denouncing, most vehemently, the abolition movement. In this letter the distinguished writer speaks of these efforts as arising from false principles, and tending to the most disastrous results. It is, therefore, a fit time to quote a few of the sayings of the same writer and his brethren twenty-one years ago. His are taken from a letter addressed by him to the New York Evangelist in 1834:

“I do believe, and have long and repeatedly maintained, that slavery is a *sin* to him who *in any way* supports it. In support of this opinion, I did, in 1830, stake and lose in Kentucky, whatever political influence years of previous and not unsuccessful effort had secured; and in 1833 I did refuse to sit as a corresponding member of the Synod of Kentucky, after that body *refused to say that God’s law condemned slavery*. I have continually held that this whole nation and world are bound to use all lawful means to put an end to slavery *every where upon earth*; and that to do this, we are all bound to use legal means where they exist, and *moral means always*.”

Again:

“What, then, is slavery? for the question relates to the action of certain principles on it, and to its probable and proper results; what is slavery as it exists among us? We reply, it is that condition enforced by the laws of one-half of the States of this Confederacy, in which one portion of the community, called masters, is allowed such power over another portion called slaves; as—

“1. To deprive them of the entire earnings of their own labour, except only so much as is necessary to continue labour itself, by continuing healthful existence, thus committing CLEAR ROBBERY.

“2. To reduce them to the necessity of UNIVERSAL CONCUBINAGE, by denying to them the civil rights of marriage; thus breaking up the dearest relations of life, and encouraging UNIVERSAL PROSTITUTION.

“3. To deprive them of the means and opportunities of moral and intellectual culture, in many States making it a high penal offence to teach them to read; thus perpetuating whatever of evil there is that proceeds from ignorance.

“4. To set up between parents and their children an authority higher than the impulse of nature and the laws of God; which breaks up the authority of the father over his own offspring, and, at pleasure, separates the mother at a returnless distance from her child; thus abrogating the clearest laws of nature; thus outraging all decency and justice, and degrading and oppressing thousands upon thousands of beings, created like themselves, in the image of the most high God! This is slavery as it is daily exhibited in every slave State.”

About that time the Synod of Kentucky took up the slave system. They issued—or a committee appointed by them—a long report: the most scathing document we have ever seen. It left no ground for standing or apology to the slaveholder or his abettors. It took the

* Genuine Information, by Luther Martin.

position, most distinctly, that slaveholding is unsanctioned by the Bible. We quote:

"The reply is often made, God's word sanctions slavery, and it cannot therefore be sinful. . . . We will not attempt an elaborate argument against this plea of slavery; it needs no such argument. A few observations will suffice to show its utter fallacy. If the Bible sanctioned slavery, it sanctioned the kind of slavery which then existed in the countries where the apostles preached."

This system they then describe, and proceed:

"Brethren, could any man insult the God of heaven worse, than by declaring that he does not disapprove of such a system? . . . Before we can admit so monstrous a doctrine, we must reverse all our ideas of the attributes of God. If any man can fairly show that the Bible countenanced such slavery as existed in the days of the apostles, he would construct a more powerful argument against the divine origin of our religion than infidelity has yet invented."

These are samples only, but we commend them to the St. Louis Presbyterian, which does not know how any man, unless he abandon the Bible, can call slaveholding "a sin and a crime." But we cannot refrain from adding, How far have these once out-spoken men fallen! And why have they done so? The reply may be summed up, we fear, in one brief but sad phrase—The power of corrupting ecclesiastical intercourse. There must be a national church, even if it be built upon the hapless millions of slaves which it helps to keep in their chains.

BANS OF MARRIAGE.

We have received a communication upon this subject, which alludes with disapprobation to the action of two of our Presbyteries that have sought for some modification of the rule on this subject. So far, all attempts to bring about any alteration have not met with much countenance, nor do we think they will. And yet we cannot agree with "Peden," who seems to think marriage is nothing more than a "civil act." If it be an "ecclesiastical ordinance," it would follow that ministers are *sent* to marry, amongst other things. We would not maintain this. We fear it would place us on dangerous ground. Nor is it necessary to do so. Marriage is a "divine" ordinance, but one given to men as men, and not as church members. Otherwise, it would not be lawful for any others to marry. And yet, certainly, the church has the right, and it is her duty, to see that her members, in entering into the marriage vow, do so in a way consistent with its importance, solemnity, and bearings upon the interests of the church and of the community. She cannot do this, we conceive, without the publication, in some adequate way, of the intentions of the parties. And we have never seen any thing suggested—nor do we expect to, as easy of execution, while as effectual, as the mode prescribed in our standards. And, we feel confident that, if all the ministers and parents, and others of influence in the church, would unitedly seek to maintain our standing rule, we should hear less about breaches of it. But so long as it is regarded as fit for nothing—as it seems to be by some—but to be changed, we may look for its being constantly broken, particularly where one of the parties is not in communion with the church.

GIVING TESTIMONY IN COURTS OF LAW.

Mr. Editor,—In your November number I find a brief editorial respecting the giving of testimony in a court of law, without the explanations required by the Testimony of the church. On this point there is diversity of opinion, leading to diversity of practice, among the members. As we contemplate, at no distant day, the solemn work of covenanting, and in our bond very specially endorse both the Confession of Faith and our Testimony, I deem it prudent to call the attention of the church to this subject. You have given the explanation which is usually furnished the inquirer, and in substance state that Synod has abrogated this part of the Testimony. "Synod at an early period, decreed that a personal explanation was not indispensable." The explanation to many, is not satisfactory; and if you will permit me, I will state, as briefly as possible, their reasons for believing that the Testimony remains in its original integrity, and that we should try to conform to the practice of the church to the law, rather than permit the law to be abrogated by the practice.

They say that if Synod gave such a deliverance, then the act of Synod, and not the Testimony, is null and void:—

1st. Because Synod has, since said deliverance should have been given, published more than one edition of the Testimony, and the original specified duty of making an explanation still stands prominently upon the pages, and forms a part of the engagement by which we are most solemnly bound to act. There is neither note nor comment to inform the young, or show the inquirer that any portion of the 27th chapter has ceased to be the Testimony of the church. They are satisfied that had Synod designed to drop this part of the Testimony, they would, in common honesty, have expunged it from the text in the first edition after the act; and they would not have permitted sessions to continue to bind all members to maintain the whole Testimony without exception.

2d. At the late meeting of Synod we did, with great unanimity, adopt the following in our contemplated Bond as part of our solemn oath. In reference to the "Confession" and "Testimony," we swear that these "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 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." There was not in the discussion a word asserting that the 27th chapter, or any part of it, did not "well and faithfully express the mind of God revealed in his word" respecting the oath. No exception was taken. The contemplated Bond makes none. It takes the Testimony entire, as published by Synod.

3d. They think that Synod cannot, by a resolution, set aside, or render null, any part of the solemnly adopted standards of the church. It belongs not to the supreme judicatory, either to make, or unmake the faith of the people of God. Any act interfering with the terms of communion, or changing the subordinate standards, unless the contemplated change be first submitted in overture to the church, and

consent obtained, is void, and the form of sound words remains as though no change had been attempted. For these reasons they think the Testimony unchanged, and that we should not let it slip either in doctrine or practice.

The reasons given in support of the change are not considered sufficient to warrant it. They are—1st. "*This deliverance was judicious.*" If this be so, then one of two things is evident, either the Presbytery which passed the act, the framers of the Testimony which incorporated the act into the doctrinal part, and the Covenanters of that day who considered the matter very important, were injudicious, which "Walker" defines to be "without judgment, void of judgment;" or the civil government, in its constitution and administration, is so much reformed that a testimony against its immorality is no longer necessary. 2d. "The attempt, in most instances, would be no better than casting pearls before swine." If this be the rule of duty, the witnesses may soon lay aside the sackcloth. Much of their work has hitherto been like casting pearls before swine. Their success has formed little encouragement and few motives to perseverance in their self-denying work. Duty still remains theirs; consequences, with Him who appointed the service. 3d. "Many of the members could hardly be expected to present, effectively and judiciously, the requisite explanations." Our Redeemer sends none a warfare at his own charges. When called to witness for him before kings and magistrates, he promises that it shall be given us what to speak; and in the history of the church, the testimony has been oftentimes exhibited with great power by very young and inexperienced members. And if this be a burden too heavy to bear, why continue to impose it? 4th. "The public exhibition of our testimony against the institutions of the country is sufficient." If this be true, it is a cheap and convenient form of speaking the word to kings, and it may free the living witness from privation and much suffering. But, inasmuch as the Testimony must be applied, or it resembles a sword in the scabbard, I do not see that its publication absolves the members from personal testimony-bearing when commanded by ungodly men in power, acting by authority of a government essentially infidel, to perform an act of religious worship to God; especially when the magistrate has never either seen or read the public testimony, and when unqualified obedience on our part is, in his estimation, equivalent to a recognition of his authority to command. It is not so much the printed testimony, as its pointed application, which torments the men that dwell upon the earth. We should be careful not to decline from a pointed to a general testimony on this subject.

The last argument advanced in behalf of the Testimony, is, that the Confession of Faith remains entire, which is understood to teach the same doctrine. Chap. xxii., sec. 2:—"In matters of weight and moment, an oath is warranted by the word of God under the New Testament, as well as under the Old; so a lawful oath, being imposed by lawful authority in such matters, ought to be taken." Sec. 3d:—"It is a sin to refuse an oath touching any thing that is good and just, being imposed by lawful authority." This teaches that two things are necessary to the making of an oath:—1st. That it be lawful in itself, (touching any thing good and just.) 2d. That it be imposed by lawful

authority. From these I infer—1st. That an oath should not be taken when unlawful in itself. 2d. When imposed by unlawful authority. By unlawful authority, in the Confession, is understood that which is not God's ordinance, and may be either civil or ecclesiastical. A third inference appears equally just, viz., that when either of the two requisites is wanting, it is sinful to make oath. Now, if these inferences be correct, if they be the teachings of the Confession, then Covenanters, living under the American government, and required by its officers to make oath, are constrained to take one of two positions: either—1st, not to make oath in any such case, (the authority being unlawful;) or—2d, to make oath in such manner as will clearly set forth (so to speak) our protest against the unlawful authority imposing the same. The latter seems to have been the mind of the framers of the Testimony, and their practical exposition of the Confession. They say—"That, anxious not to impede the execution of justice, and yet to maintain a consistent testimony, they declare that an oath may be made before the constituted authorities, if these authorities are given to understand that it is not made as a recognition of their official right of administration."

I have thus presented, I think fairly, the views of many in the church. They may be in error. But, at all events, their practice is consistent with the public Testimony. I hope some of your correspondents, whose practice is different, will review this article, so that the mind of the Spirit may be made manifest before the meeting of Synod, or we unite in the solemn work of covenant renovation. S.

OLD AND BLIND.*

I am old and blind! [frown,
Men point at me as smitten by God's
Afflicted, and deserted of my kind,
Yet I am not cast down.

I am weak, yet strong
I murmur not that I no longer see;
Poor, old, and helpless, I the more be-
Father Supreme, to thee! [long,

O, merciful One! [most near;
When men are farthest, then Thou art
When friends pass by, my weakness
Thy chariot I hear. [shun,

Thy glorious face
Is leaning towards me, and its holy light
Shines in upon my lonely dwelling-place,
And there is no more night.

On my bended knee
I recognise Thy purpose clearly shown—
My vision Thou hast dimmed, that I may
Thyself, Thyself alone. [see

I have naught to fear; [wing—
This darkness is the shadow of Thy
Beneath it I am almost sacred—here
Can come no evil thing.

Oh! I seem to stand [been,
Trembling where foot of mortal ne'er hath
Wrapped in the radiance of Thy sinless
Which eye hath never seen. [land,

Visions come and go, [throng,
Shapes of resplendent beauty round me
From angel lips I seem to hear the flow
Of soft and holy song.

It is nothing now; [eyes,
When heaven is opening on my sightless
When airs from Paradise refresh my brow,
The earth in darkness lies.

In a purer clime [thought,
My being fills with rapture; waves of
Roll in upon my spirit; strains sublime
Break over me unsought.

Give me now my lyre!
I feel the stirrings of a gift divine;
Within my bosom glows unearthly fire,
Lit by no skill of mine.

* Lines by Milton in his old age, lately discovered, and first published in the recent Oxford edition of the poet's works.

AFFAIRS ABROAD.

China.—We have met, of late, with very few reliable newspaper accounts regarding the revolutionary movement in China. The *Edinburgh Review* for October furnishes the fullest statements we have seen of the history, progress, present state, prospects, and probable influence of the new sect. It is traced to the period of the Opium war. It is asserted that while it has had great success, it is now in rather an unpromising condition. It is regarded as an ambitious movement, and not very likely, even if successful, to be very favourable to pure Christianity. We give a few quotations in reference to their religious creed. The following looks favourably:

“We find that, among their articles of faith, they recognise the primary truth that there is but one God, and beside him none else; they declare that idolatry, in any shape, is derogatory to the honour of the Supreme Being, and a violation of his commands; that the ten commandments as delivered in the Mosaic dispensation, are obligatory upon all people; that Jesus came into the world to save sinners; that the future of the wicked is eternal damnation, but the righteous have the bliss of Heaven in reserve for them; that the Holy Spirit influences men’s hearts: and that to the Trinity, God the Father, the Son, the Spirit, solemn worship is due. Besides these, the following Scripture facts are mentioned in their writings: the creation in six days, the deluge, the giving of the decalogue, the miraculous and divine interpositions in behalf of the Israelites, the descent of Jesus into our world, his benevolent mission, his death on the cross, the sun being darkened at his crucifixion, his resurrection, and his presence in heaven.

“In the same pamphlets we meet with phrases such as ‘the old serpent, the devil,’—‘idols which have mouths but speak not, ears but hear not,’ &c.,—‘Thy will be done on earth as it is done in heaven,’—‘Ask, and ye shall receive,’ &c.,—‘circumcised or uncircumcised,’—‘through the merits of Jesus Christ,’ &c. In one of their manuals there is the Christian ‘Doxology,’ word for word as it was prepared and published by a missionary not now in China. They have the decalogue also, not in full, but abridged. They profess faith in the existence and the validity of the Scriptures of the Old and New Testaments, portions of which, (e. g., the Pentateuch, Judges, Joshua, and the Gospel of Matthew,) as printed and distributed by themselves, have fallen into the hands of their foreign visitors.”

If this were all, we would be encouraged to hope great things. But this is not all:

“In their acts of divine worship, performed with chants and prayers, ‘offerings of animals, wine, tea, and rice, are presented to the mighty God.’ A foreign missionary, who chanced to visit one of their encampments, ‘saw tables placed with bowls of various kinds of food as offerings to the Supreme Being, among which were three bowls of tea, one for each person of the Trinity. Although the Bible of our religion is spoken of with a degree of respect, the books of Confucius are put on one and the same footing, and equal deference paid to the one as to the other. The insurgent chief, speaking in his ‘three character classic’ of one of his visits to heaven, describes the spectacle he had of the ‘Heavenly Mother,’ and conveys his impressions of her thus,—‘The Heavenly Mother, that is, of Jesus and of the chieftain, was kind,—very gracious, and affectionate, delicate in attentions, and noble in conduct, and in every thing incomparable.’ In this same publication he writes about the wife of Jesus:—‘The spouse of his heavenly brother [Jesus] is an honourable lady, very prudent and thoughtful, and always advising [her husband] the elder brother to be particularly cautious in his movements.’ ‘The Eastern King,’ as the head of the emperor’s own staff is called, has begun to personate the Holy Ghost, and claims to be the comforter of the church and enlightener of the world.”

And much of the same sort, but even still more blasphemous and profane. We fear this writer forms a just estimate of the movement, when he speaks of it as “only another instance of those delusions which have so often been made the disguise and the instrument of ambition and intolerance.”

Egypt.—We now, for the first time, include Egypt in the list of our missionary fields. The following is taken from the “*News of the Churches:*”

“In 1851 there were three missionaries in the whole of Egypt, and now there

are nine, and one thing favourable is, that the labours of these missionaries are more directed to the native population than was the case formerly, and there is a prospect of the people being pointed in their own language, to the Lamb of God who takes away the sin of the world. I was interested on finding that the frequent communication with travellers had done much to remove estrangement between the inhabitants and Europeans, and that thus the way had been imperceptibly opened for the introduction of knowledge, and many had begun to speak the English language. The friends of religion have availed themselves of these openings, and missionary societies have directed their attention more fully to the place. The effect of this has been, that four additional missionaries have been sent to Cairo, and two to Alexandria, where in 1851 there was not one. Two schools that have long existed in Cairo are still continued, and I was informed that the patriarch of the Coptic Church, urged on by circumstances, was making preparation for a large educational establishment for his own community. But what interested me most, in the way of education, was the school established at Alexandria, by the missionaries of the Scotch Society for Promoting Christianity among the Jews, Dr. Phillip and Mr. Brown. More than thirty pupils collected, Jews, Mohammedans, and Christians, all joining in the same lessons, without distinction, and these in the Old and New Testaments. This school, especially if it can be enlarged, as Dr. Phillip earnestly desires, may be the harbinger of great spiritual advantage in the country. The lessons are given in English, Italian, and Arabic. Another interesting feature is, that the missionaries in Egypt, at present, are not under restraint as formerly, but can speak freely on the subject of the Christian religion to either Jews or Mohammedans, without exposing themselves to insult, and on some occasions will be listened to."

Turkey.—The following interesting sketch of missions in Turkey is from the pen of Rev. Mr. Thompson, New York:

"In 1846, the first Christian Protestant Church was organized in Constantinople under the very shadow of the Turkish throne. Just then, however, a storm arose that threatened the existence and the very lives of both the missionaries and their converts—a storm that had its rise not in the opposition of the Turkish authorities, but from the patriarchs and bishops of the Armenian Church, who were enraged on beholding the wedge entering so earnestly and so unexpectedly into the very heart of their long undisputed sovereignty. But in 1847, the liberties of this young church were secured by an imperial firman, the application for which was warmly supported by the British ambassador, then resident there. By this it was ordained 'that no interference should be permitted, either in temporal or spiritual concerns, on the part of the patriarchs, monks, or priests, of other sects.' Again, in 1853, an ordinance was put forth by the Porte, proclaiming that 'Protestants are raised to an equality with other Christian bodies, and that all Christians are placed, in the eye of the law, on a level with their Mohammedan fellow-subjects.' Thus has the most entire liberty been secured for those throughout the Turkish empire who occupy the same position towards the Greek Church that the Reformers in the sixteenth century occupied towards the Church of Rome, and who bear also the same name—'Protestants.' During these nine years, through which we can trace the operations of these faithful and laborious American missionaries, we see them rising above all opposition, breasting and destroying every barrier to their progress, and extending their range of labour on every side. A hundred towns could be pointed out in which Bible schools have been established, and eighty in which Christian Protestant churches have been organized; and each of these for the most part a centre whence operations may be carried on among a large and inquiring population. From the ancient Tarsus, where the apostle Paul was born, and where he passed the first years of his eventful life, away up to the very sources of the Euphrates, where Abraham had his earliest home, we can meet the Bible-reader surrounded by a company of inquiring and earnest men, and with a chieftain from the mountains of Kurdistan, who has ceased his predatory and lawless life, and who now reads from village to village the words of the Prince of Peace to those whom aforesaid he was wont to organize and lead on to war."

There is nothing new from the Crimea. Both armies are established for the winter. There are rumours of peace propositions, but they need confirmation.

Austria and the Pope.—The world has been astonished by a new Concordat

between these two powers, which surrenders to the Pope a complete authority, in matters of religion, in Austria. The London Times thus sums up its extended provisions:

"The Concordat just concluded between the Holy See and the Cabinet of Vienna must astonish the world. Hildebrand, or Innocent, could hardly have asked more than is granted to Pius IX. by a sovereign who helps to support him in his chair. It may well be believed that not only foreign politicians and the educated throughout the Empire, but even the commonalty and the priesthood are startled and apprehensive. The following are among the offerings made to Papal authority, by a successor of Joseph II.:—The *Placetum Regium*, which gave to the Austrian Emperors a co-ordinate authority, such as has always been enforced by the French sovereigns, and was exercised by all but the weakest of our old English kings, is for ever abolished. The bishops throughout the Austrian states will now be invested with rights which, if the civil power really supports them, will bring every citizen completely under ecclesiastical rule. The bishops may communicate separately or as a body with the Pope, the clergy, and the people. They may divide livings or rectories, order public prayers, convoke synods, publish spiritual rescripts, and prohibit dangerous books. They are to watch over religious instruction in all public and private schools, so that no parent will be able to prevent constant interference with the education of his child. No one may teach theology or canon law without their permission. The decrees of the Council of Trent are to be received; clerical matters will be withdrawn from civil control; even matrimonial causes will be judged by the clergy, except so far as they involve questions of property. One article has greatly disturbed even the priesthood. The bishops are to have full right to punish the clergy who may offend against the discipline of the church, and may inflict penalties for any disobedience of the canons. The bishops will give their opinion on every presentation of new prelates to the papal chair. No sale of church property can take place without the consent of the Pope. New monasteries may at any time be established by the bishops. Finally, all matters not particularly referred to in the Concordat, are to be decided according to the doctrines of the church. It will be seen that every barrier against ecclesiastical encroachment is overthrown. The old Emperors of Germany were faithful sons of the church, but for three hundred years they refused to recognise the principles which are now admitted without remonstrance."

Rome.—The same paper has an article upon the condition of Rome and the fruits of its vile administration. We note a few extracts:

"If it be the case, as all history appears to suggest, that nations and kingdoms, even as men, do perish and decay from the effect of their own vices and corruptions, surely the sentence of condemnation has been branded deeply enough upon the brow of Pontifical Rome. But the ruin, and the sickness, and the poverty, and the desolation above ground are as nothing compared with what passes in the interior of those Roman houses and in the dungeons, the dark secrets of which are but occasionally revealed by the few prisoners who ever escape from their chains to tell the tale. We have not space nor time just now to enter upon the subject, but it has been well ascertained that within the last few years, horrors have been enacted in the Roman prisons for which parallels must be sought in the dungeons of the Spanish Inquisition, when that tribunal was at its worst. But the physical torture—no! nor the imprisonment of hundreds and thousands of innocent men—is not all. Worse, far worse, than this is the unutterable moral pollution which overflows upon every wretched cottage and miserable lodging in this Papal land. Get some Roman who has accorded you his tardy confidence to sit by your side under an old archway, when the hot air and bright sun of Central Italy drive you to some cool shelter, and there hear what he has to say of the doings of yonder sabled-stoiled priests, who sweep past you in silence and in gloom. Hear his story of what priests do at Rome, where they are omnipotent, and you will see reasons to be thankful that your lot was not cast among the pollutions to which every Roman born is subject—he and his family."

Russia.—The far-seeing in Europe have long entertained no little apprehension regarding the extension of Russian power and influence. An able writer in Blackwood's Magazine thus portrays the cherished designs of the great Colossus, and the issues to which they tend, if not arrested:

“Turkey in a few years would be swallowed up by its colossal neighbour. And Turkey would not fall alone. Her absorption would be but another mile-stone in the march of Muscovite conquest. There have been ‘sick men’ before Turkey, and there will be ‘sick men’ after her. Poland was the invalid of last century, and where is she now? Swallowed up by the imperial robber, and adding to the strength of his armies by twenty millions of the most gallant population in the world. Turkey, if we prove false to ourselves, will share a similar fate, and give other races and territory to swell the military strength of the Czar. Thus made *irresistible*, will Russia pause in her career? Will she not find a new ‘sick man’ in due time upon the shores of the Baltic, and strive to make that sea a *mare clausum*, a vast lake within which Russia can train her sailors and augment her fleet until she be ready for her last triumph? Let not England hug herself now in fancied security, and say, What have I to do with checking Russia? Russia, at the beginning of this war, had a fleet equal to those of England and France united—what will she not have when the Euxine and the Baltic are both in her power, and when she can press into her marine alike the hardy Scandinavians and the adroit seamen of the Greek isles? Peace-seeking, trade-seeking England, isolated by her selfishness, would then not only see her whole Mediterranean stations rent from her, but be utterly crushed upon her own shores by the mighty fleets of Russia issuing simultaneously from the Baltic and the Straits of Gibraltar. Far-off contingencies, it may be said. True, but not the less certain to happen, if Europe continue to slumber while Russia conquers.”

We can scarcely exaggerate the alarm which pervades the mind of Western Europe, in view of this appalling prospect. Russia hangs over the West like a dark cloud. Its course may be checked for awhile; but with Prussia and Austria as secret friends, should Louis Napoleon be cut off, and the English alliance dissolved, every fear may be soon realized.

Spain—From various quarters there are good tidings from Spain. The Bible is circulated; it is extensively read; a deep feeling of hostility to the papal ecclesiastics pervades the popular mind, and is the strongest in the higher classes. We take from the Reformed Presbyterian Magazine (Edinburgh) a sketch of the change in one particular—the condition of the clergy:

“The clergy in Spain were once possessed of more than princely affluence. The archbishop of Toledo had not less than £150,000 a-year, and some prebends were estimated at £6,000 a-year. By their wealth, as well as by their spiritual authority, they exercised a very great, and often a very mischievous influence. An extraordinary change in these particulars has now been effected. Tithes are abolished. A moderate fixed salary is paid to the priests; their influence is almost annihilated. It is common to see priests begging in the streets. They are seldom permitted to visit in respectable families. A considerable number of them are publicans, coach proprietors, and smugglers on the coast. They know the degradation into which they have fallen, and make no attempt to recover themselves. Monks of the various orders at one time swarmed in Spain. While bound by a vow of poverty as individuals, an immense amount of property belonged to the various brotherhoods in common. Their chiefs, especially the vicar-general of the Franciscan order, lived in princely splendour. This formidable system, which rendered so many useless to the community, and consumed so large an amount of its resources, has entirely disappeared in Spain. Only two convents have been spared, for special reasons. The convents of the nuns are allowed to exist, but systematic endeavours are made to discourage them. Their heritages have been converted and sold as national property. They are barely sustained on a small pension; and amid political disturbances, which made the payment of their pension irregular, they have been often overwhelmed with the greatest privations and misery. Celibacy, which is alike opposed to human nature and in violation of the dictates of revelation, has in Spain, as every where else, been productive of the most scandalous enormities. While the priests may not marry, all the people know very well who is the priest’s *querida*, (loved one,) and the fruits of illicit connexion are known throughout the parish as the children of the priest (*los hijos del cura*.”)

Syria and Palestine.—There is hope for these once neglected regions. The following is from the correspondence of the Journal of Commerce:

“At the present time Sir Moses Montefiore, the rich London Jew, is in Palestine,

if not in Jerusalem, where he has carried above \$700,000, to be expended in erecting a hospital for the Jews. Heretofore it would have been impossible to obtain land for the site, or license to erect the structure. But in the change in the policy of the government, and in the spirit of the Moslem mind, both have been easily secured; and the foundation for the vast structure has been laid on the slope of the hill across the valley of Gihon, and opposite to Mount Zion on the south-west. Beyond all this, and better than all this, not only is a spirit of religious inquiry awakened in certain quarters, among the Mohammedans, but great numbers are purchasing and reading the Bible, whilst others profess evangelical conversion, and are seeking admission into the Christian Church. Only yesterday I heard a letter read from the Bible agent in Constantinople, Rev. Mr. Righter, in which he states that he has sold more Bibles to the Mohammedans, than to the Armenians and the Greeks together. If the Moslems give evidence of sincere Christian piety and ask admission to the churches, one course only is left for the missionaries; they must receive them at any hazard—at any cost to themselves or the converts. It is certain they will have the courage to meet the exigency. It is believed the Turkish Government would not dare to execute the bloody laws of the Koran; while the converts will be likely to be taken off secretly, by poison or assassination, by the malice of fanatical individuals.”

AFFAIRS AT HOME.

Congress.—It is now Dec. 26. Congress has been in session nearly three weeks, but has not yet taken even the first step of electing a Speaker. No party has a majority. The Republicans have a plurality, but cannot elect their candidate, as some of those who were chosen as Anti-Nebraska men persist in scattering their votes, and others in sustaining the “National” American candidate, who is for the cessation of all efforts against slavery.

Kansas.—The Governor—Shannon—of this Territory, is endeavouring to thrust the laws of the Missourians upon the Free-soilers. Both parties have been in arms, but appear to have come to some arrangement. This question of slavery will hardly be settled without blood. The Democracy (!) are now in full cry against all the opponents of slavery. The South is destined, we fear, to reign still longer.

NOTICES OF BOOKS.

OLD AND NEW THEOLOGY; or, the Doctrinal Differences which have agitated and divided the Presbyterian Church. By James Wood, D. D. A new and enlarged Edition. Philadelphia: Presbyterian Board of Publication, No. 265 Chestnut Street. 12mo., pp. 262.

A deep interest will ever attach to the great purgation of the General Assembly of 1837. We know of no event precisely similar in the history of the Christian church. It was a desperate, but needful remedy, for evils of long standing and constant growth, and which threatened to overwhelm sound doctrine and the rights of the church in the depths of error and irresponsible voluntarism. This work of Dr. Wood’s furnishes ample proof that the excision of the “New School” was owing to doctrinal differences of the most serious character. These are stated very clearly, and established by ample quotations. This portion of the volume—and it constitutes the most of it—is of general interest. We know of no work where the inquirer can find a more accurate statement of the peculiar doctrines which make up the “New School Theology.”

The present edition is enlarged, and brought down to the present time, in its notices of the issues of the division.

LIFE AND SKETCHES FROM SCOTTISH HISTORY; or Brief Biographies of the Scottish Presbyterian Worthies. With an Engraving. Compiled for the Presbyterian

Board of Publication. Phila.: Presbyterian Board of Publication, No. 265 Chestnut St. 18mo., pp. 144.

By such works as this, in fact, the distinguished and faithful in the cause of Christ, "being dead, yet speak." There is in this little book a list of seventeen eminent men of God—honoured names, most of them, in the earlier conflicts and labours of our Scottish forefathers—among them Patrick Hamilton, George Wishart, John Welch, John Livingston, Hugh M'Kail, Robert Martin, Robert Bruce, Samuel Rutherford, John Blackader, and James Renwick.* Their story is briefly, but clearly told. The times need a better knowledge of the worthies of the past; and we would have been pleased to see an addition to this list of such names as Alexander Henderson, George Gillespie, and Donald Cargill.

CAMPBELLISM—ITS RISE, PROGRESS, CHARACTER, AND INFLUENCE. By the Rev. N. L. Rice, D.D. 12mo., pp. 40. Presbyterian Board of Publication.


A very plain, full, and authentic history this, of a most remarkable but most pernicious modern sect: one not much known in this part of the world, but rife, we presume, in the neighbourhood of many of our Western readers. This pamphlet is also argumentative, and on this head is equally satisfactory. We hope it will be freely circulated wherever it is needed.


A METHOD FOR PRAYER, with Scripture Expressions proper to be used under each Head. By Rev. Mathew Henry. 18mo., pp. 273. Presbyterian Board of Publication.


This is the well-known "Henry on Prayer," got up as all the works of this Board are, neatly. It has been too long a standard work to need our recommendation.

We have on our table, published by the same Board, "THE VILLAGE CARPENTER; or, Usefulness in Humble Life," and "THE DYING IRISH GIRL,"—both good tracts.

We have also received an interesting Introductory Lecture, by Dr. Dake, of the Homœopathic Medical College, entitled "THE SOURCES OF THE MATERIA MEDICA." "THE CHILDREN OF MISSIONARIES" is a very sensible essay, by an anonymous author, upon the very important, but perplexing question of the education and future position of the children of missionaries who still occupy the foreign field.

 Obituaries in type, but again crowded out, and some Notices of Books.

 Rev. J. R. W. Sloane has accepted the call from Third Congregation, New York.

 J. R. Thompson was ordained on 19th of Dec. in the pastoral charge of the Second Congregation, Newburgh. Notice in our next.

* The Rev. J. Douglas informs us that he attended, a short time ago, the funeral of an old man, who had himself been present at the funeral of an aged woman, who had been baptized by James Renwick. But two generations from Scotland's last martyr!

THE
COVENANTER.

FEBRUARY, 1856.

[For the Covenanter.]

SOCIAL RELIGIOUS COVENANTING.

[Continued from page 169.]

Having considered the subject of covenanting in its more general and distinctive doctrinal aspects, we add some remarks—*First*, upon the principles that should direct the people of God in *covenant renovation*; *second*, upon the present urgency of the duty; *third*, upon the covenants themselves which it is proposed to renew; and, *fourth*, upon the Bond proposed to be used in this work.

I. *Covenant renovation*. This should be observed—1. *With reasonable frequency*. Covenanting is not an ordinary duty, of constant recurrence; but neither is it to be deferred for generations and centuries. The covenant entered into at Horeb was renewed by the subsequent generation before their entrance into the promised land, (Deut. xxix.) It was again renewed (Josh. xxiv.) before the death of Joshua, which took place some twenty-three or four years after the passage of the Jordan. And while there is no express mention of such deeds during the reigns of the Judges, we are not at liberty to infer that none took place. So far from this, it is probable that at least on some of the occasional solemn seasons—as “the year of release”—there was, in good times, when the law was read in the hearing of the people, a formal acknowledgment of its Author, his claims, and their duty to Him as his people. In the days of Samuel and of David such transactions did certainly take place. And, in after times, it may be safely affirmed that the covenant was renewed upon the accession of a new king. Not a few instances are recorded besides—as in Asa’s, and in the reigns of Joash, of Hezekiah, and of Josiah—in which, in the *most* formal manner, the whole people, with their rulers, avouched God, anew, to be their God.

Still more. We may argue from the duty of personal covenanting. What Christian would rest content with but one act of personal dedication to God? or with but very few during his whole life? Against any such neglect there is an express provision made in the institution of the Lord’s Supper, and even in the Psalms, prescribed by the Holy Ghost, for the church’s manual of praise. Now, if personal acts of covenanting may be so repeated with considerable frequency, and corresponding advantage, can it be possible that generations may—

some might say, should—pass without any open or general recognition and reiteration of national or ecclesiastical vows?

Our fathers did not so understand this matter. The National Covenant of Scotland was sworn in 1580, and renewed in 1596, and again in 1638. The Solemn League and Covenant was first sworn in 1643, and was renewed in 1649. Even at an earlier period—in the very outset of the Scottish Reformation, there were no less than *four* engagements—the first in 1557, the last in 1562. But, without insisting upon so great frequency as this, we hold to the principle of a “reasonable” frequency—as often as a call exists, and at farthest once within the limits of an ordinary generation.

2. *Every Scripture principle and duty already recognised should be embraced in every subsequent act of covenant renovation.* Certainly, no individual is at liberty to drop any principle or duty already known or confessed. To attempt this, would be to impugn the wisdom, to discredit the word, or to insult the majesty of the Most High. No more can the church slight any attainment, or drop any doctrine, institution, or law. To the church is “committed the oracles of God,” (Rom. iii. 2,)—a most sacred and precious trust; a trust to be kept, not surely in the Popish sense of a mere preservation of the written word, but by an intelligent, and sincere, and entire reception of the truths revealed, institutions ordained, and laws established there. So important is this, that it is made the subject of repeated injunction in the word itself. “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 the generation to come might know them, . . . who should arise, and declare them to their children,” (Ps. lxxviii. 5, 6.) “Whereto we have already attained, let us walk by the same rule, let us mind the same thing,” (Phil. iii. 16.) “Hold that fast which thou hast, that no man take thy crown,” (Rev. iii. 11.) These are express commands. They are given to the church. They are obeyed, not by individual integrity alone, but by the resolute and perpetual adherence of the social body to all known truth. Both these, in fact, go together. The body cannot be faithless, unless by the faithlessness of individuals. If the individual members are faithful, the body will, necessarily, be also.

It may be objected that the constant and persevering retention of every attainment, would result in a vast accumulation of doctrinal statements and ecclesiastical rules. Not so. The Bible is the fountain of all. None of *it* can be left behind. And, in fact, the earlier attainments of the church of God are easily accessible, and can be readily known, performed, and maintained. Our answer is, then, that the objection assumes what is not true; and that even if it were, it could only avail as against a proper regard for the word of God itself.

3. *In acts of covenant renovation, there is to be an adaptation of the form and special bearing of the truth to the existing condition of things.* The nature of the case demands this. The same rules apply here as in testimony-bearing. Abstract truth is always the same. The law of God is immutable. The church’s organization is, in its divine institution, fixed and permanent. Social and national duties, regulated as they are by the law of God, are invariable. All these must be preserved and reiterated, and their obligation acknowledged in every

successive act of covenanting. But it must be remembered, that covenanting includes more than a bare avouching of God and of his truth. It is an eminent means of promoting Christian unity, of quickening Christian activity, of increasing Christian energy, of promoting Christian purity; it embraces a direct application of divine truth against error and sin, with an explicit renunciation of both. In this aspect, particularly, it requires an adaptation, in its form, and in the terms of the covenant, to the diversified condition of the church and the world. If any truth has been brought out in a clearer light; if any new error, or phase of error, has arisen; if social evils have put on new shapes; if there have been, even in the church, any instances of defection from a particular truth, or of compliance with any sin; these should receive, according to their importance and the amount of present danger, and the apprehended difficulty of the combat against evil, a very special notice in the act of covenant renovation.

There was something of this in every act of covenanting recorded in the Bible. The laws of Moses, (Ex. xx.—xxiv.,) all of which were included in the covenant at Horeb, were, many of them, directed against such sins as were common in Egypt. In subsequent acts of renovation, though not with equal clearness in all, the same adaptation is seen; but most of all in the covenant after the captivity. For a time, affairs had been loosely managed. Evils had crept in among the restored captives. These had infected the priesthood itself, and other influential classes, (Neh. ix., x.) Hence, they are explicitly mentioned in the bond prepared by Nehemiah. Finally, we have the wise example of our covenanting forefathers in Scotland, who in all their covenants, and acts of covenant renovation, without exception, sought so to frame the terms of the covenant, in their bond, as to meet the existing emergency. Hence, the National Covenant is, particularly, anti-Popish; the additional Bond of 1638, anti-Prelatic; and so is the Solemn League and Covenant; the latter containing also a clause designed to meet the acts by which the opponents of God's cause endeavoured to mislead, divide, weaken, and destroy.

Whether the entire covenant should be re-written, or whether it should be re-sworn in its original terms, with a Bond appended, as in 1638, is a matter that must be left to the discretion of those who undertake the work. If the interval is long—the change of circumstances great, either by a very great alteration in the face of society, or by a change of location, as in the case of the church in this country—wisdom would say, Form a new document. If the renovation is at a shorter interval, and amid circumstances nearly identical, an additional one may be all that is required; and, perhaps, even this might be dispensed with, as was certainly the case in some of the Old Testament examples. The great and important consideration is, that the entire sum of Christian, ecclesiastical, and national obligations and duties, be exhibited in the clearest and most perspicuous manner; dropping no attainment, and giving the whole act a decided and intelligible bearing upon the true objects of the church's present efforts and testimony. We now propose—

II. *To show that covenant renovation is our present duty. And—*

1. *It is long since either we or our forefathers have covenanted. We would not infer from this, as some of our contemporaries have done,*

that we have ceased to exemplify at all this high duty, or have lost entirely our due sense of its obligation. We have all along held ourselves, far more distinctly than those who bring this charge against us, as bound by the permanent obligation of the covenants of our ancestors. This acknowledgment we make, as individuals and as congregations, frequently at the Lord's table. It is one of our standing and leading terms of ecclesiastical communion. But, after all, it has become a serious inquiry, whether we have not permitted too long a time to elapse since the church has held up the right hand, and formally sworn this oath of God. The last act of this kind, in Scotland, in which we have an interest, was in 1645, at Crawford John. Two years previously, a portion of the Covenanters in this country, met at Octarara, Pa., and there renewed the covenant. More than a hundred years have passed—some four generations—since these acts, without any very vigorous attempt even to imitate their example. Calls have not been wanting. Covenanting should have been attempted as soon as possible after this nation became free and independent; at any rate, after the formation of the Constitution of the United States. Another pressing opportunity occurred, when the Testimony was adopted in 1806; and yet another, in 1833, when so large and influential a part of the church made defection. Never were there calls more imperative than these. They were clear, loud, and definite. And even, the Testimony of the church in this land has never been incorporated among her *formal* covenanted engagements. And, hence, in part, at least, the New Light defection.

It cannot, then, be objected that there has been, in this long interval, no distinct call. Such calls have been repeated; and our argument remains intact, and, we believe, most weighty—generations have passed away, while there has been no proper effort towards covenant renovation: and with this additional circumstance that fit occasions have been overlooked—occasions, moreover, of such a nature as that they still, among other circumstances, demand the attention of the church.

2. *The condition of things, religious and civil, in this land.* The church is, here, greatly divided. All the denominations found in the British islands are found here, and others besides. The spirit of schism has never been more rampant than in this age and the last, particularly in this land. New forms of error—as Hopkinsianism—have arisen. Corruptions, the same in principle as those which affect the church in other countries, but differing, more or less, in the circumstances attending them, meet us on every hand. The churches, Presbyterian and "Reformed," have not been unharmed by the ordeal through which religion has been made to pass in the new world. Hence, alterations, or explanations—explaining portions of these away—have invaded the integrity of the time-honoured standards of the Reformed faith. And this work has not ceased. It goes on. Union is sought for on terms which, to say the least, endanger still more the unity of the faith, and the zealous observance of past attainments.

In other directions, still greater departures have taken place—doctrinal and practical—from the faith and integrity of our fathers. New philosophical systems, new views of the work of creation, new modes of evangelization—some of them direct infringements upon Scripture

law and example—all exert a mighty influence, and threaten to sap many a foundation.

Civil government, in this country, has put on new features; good ones, not a few, if sanctified by a spirit of holiness, and directed to the glory of Christ; but exceedingly insnaring, when pervaded, as they are, by a spirit of practical, and even theoretical infidelity. The peculiar danger attending them arises from two things: their popular origin, and their professed vindication of popular rights. Besides, the life of the nation is full of energy; it puts forth efforts, most vigorous and persevering, challenging that admiration which we always accord to high enterprise and indomitable exertion. In all this—ecclesiastical and civil—we see ample reason why the Covenanting church should anew “bind up the testimony;” why she should throw around her the panoply of a solemn covenant, lest she also fall into the current and share the dangers which have shattered so many of her contemporaries.

But, still more. The age is dealing with questions, moral and religious. The entire divorce of morals—religious morals—and politics, has not been found quite so practicable as it was once supposed to be. Hence, within the last quarter of a century, moral discussions have largely entered into political contests. And, just now—we speak still of the United States—the most absorbing matters in the halls of legislation, and in the press of the country, are matters in which the laws of morals, and the controversies between religions, make up the leading elements—we refer to slavery, temperance, and anti-Popery. Such a time is not merely a favourable one for renewed effort in behalf of the true doctrine of civil government—which many seem to be feeling after—but furnishes a call to that open and public avouching of it which constitutes a part of covenant renovation.

3. *Our own condition as a church.* It is, certainly, allowable to refer to this, however painful may be the facts. Indeed, we do not know but the strongest argument in behalf of covenant renovation, at the present time, is this now before us. We are not a properly united people. As to doctrinal differences, they are comparatively few, and these not upon subjects of the highest importance. Still, there are some. What we chiefly allude to are personal alienations, and the tendency to form party combinations, and these directed against brethren.

We are a formal people; and yet we do not, in many cases, even observe the forms of religion with due and unwearied diligence and attention. We are sadly deficient in activity, personal and social, in the cause of Christ and of souls. We have no theological seminary, no foreign mission, little home missionary zeal. We do little in the way of *united* effort in behalf of any great and good cause. We have Bible principles, but manifest too much of a selfish and ease-taking spirit—satisfied to hold, without labouring to extend the knowledge of them, at home or abroad. The moral movements of the age have been less indebted to us than they ought to have been. We need concentrating, rousing, sanctifying. We need more love to Christ, more concern for sinners, more mutual interest, a livelier attachment to the peculiarities of our faith, greater faith and patience to work, and, if need be, suffer for Christ.

We are aware that some of these considerations are often supposed to militate against any attempt to covenant *now*. It is said that we are disunited, and how can we covenant? We answer—and the answer is sufficient—covenanting is a means of drawing together the people of God—a means of testing the faithless, if there be such—a means of securing the outpouring of the Spirit, without which discord and alienation will wax worse and worse. And, besides, we must remember that proper covenanting is not all summed up in the brief act of swearing the covenant. It is always preceded and attended by searchings of heart, confessions of sin, prayers for the divine blessing, and new resolutions, believing and sincere. If we are ever to be in heart, in mouth, in deed, one people, we must first set our faces to seek, in *this* appointed way, as well as others, the Lord God of our fathers.

III. We now turn to the covenant engagements which we propose to renew. These are the covenant styled the National Covenant of Scotland, and that known as the Solemn League and Covenant. And—

1. *Their history.* The Reformation in Scotland was, emphatically, a “covenanted reformation” from the beginning. As early as the year 1557, when the greater part of the kingdom were yet, in name, at least, adherents of the Papal system and powers, the “Lords of the Congregation,” as they were afterwards called, entered into a bond engaging, in the name of the faithful, to carry forward the great work of religious renovation. This bond was afterwards, three several times, renewed: each time carefully adapted to the various phases of the conflict at the time. The last of these was in 1562, when success had nearly crowned their former efforts, and when they could speak in the name of almost the whole kingdom. None of these, however, were, strictly and formally, national or ecclesiastical engagements. The first truly national bond was formed in the year 1580. At this time the kingdom was decidedly Protestant. The church was fully established, in her organization, throughout the nation. Her courts were in active and efficient operation. The great body of the people, particularly in the Lowlands, were sincerely attached to her interest. The king—James VI.—then a young man—was easily influenced. His principles were far from being fixed. The court was subject to sinister influences of various kinds. The church had suffered no little anxiety from the persevering and unprincipled efforts of some men of high rank to introduce a sort of Episcopacy. And at this particular juncture, the Papists, at home and abroad, were actively plotting to overthrow the Reformation, and restore the ancient order of things. To counteract these designs and consolidate the friends of truth, the National Covenant was framed and sworn. It was prepared by a single individual—John Craig—a chaplain of the king. It was approved and signed by the Assembly of 1581, and then solemnly sworn by the king, the nobles, the ministers, and the people: and so became a proper and formal covenant, ecclesiastical and civil. This covenant was renewed with an additional Bond, with great solemnity and zeal, in 1638, at the commencement of the second Reformation.

The Solemn League and Covenant was framed and sworn in the year 1643. Scotland had then thrown off the yoke of Episcopacy, which had been imposed upon her, for a season, by the false and ty-

rannical house of Stuart. The church there had been purged from the corruptions induced by two generations of arbitrary and ungodly prelatial and regal power. A similar movement, but, of course, not based upon any previous Presbyterian reformation, had begun in England in the year 1640. The Long Parliament had then met. It had been summoned by Charles I., acting under the counsel of Laud, the Romanizing Archbishop of Canterbury, and of the Earl of Strafford, a renegade from the cause of liberty, for the very purpose of procuring means for pursuing the war against the Scots. Providence ordered it otherwise. A majority of the Parliament were Puritans. They began a series of measures opposed to the arbitrary designs of the court. The issue was a civil war, commenced by the king in August, 1642. England sought the aid of their northern neighbours—called an Assembly of Divines at Westminster in 1643, and then proposed a League with Scotland. The Scots insisted upon the adoption of a League and Covenant. This was assented to, and commissioners were sent by Parliament to Scotland—some of them civilians, and some ministers. Alexander Henderson prepared the document; which was approved by the Assembly then in session, and also by the "Convention of Estates." It was at once accepted and subscribed by the English Parliament and Assembly of Divines; and thus the friends of civil and religious liberty in the two kingdoms—afterwards joined by their friends in Ireland—were united in sworn league and covenant.

The crisis demanded such a measure. Scotland was indeed reformed; but a large and powerful party of recusants, including some of the leading nobles, were, in heart, with the king and the court. They had not a few partisans, especially in the Highland districts. England had long been trampled upon by the abettors of arbitrary power; civil liberty was perishing; and no means of seduction or of terror, were left untried to break up entirely the old Puritan party, which had, from the first, existed in England. At this very time, the king, having under his banner most of the nobles, a large proportion of the gentry, and the dregs of the people, was in arms for the subjection of the kingdom. The Puritans had suffered some severe defeats. Foreign aid was even looked for by the court. Not only religion, but liberty, was at stake. Surely, if ever the Lord's people were called upon to unite in solemn covenant, it was then, when every thing dear to man, and every thing dear to Christ, was in danger of being swept into one common ruin. We consider—

2. *The tenor of these covenants.* They were not unlike. (1.) Both contain an engagement to maintain the true religion; or, as it is expressed in the Solemn League—

"That we shall sincerely, really, and constantly, through the grace of God, endeavour, in our several places and callings, the preservation of the Reformed religion in the Church of Scotland, in doctrine, worship, discipline, and government, against our common enemies."

To this there was added in the same covenant, a clause binding themselves to

"Endeavour the reformation of religion in the kingdoms of England and Ireland, in doctrine, worship, discipline, and government, according to the word of God, and the example of the best Reformed churches."

A just and noble object, certainly. Moreover, they gave this the first place—partly from the fact that in this quarter the assault was openly made; and chiefly, because no object was in their view so important, personally or socially, as the purity and preservation of the true religion.

(2.) The National Covenant has for its second article the renunciation, and with “abhorrence,” and in great detail, of the entire system of Popish error, superstition, and tyranny: an article to which no Protestant can take exception. In the Solemn League the 2d article is of the same tenor. The engagement in regard to Popery is, however, expressed in general terms: Prelacy was then the near and dangerous enemy, and hence *it* is renounced in greater detail. The article reads thus:

“That we shall in like manner, without respect of persons, endeavour the extirpation of Popery, Prelacy, (that is, church-government by archbishops, bishops, their chancellors and commissaries, deans, deans and chapters, archdeacons, and all other ecclesiastical officers depending on that hierarchy,) superstition, heresy, schism, profaneness, and whatsoever shall be found to be contrary to sound doctrine, and the power of godliness, lest we partake in other men’s sins, and thereby be in danger to receive of their plagues; and that the Lord may be one, and his name one, in the three kingdoms.”

To this article no Presbyterian can object: for if Prelacy be—as it is, unscriptural—if it has shown itself, as it ever has, to be a fit ally and instrument of despotism—if it has been found, as it has generally been found, in alliance with sentiments opposed to sound, evangelical doctrine; it must be not merely right, but eminently a duty, to use every lawful means for its complete “extirpation.” “Every lawful means,” for our forefathers bound themselves to none others. It is not persons, but systems, and errors, and evils, against which this article is directed. And it is framed in the true spirit of Christian fidelity, which aims to eradicate “every plant which the heavenly Father hath not planted.”

(3.) The support of *just* civil government occupies the third place in both. In the National Covenant it is stated:

“We protest and promise . . . to defend the king’s royal person and authority in defence of Christ’s gospel, the liberty of the subject, the administration of justice, and the punishment of iniquity.”

In the Solemn League it runs thus:

“We shall, with the same reality, sincerity, and constancy, in our several vocations, endeavour with our estates and lives, mutually to preserve the rights and privileges of the parliaments, and the liberties of the kingdoms, and to preserve and defend the king’s majesty’s person and authority, in the preservation and defence of the true religion and liberties of the kingdoms, that the world may bear witness with our consciences, of our royalty, and that we have no thoughts or intentions to diminish his majesty’s just power and greatness.”

It might be supposed, at first sight, that these engagements were too loyal. In fact, while, in their own day, these covenants were charged with being seditious, and subversive of all government, they have been, in more modern times, opposed as leaning too strongly to kingly government. Neither charge can be sustained. These covenanters did, indeed, acknowledge the validity of regal power; but they understood too well their own rights, and the claims of Christ, to sanction the principle of absolute or irresponsible power. Hence, in the National Covenant, the ends and obligations of civil authority are

clearly stated, and the engagement is taken to maintain that authority "in defence" of these ends—in carrying out these obligations. The Solemn League and Covenant is still more clear. The rights and privileges of parliament are put first in order, and then what relates to the king's majesty: and this they will "preserve and defend" only "in defence of true religion and the liberties of the kingdoms." The truth is, they regarded the king, not as a law-maker, but as the executive, and were determined to restrain the royal authority within the true limits of executive power. And well they might,—and this circumstance must be ever remembered in judging of their doings,—they were, at the very time, at war with the king as an assailant of religion and liberty. It is not strange, then, that an arbitrary king, who claimed to reign "by the grace of God," and not by the will of the people, should hold them as seditious; but it is strange, that they should be charged with sanctioning an authority inconsistent with popular rights.

It may be objected again, that they allow civil authority something to do "in defence of the true religion." But in this they were right, and modern times are wrong. The government cannot be neutral. As an "ordinance of God," it must endeavour, in *its own sphere*, to promote the cause of God, the kingdom of Christ, the moral and religious interests of the nation. Without this it is degraded from its proper position, and ceases to be "the ordinance of God" at all; for it abandons all regard for that which is the chief end of all God's works—his own glory.

(4.) The fourth article of the Solemn League and Covenant—to which there is nothing directly corresponding in the National Covenant—relates to the opponents of the cause of religion and liberty, and contains a promise to exercise due diligence in advancing the ends of justice upon all such persons.

(5.) The subsequent article—peculiar also to the Solemn League—relates to its permanency, and their efforts to promote this.

(6.) The remainder of these covenants contain engagements also of a personal character—to be faithful to each other and the oath of God, and to exercise constant diligence in all duties, and in matters of personal religion.

All these are noble ends. Each was suited to the times. The call of God was most evident, and as clearly, the direction of God was vouchsafed in modelling the engagements of his people to meet the emergencies of their day. In the language of Hetherington—speaking of the Solemn League and Covenant, "it was the noblest bond, in its essential nature and principles, of all that are recorded among the international transactions of the world." The same writer adds:

"Perhaps no great international transaction has ever been so much misrepresented and maligned as the Solemn League and Covenant. Even its defenders have often exposed it and its authors to severe censures by their unwise modes of defence. There can be no doubt in the mind of any intelligent and thoughtful man, that on it mainly rests, under Providence, the noble structure of the British constitution. But for it, so far as man may judge, these kingdoms would have been placed beneath the deadening bondage of absolute despotism; and in the fate of Britain, the liberty and civilization of the world would have sustained a fatal, paralyzing shock. This consideration alone might bid the statesman pause before he ventures to condemn the Solemn League and Covenant. But to the Christian we may suggest still

loftier thoughts. The great principles of that sacred bond are those of the Bible itself. It may be that Britain was not then, and is not yet, in a fit state to receive them, and to make them her principles and rules of national government and law; but they are not on that account untrue, nor even impracticable; and the glorious predictions of inspired Scripture foretell a time when they will be more than realized, and when all the kingdoms of this earth shall become the kingdoms of Jehovah and of his Anointed, and all shall be united in one solemn league and covenant under the King of kings and Lord of lords."

These are the covenants which we hope to renew. They have, indeed, been cherished all along in the heart of the Covenanting church. She has honoured the memory of the great and good men who framed them. But has she studied their doings with sufficient thoughtfulness and diligence? Is it not well to re-read and re-examine these noble documents, and so seek to imbibe a larger measure of the comprehensive, and devoted, and resolute spirit of our Covenanted ancestors?

IV. The Bond now before us claims some attention. It is so drawn as to embrace every principle of the document we have just considered. In some instances, their very language is retained. It is stripped, however, of all local allusions and phraseology. It brings to view and renounces systems of error, under their modern names. It applies the principles of the Covenant to the existing civil institutions of the country, and thus shows clearly the fact that we hold ourselves bound as the witnesses for Christ to occupy a position apart from any active co-operation in their support, and furnishes our leading reasons for so doing. It might, possibly, be abridged. Perhaps it would be enough to mention systems of error by their ordinary names—leaving the particular errors which constitute or characterize these systems, to be otherwise ascertained. Take it all in all, however, though susceptible of some modifications, we have no hope of seeing another document worthy to take its place.

We now close our consideration of the subject of social covenanting with the expression of an earnest hope that we may be favoured and honoured with the privilege of lifting up the hand in the oath of God, and of subscribing our names to a solemn and abiding covenant.

DELIVERANCE TO THE CAPTIVES.

(Concluded from page 177.)

III. Christ frees from the bondage inflicted by man. That deliverance which has now been described is a spiritual, a saving deliverance, wrought in and upon the souls of individuals; this, which I am now to unfold, is wrought upon communities, freeing them from the evils that injure society. It also affects single persons and households, but chiefly as to their outward condition, at least so far as their religious interests. These forms of bondage, which I am presently to consider, may—nay, they actually do render it difficult to attend properly to the outward services of religion, and they even interfere with the performance of those relative duties which religion not only enjoins, but also ennobles. They also hinder, and, in many cases, absolutely prevent, the education of men, and encourage—nay, even enforce ignorance; but still they consist with deliverance from Satan and sin, so that one who is in a spiritual sense delivered, may yet be enslaved by others of his race. This bondage, which men have often to endure, is one of the works of the devil which Christ came to de-

stroy. For it is to be taken for granted that whatever dishonours God, and interferes with or destroys the prosperity of society, and oppresses man, is a work of the devil, and must, sooner or later, be overthrown by our Lord and Saviour Jesus Christ. These may be considered as summed up in three classes:—

1. Ecclesiastical tyranny. By this I mean all those forms of oppression that take the name of religion, and afflict man, under the notion of doing good to his soul, and of honouring God. This, indeed, is what we might expect of those forms of religion that are found in Pagan lands, as in Burmah, China, and Hindostan, or among the savages, as among the Hottentots. Nor is our expectation disappointed—the subjects of all such religions being kept in the most abject bondage, not only by their false principles, but also to the priests, who have almost unlimited control over them. See that poor Brahmin mother bringing her wailing child to the bank of the Ganges, that mighty river that drains Northern India, and see her remorselessly cast it into the stream as a sacrifice to her pretended god. See the worshippers of Juggernaut willingly crushed by the wheels of his chariot. See the Hindoos hanging impaled upon hooks thrust into their backs, taught by their religion that thus an acceptable service is rendered to God. In these and like cases, I know we have most emphatic examples of that slavery to Satan and sin from which Christ came to deliver his chosen; but they are also examples of that hateful tyranny which false systems of religion exercise over men, and by which that spiritual bondage is increased and perpetuated. Christ is now, in some measure, freeing men from this by missionary operations; and he will, at length, by such peaceful and holy means, we trust, entirely root out every such system of tyranny. This kind of bondage is found—although differing in form—among the Armenians, that ancient but most corrupt form of religion, only Christian in name. This system, Christ, by his Bible and missionaries, is overthrowing; and when its priests seek to distress those who have shaken off their yoke, Christ our Mediator employs the Turkish government to prevent their persecuting his servants. This form of religious bondage seems to be almost tottering to its fall.

But the chief and longest continued example of this kind of oppression is found in Popery, which the Bible describes in words well-fitted and designed to excite the utmost hatred of its principles and practices. 2 Thess. ii. 8—12:—“And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy, with the brightness of his coming: even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness, in them that perish; because they receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.”

Never was there a system devised by Satan that has produced so much evil in nations, and among persons who might otherwise have been prosperous and happy. Ignorance and degradation have characterized, not all, but the great mass of those who have been, or are now its supporters; vice and immorality of every description, the most

heinous breaches of God's law, and the worst crimes against men, have found shelter under its protection. Nay, the most shocking murders, not only of the innocent, but also pious men and women, have been committed by thousands, and even millions, by the command, and under the authority of its priests, and entirely in accordance with its principles, and, when policy warrants, its professions also. This system our Lord will destroy; from its grinding oppressions he will deliver men by inflicting upon those who have the mark of the beast the sorest punishments. This he will do when the time which he has appointed for its destruction shall come; for she is the woman described in Rev. xvii., who has "upon her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH." And the ten horns, or ten kingdoms, "shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." (Rev. xvii. 16.) One main reason of these dealings with her by the Lord is stated, (Rev. xiii. 6)—"For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy." Is it not strange and humiliating that any should be found professedly Christian, who would give any encouragement, or allow any freedom to a system which so dishonours God and oppresses man, and which God will so certainly and wofully destroy? These systems, whether heathen or nominally Christian, show how the sinful and unrestrained nature of man works; hence, we need not be surprised that it shows itself somewhat even in the Protestant church. It is not, indeed, organized in a formal manner; but it at times shows its spirit, as when some ministers of the gospel have, in these United States, sought to enforce obedience, under pain of damnation, to the enactments of the Fugitive Slave Bill, which so outrageously violates the principles of justice and humanity.

2. Tyrannical civil governments. Civil government comes from God; he appointed it for the good of man. We learn these truths in Rom. xiii. 1—4, which teaches the origin of government, and its proper character, when it is so set up and administered that it is to be regarded as the ordinance of God. The passage, it is true, has been pressed into the service of oppression, and has been used by the apologists of despotism in our day, and in this land; but the language used by the Holy Spirit when he says—"For rulers are not a terror to good works, but to the evil," are utterly inconsistent with any such explanation. This institution, intended by God to be useful to man, has been perverted so as to be a powerful engine of evil. That power which God designed should be used by rulers for his glory and the well-being of subjects, has been employed for their own self-interests. The machinery of government, instead of being set in motion and carried on in order to produce the "greatest good to the greatest number," has been kept in operation to secure the ease, the wealth, or the power of the few, and those in power have either neglected the interests of the governed, or they have actually interfered with them by their cruel exactions, trampling the "many" in the dust for the sake of the "favoured few." God's law is against this. God himself abhors, and Christ has, in the exercise of his office as "King of kings, and Lord of lords," already overthrown many oppressive governments, and will, in due time, complete his work of destroying "thrones of iniquity,"

which have no "fellowship" with him. The Assyrian, Babylonian, Grecian, and Roman empires have been laid in ruins by him in the progress of emancipation of the nations. This is in fulfilment of that which was revealed to the prophet Daniel in the vision of the great image, and of its destruction by the "little stone cut out of the mountain without hands." It is to be noticed that the feet and toes of the great image—(Dan. ii. 41,) the ten horns of the fourth beast shown to Daniel in vision (vii. 23, 24,) and the ten horns of the fearful beast seen by John, (Rev. xiii. 1,) all refer to one and the same thing, the kingdoms that should succeed and grow out of the Roman empire, (Rev. xvii. 12.) These kingdoms all derive their power and authority from the devil. Rev. xiii. 2:—"And the dragon gave him his power, and his seat, and great authority." We are at no loss to know who is meant by "the dragon," for we are expressly told (Rev. xii. 9) that he is "called the devil, and Satan, which deceiveth the whole world." The modern despotisms existing in our day are of the same character, and are actuated by the same spirit as the despotisms of ancient times, and shall be destroyed, as they were, by the Lord Jesus Christ, who will thus deliver men from their thralldom. Of this we are expressly assured, (Rev. xvii. 14,)—"These shall make war with the Lamb, and the Lamb shall overcome them." Nor can they avoid his judgments: for, "out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the wine press of the fierceness and wrath of Almighty God."

Let not men deceive themselves, let not ungodly rulers put off the evil day, let not cruel oppressors flatter themselves that they shall always succeed in "grinding the faces of the poor;" "the day of vengeance of our God" shall come, "to proclaim liberty to the captive, and the opening of the prison to them that are bound." Nor can this nation hope to escape, when "the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." As a nation this land is verily guilty before God; for the nation, as such, has not acknowledged him; his law, recorded in the Bible, is not only not taken as the rule of legislative, or of executive and judicial action, but has also been expressly denied in the Fugitive Slave Bill; the Indians have been oppressed, and, at times, almost every principle of justice and equity either overlooked or broken; and the descendants of the Africans are enslaved by national law in the national domain. All these sins have been greatly increased by the almost wondrous tokens of God's goodness which the land has enjoyed, and which have been slighted and despised. Nothing but speedy and hearty repentance can turn away the evils which await all the wicked, whether nations or individuals. Even now the judgments of God are abroad in the earth: the war, which we trust will bring to an end all corrupt and oppressive governments, has begun: the nations are gathering their hosts to battle. The Lord of hosts rules, the Messiah directs the tempest of war, and when the enemies of God and of man shall be destroyed, then voices of joy and triumph shall be heard, "saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."

3. Christ shall deliver men from *chattel bondage*. I mean that system by which a certain class in society are allowed, or empowered,

to have and exercise a right of property in and over another class;—that system which by law gives to man the title to ownership of the body, the mind, and the whole soul of one who was made in the image of God, and which vests in such owner all the proceeds of the labour of the slave, so that the latter can have nothing but what belongs to his master;—a system which does not allow the mutual and inalienable rights of husband and wife, but outrages, at pleasure, and severs when interest or passion demands, the marriage tie; which takes away from parents all right to their offspring;—a system which gives free scope to the most sensual and degrading passions, and protects substantially, if not formally, those who exercise the most lawless and outrageous cruelty. In all ages, He who came to “proclaim liberty to the captives” has shown his abhorrence of this, as well as other forms of oppression, by frowning upon it in his providence. Political weakness, barrenness of soil, real poverty in the midst of apparent wealth, recklessness of human life, unbridled passions, and flagrant crime, have always been the consequences of the existence and cherishing of such a system. God has thus brought upon men what he threatens as a punishment, or states as a fact, respecting all oppressors. Ps. lxxviii. 6:—“God setteth the solitary in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry land.” We may search in vain, the records of history, for an instance in which a people has prospered, where slavery has prevailed. Besides this, how evident is it upon the very surface of history, that just in the degree in which men have become acquainted with the religion which Christ has given to men, just in that degree has the social and domestic condition of man been benefited; violence, injustice, and wrong, have been replaced by peace, justice, and good-will. Ages since, Christ, by his Spirit, uttered precepts which strike at the very root of slavery. Listen to his voice as it comes to us through the prophets and the wisest of olden times:—“Open thy mouth for the dumb in the cause of all such as are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy.” “Seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.” “Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?” So, also, by his apostles, under this dispensation, he commands—“Masters, give unto your servants that which is just and equal.” So, too, he says to all:—“Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.” I know that some have said that our Lord means, in these and similar passages, only those who are in spiritual bonds, or those who are in spiritual distress. But what warrant have these men to limit what God has not limited? What right have they to say that only one particular kind of bonds, oppression, or need, is intended, when God has not so restricted them? Especially is such a course absurd, and in some cases wicked, because the connexions in which such texts are found shows that God did not design to refer merely to spiritual matters. Let unprejudiced common sense, imbued with religion, read these and other texts of similar import, and then liberty need not fear the decision which will be given. Hear the wo which he denounces upon

oppressors, and those that aid them in their cruelty:—"Wo unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; to turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!" (Isa. x. 1, 2.) What ought to add to the fear which this wo is designed and calculated to excite, is the fact that there are many believers in Christ among the slaves in this land, many widows and fatherless, and many strong men also, whom Christ has united to himself, whom he has freed from sin and Satan, but whom he allows, for wise but hidden reasons, to be still oppressed. They are *his people*; he will rise for their deliverance; he will set them in safety from them. Christ, who is the Faithful and True, will not let his words by Jeremiah fall to the ground. "They are waxen fat, they shine: yea, they overpass the deeds of the wicked; they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit for these things? saith the Lord. Shall not my soul be avenged on such a nation as this?"

Sometimes Christ has, in his providence, freed nations and communities from this most deadly scourge by directing to the exercise of mercy, endowing them with either patriotism or religion, so that they have obeyed his command to relieve the oppressed and break every yoke, and at other times he has caused the oppressors to "fall down under the slain." We cannot tell what he may be pleased to do with those who, in this land, hold in bondage their fellow-men; but all history seems to indicate that when nations or individuals long and obstinately resist calls, entreaties, and warnings, then there is great reason to fear that "there remaineth . . . a certain fearful looking-for of judgment and fiery indignation, which shall devour the adversaries."

CONCLUSION.—1. We should acknowledge, and be sorry for our condition. It is humiliating to be under bondage, unless men are so held by force contrary to their will. Our natural bondage to Satan and sin was, or is, voluntary on our part; and whenever any one of our race comes to feel this bondage and to hate it, there is one who will soon be freed by our Lord and Saviour. You, who have been made free by Christ, remember and freely acknowledge your former bondage, and mourn over the dishonour done to God, and the evil brought upon yourselves and others while in that state. This will fill your hearts with gratitude and love, as you think of his condescension and mercy shown to you, who were "ungodly," and enemies in your mind by wicked works." On the other hand, let those who are yet in this state, be mindful of it. What plainer Scripture truth is there than this—"Whoso committeth sin, is the servant of sin;" and do not you commit sin? What advantage can you have by overlooking or denying this truth? None but those who believe they are sick, will make diligent effort to seek a cure. Consider your condition, see in Christ the only Physician of souls, mourn over your state, be sorry for your sins, and seek earnestly that God would "heal your souls."

2. Observe the perfect security of those whom Christ delivers. The poor, trembling, and helpless fugitive from man's oppression, may be retaken by his master, and may re-enter into bondage in a worse condition than he was before he attempted to escape. Not so one whom

Christ frees. They have not delivered themselves; it was Christ that did it; will he repent of his work? Far be from us the thought. It was not for their own merits they were brought out of bondage, it is not because of their own goodness that they are kept in a state of freedom, but it is on account of his own righteousness—that “righteousness which is of God by faith.” In addition to all this, is not every thing in the hand of Christ? Has he not all power both in heaven and in earth? Has he not promised—“I give unto them eternal life, and they shall never perish?” Nothing, then, can harm them; Satan, the great enslaver, can never allure or force them back to his bondage. Though not so evidently secure from perdition as the spirits in heaven, yet they are as really safe.

3. Beware of encouraging bondage in any form. Satan—as I have already noticed—tries many ways to keep men in bondage. Promiscuous plays and dances; theatres—whatever men may mean—are used by the arch-tempter to lead astray, or perpetuate the straying of men. Let us avoid them. So, too; the moderate use of intoxicating drinks, and the traffic in these, are confessedly among the widest and deepest of the flood-gates of ruin. Let us avoid them as we would the most loathsome diseases. So, also, let us regard that bondage under which millions groan in this nation. Whatever men may think, whatever men may design in upholding it, yet what multitudes of evils follow in its train, in what a degraded state its victims are! Not only should we avoid immediate fellowship with these, but we should also avoid connexion with those who uphold any of these evils. Surely, if those are wrong, we must avoid union with them, either in church, in state, or in social life. This is especially an important practical matter in the political affairs of this land; for if we should keep ourselves aloof from participation in the sins of the land, though we may suffer in common with others when God visits for sin, yet we will not be chargeable with criminality.

4. Let us labour and pray for the deliverance of men. No injustice can permanently prevail. Sin will exist throughout eternity, but it will be in the endurance of punishment. Sin, in many respects, prevails now in the world; but truth is yet in the field, and wages war against it. God, who is the enemy of evil and the upholder of truth, is upon the side of all who fight for the right. The contest is sometimes doubtful, so far as man can see; but, as God lives, evil shall be overthrown, and justice shall prevail. Every one has some influence; all can do something for God, something against the kingdom of darkness; and especially, all can pray, if God give the spirit of prayer. Let us connect labour with prayer, and do so in confidence that ere long “righteousness and praise shall spring forth before all nations,” and judgment shall flow down as waters, and righteousness as a mighty stream.

PRAYER—BOTH EASY AND DIFFICULT.

Of all things, prayer is the most easy and the most difficult. In its own nature, it is most easy. It is but raising up the heart to Him who is not far off from any one of us,—to Him in whom we live, and move, and have our being,—who is reconciled to us by the death of Christ,—who, having given us his beloved Son, that whosoever believeth in him should not perish, but have everlast-

ing life, hath given us an infinite proof, that with Christ he will freely give us all things. And yet to our fallen nature, prayer is most difficult. Here we have a strong proof how far human nature is alienated from God. We are carnal. Prayer, though an easy, is a spiritual exercise. It appeals to no visible object, and receives no audible answer. There is nothing in it on which the senses can rest, except the fervency of the animal spirits, which sometimes accompanies it, and which many, unfortunately, consider a principal part of devotion. Prayer is simply taking God at his word,—asking, because he has commanded us to ask, and upon a promise of receiving. It is merely faith expressing its wants in words: Lord, I believe; be it done unto me according as thou hast spoken.—*Douglas, of Cavers.*

PRAYER—ITS DIFFICULTIES OVERCOME.

The difficulty we find in prayer can only be overcome by prayer, as the remains of unbelief in the heart are only overcome by perseverance in believing. He that prays frequently, however wandering his prayers may be at first, will certainly, in the end, pray fervently and effectually. The free and infinite love of God not only bestows on us grace for grace, but makes each degree of grace a step for ascending to a larger measure. Only to supplications let us add thanksgivings; let us be mindful of the mercies we have already received, as well as of those which we still expect from the exceeding riches and goodness of God. The difficulties which we find in prayer from the backwardness of our own hearts, are a fertile source of excuses, when any appointments or meetings for prayer are proposed. Now, all these excuses are obviated by insisting that each one is bound to pray in private for a larger effusion of the Holy Spirit, both upon himself and upon others. To avoid this duty, no possible plea or excuse can be made; and if all believers heartily and sincerely engaged in private prayer, all difficulties and excuses would speedily vanish. The spirit of prayer would descend in a larger measure upon them; the Spirit of adoption would lead them to their heavenly Father, as naturally as children are led to their earthly parents for a supply of their wants.—*Id.*

THE CARNAL—THEIR STUPIDITY.

What is the matter with men that they are so stupid? They all generally desire to go to heaven, at least when they can live here no longer. Some, indeed, have no other regard to it, but only that they would not go to hell. But most would die the death of the righteous, and have their latter end like his; yet few there are who endeavour to attain a right notion of it, to try how it is suited to their principles and desires; but content themselves with such general notions of it as please their imaginations. It is no wonder if such persons seldom exercise their minds or thoughts about it, nor do they so much as pretend to be spiritually minded. But as for those who are instructed in these things, who profess their chiefest interest to lie in them, not to abound in meditation concerning them, it argues indeed, that whatever they profess, they are earthly and carnal.—*Owen.*

CHRIST—ALL TO THE SPIRITUAL.

Where affections are spiritually renewed, the person of Christ is the centre of them; but where they are changed only, they tend to an end in self. Where the new man is put on, Christ is all in all, (Col. iii. 10, 11.) He is the spring, by his Spirit, that gives them life, light, and being; and he is the ocean that

receives all their streams. God, even the Father, presents not himself in his beauty and amiableness as the object of our affections, but as he is in Christ, acting his love in him, (1 John iv. 8, 9.) And as to all other spiritual things, renewed affections cleave to them, according as they derive from Christ and lead to him; for he is to them all and in all. It is he whom the souls of his saints love for himself, for his own sake, and all other things of religion in and for him. The air is pleasant and useful, that without which we cannot live or breathe; but if the sun did not enlighten it, and warm it with its beams; if it were always one perpetual night, and cold, what refreshment could be received by it? Christ is the Sun of Righteousness; and if his beams did not quicken, animate, and enlighten the best, the most necessary duties of religion, nothing desirable would remain in them. This is the most certain character of affections spiritually renewed. They can rest in nothing but in Christ; they fix on nothing but what is amiable by a participation of his beauty; and in whatever he is, therein they find complacency.—*Id.*

MEMBERS OF THE VISIBLE CHURCH.

Sometimes we wonder that the church of Christ is not in a more prosperous condition than we find it to be when we ascertain its real state; and we wonder too, that, instead of making large additions to her numbers, pushing her conquests far and wide into the territories of the enemy, she can with all her persevering, self-denying labours, do little more than hold on to the field already possessed.

Our wonder, however, is turned into another channel by a careful inspection and correct understanding of the real character of the members composing the visible church. The character of the members being ascertained, we are amazed that there *is any church*. That it should have had an existence, that it should have been preserved, is a *miracle of grace*.

It shall now be my aim to present a brief outline of the character of the members of the visible church. I do not mean, their character as it ought to be, such as is described and required by the word of inspiration, but such as it appears to be. "By their fruits shall ye know them; men do not gather grapes of thorns, or figs of thistles." We can only approximate the knowledge of real character by an acquaintance with the conduct; and even this is often mere conjecture. By the most careful scrutiny of outward deportment, we may be mistaken; this, however, is our general method, and we may rightfully use it.

All the members of the church are very imperfect; in the best of them there is much indwelling sin, at times great unbelief, and in such seasons much impropriety of conduct—"the law in their members warring against the law of their minds, and bringing them into captivity to the law of sin and death which is in their members."

In the church visible there have been generally, if not always, found three classes of persons.

There are the *true* saints of the Most High. These are zealous for the honour of Christ. Their prevailing desire is, that *all* the truth of Scripture should be known and embraced—that the *whole order* of Christ's house should be recognised and observed—that every professor of the name of the Saviour should be *holy*—that the "city of our solemnities should be a peaceable and quiet habitation." They

also desire that the "church should lengthen her cords, and strengthen her stakes, and stretch forth the curtains of her habitation,"—demanding room and place, that the world may be filled with fruit. And for these results they decline no pains, are deterred by no reproach, opposition, or even active persecution. For this they live, toil, suffer, pray, and if need be, die. In them all this is wrought by divine grace. They cheerfully accord the truth of the apostle's affirmation, "By the grace of God I am what I am." And they say, in all sincerity, with the psalmist—"Not unto us, not unto us, but unto thy name, O Lord, give glory." Notwithstanding this, they charge themselves with much imperfection, with many failures in coming up to the full measure of duty. They are very far from thinking that they have uniformly been wise in the selection of instrumentalities and means to accomplish their purposes in building the temple of the Lord.

It would be a very blessed thing if this were the only class of members in the church, but painful experience shows that it is not so. Would it be a breach of charity to say that this class is a *small* minority? Would that it were! Would that all the Lord's *professed* people were prophets!

There is another section of the membership of the church, who know little, and care less for any of these things. "Many shall come from the East, and from the West, and from the North, and from the South, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven, while the *children of the kingdom* shall be cast out." "Many shall come in that day, and shall say, Lord, Lord, in thy name we have cast out devils, in thy name we have done wonderful works, to whom he will say—Depart from me, ye cursed; I never knew you." These had made great *professions*, but Christ never knew them; they had performed notable works, but Christ does not own them. He assigns them their portion with hypocrites and unbelievers, with the devil and his angels. Why such persons should so far have mistaken their place as to get into the visible church, is one of the mysteries of the mediatory providence not easily solved. Their influence is only for evil, and that continually. They are like a dead branch on the tree; the more numerous they are, the less fruitful the tree. They are like a palsied member of the human body, retarding the healthful motion of the members which remain partially sound. If suffered to remain in their diseased state, they eventually spread contagion and death throughout the whole system. The only cure in the vegetable kingdom is the free, timely use of the pruning knife. "I would they were cut off, who trouble you." The only curative process for a mortified limb in the human body, is the amputating knife of the surgeon. It is true, all other remedies should be applied previously; but when they have been used without effect, this, however painful, should be employed as the only safety.

This party in the church are the *Do-nothings*. They are a dead weight upon the efforts of the healthful portion of the body ecclesiastic. They may usually be known by the following marks:—Some measure is proposed for advancing the interests of the church, admitted to be proper in itself. It is met by the sage reason—"We admit this is right; it would be well if it could be accomplished; *but* we do not think it can be done in our present circumstances. *Wait until* we are more

favourably situated. 'There is a lion in the way.' 'A little more sleep, a little more folding of the hands to slumber.'" Again: they are laborious, either in finding out the infirmities of brethren; or, if *real* infirmities cannot be discovered, they *make* them. These, either real or imaginary, are put on the wing, and scattered, broad-cast. As far as this is believed, the influence of the individual assailed, even for good, is gone. Again: they may be discovered in being *somewhat* disorderly in their conduct, not being very punctual in their attention upon the duties of religion; not very careful in performing the requisitions either of the first or second table of the law of God.

Now, it is palpable that much pains-taking will be demanded for the correction of these evils. "Thou shalt not suffer sin on thy brother." Labour must be used to prevent harm from being done by such *loose living*. And, indeed, so large has this class of persons been, that the efforts imperatively demanded with them have consumed mainly the strength of the church proper. Is it a matter of wonder that the church makes so little progress? Is it not much more wonderful that, long since, it has not ceased to be? It cannot be much better, until *there is less sin, and more holiness*, in the hearts and in the lives of church members. This, and this only, will work a radical cure, and usher in the blessed period when "Zion shall arise and shine, her light being come, and the glory of the Lord having arisen upon her."

We find in the church still another section. A party occupying, as they themselves declare, a position between the two former. According to their own showing, they are neither *very strict*, nor, themselves being judges, *very loose*. A kind of middle men, keeping watch between the two extremes—neither very hot, nor very cold. What does the Scripture say of those who are neither cold nor hot? A party that has for its professed aim the moderating of the heat, rashness, and ill-directed zeal of those whose intention is to go forward and have all things set in order, to keep them back. And, moreover, keeping their eye upon the *Do-nothings*, to bring them up to the position by themselves occupied. In their own estimation, they seem to think they are a kind of balance wheel in the machinery, regulating the whole movements,—a kind of central power, around whom the lesser bodies behoove to revolve,—a depository of *the wisdom*, they have chosen this exalted observatory for the purpose of preserving the church from being broken up. In the political language of our day, they would be called the *Union-savers*, the friends of the *Union*, the peace men. In ecclesiastical language they are called the *Moderates*. Now, all this looks wondrously fine; it sounds large; it is very dazzling. But, more than once, its glare has as effectually put out the eyes as the Philistines did those of Samson after his capture.

This is remarkably imposing in theory, but how does it work in practice? Doubtless many have been grossly deceived by these specious pretences. Let the records of Conservatism declare its true character. The whole influence, as uttered by the concurrent voice of history, has been cast into the wrong scale, both in church and state. In our own country, the Union-safety Committees were all formed for the avowed purpose of perpetuating compromises "conceived in sin, and brought forth in iniquity." The moderatism of the Church of Scotland wrought incalculable mischief. Instead of preserving the unity of the

church there, disruption was its native fruit; and so it will always be whenever the time is sufficiently prolonged to bring to maturity the seed which is constantly sown by it.

The position occupied by the Conservative, is not to be envied. He enjoys the confidence neither of those who are striving for the right, nor of those who are opposing them. He is the subject of constant suspicion; no one trusts in his integrity. Indeed, he is not worthy of trust; because, usually his *professions* are with the *right*, while his *actions* are with the *wrong*. Even those with whom he acts look upon him as a mere *tool*, with which they can promote their own purposes; and so soon as these are attained, they cast him aside as utterly refuse. The Conservative rarely obtains the reward after which he toils so assiduously. He does not often attain it in this world. Does he in the next?

Hitherto these sections in the church have retained, pretty nearly, their relative proportion in numbers. The truth, as a whole, is gaining; and it will continue to move forward until the triumph is complete. Sometimes the ranks of Conservatism are thinned—one now, and another again, deserting them; some, from the strong conviction of truth, and others from necessity. And yet farther, these ranks are partially filled up by some stepping into the places which have been abandoned. Any one who, at this late day, enlists under the banner of Conservatism, is surely possessed of overweening self-confidence. Before taking that stand, it would be wise to survey the track of Conservatism; note, carefully, the wreck strewn along its path, come to a sane mind, and be found still with the *right*, where, and where only, the approbation of a good conscience, the favour of Christ, and sure victory, will ever be obtained. Q.

GIVING TESTIMONY IN COURTS OF LAW.

MR. EDITOR,—This subject is confessedly a matter of considerable moment, and yet I cannot see that its decision involves interests of so vital importance as “S.” in your last number seems to suppose. There is no difference of opinion as to the propriety, and in some cases the necessity of giving testimony under oath in courts of law, nor does the question involve any difference of opinion as to the character of the authorities administering justice in this land—we all agree that they are not the moral ordinance of God. Further, we do not doubt that explanations may be given before taking the oath, and that under suitable circumstances it may be very expedient, or even necessary to make such explanations as may show that we do not make it “as a recognition of their official right of administration.” I am the more particular in stating this, because “S.” puts it as though you had represented that the whole matter respecting explanations, was entirely abrogated by the action of Synod; while, on the contrary, I understand you, after the Synod, to represent it as not essential to the exhibition of our Testimony, or as “indispensable” to faithfulness in that matter.

Your correspondent represents the act of Synod as “null and void,” because it abrogates the Testimony. In my judgment, this is an entire misapprehension, and we have only to refer to the language of

the Testimony itself, to see this very clearly. CHAP. XXVII. SEC. 3: "An oath ought not to be withheld when it is required by a morally constituted civil or ecclesiastical authority, or when a cause of importance depends on it, provided there be nothing sinful connected with it; the Christian is nevertheless to take care that he testify to the world that, although he makes oath before men, he is not to be understood as holding communion, in this solemn act of religious worship, with unqualified administrators, and that on no account he conform to the superstitious practice of kissing the book." Here the framers of our Testimony state that an oath *must* be taken when required by "lawful authority," but they knew that often an oath will be required before authorities that are not "morally constituted." What is to be done in this case?—that the Testimony judges it *may* be taken, lies patent upon the surface of the Section. But in order to do this consistently, the section says that the Christian is to take care that he testify to the world, &c. Waiving the fact, that it does not expressly state that this testimony is to be given to the court, it is perfectly clear that it does not say how this testimony is to be given. The Presbytery in their act—the substance of which is given in Hist. Test. p. 123, ed. 1849—decide that the authorities at the time and place must be given to understand, &c., the Synod subsequently modified this act of Presbytery, so as to leave it to the discretion of the person swearing it, by deciding "that a personal explanation was not indispensable." But, in so doing, the Synod made no alteration or modification of the Testimony. The *first* and *third* arguments of "S." are of no weight; they are irrelevant to the matter at issue; nor is there the least difficulty with reference to our swearing to the Testimony "pure and entire," in the bond of our contemplated Covenant renewal.

The argument drawn from the Confession has some apparent force, and requires to be examined. It is perfectly manifest that our Confession does not intend to forbid the taking of an oath before unlawful authority, or to decide that an oath so taken is therefore sinful, for it expressly says, CHAP. XXII. SEC. 4, "Nor is it to be violated, although made to heretics or infidels." I am inclined to believe that the clauses in the Confession, upon which "S." relies, have not the slightest bearing upon the particular question now under discussion. The authors of the Confession did not mean to intimate in those concluding clauses of SECS. 2 and 3 of CHAP. XXII., that it was sinful in any case to take an oath before or to an unlawful authority, as we see by comparison with the concluding clause of SEC. 4, and the passages quoted in proof. I am quite well persuaded that they meant to state in emphatic and reiterated expression, that, in a matter of sufficient importance no one could without sin refuse an oath when imposed by "lawful authority." The texts quoted in proof seem to me clearly to intimate this. I think there is a fallacy in the inferences of your correspondent, and I think the fallacy lies in an apparent supposition that by taking an oath in a court of law we are homologating the government as really as if we sat on the jury, or voted, &c. I infer this from "S's." third inference from the Confession, viz., that if either the oath or the authority imposing be unlawful, "it is sinful to make oath." It is very clear that if this were so, "the setting forth her protest against the unlawful authority imposing the same," could not so change the nature of the act, as to make

that right, which without this was "sinful." I conclude then that while bearing a public testimony against the constituted authorities, we may make oath in lawful form and in lawful cases, without personally explaining to the court our position, leaving it free to those who are capable under suitable circumstances as they may judge to make such explanations. *

FOREIGN MISSIONS.—A PLAN.

In a late No. of the *Covenanter* there is an article on "A Foreign Mission," signed by "A member of the board," in which are contained the following statements:

"The prospect of securing the services of suitable missionaries, at one time thought to be the most serious obstacle in the way, is highly encouraging. The Board will be able to recommend to Synod, at its next meeting, with a reasonable probability of accepting the appointment, in case they are selected, at least two candidates whose qualifications for the work are such as will be likely to command the confidence of the church. It is not apprehended that any difficulty will be experienced either as to the selection of a proper field, or the choice of rightly qualified men.

After having stated that at least \$5,000 will be necessary to put the mission in motion, the writer adds:

"It is apparent, therefore, that Synod, in its future action on the subject, must be guided very much by the measure of public spirit evinced by the people; and that, if the church really wishes a foreign mission, the realizing of such wishes rests mainly with herself. The time has now come for action, and it is to be seen whether the ardent professions hitherto made on the subject are to be supported by generous and self-denying efforts, or whether their insincerity is to be demonstrated by originating and propagating the false idea of inability." Then the article closes with this sentence: "Let the people offer willingly unto God of his own, as he has prospered them, and all will be well."

Now, Mr. Editor, I am persuaded that if the proposed foreign mission should fail, it will not be for want of liberality on the part of the people. What enterprise undertaken by Synod has ever failed for want of their liberality? When the foreign mission was undertaken a few years ago the treasury was soon filled, and money still lies there unused. I have long thought that, as soon as Synod may establish the mission and appoint two efficient missionaries, the treasury will be filled by liberal contributions from the people. All they want is to see a mission established under such circumstances that they may expect it to be instrumental in the spread of the gospel among the heathen. Multitudes throughout the church are ready to give liberally.

I have a plan which I wish to propose to the entire church, and which, if carried out, will greatly encourage Synod to go forward in this good work, indeed will remove all excuses for not going forward in the establishment of the mission. It is as follows:

1. Let all, especially the wealthy, who desire the church to engage vigorously in evangelizing the heathen, make liberal bequests to the missionary fund.

2. Let some person or persons in every congregation and society, as soon as this plan is read, circulate subscription papers soliciting pledges.

3. Let pledges be given, payable immediately after Synod shall locate the mission and appoint two missionaries.

4. Let every member of the church, who owns property, pledge at the rate of, at least, fifty cents for every hundred dollars he is worth; and all other members, such as wives and minors, as they are able; but no member pledging less than fifty cents.

5. Let the following, or a similar form, be circulated, so that every church member may have an opportunity of making pledges:—

“We, the subscribers, promise to pay the sums annexed to our names to the foreign missionary fund of the Reformed Presbyterian Church, to aid Synod in establishing a foreign mission, and in fitting out the missionaries, as soon as the field shall be selected and two missionaries appointed.

6. Let pledges be taken in the months of February and March, or before the Spring meeting of presbyteries, and reported to them, so that they may report to Synod the amount pledged in their respective bounds.

Two things are requisite to the execution of this proposed plan:—First, That, as soon as it be read in the various parts of the church, some active friend or friends of missions see that pledges be taken immediately. Second, That every one give as God has prospered him, believing that the bread which he casts upon the waters he shall find after many days. And if this plan be carried out in good faith and prayerfully, I have little doubt that within six months from the adjournment of next Synod, our missionaries will be in the field, disseminating the Holy Scriptures and preaching Christ to the perishing heathen.

“Then shall the earth yield her increase;
 God, our God, bless us shall:
 God shall us bless; and of the earth
 The ends shall fear him all.”

A FRIEND TO FOREIGN MISSIONS.

HOPKINTON SETTLEMENT.

Rev. Dr. Roberts has removed to Hopkinton, Delaware Co., Iowa, where he expects to spend the remnant of his days.

This place and the surrounding country has already been described in the *Covenanter*. We would state, however, that Hopkinton is a flourishing village, beautifully located about one quarter of a mile from the Maquoketa, whose waters are pure and transparent, and run with a rapid current. The place is remarkable for its health. The prairie on both sides of the river as beautiful and fertile as any in the state. The timber in that vicinity is not excelled by any in the state. The grove extends 80 miles in length, averaging 5 miles in breadth. There are several sawmills in the neighbourhood; and it is in contemplation to erect a steam grist mill in the spring. A portable steam sawmill will soon be in operation. The Society will be organized into a congregation early in the spring—when it is expected to number 16 families. Unimproved land can be had from

4 to 6 dollars per acre; improved, from 8 and 10 to 15 dollars; timber land from 15 to 25 dollars, according to its quality. There is offered for sale a large estate of 800 acres, (200 improved, and 440 acres of it choice timber, the very best in the grove,) at 15 dollars per acre. The timber is valued at 25 dollars per acre. It would answer three families who had the means of purchasing it. Farms can be had containing from 20 to 200 acres, at reasonable prices.

Property is rising very rapidly in value. A small cottage and 3 lots, that were purchased two months since, for 500 dollars, could not be purchased now for less than 800 dollars.

The Great Pacific Railroad, from Dubuque, is located within 13 miles of Hopkinton, and there is an expectation that another road will pass much nearer, if it does not make it a point or station. There is a good market for wheat and corn at Cascade, 13 miles distant; but when the steam mill is in operation, the market will be at home.

The land produces, on an average per acre, of spring wheat, 25 (often 30) bushels, Corn 60, Oats 60 to 75. The prairie is not difficult to break, and when broken is cultivated with the utmost ease. It is a splendid country for cattle, and sheep, and horses, and hogs. The climate is healthy. The latitude is $42^{\circ} 20'$. The present winter has been the severest thus far experienced by the oldest settlers—yet, though cold, the atmosphere has been generally bright and transparent. The weather has not been boisterous, but since the 23rd of Dec. it has been unusually cold, varying but little, however, from the degree of cold in southern Iowa. At the same period last year, viz., New Year, little boys were seen barefooted without suffering inconvenience, so warm and spring-like was the weather. Such was the general character of the weather, until Saturday the 22nd of December. The inhabitants of Hopkinton design establishing a Collegiate Institute next summer. The common schools are as good as are to be found elsewhere. Few villages will compare with Hopkinton as to the moral and religious character of its population. Intemperance and its kindred vices are unknown in the place. Mechanics of all descriptions as well as farmers will find it and its vicinity a desirable residence.

There is but one store here, another expected in the spring. There is business for several if conducted upon a liberal scale.

CORRESPONDENCE.

(PUBLISHED BY REQUEST.)

Geneva Hall, Dec. 20, 1855.

The Board of Trustees of Geneva Hall, on accepting the resignation of Pres. Sloane, directed the Secretary to procure the publication of the following report together with Mr. Sloane's reply.

"The Committee to whom was referred the draft of a minute expressive of the sentiments and feelings of the Board in regard to President Sloane's retiring from his place among us, respectfully report the following:—

1. Mr. Sloane entered upon office with the most cordial welcome of all the friends of Geneva Hall. The entire students earnestly petitioning the Board for his election—the Faculty and Board unanimately co-operating in securing his occupancy of the highest place in our gift. The whole church, so far as friendly to the Institution,

hailed his election and inauguration. The entire surrounding community friendly to us and to our Institution congratulated us in our happy and auspicious choice. We anticipated a long and happy fellowship in one of the noblest enterprises, promising enlargement to the witnessing church, the extension of Messiah's kingdom—the increase of labours for the vast fields white for the harvest, and the cheering of the drooping spirits of the sons of the martyrs, still trembling for the ark, and earnestly praying and labouring for the consummation of that mighty achievement which shall herald the dawn of the millennial day—the gospel proclaimed to every land by the living ministry.

2. We have enjoyed four years of very pleasant co-operation with our friend and brother beloved. We have, side by side, breasted many a wave threatening to overwhelm us and our institution with its resistless volume. We have, together, at the expense and experience of great sacrifices and much toil, surmounted every threatening obstacle that has crossed our path. We have in harmonious concert carried forward our important enterprise till the last, the closing crisis, and till the quivering balances indicate that one united struggle will crown our long and anxious battling with victory.

Nor can we soon forget these four years checkered with events which have tended to deepen friendship—to sweeten Christian communion so often enjoyed by the way in taking sweet counsel and going to the house of God in company, and to write on memory's tablet what corroding time shall never erase.

3. Four years have flitted away—receding into the past, never to be recalled till brought forward in earth's last grand review. And now, our friend about to leave us, we with deepest regrets submit to a parting, which to us, till recently, was unexpected.

Trusting that this event, with all other divine dispensations, in the mysterious and yet wise providence of the Mediator, will be overruled for the divine glory, Zion's good, the prosperity of our Institution, the usefulness and present and future happiness of our brother, we submit to the painful farewell.

In the meantime, as a Board, we have to record the very high regard which we entertain for President Sloane, as a scholar, a gentleman, and a Christian. And that he leaves us with our kindest feelings, our sentiments of unfeigned affection, and our earnest desires and prayers for his present prosperity and future enjoyment. And it shall ever give us pleasure to hear of his success, whether in winning souls to the Redeemer, as an ambassador of the cross; or, should it again be his allotment to fill a Professor's chair in training a ministry for the millennial harvest."

Respectfully submitted,

CHAIRMAN.

"Gentlemen of the Board:"

"In reply to these parting words which you have addressed to me, I can only say, I fully reciprocate the sentiments of affection and esteem which you have so kindly expressed. The separation has been to me, as to you, painful and unexpected. With regret I have been compelled to break those ties which bound me to you—to the small, but interesting congregation of which I have been pastor, and to the students who have ever manifested towards me the disposition both of sons and brothers.

Those only who have been placed in similar circumstances can realize the struggle occasioned by opposing interests and duties, which the final decision has cost me. My flesh and heart have fainted and failed. I have felt however, for some time past, that my resignation was merely a question of time. Eight years of incessant application to the duties of a teacher—and this too for the greatest part of the time in schools whose very existence was dependent upon my own personal exertion, have not been without their effects upon a constitution not of the most robust character. While a three years experience has fully convinced me that the duties of a Principal of such an Institution as that of Geneva Hall can not be fulfilled faithfully in connexion with the office of the Ministry—one or the other must inevitably give way—the whole matter reduced itself to a decision between teaching and preaching. To the latter I was dedicated by my parents—have devoted myself—have, I trust, been called by the Head of the church—I have recognised the voice of my Master—at whatever sacrifice, I must obey.

In the success of the College I expect to take as I have hitherto done the most lively interest. I feel that I leave it in the hands of those who are every way competent to its successful management. With a large and commodious building, now completed, with a respectable endowment subscribed and to a considerable extent secured, with Teachers every way competent to fill the different departments, and with what I unhesitatingly pronounce the most diligent, orderly, and moral set of students that I have ever seen collected in the same number—I look upon the success of the institution as certain. I have *not* withdrawn because I despaired of the ultimate success of the enterprise in which we have been engaged.

In conclusion, Gentlemen of the Board: Permit me to return you my heartfelt thanks for the uniform kindness which I have experienced at your hands. Many of you were the friends of my youth—you have proved friends in prosperity and friends in adversity. For four years I have been intimately associated with you as President of your deliberations. I have witnessed your sincerity of purpose—your devotion to a great and good cause—your patience under opposition unprovoked and undeserved, and the very great sacrifices in a pecuniary point of view which you have cheerfully made. Difficulties have been met and overcome, mistakes have been rectified, former disasters have been to a great extent retrieved, and the situation of the Institution to-day, while not in every respect *all* that we could desire, is such as to reward you for past troubles and sacrifices. Under an imperative sense of duty, and with deep sorrow at the separation, I bid you an affectionate farewell.”—J. R. W. SLOANE.

AFFAIRS ABROAD.

China.—The population of China has usually been stated at 300,000,000, or about one-third of the entire population of our globe. It appears, however, by the census taken last year by the government, that it has been rated too low: 400,000,000 is now said to be the lowest possible estimate: and these, with but a few exceptions, still heathen, grossly ignorant of God, and utterly without the knowledge of Christ. As might be expected, but contrary to the notions

formerly prevalent, their moral condition is most deplorable. We quote the *Missionary Herald*:

“Truly, this land is full of people; and it is also full of idols and wickedness. The faint knowledge which we have of the abominations here committed, has given us a higher idea of the infinite long-suffering and patience of God towards them, than we could ever have obtained in a land like our own. The dreadful exhibitions of cruelty and malice, seen during the past year, have proved more conclusively than ever, if that were needed, how utterly impotent are the teachings of Confucius, the chantings of Buddhists, or the mystical mummeries of Rationalists, to restrain the passions and purify the hearts of this people.”

Whatever may be the issue of the intestine commotions which have attracted so much attention of late, the whole course of events is working favourably towards the introduction of foreign influence, and particularly of the gospel. “The missionaries,” says the same writer, “are quite confident that the obstacles to the preaching of the word will be removed faster than the church of Christ is prepared to occupy the ground.”

Nineveh.—It is known to our readers that the site of ancient Nineveh has been diligently explored of late years. Valuable discoveries have been made, remarkably confirming Scripture accounts of the city, and of the empire of which it was the capital. A brief summary of the results of these discoveries has been given by Col. Rawlinson, one of the most active explorers, and perhaps the most learned and sagacious decipherer of the peculiar style of writing—styled the “cuneiform”—employed in making inscriptions upon the monuments of Nineveh. He says:

“In a historical point of view, some thousand years, extending from 2,234 B. C. to 1,273 B. C., have been removed from darkness into historic light by the discovery and interpretation of the cuneiform writing, and the events of another period of nine hundred years, from 1,273 B. C. to 338 B. C., have been found chronicled in this language by a people inimical to the Jews, *but corroborating and elucidating in every instance yet met with the account of those same events in the Scriptures*—a newly speaking antique profane tongue and pagan people, thus attesting the historic truth of the sacred writings.

“With regard to Sennacherib, Colonel Rawlinson read a translation he had made of an inscription on a stone brought to this country five years since by Mr. Layard, which is a detailed account of Sennacherib’s first campaign against Judah, and the submission of Hezekiah, and which, though much longer, agrees with the account given in the 18th chapter of the second book of Kings in every respect, except the amount of silver given up by Hezekiah. No account, however, has been yet found of the second and unsuccessful campaign of Sennacherib, when 185,000 of his hosts were smitten with death in one night, which is described at length in the 18th and 19th chapters of second Kings; nor is it likely that such an account will be found, the Assyrians not being wont to chronicle their own defeats. Colonel Rawlinson also read a translation of an inscription on a marble now in the India House, giving an account of the great public works undertaken by Nebuchadnezzar, in which a passage occurs supposed to refer to this king’s madness. It is very difficult and obscure, but it runs somewhat in this way:—“At this time it pleased the gods to harden their hearts against the King Nebuchadnezzar, so that he became dark, and his works were stopped; but when the gods repented, he again continued his labours.”

Sweden.—We have met with frequent notices, within a few years past, of a begun revival of evangelical religion in Sweden; but so imperfect have these been, that they have left us greatly in the dark, both as to the necessity for such a revival, and as to the work itself. The Reformed Presbyterian Magazine (Edinburgh) throws some light upon both these points. As to the need of a revival, it states:

“The Protestantism of Sweden is Lutheran, not Calvinistic. The internal administration of the Swedish Church is Episcopal, having an archbishop and eleven bishops. Apostolic succession, however, she abjures, regarding her Episcopacy as only a local church arrangement, and not essential to the constitution of a Christian church. Her government is in the hands of the civil power. The church services are fettered by the rigid dictation of the civil law. The church is regarded as co-extensive with the state. Church membership is a necessary qualification for civil office, for admission as a witness into a court of justice, and even for the ordinary rights of citizenship. There cannot, of course, be such a thing as religious toleration for a Swede. According to the letter of the constitution, the moment he leaves the communion of the national church he ceases to be a member of the nation; he is guilty of rebellion, and must leave the country. Fines, imprisonment, or banishment, are the consequence of any change in his religious views. The ‘Conventicle Act’ of 1726 inflicts a severe penalty on any one who assembles his neighbours for the purpose of engaging with them in prayer, praise, and the reading of the word of God; and if these meetings are held on Sabbath, an additional penalty is inflicted for the crime of Sabbath-breaking. This act has been repeatedly enforced during the late revivals. The moral effects of such a fettered Christianity may be easily imagined. Religion is regarded merely as a part of the civil constitution. Its ordinances become decent conventional forms. Its whole life and spirit are destroyed. The grossest immorality, slightly varnished over with a seeming regard for the observances of religion, takes its room. Sabbath profanation is open and unblushing. Intemperance follows in its train. The Swedes are, by their own confession, the most intemperate people in Europe. The Bible is wholly neglected by the body of the people. It is considered a book for theologians only, not for the many. Infidelity abounds in the higher and more educated classes; skepticism, in short, is fashionable. The preaching of the greater part of the clergy tends to a cold, dry morality; many of them are tinged with Neologian views; the cross of Christ is hid. The provision made for the clergy is very poor, and to this partly may be traced the low standard of education and morality among them. A young man of education and energy can hardly be expected to enter a profession in which the ordinary remuneration at first is board and £7 10s. a-year. In many cases chapel ministers have not more than £30 in all.”

As to the origin and progress of the revival:

“A publisher had on hand a large supply of a volume of Luther’s sermons. He suggested to some Dalecarlian* ministers, with whom he was acquainted, that they might purchase the books, and sell them to their parishioners. The ministers, not, perhaps, knowing very much of the contents of the book, but thinking the works of Luther could do no harm, made the purchase, and then pushed the sale in their respective parishes, and recommended the people to read the work. The people did so, and thus received a new impulse to their thoughts and feelings, which has developed itself in the present religious revival. In this northern district there has been a partial secession from the National Church. But the movement is in reality much more widely extended. Many are awakened to the love of the truth, who have not seen it their duty to secede. Indeed, through the whole of the south and east there has been a revival, though there has been little or no separation. Those who have gone out delight so little in separation or division, that it is said, even yet, they could be regained to the National Church were there faithful and godly ministers to take charge of them. The clergy have had very little share in this good work. Students and other educated laymen have been the chief instruments in the hand of Providence. In the principal university, Upsala, true religion is rapidly gaining ground. The change is now beginning to be felt among the ministers, especially among the younger clergy. The preaching has become more evangelical. The doctrines of the gospel are substituted for dry moral essays.

“By these various agencies the whole country has been pervaded, if not with the knowledge of the truth, at least with a desire to know it. Men of every stamp confess that a ‘crisis’ is at hand for the church in Sweden. A gentleman remarked not long ago to one of the bishops, who cannot be said to be friendly to the movement—‘Your church stands in need of a disruption such as they have had in Scotland.’ ‘I know that that is coming upon us,’ was the reply, ‘but we will keep off the evil day as long as possible.’”

* Dalecarlia is in the North. Some true religion has all along existed there. Its inhabitants are said to have come originally from Scotland.

This revival—which is bitterly opposed, even to persecution—seems to be genuine. Those who share in it are said to be distinguished by their love for the Bible, by their practical confidence in the efficacy of prayer, and by their humble reliance on God. They hold up clearly the doctrine of justification by faith alone. They express a strong reliance on Christ, an assurance of forgiveness through his blood, appropriating the divine offer of salvation in all its fulness. And what, perhaps, more than all, marks them out as a “peculiar people,” they exhibit a meek endurance of the reproach of Christ, and a decided though not censorious separation from the world, as if in them were revived the “holy brethren of the apostolic church.”

Germany.—Religion—true religion—is unquestionably reviving in Germany. Rev. Mr. Stevens gives very cheering accounts. We make a few extracts:

“The sermons to which they now listen are very different from those of twenty and thirty years ago, when such confusion of the moral sense existed that philosophy passed for religion, sentimentality for morality, and devotion for foolishness. Many feeble hearts have been strengthened, and many who were dead in trespasses and sins have been roused to newness of life. A German authority says:—‘It is remarkable how the houses of worship are filled, and most especially where the word of God is preached with most emphasis. Even the evening services and the Scripture readings, which have been newly introduced, have been followed with unexpected attention. Domestic worship has been re-established in many families where it had fallen into disuse. A great quantity of books, of sermons, and tracts, circulate among the people, and they are found to be those which sell the best.

“One of the most evident signs of progress is the change in the tone of the journals of the country. Those in which religious questions were formerly mentioned only with railing contempt, now bestow serious consideration upon these subjects. In relation to this fact Romang, a philosophic writer, says—‘One of the most grateful signs of our time is, that ridicule of religious faith is no longer considered as a proof of intellect among cultivated and enlightened people; but, on the contrary, a kind of regard is manifested for a belief in Christianity, even by those who do not share or revere it.

“Many Roman Catholics have learned to respect the Protestant faith, and many have embraced its principles. In Silesia, from 1850 to 1852, 1,133 adults and 1,552 catechumens were converted to Protestantism, and more than 1,622 children of Roman Catholic parents were baptized into the Evangelic Church. During the year 1850 there were 688 conversions to Protestantism in Austria, and only 254 to Romanism.

“Summarily we may say of Germany, as the result of the information given in these letters chiefly from the unpublished data of the prelate Kappt, first, that the infidel philosophical systems have fallen; second, that Rationalism has shared their fate, and a return to evangelical theology is becoming general; third, that the political re-action from 1848 has seized upon evangelical Christianity as the only hope of the State; fourth, that the clergy have returned to pastoral duties with new life; fifth, that religious literature, missions, &c., are commanding enlarged interest; sixth, that the popular mind has largely returned to spiritual piety, as is seen in the great number of the religious combinations of the Pietists, and in numerous other indications.”

Turkey, Russia, and the Allies.—Except the taking of Kars (a very important fortress of Asia Minor) by the Russians, no military movement has taken place among the combatants. Austria has submitted—with the consent of the allies—propositions to Russia as a basis of peace. Little hope is entertained that they will be accepted. Vast preparations are making for the next campaign. Treaties have been made by Sweden and Spain—the latter is to take an active part in the war; the former may. Prussia endeavours still to be neutral, but hints are thrown out that she will be compelled to take a stand soon, on one side or the other. The prospect is, in short, that *all*

Europe will be engaged in the war in the course of a few months. Persia has taken Herat. This gives her access to the British possessions in India; and as Persia inclines towards Russia, this event may be a step towards great undertakings in that direction. Is the present war the "vintage" of Revelation xiv.?

Emancipation of Serfs.—Russia has emancipated the serfs of Poland, and Moldavia hers.

AFFAIRS AT HOME.

1. *Congress.*—Still without an organization. We fear that southern craft will yet prove too much for the new-born courage and integrity of the North.

2. *Rumours of War.*—The relations between this country and Great Britain are by no means satisfactory. There are various causes of dispute, and many as are the reasons, and powerful as they are, to persuade both nations to maintain peace, we are not at all sure that these differences may not end in a resort to arms. It is wise and a duty to pray for the peace of the country, that "in it we may have peace."

3. *Kansas.*—Winter has somewhat arrested the border troubles; but with the opening of spring, and the setting up of the state government in March, as already voted by the settlers, we may look for a fiercer contest than ever, unless Congress interpose. The President seems to regard the state of things there with indifference; or rather he favours the "border ruffians." A civil war in Kansas, is but another name for civil war throughout the country.

NOTICES OF BOOKS.

SUGGESTIONS on the Religious Instruction of the Negroes in the Southern States: Together with an Appendix containing Forms of Church Registers, Form of a Constitution, and Plans of different Denominations of Christians. By Charles Colcock Jones, D. D. 18mo., pp. 132. Presbyterian Board of Publication.

"Negroes" here mean slaves; and the very fact that such a work is regarded as necessary, implies a condemnation of the entire system of slavery. It treats them as a different class from the rest of the community, *even in respect to religious instruction.* Dr. Jones accepts this fact, and hence there is nothing here about teaching them to read, that they may learn the Bible for themselves. If masters teach them to read—or if they get it any other way—we do the author but justice in saying that he regards it as desirable, but he goes no farther. Now, in our judgment, the church of Christ—and especially a denomination that claims it as a right, and justly, to establish presbyterial and synodical schools for the free, should equally claim it as a right, and, in view of their condition, feel it a duty, to teach the slaves to read. Ah! but the masters are opposed. Well, what of that? If there were the right spirit in this one body—the Old School Presbyterians—the laws, and even the opinions, against putting it in the power of the slaves to "search the Scriptures," would soon be swept away. We have other objections to this work. There is a cringing to slave owners. They must be asked, and permission got for this or that, without any protest against his ungodly and profane claim to stand between Christ and the minister whom he has sent to "preach

the gospel to every creature." How mean the bearing of the ambassador of Christ, whenever society admits the right to refuse him to take his message to the poor slave! And, again, we have been pained, in reading this work, with its complicated character. Every corner is to be watched. This caution is put in, and that, but not one manly and Christian utterance against that Satanic system which makes all this exceeding prudence seem to be the only wisdom.

And yet this volume is not without its interest. It has some valuable statistics. It describes the state of things among the slaves with considerable fulness and accuracy. It gives many directions respecting pastoral labour that would not be unprofitable. And we give Dr. Jones credit for really desiring the welfare of the slaves, but not with a "zeal according to knowledge," or he would know that "abolitionism" furnishes the only basis on which to begin effective operations. He is also grossly unjust to the free coloured population of the North, when he says that "the moral and religious condition of the free negro population in the *free* states is far worse" than it is in the South. He judges by the comparatively few debased; and leaves out of the account the overwhelming *majority* of coloured people, even in our cities and towns, who are orderly, and moral, and industrious, and church-going. All books like this are too much of the character of "pillows under arm-holes." Emancipation is the first step to the real improvement of the slave population.

OBITUARIES.

Died, November 14th, 1855, at the residence of her daughter, Sarah Miller, near Sparta, Randolph county, Ill., Mrs. JANE PATTON, in the eighty-fourth year of her age.

Died, in the city of Philadelphia, November 5th, 1856, in the fifty-seventh year of her age, of a lingering illness, Mrs. SARAH M'MULLIN, wife of Mr. Samuel M'Mullin, Deacon of the 1st Reformed Presbyterian Congregation.

She was born in the town of Mulven, Co. Tyrone, Ireland; but was, for a considerable part of her life, a resident of this city. In October, 1841, she was married to Mr. M'Mullin, whom she has now left, with two daughters, to mourn her loss.

Of a retiring disposition, she was not so extensively known as her real worth demanded; but while health was given her, her place was always filled in the house of God, and she ever took an active interest in the church's welfare, and in the church's work. One who knew her well thus speaks of her:—"When I became acquainted with her, I found she was no babe in Christ. She had 'cast her anchor upon that which is within the veil,' and was no longer to be 'carried about with every wind of doctrine.' . . . The doctrines of grace, including the universal dominion of the Messiah, and the advancement and glory of his kingdom on earth, were topics in which she had great delight. She delighted also in the active service of God. She loved the house of God and the social prayer meeting. She often said, in regard to the society in her own house, 'that truly the lines had fallen to her in pleasant places.' The missionary cause lay near her heart, and she only wanted means and opportunities to be along with her judgment in every good work recommended by the church. She was generous and kind, modest and chaste, in all her behaviour,—one in whom the heart of her household might safely trust. She relied upon no righteousness of her own. Her trust was in the doing and the dying of the Son of God. She had been long expecting her death before it came, and was fervent in prayer for grace to sustain in that trying hour. She said it would be hard to part with her husband and children; but, during her last illness, all earthly concern seemed taken away from her."

Her removal was at last quite sudden, and attended with such circumstances as precluded any conversation. So has been taken away the attached wife, the active mother, whose delight it was to train her children in the nurture of the Lord, the exemplary and faithful church member; but her death was the death of the righteous. Her flesh rests in hope of a blessed resurrection.

THE
COVENANTER.

FEBRUARY, 1856.

A THEOLOGICAL SEMINARY.

We do not argue in behalf of an educated ministry. That is a settled point among us. We might differ somewhat on the question, What constitutes a properly educated ministry? But on this, also, there will be no serious disagreement. It is acknowledged generally, perhaps universally, that the attainments of the ministry should embrace as large a range as is consistent with due attention to such departments of learning—literary and theological—as lie nearest the field of ministerial labour. Nor need we, at this late day, vindicate the right of the church to establish theological seminaries. The Bible, the practice of the church, and the nature of the case, have long since settled that question. And while we admit that there is something peculiar in the course of training for the ministry, we would as soon undertake to vindicate the establishment of schools—literary, scientific, medical, and legal—as theological. A course of study for the work of the ministry includes languages, history—sacred and profane—logic and rhetoric, criticism, and theology—proper—systematic, polemic, and pastoral. With the exception of the last, and this also in part, all these can be better taught, and, of course, better learned, in classes, than in a solitary course of reading, or by reading and private tuition combined.

Taking for granted, then, a general agreement of views upon these preliminaries, we now propose to look at the question of a Theological Seminary as a practical one at this time in the Reformed Presbyterian Church. And—

I. The non-establishment of a Seminary is *highly discreditable*. An intelligent inquirer asks, "Why have you no Seminary?" What reply can we give, that will not bring a blush to our cheeks? We cannot say that we have any scruples on the subject of a Seminary—nor that it is impracticable—nor that it is only in abeyance for a time—nor that we are even about to have one. If we tell the truth, we must say that we are so broken in judgment, so rent by faction, so destitute of mutual confidence, so selfish, and endowed with so little public spirit, as to be incapable of uniting as a body, and so concentrating our energies in the work of preparing a ministry. Still more. "You think of renewing your covenants, do you not?" We do. "And yet you cannot establish a Seminary!" What can we reply? What

defence can we make? None at all. Our mouths are stopped. We must bear all the disgrace—submit to all the reproach due to a state of things so unnatural—so suicidal. Are we ready for this? Can we justify ourselves in it? We do not see how: unless, indeed, on the principle—which will hardly bear to be stated, much less defended—that we will do nothing, unless we get, each, his own way in every thing.

II. The establishment of a Seminary would be eminently *wise* and *judicious*. We mean, on certain independent grounds. And—

1. *It would tend to increase the number of candidates for the ministry.* The church grows. There is a more imperative call for labourers than at any former period. Between twelve and twenty localities—and nearer the latter than the former—require constant pastoral cultivation, or at least, constant preaching. To supply these, we have, in all, some eight or ten available ministers and licentiates; leaving as many more *now* wanting. To meet the demand, we have probably six or seven *bona fide* students now prosecuting their studies. If these were *all* in the field this very day, they could be fully employed—to say nothing of a foreign mission, or of domestic missions, under synodical control—in labouring in places already open and crying for the bread of life. What prospect, then, have we of meeting the *growing* demands of coming years? What hope is there that we shall be able to send a missionary—as we ought—to the Pacific coast? or into the new territories even on our western border? Little, indeed, unless our candidates for the ministry are increased.

But what has this to do with a Seminary? It has very much to do with it. Ten—fifteen years ago—our students numbered from fifteen to eighteen. Nearly this number was occasionally found in the Seminary, besides some at home. Now, we have hardly half the number. And, what is much to the purpose, the decrease has been most rapid *since the disorganization of the Seminary*. We are disposed to connect the two things together as cause and effect. But we go still farther back, and assert, with much confidence, that this has been the state of things invariably: when we have had a Seminary in active and harmonious operation, students have attended in encouraging numbers; while during the periods of suspension they have been greatly reduced. If we can learn any lesson from the past, it certainly is, that, whatever other means are to be employed to increase our class of students, one is the revival of the Seminary.

2. *This is required in justice to a number of our ministers, and so to the church.* We mean those who are engaged in superintending the studies of such students as are still to be found in the church. Some five or six are now so employed: averaging about a student a-piece. Now, if they really give ample attention to the work intrusted to them, these must spend much time and strength upon it, and the larger part—not all—of this time and strength is taken from the special business of their pastoral calling. The probability is, however, that the students receive but a portion of the oversight that the importance of their studies demands. Nor should this be considered strange or blameworthy; and yet it is by no means a pleasant thing to undertake—urged by whatever necessity—a business which cannot, in the nature of the case, be fully attended to.

3. The establishment of a Seminary *would be no inconsiderable aid in the promotion of peace.* We have long feared that this very thing—How, and under what charge, shall the Seminary be organized?—has been no unimportant element among the causes of our present divisions. We can make no positive statements, but it is allowable to draw inferences from public movements. But whether this be so or not, we feel confident that unless there can be something done on this subject soon, evil consequences will ensue. The church will not much longer live without a Seminary. If it cannot get one, it will have two—probably three, and, possibly, four. And these got up, not as friendly competitors, but as rivals. The ultimate issues, any one can figure out for himself.

On these grounds, then, were there no other, we would most earnestly urge the attention of the church to the *immediate* establishment of a Seminary, or at any rate, to the employment of every effort that it may be accomplished.

III. *The Seminary should be endowed.* That is, there should be such an amount of funds secured as will give a reasonable prospect of a comfortable support to the professor or professors, and also to secure constant additions to the library.

1. *This is practicable.* Synod has now at its command, for this purpose, some \$6,000—donated by the late Mr. Acheson. An addition of \$15,000 would furnish a fixed revenue large enough to maintain one professor, and perhaps allow of the purchase of some books annually. An addition of \$25,000 would enable Synod to make an arrangement for securing the services of an assistant professor. Even the largest of these sums could be raised, provided the church will act with any thing like unanimity.

In our calculations, we have said nothing of buildings. In fact, these are a subordinate matter entirely. Let the right location be got—let a professor or professors, in whom the church will have confidence, be set to work; and the thing of buildings will come along in due time, if they are wanted. Almost any convenient room will answer for recitations—until the library becomes much larger than it is likely soon to be, it can be easily disposed of—students can board, or hire a house, or part of one, in the mean time. Buildings are of less importance than the things that buildings are intended for. Get these; and if the Seminary ever comes to have its crowds of students, long before that time the question of buildings will have settled itself.

2. *An endowment is most important.* We have had some experience upon this point already. The church attempted, some years ago, to sustain a Seminary. But, as we well know, it failed nearly every year to meet its engagements; and when the Seminary was disorganized, a heavy debt had been incurred, which, to the injury of the church's good name, has not been all paid yet. True, if the whole church had been hearty in supporting the Seminary, this debt need not, and would not have been contracted. If all her members, and even her ministers, had kept the golden rule—had they done to others as they would have wished others to do to them—every engagement of the Synod might have been met to the letter. But what reason have we to anticipate entire unanimity, even in the outset? And what se-

curity have we that factious opposition may not arise afterwards? With the past failure of the church to meet her contracts, what sane man would undertake to fill the post of professor without some such guarantee of the sincerity of the church as can be found only in a sufficiently large pecuniary endowment?

IV. The best location is that which, while it is practicable, *will contribute most to the proper training of the students*. This is self-evident. The church establishes her Seminary for a particular work—the instruction and improvement of her candidates for the ministry. Every thing is, of course, to be arranged with a view to this; and, so far as not interfered with by very imperative or impracticable considerations—to this alone. No Synod would be justified in hazarding or diminishing the comfort, the culture, the health, the usefulness of the church's students, with a view to promote the interests of any other thing—be it congregation, presbytery, section of the country, or any thing else. The location should, then, be one where health may be guarded, reasonable comfort secured, no unnecessary difficulties encountered, good habits formed, with all possible opportunities at the same time of acquiring a knowledge of men and things. Hence we have no hesitation in saying that the Seminary should be located in some city or town. Because—

1. *There only the above requisites meet*. Towns are eminently healthy during the part of the year in which the Seminary is in session. There only, at that season, have students an opportunity for that amount of exercise which is essential to health. Social culture is there most readily—we admit, not exclusively—attained. There are fields of active usefulness opened at that season to such as are able and disposed to avail themselves of them.

2. *We have here the entire history of the past to guide us*. From the school of the prophets at Jericho, to the last that has been established, all such seminaries have been located in towns. We know of no instance to the contrary that can be fairly adduced. *All* the seminaries of the Reformation—German, Helvetic, Gallic, Dutch, and Scottish, were in towns or cities. So of the seminaries now existing. We know of none that has not an urban location. Some are in cities, others in smaller places; but none are elsewhere than in towns, or in their immediate neighbourhood. This is an experience which it will not do to ignore. For a universal fact of this kind, reasons of a controlling character must have existed, commending such localities to the judgment of the intelligent and godly men who have been active in establishing so many of these institutions.

3. *The additional expense is more than compensated by the additional advantages*. We are not sure that we have not here seemed to concede too much. We are not at all sure that the expense of town living, *in the same section of the country*, is any greater than in the country. We mean to those who have, like students, every thing to purchase. Nor is there now so very serious a difference between different parts of the country as there was before the means of communication became so rapid and so cheap.

But, admitting a difference, it cannot be very great. We feel confident, not enough so to constitute any objection to our view,—especially when it is considered that Synod has now upwards of \$6,000,

to be applied to the specific purpose of aiding candidates for the ministry, yielding some \$380 per annum, enough to allow nine students \$2 per week during the term of the Seminary. The objection that students are unsafe in a town—that they must be shut up somewhere, for the sake of their morals—we repudiate with scorn and indignation. It is unworthy of an answer. To enter more minutely into the subject of a location, is untimely and unnecessary. Of course, this must be considered carefully by Synod. And, possibly, nay, very probably, it will be found necessary to balance difficulties, and also to make some concessions from preferences and predilections. Such, within certain limits, those who come up to Synod from various sections must expect to make. Every body cannot have the Seminary at his own door, and we are not aware of any reason to wish it particularly. That there are some advantages resulting from the enjoyment of the society of men—educated and godly, as students of theology ought to be—and in the presence of a theological professor, we see at once; but, with this exception, there is no inducement for any locality to be anxious for it. No money is to be made out of it. It has nothing to do with any other sort of school, or with the Presbytery in whose bounds it is. It has one end and one function—the training of young men for the ministry; and any desire to make it subordinate or auxiliary to any other object or thing, should be carefully eschewed.

We have now given our views, very plainly and candidly. We have some hope that they will commend themselves to the good sense of our readers. If not, we have made an effort in good conscience to rouse the church to a matter of the highest importance; and shall not regret it, even should it be ineffectual.

A FOREIGN MISSION:

The subject of a mission abroad, which just now attracts so much attention among us, gives rise, probably, to some diversity of opinion. We have received from a respectable source, a communication warmly opposed to any effort in this direction. The views of the writer are as follows:

“In the last number of the *Covenanter* the question is put—‘A Foreign Mission; will it be established?’ This requires an answer from the members of the Covenanted Church. I say, Not until every destitute Covenanted congregation is well supplied with the preached gospel. That charity which seeks its objects thousands of miles off, leaving others to perish at its door, must be spurious. Besides, the command of Christ to feed his sheep and lambs should take the precedence; and if the salvation of souls is the object of the mission, the probability is, were the missionaries to spend their time and strength among the weaker and scattered Covenanters, a hundred would be saved where there might not be one among the heathen. Could both be done, it would be better still; but there is a kind of blind enthusiastic feeling about giving for objects that are far off; when, could the same objects be brought to the door, they would scarcely excite our notice. Let those, then, who are pledged to the same solemn covenants and to the same great covenant Head, have their full portion first before you cast your pearls at the feet of swine.”

This is rather strongly expressed, but it is possible that the general view here presented may meet with the concurrence of other minds in the church. We should deeply regret this. The writer takes entirely too limited a view of the calling and duty of the church; and is, we think, widely mistaken in some of his judgments. And—

1. If we wait until every destitute Covenanting congregation is "well supplied," we shall wait so long as to lose our share in the great and good work of evangelizing the utterly "destitute." And, still more. Is this the way the gospel was at first propagated? Was every town or village in Palestine first "supplied" before the gospel was carried to the heathen? Was Asia Minor fully supplied before the word was borne to Macedonia? Was Macedonia thoroughly evangelized before the gospel was carried to the South and West? Every reader of the Bible knows how to answer these queries. The plain and evident truth is, that the primitive church was eminently aggressive; constant and great efforts were made to give light to them that sat in darkness.

2. We admit that if efforts exhaust themselves in the direction of the foreign field, they are "spurious." But is this so? Is there any intention that it shall be so? Most assuredly not. Those who are earnest in behalf of efforts abroad, we have always found to be earnest also for a similar work at home. Nor are the two antagonistic. Foreign missions do not interfere with domestic. Far from this. They are auxiliary, and we know of no better way to set a church at work diligently in the home field than to set it at work earnestly in the foreign. We appeal here to the churches that have foreign missions. There is not one which is not engaged more systematically than we are in meeting the wants of their own country. This whole matter resolves itself into a question of *duty*. If it be the duty of the church to lift up her light amid the thick darkness of paganism, she may expect a blessing to rest upon herself and upon her endeavours in behalf of her own needy, if she perform this duty—and as a part of this blessing, the raising up of suitable agents to supply these: but if she neglect her duty abroad, she may expect tokens of God's displeasure; and among these a withholding of His Spirit, by whom "overseers" are "set" in the church. Now, we are in just the latter condition. We are suffering as a church for want of ministerial help, and are likely to do so. May not this evil have come upon us, in part, as a chastisement for our neglect of the loud call from the heathen world? This is the true light in which to study this subject.

3. It will not do to interpret the command of Christ to "feed" his "lambs" and his "sheep" on the principles of our correspondent; for then we would be committing a sin if we were to visit a neighbourhood, even in our own country, where there were no religious people, and labour among them; we would be obliged literally to confine our labours to those already converted! This our correspondent himself would be far from doing. And, besides, this view takes for granted what we are not at liberty to take, that the family of our Lord—we mean in his gracious purpose—may not be found in the field of a foreign mission.

4. As to the proportion of converts at home or abroad, we are not anxious to form any estimate. But we think it is presuming too far to say that "a hundred would be saved at home, where there might not be one among the heathen." We give one instance. In 1848—eight years ago—missionary operations were begun in Aneiteum, an island of the Pacific. By a late census, taken by the two missionaries there, Messrs. Geddes and Inglis, it appears that the population

is 4,000; and that of these, 2,400 are professing Christians, their families being included. Now, we cannot say how many of these are truly converted; but will not our correspondent admit that such a result is an ample reward, for all the time and labour expended? Nor would he say that these men might better have remained in Scotland until every society of the church to which they belong was supplied with preaching.

5. The desire for a foreign mission is no "enthusiastic feeling;" it arises from a conviction of duty. If this be its origin—we ought not to ascribe it to any thing else without clear evidence—then the more enthusiastic, the better. Few great and good things have ever been accomplished without enthusiasm. But, again. It is a mistake to suppose that the friends of foreign missions are regardless of the home field. The fact, as we have before stated, is just the reverse; and it is partly, because they are satisfied that the readiest way of promoting the cause of Christ at home, is to be active in extending the tidings of salvation to the totally benighted, that they take so deep an interest in it. Hence—

6. The true way to provide for our own, is to seek the good of others also. "There is that scattereth, and yet increaseth. There is that withholdeth more than is meet, and it tendeth to poverty." And, surely, to carry the gospel to the heathen world, is not to "cast pearls before swine." If so, how was ever the gospel carried, without sin, to our own ancestors? Can it be possible that this is the meaning of that text? If not, we would not dare so to use it.

In every aspect, our cause will bear examination: and the more it is examined, the better the church will like it.

ANALYSIS OF THE "PREFACE TO REFORMATION PRINCIPLES EXHIBITED," &c.

"*Reformation Principles*," is the title of a book which has been perhaps more frequently called "The American Testimony." The latter is much the more popular designation. It is an important inquiry—Did the framers of the book, or does the book itself, admit of this name? By analyzing the *preface* to the work we may obtain an answer to this inquiry, for the object of a preface is generally to point out the design of the work.

There are three *generic* ideas held forth in the *preface*, and afterwards in the body of the work:—1. That *principles* be ascertained. 2. That these principles be *exhibited*. 3. That a *plan* be devised for exhibiting these principles to others. Of these three ideas, PLAN is the cardinal or leading one. "The PLAN upon which the Reformed Presbytery propose to exhibit their principles to the world embraces three parts: the first is *historical*; the second, *declaratory*; and the third, *argumentative*." Now, these three parts are parts of a *plan*,—not of a *testimony*. (1.)* For the framers of the book speak emphatically, using italic characters, that they may not be misunderstood.

The "three parts of the plan" are followed by two series of definitions, but not in the same logical order; for in the second series of definitions, the declaratory part is placed first in order—doubtless, as

* See following article for remarks where figures occur.—Ed. Cov.

being deemed first in importance. This importance attached to the declaratory part in the mind of the framers, is apparent from the fact that the declaratory part alone is exhibited as the "church's *standing Testimony*." The historical and argumentative parts of the PLAN are no parts of the Testimony; for, whereas, the historical part is but a "help to understand the principles of the Testimony;" the argumentative part merely shows the "application of the principles of the Testimony." (2.)

Moreover, the historical part of the plan or book, is "partly founded upon *human* records, and therefore not an article of faith." In like manner, our "confidence in the argumentative part" will "partly rest upon human testimony, unless we shall have read and known every work to which it refers. Also, "Divine truth is alone the foundation of our hope. Authentic history and sound argument are always to be highly valued,—but they should not be incorporated with the confession of the church's faith." Finally, that the doctrinal propositions contained in this book, together with the errors condemned, are alone to be regarded as testimony in the intention of the framers, is obvious from their own attestations, viz., "The Reformed Presbytery do hereby ratify and approve the Preface and the Brief *Historical View of the Church*, . . . and appoint Messrs. Wm. Gibson and Alex. McLeod a Committee . . . to publish the work with all convenient speed. *New York, May 12, 1806.* . . . The Presbytery referred, for publication, the *Declaration and Testimony* to the Committee to whom was referred the *Historical View, May 15, 1806.* JOHN BLACK, *Clerk.*"

Now, I would ask—Can any intelligent and honest Reformed Presbyterian embrace the foregoing view of a judicial testimony? In other words, Can he relinquish all Reformation attainments except abstract declaration of doctrine, and equally abstract condemnation of error? Does this comprehend all our Covenanted attainments? If so, what do we more than others? Do not even the General Assembly of Ireland, the Established and Free Assemblies of Scotland, as also the Seceders of Britain and the United States, do the same? (3.)

The edition of *Reformation Principles* issued in the year 1824, has been often called a *spurious* edition, because it omits in the Historical View certain immoral features of the United States Constitution, and the action of courts of the church in reference to these. But if the historical part of the book never was a part of the church's Testimony, I see not how the omission of a part, or the whole of that history, could vitiate the Testimony. The epithet *spurious* could apply only to the *book*, not to the *Testimony*. And, indeed, our former brethren, the New Lights, would appear to have acted a consistent part in discarding the Historical View altogether. As the sum of saving knowledge has been often regarded as part of the Westminster Confession—the apocrypha part of the Bible—so has the Historical View, from its location, been considered by many as an integral part of the judicial testimony of the church. Thus we frequently find in the pages of the Covenanter, and elsewhere, the phrase—"The historical part of our Testimony!" And, no doubt, the like phraseology would have been as readily employed in reference to the argumentative part of the Presbytery's PLAN, had it been prepared and published in the same volume! (4.)

But there is another reason for this frequent confounding of things that are distinct; namely, that the honest Covenanter, whatever may be the measure of his intelligence, has ever been accustomed to associate in his mind, doctrine, history, and argument, as integral parts of his Testimony. This is right; and until all Reformed Presbyterians come to unanimity in this matter, all attempts at uniformity will prove abortive. (5.)

As "Reformation Principles Exhibited" has rejected history and argument from being any part of the judicial testimony of the Reformed Church, and so sapped the foundation of her Covenanted constitution, (6,) that work has likewise effected this by a free use of sophistry. For example—

1. When we read that the historical part of the book is "partly founded on *human* records, and is therefore not an article of faith," we ask—Is the conclusion contained in the premise? In the premise it is fairly implied that the historical part is founded, at least in part, on divine records. Is it therefore not an article of faith, in so far as thus founded? This negative and false assertion is contained in the conclusion. This kind of reasoning will equally overthrow the foundation of faith in doctrinal propositions; for any one may perceive that an uninspired person may err at least as readily in stating a doctrine as in stating a fact of Scripture. (7.)

2. Again. "Our confidence in the argumentative part will partly rest upon *human* testimony, unless we shall have read and known every work to which it refers." Now, suppose we have read every work to which the argumentative part refers, would our confidence then rest only on divine testimony? No, indeed, the stream cannot rise higher than its source. Alas! alas! . . . (8.)

3. Finally, on the score of logic. "Every human help which can be obtained, is to be used in subserviency to the interest of religion." This is a correct sentiment. "But divine truth is alone the foundation of our hope." This is also a sound sentiment; but are the two sentiments so antithetical as to be incompatible? Certainly not; but such was the conception of the writer, or he wished so to impress the reader with the idea of their incompatibility; for it is farther affirmed that however "authentic history and sound argument . . . have been beneficial to the church, they should not be incorporated with the confession of the church's faith." Here there is a shifting of the original ground. The matter of a *testimony* was the subject of inquiry; but ere we are aware, the "confession of the church's faith" is instantly substituted. Surely it is no perversion of the language here used to say, that confession and testimony are the same thing. Such was not the mind of our earlier fathers. (9.)

In a word, on a fair analysis of the "Preface to Reformation Principles Exhibited," the following deductions are legitimate and undeniable:—

1. That history and argument ought not to be a part of the church's Testimony.

2. That neither of these is in fact a part of the volume styled "The American Testimony."

3. That these two propositions adopted as true, do necessarily subvert the Covenanted Reformation: for—

4. Even the doctrinal propositions of our Confession and Catechisms are received, not because they are *inspired* or *infallible*; but simply because they are, in the apprehension of the Christian, "agreeable to the holy Scriptures." (10.) Much more does this obviously apply to our solemn covenants as embodying the heroic achievements of our martyred and witnessing fathers. Add to these, all the real attainments of those who survived the overthrow of the "Second Reformation." (11.)

DAVID STEELE.

Dec. 29, 1855.

REMARKS ON THE ABOVE.

(1.) "A plan." Certainly; but "a plan" for the putting forth of a "Testimony." The word "plan" always relates to something which is to be accomplished by, or according to, it.

(2.) The framers of the Preface well understood the place of each of their "parts;" and hence, they first display the truth in the form of a Testimony against error and sin *wherever* they exist, and *whenever*; and thus facilitate and prepare the way for a specific application of all that has been thus ascertained against *all* that hold these errors, or commit or sanction these sins.

(3.) No. They are very far from doing the same. Not one of these bodies has ever testified; nor, until they are more thoroughly reformed, will they testify against nearly all the errors and sins "condemned" in Reformation Principles. We are surprised to find a writer of any intelligence making such a statement. For example, Do the Seceders testify against all who deny the doctrine of Messiah's Headship? And more. Is this a fair exhibition of our Testimony? As far as possible from it. Its own language is—"We condemn the following errors, and testify against *all who maintain them.*" Is that a mere abstract condemnation? A great error, moreover, as appears in the sequel, lies at the foundation of all this.

(4.) As to whether the right epithets have been employed in designating the edition of 1829, we do not inquire. Perhaps "mutilated" would be a better word. But what has this to do with the subject before us? The matter of fact is, that the "Historical Part" was prepared and published for the very purpose of throwing light upon the meaning; and, in part, also, of fixing the application of the declaratory part.

(5.) Here is this writer's great error. He holds "history" to be "testimony." But how much "history?" We have some sketches of the history of the primitive church. We learn that there was a man called "Arius," another called "Nestorius," another "Pelagius." Now, is it *faith*—a divine faith—to believe that such men lived, and held such and such opinions? Must their names, their doctrines, and their lives, be recorded in a "history" prepared by the church, and then, as thus sanctioned, imposed upon every church member as an article of faith? But, we must not stop here. There have been, perhaps, hundreds of heretics of less note, whose names are recorded in voluminous histories. Are we to take them out of the ashes, and then require as a *condition of church membership*, that all our findings, or rather supposed findings—for much would be very obscure—be received as God's own truth, just

as we receive the inspired histories of Joshua and Kings, &c.? But, still more. What are we to do about the witnesses of the middle ages, and their contendings? Are these to be minutely exhibited? We say "minutely;" for if "history" is "testimony," who dare draw the line, and say, "So much is to be taken, and no more?" Alas for the church, if all this be required of her; if, besides the Bible, which we thought a sufficient rule of faith and guide to the duty and profession of the church, we must *know* with absolute *certainty*, every heretic, every heresy, every enemy of the church, against whom she has ever contended, or else live and die without a proper "Testimony."

It may be said, we strain the views of our correspondent. Not at all. It may seem very easy to incorporate the outlines of a history reaching back about two or three hundred years into our system of faith—particularly as we have a pretty full account of the events of that period; but what right have we to stop there? We must go on, and never stop till we reach the very period when the canon of Revelation was completed. Surely no one will say that the contests of later times, however important, are more worthy of a place in an accredited history than those in which the proper divinity of the Son of God was vindicated.

Again: it may be easy to form a reliable outline of later controversies, but the principle is the same as applied to earlier times; and if the doctrine before us be true, that Covenanter is in rather a bad condition, who does not know and believe with a *divine* faith that a deeply interesting and most influential controversy was waged in the ninth century between Godeschalcus, and Rabanus Maurus on the subject of predestination and free grace; or, earlier still, between Augustin and Pelagius. We can hardly treat an absurd principle of this kind with due patience. Again: our correspondent says that "argument is an integral part of the church's Testimony." This we deny; unless he means arguments taken from the Scriptures, either directly or by inference. There is here a very important distinction, of which the writer before us evidently lost sight. Arguments *for* truth, or against an error, are constantly referrible to the word of God exclusively; but arguments against an instituted or existing thing, *may* have intermingled elements, which depends entirely upon the evidence of men uninspired, and having no claim to infallibility, (even the Papists admit that the Pope is not infallible in regard to facts;) and, of course, that they all proceed upon the premise that these statements are true. How any man, or any church, can oblige us to believe with a *divine* faith that the reasoning employed is always good and valid, and that all the facts which it states are really as true as the Bible, we cannot see; and will scarcely credit that it is so, until we believe the doctrine—contrary to our Confession of Faith—that Synods cannot err. We are not even bound to believe that the best selection of texts and arguments has been made to prove the doctrines stated in the Confession and Catechisms. If Covenanters have regarded human history as on a par with Bible truth—for it comes to this—we are sorry for them; but do not yet believe it.

(6.) How? She has her "Covenanted constitution" in her hands. She knows what it is. It is a strange delusion that the "Covenanted constitution" depends not on God's word, but on her own or some

other person's "say so." But let us not be mistaken. We "fix our faith to no man's—to no church's—sleeve." Our faith, our hope, has the word of the living God for its basis; still, we neither reject nor make useless, credible history, much less do we reject the testimony of our own eyes and ears. By the former we learn—not with a divine faith, however—much, very much to the honour of the faithful and to our own profit in fixing the proper position of the church's Testimony; and by the latter, we ascertain that the Constitution of the United States, for example, leaves out of view the very name of God, and that the creeds and practices of surrounding churches are more or less obnoxious to the charge of error, against which, according to the word of God, we bear testimony, and so we "testify against them."

Our correspondent here makes an appeal to the feelings of the Covenanting church in behalf of our witnessing forefathers. But does he not see, that, so far from any hope of carrying his principle, if he can make it out—the consequence will be, by exalting unduly the rights and powers of the church, that the church will soon be cut loose from her contending forefathers; for most assuredly we are not ready to adopt the worst form of the Popish doctrine of the church's infallibility; and yet, on his principles, we have but two alternatives.

(7.) The bad logic is on the other side. If two elements or forces contribute to an effect, the effect must be proportioned to the strength of the weaker. Build a ship of the strongest materials except one row of beams—let this row be weak, and the ship is no stronger than they are. And as to the last statement, it would be conclusive enough *provided we received* our doctrines on the "statings" of men. And here, again, comes out the radical and most dangerous error of the writer, viz., that our faith rests, not upon the word of God, but the "statings" of men.

(8.) Our testimony will rest, in this latter case, upon the same evidence on which we believe that there is a Bible at all—the evidence of our senses—which is the evidence, so far as they are good and rightly exercised, of Him who made them. Alas! what confusion on this whole subject in the mind of our correspondent!

(9.) If there was any one thing more than another characteristic of our fathers, it was the very thing that is so well stated in the language of the Preface, and is here repudiated. They followed, not man, but God, speaking in his word. Mr. S. would bind us to follow man instead.

(10.) Does Mr. S. hold that the Confession and Catechisms are inspired and infallible? Mark, we are not speaking of their doctrines, but of the terms in which they are expressed in the books. If so, we have really four or five Bibles. What more does he want than that we acknowledge these documents to be scriptural—to contain the truth "agreeable to the Scriptures?" Here, again, we meet with his fearful error—putting human compositions on a par with the Bible.

(11.) How so? And how far would he carry this? We repeat, he is taking the direct course to send our fathers into oblivion by exalting them to an equality with God, and requiring us to put the same faith in them we do in God.

And, in conclusion, Mr. S. left the church some fifteen years ago, but had no knowledge of any of these difficulties until it became ne-

cessary to look up some reasons for the schism which he created. We hope he will reconsider his views, and yet prove a useful "witness," which he cannot do while he thus unduly exalts the creature.

WAYS AND MEANS FOR THE SUPPORT AND SPREAD OF THE GOSPEL.

The word of God reveals the Lord Jesus Christ as the church's glorious King and only Head. As such he gives laws, ordinances, and officers to that church, and *his word is her only rule of faith and manners*. Every command of Christ ought to be practically exhibited by her. She is placed as a city set upon a hill, and ought to be a living exemplification of *the whole word of God*. Her practices, ordinances, and officers, should be in exact conformity to the pattern shown in the mount; so that an inquirer, by walking about Zion, going round her, telling her towers, marking well her bulwarks, considering her palaces, may learn and be able to tell posterity of her, that God's praise may be to the ends of the earth.

The question for present consideration, is—Has the Lord Jesus Christ, as King and Head of the church, given any direction as to the mode of supporting and spreading the gospel? The church has been highly honoured in being admitted to be a co-worker with Christ. The everlasting gospel has not been committed to angels, but "the treasure has been put into earthen vessels, that the excellency of the power may be of God." The command is given to the church to "go into all the world, and preach the gospel to every creature:" this is her duty and her glorious privilege, and yet it is evident that every member cannot personally missionate; yet the work must be done: how is it to be accomplished? Has he appointed the ways and means? This we might expect; and we find that there are those who go forth to conquer under the banner of Christ, who are exclusively to give themselves to this high and holy work, to make known the glad tidings of salvation, to proclaim liberty to the captives, and thus spread from pole to pole, and from sea to sea, the name of Jesus as the only Lord and Saviour, while others are to furnish the means of support to them.

The gospel is not only to be spread; *it is to be planted, to take deep root, and to be supported*. The Lord Jesus, in order to the sanctification of his believing people, enlists them all, every one of them, in this work. In his infinite wisdom and power, he, by the instrumentality of those who were once his enemies, puts down the kingdom of Satan; and it is ever to be borne in mind that every right-hearted effort, however feeble and insignificant in itself, when put forth in obedience to his command, though it be the widow's mite—though it be but a cup of cold water in his name—tends directly and powerfully to the sanctification of the contributor. Thus, "There is that giveth, and yet increaseth." And Hebrews vi. 10:—"For God is not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister." And what a joy when his words will sound in the ears of his people—"Inasmuch as ye did it unto one of the least of these my

brethren, ye did it unto me!" The law of Christ is very explicit. 1 Cor. ix. 14:—"Even so hath the Lord ordained that they which preach the gospel, should live of the gospel." Ver. 13:—"They which minister about holy things, live of the things of the temple, and they which wait at the altar are partakers with the altar." Hardly any one will say nay, or openly oppose this plainly revealed and direct law of Christ. The duty of every one, then, who receives spiritual things, is to minister to the dispenser of his temporal things. How is this to be done? When is it to be done? And what amount is to be given? "To the law and to the testimony." What saith the Lord? He is the King and Lawgiver. 2 Cor. ix. 7, answers how we are to give:—"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." Again, 2 Cor. viii. 12:—"For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." Ver. 33:—"For to their power, I bear record, yea, and beyond their power they were willing of themselves." Passages might be multiplied, but it is needless; the above suffice to denote that religious devotion of substance or labour to Christ must be, and ought to be, the spontaneous, voluntary willing of the heart. No outward compulsion, no necessity laid upon any one, no grudging; but cheerfully, having given themselves first to the Lord, it is to be done as unto the Lord: not for vain glory, not to be seen of men; the left hand is not to know what the right hand doeth; not sparingly, nor niggardly, nor grudgingly; but bountifully, cheerfully; and the encouragement is set forth—"The Lord loveth a cheerful giver."

Now, the second question—When is it to be done? What saith the glorious King and Head of the church? 1 Cor. xvi. 2:—"Upon the first day of the week let every one of you lay by him in store." *The day*, on which those who love the Lord assemble themselves together to worship and to hear the law from the mouth of his ordained messengers; *that day* of the week on which our Redeemer, bursting the bands of death, triumphing over hell and the grave, arose victoriously; *that day* which, above all others, is calculated to remind the believer of the grace of the Lord Jesus Christ, who, "Though in the form of God, and equal with God, made himself of no reputation;" "Though he was rich, yet for our sakes became poor, that we through his poverty might become rich;" *that day*, when divorced from the world, and its cares and toils, we sit in the presence of God, and hold fellowship and communion with him and his saints; *that is the day* the Lord, by his law, has expressly enjoined upon "every one of us to lay by in store." Notice the particularity of the specification, "*Every one of you.*" None are passed over. The high privilege which angels and archangels might covet is not limited to some favoured few in the church of God. *Every one of you*: oh! I love to read the words. If Christian men and women were what they ought to be, their very inmost souls would thrill with the sound, *Every one of you; of you*, who were by nature the children of wrath, even as others; *of you*, some of whom were fornicators, idolaters, adulterers, thieves, covetous, drunkards, extortioners, blasphemers; but because thereof you are not excepted. The command is—"Every one of you, lay by in store." It is to be done regularly, on the *first day* of the week. All the ar-

rangements of God are orderly. Order is God's law. He does not go by fits and starts. His laws are uniform. All his works testify to his uniformity, regularity, and order. His church is arranged after the model of his character. Zion is no disorderly heap; but a city, a beautiful city; orderly—a model to all the earth; most beautiful to behold; “fair as the moon, clear as the sun, and terrible as an army with banners;”—all indicative of order and law in full exercise. This laying by them *is a regular, stated duty, on every first day of the week.* How reasonable are the ways and the laws of God! His commandments are not grievous; his yoke is easy, and his burden is light. The rain descends, reviving the parched ground, producing as a means in its place, food for man and beast; clothing the earth with fruits, and flowers, and verdure, cheering and delightful; yet see in what small drops it is distilled from the clouds. The rain and the clouds know their seasons. The supply for the year does not descend at once. If it were so, ruin and devastation, misery and death, would fill the earth. The shower gently descends in numberless droppings, man's heart is made glad, and the end accomplished easily, quietly, and graciously. God's ways are verily not as man's ways; and hence, the wisdom of God in this command to lay by on the first day of the week the small droppings of his poor people into the treasury of the sanctuary on that day, like the drops of rain or dew—small and insignificant in themselves—are, as a whole, in the wisdom of God, sufficient to support the ordinances, and provide the means for enlarging the church.

The third and last question now comes before us, *What amount is to be given?* The last clause of the verse partly quoted answers that question, and for the sake of the connexion I quote the whole verse. 1 Cor. xvi. 2:—“Upon the first day of the week let every one of you lay by him in store, *as God hath prospered him.*” We are—every one of us—to give as God hath prospered. The word of God is its own best interpreter. Turn to it for a definition of the duty as practically exhibited in the history of his people. See that poor widow, what a small drop was her offering into the treasury; yet the true and faithful Witness says of her two mites, that they were more than the munificent offerings of the rich. She gave as God had prospered her. There was first the willing mind, and her gift was accepted according to what she had. *Beyond her power; she was willing of herself;* for she gave all her living cheerfully, not grudgingly; and the Lord loved her, for she was a cheerful giver. But, says some poor lover of Christ and of his gospel—I have not even a farthing. Well, do not despair; do not mourn. No new thing has happened in the Christian church. Two devoted servants of the Lord Jesus, who did much, and suffered much for his name, and rejoiced because thereof, once had to confess—“Silver and gold have we none.” The Lord had not bestowed on them such gifts; but they did not, on that account, claim exemption from supporting and spreading the gospel. No: “Such as we have, give we unto thee.” Here is encouragement; if no money can be given, the Lord knoweth the willing mind. His poor saint is accepted for what he hath, not for what he hath not. If the will be right, the means will not be wanting. The prayers and the counsel of the godly poor may avail more to the church than the donations of the rich. James v. 16:—“The effectual fervent prayer of a righteous man avail-

eth much." The poor, persecuted churches of Macedonia have this honourable testimony, and are held up to us as a perpetual example, (2 Cor. viii. 3;) they were willing according to their power, and even *beyond* their power of themselves. No *taxing*, no *compulsion*; from love to Christ and their brethren, they went *beyond* their power. O! Christians of this day, behold the *faith and love*, the *true motive power*, in full operation amongst these poor converted heathens of Macedonia: one of whom, not long before, Paul, in vision, saw stretching out his hands, and crying—"Come over and help us!" No long line of Covenanted ancestry had they to boast of. Alas! their ancestry had gone down to the sides of the pit; and their affectionate, regenerated Christian affections, as they recalled fathers and mothers, and sisters and brothers, and wives and children, would no doubt yearn over them as David over Absalom, and would *almost* have wished themselves accursed for their sake. There is now no tithing of the people of God by enactment; the Christian's rule is love.* The love of Christ constraining, is the only statute law. The only appeal is that made in the soul-stirring words—"Ye know the grace of the Lord Jesus;" the only regulation, "As the Lord hath prospered." The Lord knoweth the natural covetousness of the heart, which is ever at war with the love of Christ and Christian liberality. Many inducements, therefore, are held out to be bountiful, to be liberal, to abound; as for instance, 2 Cor. ix. 6:—"He which soweth bountifully, shall reap also bountifully." Any reader of the Scriptures may at once recall many passages to this effect. Quotations need not be multiplied. I may refer to an argument, however, not long since proclaimed to a large audience in New York city by an eloquent speaker on this subject, and considered to be a very good one, viz., that the Christian is not to be behind the Jew in liberality; the gospel ought rather to be in advance of Judaism in this, as well as in all other respects. The Jew was authoritatively required to give one-tenth to one-fifth of his income to God. The principle involved in that law still binds us; although, under the gospel, "*As God prospers*," takes the place of the "*stated tithing*" required of the Jew: yet, surely, Christianity ought to appear in liberality, in self-denial, more forward, more devoted, or at the very least, *as much so*, as Judaism of old appeared before the world. A feeble effort has thus been made to hold the law of Christ up to view, and to extol it as wise, and merciful, and sufficient.

The inquiry might now be farther presented for consideration—*Is the visible church in this day*, as her duty and high privilege requires of her, *a living exemplification of the word of God in this matter of ways and means*? Is she now, as near as may be in this imperfect state, like the pattern shown in the mount?

A slight glance at some of the practices of the visible church will best answer this query. It has become, of late years, in many city congregations, a common practice, after building a house for the worship of the Most High God, to have as the first, or almost the first business transacted, a sale of the pews by auction to the highest bidder. The auctioneer, a clever man, well selected, apt to sell, who

* This is to be understood as holding true, we presume, in the mind of the writer in reference to nations—a free support.

[Ed. Cov.]

knows how to draw out the most money for the article to be disposed of, whether it be a piece of flesh and blood in union with an immortal soul, or a bale of dry goods, or, as in the present case, the house of God set up in the market as merchandise, to be sold in lots to suit purchasers, only look round on the excited crowd. The auctioneer is in the pulpit, the place whence the love of God to poor, perishing sinners is to be proclaimed, is for once occupied for a very different purpose. See on the countenances around the selfish passions, now strongly excited, depicting themselves. Vanity, the love of the highest place, bids high. Those who have been rivals in business, are now rivals in the house of God. O, the anxiety to catch the eye of the auctioneer—the exultation of the successful bidder—the mortification, the envy, the jealousy, of those less so! Is the Spirit of God in the assembly? Are these the emotions, these the holy feelings to be cherished by those who desire to dwell in the house of God, and who buy themselves a *possession* there? Does such a scene as this tend directly and powerfully to the sanctification of the purchasers? What saith the infidel as he looks on such a scene? “If this be Christianity, away with it! away with it!” But, hold; the result sanctifies the means: the sale has paid every dollar of the debt. They have a handsome house—a popular preacher—clear of debt. This is a good result, much superior to that of voluntary, single-handed, tedious contributions. Why, the people, if left to the old method, would have been struggling and in debt for years—the pastor restricted in his income; the being in debt would be a perpetual barrier to doing any thing for others; the old maxim, “Just before you are generous,” would answer every demand upon them. Is this Popery, or is it not—this doing evil, that good may come? Of those who do so it is said—“Their damnation is just.” The same remarks apply to the practice of letting the pews by auction. The man with the gold ring and the fine apparel sits here, and the meanly-dressed sits yonder in the gallery—in the poor’s seats—if not able to pay. Indeed, many are driven by this system from the sanctuary altogether. They cannot pay the exorbitant demand for a seat; and, alas! they are too proud to sit down as paupers in the house of God; they forsake it, and their poor children grow up as heathens in our midst. O, surely, if our Saviour were to enter his house while an auction is going on, would not his holy zeal again burn within him, and would he not drive them from his presence? But, although in person he is not here, yet he beholds full well; and the Holy Spirit grieved away, forsakes the place; and often it is still said by Him who reigns in heaven—“They are joined to their idols, leave them alone.”

[To be continued.]

FASHIONABLE AMUSEMENTS.

With regard to *some* fashionable amusements, the question is not whether they are criminal or disreputable, or in the popular sense immoral; but whether they are compatible with intimate spiritual union to Christ and growth in the Christian graces, and whether they are of any service in fulfilling the great end of life. Apply this test, and what is considered innocent by the votary of pleasure, will be found injurious; what is contended for as right, or simply indifferent, must be pronounced wrong.

The professor of religion who mingles freely with the gay and fashionable world, makes a hazardous experiment. One step taken in the wrong direction, no one can tell how far he may go astray. Soon, perhaps, the last romance becomes his Bible, the card-table his sacramental board, and the play-house his sanctuary; the glittering assembly, where the Master is not welcome, is sought rather than the communion of saints; and the fascinations of the dance and the exhilaration of wine are delighted in more than the holy devotion of spirit found at the mercy-seat. Experience has proved it to be a radical error, both in self-discipline and in the training of youth, to make the exciting of pleasurable emotions the direct and chief object; if done, it is always at the expense of character. No one can be made *happy* except as he is made *holy*. "Our very wishes give us not our wish." It is unworthy of ourselves, and much more of Him who made us, to indulge the thought that we have little else to do than to amuse and be amused.

The necessity of recreation is sometimes urged. But is not the object sought in fashionable amusements more frequently self-indulgence, and not recreation? And what are the effects? Not refreshed spirits and renovated strength, but dissipation of mind and a physical languor which disqualifies for duty. Providence has given us the rest of the Sabbath, the repose of sleep, and the pleasing intercourse with kindred and friends, as a relaxation from toil. Besides, great relief from exhaustion may be obtained by changing from one useful employment to another. But whatever method of recreation be allowed, let it be something which will not grieve the Holy Spirit, and reduce the soul to a state of stupidity. Surely the growing luxury and display of these times urge the friends of Christ to exercise caution.

The true Christian's chief aim is to honour God, and to secure an entire fitness for heaven. To attain these ends, a tender and enlightened conscience will enable him to decide what he must do, and what he must avoid. Whatever he seeks for himself, he will also seek for others. And though he cannot renovate the soul, and transport it to paradise, there is much he can do, by example and influence. As a parent, he will enjoin, as a friend, he will earnestly recommend, such a course of action as is adapted to relax the grasp on earthly things, and allure to Christ and the glorious inheritance above.—INGLESIDE.

[*The Presbyterian.*]

TRUE GRACE—WHAT IT SEES.

A leading ingredient of true grace consists in a view of the transcendent beauty of divine objects. The principal object viewed is the glory of God's moral perfections displayed in the salvation of lost sinners. This necessarily supposeth a view of Christ's willingness and ability to save; for it is in his face alone that we can obtain "the light of the knowledge of the glory of God," (2 Cor. iv. 6,) a view of the extent, the spirituality, and purity of God's law, which is a transcript of his glory, and the means by which we are convinced of the need of Christ—a view of the fulness and amazing glory of the new covenant plan of life, in its nature, privileges, and precious promises—and, in short, it supposeth a just view of the various foundation-doctrines

of the gospel, particularly of the necessity and beauty of holiness in its several branches. Of these things, true believers obtain views different in their nature and effects from the views of any graceless persons. The graceless, as rational creatures, may discern the meaning of words and propositions, the connexion of sentences, and the propriety of conclusions drawn from rational premises. But there is a spiritual and holy beauty in divine objects which, being morally blind and vitiated, they cannot discern nor relish; therefore, they have no just idea of the objects at all. Sin has spread a veil of darkness over their hearts, exceeding the midnight shades, and adding fresh gloom to hell itself. They understand gospel doctrines no otherwise than a logician understands a system of logic, viz., by the mere strength of natural powers. With devils, they may confess that Jesus is the Son of God; they may, with them, believe there is one God; nay, they may believe and tremble, without the least true discovery of, or the least affection for, his holy, transcendent beauties. Some may brand this doctrine with the odious name of enthusiasm; but I shall rest safely under the censure while divine testimony assures me "that the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. ii. 14.—*Robert Smith, D. D.*

THE INCONSISTENCY OF MAN.

Multitudes continually counteract their judgment and conscience when rightly informed. They own the soul to be more excellent than the body, yet are most anxious to provide for the latter. They spare not cost and pains to cure a bodily distemper, while the immortal spirit, all disordered, is quite neglected. Remedies are carefully sought for a headache, but none for a hard heart. A fever is deplored, irregular and distorted passions are indulged. The body is gorgeously clothed and delicately fed, while the soul is naked, without righteousness, and no bread of life sought after for its nourishment. It is of more value than the "whole world," yet is bartered away for a very small part of it, for vanity, for songs, for trifles. That heaven is infinitely preferable to this earth, eternal glory to temporal felicity, is not disputed; yet sinners choose to live here always. They are conscious to themselves, that they would desire no other kind of blessedness than this world affords, could they but still enjoy it, and enjoy it fully, and, hence, grasp the present, regardless of the future. They acknowledge that they should make it the very business of their life to please God, and that his favour is more valuable than the favour of all mankind; yet they gratify their appetites and humours, when they know they displease him in so doing; and if they stand fair in the opinion of men, are quite careless about his approbation. They commend virtue, but practise vice; and while they own that wickedness is the way to hell, walk boldly on in it at all adventures. They confess that reason should guide, and the passions should be governed by its dictates; yet when their passions become clamorous, the voice of reason is drowned, and its loudest remonstrances no more heard. The covetous man is drawn into absurdities by the love of money, the voluptuous hurries on in pursuit of ruining pleasures, and thirst of praise carries the am-

bitious headlong. They make no suitable improvement of their own experiences, nor correct past follies by after observation. The world and its evil customs are infectious; they have been often caught in the same snare, yet never learn to be guarded and circumspect. The review of past scenes of guilty pleasures gives griping remorse, the present do not satisfy, yet many trials convince them not that the future will surely disappoint them. After drinking to excess, the heart is thirsty; and hunger succeeds the most plenteous repast. "In the midst of laughter the heart is sorrowful, and the end of that mirth is heaviness." Prov. xiv. 13. For oftentimes reason is debauched, the conscience seared, the passions inflamed, the constitution broken, the estate ruined, and the person despised. Guilt is contracted, time wasted, and the spirits flag by means of an immoderate elevation. Sensual joys clog and surfeit, but do not content: they gratify the brute, but starve the man, and frequently ruin the Christian. Yet we see multitudes of mortals eagerly fluttering to grasp joys which, like airy phantoms, still elude their embraces, and are hardly the shadows of realities! Disappointed, they nevertheless still pursue, still go the tiresome road, and tread the same beaten path in vain! In fine, after numberless experiments, they neither learn the emptiness of earthly things, nor the deceitfulness of their own hearts.—*Finley.*

THE UNITED STATES AND CHRISTIANITY.

Efforts are occasionally made to find a Christian character for the government of the United States. The New Lights, as is natural, labour most in this department of recondite investigation. Professing to hold certain doctrines, and to sustain certain relations to a Reformed ancestry, they cannot rest just so quietly as most others do, in taking part in supporting institutions which make no acknowledgment of Christ or His Bible. The latest attempt of this sort we find in a speech delivered before the Paris Evangelical Convention, by one of the delegates of that denomination. His object was to demonstrate the "Christianity of the people and government" of this country. He refers, in proof, to the "hearts and lives of its Christian population," to the "ecclesiastical institutions" of the country, to its "benevolent and religious voluntary associations," and to the "constitutions, laws, and practice, of the state and federal authorities."

This appears very plausible; and, from the fact that this speech has been republished in some of the organs of the Reformed churches in this country, we presume it has been regarded as having some weight. And we admit, that, if the only question at issue were, whether it still has or has not, a wide-spread influence throughout the country, much of what is here presented would be entirely pertinent. There are Christian people here, Christian institutions, and much almsgiving. But there remains another question, Is the government Christian? Is the constitution Christian? Is the administration Christian? Is the nation—the organic body, Christian? This is a very different matter; and yet both people and government are mixed together in the remarks before us—as if the Christianity of the former being established, that of the latter followed, nearly, if not quite, of course. If, indeed, Protestant Christians were all intelligent, scriptural in their creed, sin-

cere lovers of Christ, and witnesses for his "public glory"—if they were all like the Reforming fathers, or the great majority or them—we might adopt, with some precaution, this kind of argument. But how stands the case in this country? Do Protestants, generally, *wish* a Christian government? Do they believe that a Christian constitution ought to be formed, even among a Christian people? Would they give their assent to a constitution which so expressly recognised God, and the Bible, and the Messiah, as necessarily to exclude Atheists, Deists, Jews, and Papists, from *consistently* swearing to its support? All these questions we answer in the negative. The people of this country, with some exceptions—and we do not include the New Lights among the exceptions—don't want a Christian government of this kind. Put it to the author of this speech, Would you approve of a constitution which, by requiring an acknowledgment of the divinity and claims of Jesus, the Messiah, would exclude from office a consistent Jew? We feel pretty safe in asserting that his answer would be in the negative: many of his brethren, we know, would answer in the negative, with nine-tenths, at least, of all Protestant Christians in the country. Indeed, this is their great boast, that the institutions of the United States are *not Christian*, in any such exclusive sense: that the constitutions have dealt so "liberally" with the honour of Christ, and the claims of His word and law, as that men of every sort—Jews, Pagans, Papists, infidels, Deists, scorners, and scoffers, Socialists, and every other kind of people—are just as eligible as the best Christian to its highest honours. We do not deny that many consider it desirable to have good men in office—all do not, however, desire even this much—and that when a Christian is chosen to high station, as occurs now and then, they express and feel some satisfaction; but we maintain, at the same time, that these very people regard it as the great honour of the country—strange as it may seem—that even the greatest enemy of Christ and the Scriptures is as eligible to office, and if elected, as much entitled to official respect and honour as the best friends of both.

Now, this being so, what comes of all the parade of "Christians"—of "Christian institutions"—of "benevolent associations" in the United States, *so far* as relates to the *Christian character of its government*? The fact is, when we probe them a little, as we have done—and no one will deny the truth of our assertion—we find in these very "Christians" a conclusive argument to prove that the civil institutions of the country *cannot* possess the Christian character that is claimed for them. If the whole nation was made up of such "Protestant Christians," it would still be impossible to have a constitution recognising the God of the Bible, for they would hold it to be their greatest dishonour to impose any such test as a belief in the Bible upon the candidate for office!

However, with all this staring him in the face, the speaker sought to make up a Christian character for the government here. He says:

"Under these constitutions laws are made for the observance of the Christian Sabbath, for restraining and punishing immorality and profaneness, for regulating the institution of marriage, and for the protection of religious worship and ecclesiastical property. No man can enter upon office in the state without swearing by Almighty God to discharge its duties; and it is no uncommon thing for the state to appoint chaplains to its public institutions of charity, and to offer up prayer and

thanksgiving in its legislative assemblies. In the practice, too, of the federal authorities, there are similar recognitions of the being and grace of the God of the nations, and the religion of Jesus Christ, His Divine and Eternal Son."

Now, it is news to us that the enacting of laws "regulating the institution of marriage" has any thing to do with the Christian character of a people. And if it have, we may set off against this argument the fact that in most of the States there are laws "regulating divorce," utterly opposed to the laws of the Bible—most expressly ignoring and repudiating the very words of our Lord himself. As to laws for the protection of "religious worship and ecclesiastical property," it is enough to say that these same laws "protect" the idolatries of Popery, and property in Popish cathedrals, nunneries, and monasteries—the "worship" of the Jew, the Socinian, the Mormon, and the Pagan—the hall of the infidel, the Deist, the Socialist, and the Atheist. If this argument be good for any thing, it proves the Christianity of Turkey and of China, for in both these countries "religious worship and ecclesiastical property" are protected! The fact is, Christian worship is protected—not *as* Christian at all, but merely as an existing *thing*, without any regard to its Author or its character. It can claim from the laws and constitutions nothing that is not granted to the teaching of the doctrines of devils. What nonsense to base upon such a protection—unlimited, undistinguishing, and merely as a civil right—an argument for the Christian character of the government!

The speaker was entirely mistaken in saying, that "No man can enter upon office in the state without swearing by Almighty God to discharge its duties." Men may barely affirm; and hence, so far as constitutions are concerned—we know of no exceptions—the whole business of legislation and the administration of law might go on in the country, including courts of all sorts, without any reference to God in the form of an oath. But, if the fact were otherwise, what has this to do with the "Christianity" of government? Others besides Christians profess to acknowledge God. By their God they may swear, and yet deny, at the same time, the Christian's God, the True and Living, Three-one God.

If the "state appoints chaplains," and if "prayer is offered in legislative assemblies"—if "laws are made for the observance of the Christian Sabbath," it comes to be inquired, How is this done? Is it in accordance with any constitutional provision? Or is it as a mere concession to an admittedly strong Christian feeling in the minds of many citizens? Or, to put the statement in another form, Would it be *unconstitutional* to omit any of these? There may be some state out of the thirty-one which compose the Union, in which this may not be the case. We do not, however, know of any: and we are sure that in the mass of them no constitutional provision *now* requires any—even the *least practical*—acknowledgment, in this form, of Almighty God, much less of Christ.

The laws regarding the punishment of "profanity," reach only to the grosser forms of it, and are notoriously unexecuted, and may fairly be adjudged no more than a "dead letter." The time was when they meant something. At the present time they are little more than a relic of that "olden time," which our progressives have long ago discarded as an age of ignorance and bigotry.

We now come to that part of the speech to which all the rest was meant to be introductory—the character of the general government. It says:

“We are among those in our country who have always lamented that the federal constitution does not distinctly mention the name and providence of God. Impliedly they are there. But they ought to have been expressed. It is, however, to be remembered, that the name of God is in the state constitutions, and that to obtain a complete system of government, the federal and state constitutions must be considered together. Thus the defects of the one are in some degree supplied by the other. In the practice of the national government, too, there are recognitions of the religion of Jesus Christ distinctly appearing. By a constitutional provision the President is exempted from signing bills on the Lord’s day, and the public offices are closed and their occupants released from duty. Chaplains are employed to offer prayers at the opening of its sessions each day, and to preach the gospel in its hall on the Sabbath, and on funeral occasions by each of the Houses of Congress. Chaplains are also employed for the army, and navy, and national military schools, and paid from the public treasury. No officer of the government can enter upon his duties till he has sworn the oath of fidelity; and there have again and again occurred occasions of great public emergency, when the President has issued his proclamation, solemnly inviting the nation to acts of public humiliation, or of thanksgiving for special mercies. It is not the prompting of infidelity that induces all this; and to call a nation that does it an infidel nation, is a great misnomer.”

“Does not distinctly mention”—“Impliedly they are there.” We would grant, in this form, the first statement. The Constitution of the United States does not, *in any shape or form*, distinctly or indistinctly mention the “being and providence of God.” The second statement, that they are there by implication, we, of course, deny most positively. The name of God is not in that instrument. Nor is God mentioned there by any of his titles. There is not the most remote allusion to the Bible. Not a single word or clause makes any allusion to the providence of God. And we refer our readers to a statement made by Luther Martin, of Maryland, one of the framers, published in a late number of the *Covenanter*, as conclusive proof that this omission was *designed*. He says:—“The subject was debated, and the recognition of God was *refused*.” Did they put into the constitution by “implication,” what they formally voted out? No, indeed. The Constitution of the United States knows no God. The speaker knew this to be a very weak point of his argument, and hence his attempt—not original with him, any more than the rest of his speech—to mend the matter by covering over the defect by a cloak borrowed from the state constitutions. And, certainly, it is true, that the states have reserved sovereign powers. But it is as true, that far the larger part of the attribute of national sovereignty is either wholly possessed by the federal government, or shared by it with the states. It alone makes war and peace, and treats with foreign nations. It alone coins money. It has a national flag, which the states have not. It has a legislature, executive, and judiciary; and makes laws, *not for states*, but for individuals. In a word, while the federal government has in its hands all the great affairs of state, the states have but what is inferior, with the single exception of education. Now, this speech admits that God’s name and providence are not *read* in the instrument which constitutes the fundamental law of the nation’s existence: we have asserted, and truly, that the instrument makes no reference to them. And hence it follows, that in the larger department of his civil interests—whatever may be the character of his state arrangements—

the citizen has to do with an infidel constitution. Let us illustrate. Towns, in some of the states, have reserved civil rights. What would be thought of the wisdom of one who should vindicate himself and his fellow-citizens from the charge of managing their state affairs under a constitution making no allusion to God, by saying—"True; but, then, remember we acknowledge God in our town meeting." Just as ridiculous, because just as irrational, is the attempt to patch up the character of the general government by borrowing some virtues from the "independent sovereignties," the states. No. The United States must stand or fall, at the bar of God, upon their own merits as a nation.*

A variety of things are referred to in the paragraph which we have quoted, of the same tenor as those on which we have before commented—chaplains, prayers, preaching, days of humiliation, &c. That there are such things as these in the way of concession to a Christian feeling in the country, is unquestionable; but this is all they are. The constitution does not require them. And while the legislature does not often sit upon the Sabbath, nor the officers or courts continue open on that day, there is nothing in the constitution to *hinder them doing so if they pleased*. Not a man, we presume, can be found in the country who will seriously assert the existence of any constitutional provision requiring the cessation of the public business of the country on the Sabbath. As to the "oath of fidelity," we re-assert that no oath is imperatively required. By making a simple affirmation, an Atheist might take his seat in the Presidential chair!

We have now noticed the great burden of this speech. But we cannot pass unrebuked the constant effort, throughout, to fix a stigma upon such as assert the infidel character of the general government, as if the weight of their objection against it was—that it does not undertake the "control" of religion. "A Christian people," we use his own words, "do not give themselves an infidel government, merely because they say, 'We will not give the control of our religion to the civil magistrate.'" Did any one ever bring the charge of national infidelity upon such a ground as this? We have never heard any thing of the kind; nor, we venture to say, has this delegate to the World's Convention. Certainly, nothing like this has ever been said by any Covenanter. We ask no government to take "control" of religion. But we do demand, in the name of Him who is Lord of all, that nations own Him, submit openly, "distinctly," to His authority, recognise His church as His church, and employ every means within the rightful scope of national action, to advance the cause of Christ, and to arrest the dishonour of His name. This is something very different from blaming this nation because it does not yield the "control" of religion to its magistracy. The caricature which is made of it is a paltry and most disingenuous defence of flagrant national ungodliness.

Whether the phrase "infidel nation," as applied to this country, is a "misnomer" or not, depends altogether upon the sense in which it

* We know the New Lights do not like the term "nation;" but no other expresses the truth. Pennsylvania is not a "nation." New York is not a "nation." No "state" is a "nation;" and if the United States is not a "nation," we have no national existence;—and verily, in the most literal meaning of the word, this great commonwealth is not "numbered among the nations."

is used. This is, certainly, not a nation of infidels, at least, in the common acceptation of the term; for it contains many real, and still more professed, believers. But if the adoption of a constitution which makes no reference to God; which declares that no religious test shall ever be applied to any candidate for office—thus directly admitting even Atheists to enjoy its honours; which contains no reference to the Bible, or to the Son of God, Mediator,—if these things constitute an “infidel nation;” then, this is one.

There are other aspects of this subject which deserve a passing notice. We have designedly allowed the claim in behalf of the inhabitants of this land to pass, that a large proportion of them are Christians. We have said nothing in regard to the nature of those “institutions,” which are covered by the general appellation “ecclesiastical.” We have alluded to the operations of “benevolent associations,” as if they were, in some sense, “national.” Now, all these would require sifting; and when tried, would hardly yield quite as much favourable testimony as is claimed for them. We might have referred to the workings of the government; the character of public men; the deterioration of political morals, the rampant spirit of slavery, with the growth of errors, heresies, and most disreputable, as well as impious, delusions—for the purpose of showing that the Paris Convention got only one side of the account, and that dressed up so as to make the most favourable impression. It is unnecessary. We return to where we set out. Even the Christian people of this country are not yet enlightened and sanctified enough to wish for institutions so constructed as to give open and real honour to Christ. And hence, as infidels cannot be expected to be more forward than they in the work, it is impossible that such can be the character of the government of this land. And all such talk as that on which we have been commenting, is just of a piece with that of the false prophets of old, who cried—“Peace, peace, when there was no peace,” flattered their country even in their sins, and so did their part in ripening them for the certain judgments of God.

THE SOUTH AND LABOURING MEN.

Read the following from the Richmond (Va.) Inquirer:

“Until recently, the defence of slavery has laboured under great difficulties, because its apologists (for they were mere apologists) took half-way grounds. They confined the defence of slavery to mere negro slavery; thereby giving up the slavery principle, admitting other forms of slavery to be wrong, and yielding up the authority of the Bible, and of the history, practices, and experiences of mankind. Human experience, showing *the universal success of slave society, and the universal failure of free society*, was unavailable to them, because they were precluded from employing it, by admitting slavery in the abstract to be wrong. The defence of mere negro slavery involved them in a still greater difficulty. The laws of all the Southern States justified the holding of *white men* in slavery, provided, through the mother, they were descended, however remotely, from a negro slave. The bright mulattoes, according to their theory, were wrongfully held in slavery. The line of defence, however, is now changed. The South now maintains that *slavery is right, natural, and necessary*. It shows that all Divine, and almost all human authority justifies it. The South further charges that the little experiment of *free society* in Western Europe has been from the beginning a *cruel failure*, and that *symptoms of failure are abundant in our North*. While it is far more obvious that negroes should be slaves than whites, for they are only fit to labour, not to direct, *yet the principle of slavery is itself right, and does not depend upon difference of complexion*. Difference

of race, lineage, of language, of habits and customs, all tend to make the institution more natural and durable; and although slaves have been *generally whites*, still the masters and slaves have generally been of different national descent."

It has always been clear enough to the abolitionists—who have studied the subject of slavery—that pro-slavery arguments, if good for any thing, must establish the right to enslave white men, as well as black. In other words, that in advocating the right of the coloured race to the enjoyment of liberty, they were vindicating the rights of all other men. We are glad to find the South beginning to speak out on this subject: first, because we will now see what the clerical and political dough-faces—many of the former calling themselves democrats!—have to say on this new phase of the matter; and, second, because, by putting the question on this—its true ground—we have some hopes that the South will lose the countenance of the labouring men of the North, who have heretofore, influenced by their own selfishness, and by the cajolery of demagogues, thrown their influence so largely on the side of the slaveholder—that they will find out at last that they have been succouring their bitter enemies. "Difference of descent." That is, the Anglo-Saxons have the right to make slaves of all Irishmen, Germans, &c., and ought to do so for the safety of human society!

AFFAIRS ABROAD.

Sandwich Islands.—We have given in former numbers some statistics of education in these islands, very encouraging in relation to the number of schools and of scholars. The following, from the President of the Board of Education, confirms these accounts, but adds some particulars which are less gratifying:

"While the public schools have been generally more prosperous than usual during the year, the attendance has been good; teachers have improved, as a general thing, in industry and faithfulness; scholars are better supplied than formerly with books and stationery; parents, particularly in some of the districts, take an increasing interest in the education of their children, and have made laudable efforts to improve their school-houses, yet in many of the public free schools there is still a lamentable deficiency in regard to books and stationery, a want of good government, of punctuality, industry, and general faithfulness on the part of some of the teachers; but few of the school-houses are what they should be for the great purpose of training young minds in the way of knowledge and virtue. There have been in operation during the present year, more or less, seventeen English schools for natives; and the success of children in acquiring the English language is certainly very encouraging. All that is wanting to give this language to the Hawaiian people is united and persevering efforts on the part of the government and people. What is now imperatively called for in connexion with our educational institutions, is some means of training the young in the various branches of industry. This want has long been felt. They almost universally learn to read, write, and cipher, and then they leave school only to lounge about in idleness, go about in pursuit of pleasure, or try to get a living by some unlawful means, without work."

The only means of supplying this want is the introduction of profitable branches of business: or, more generally, an effort to attain a higher degree of industrial civilization—always very difficult in tropical countries, where a large proportion of the most pressing wants of colder climates are almost unfelt. Much, however, has been accomplished, and we do not doubt that this also will follow in the train of Christianity.

Piedmont, (Sardinia.)—The Sardinian government appears to pursue the even tenor of its way, unmoved by Papal threats and excommunications. After taking the opinion of the Court of Appeal of Chambery, it has confided to the Protestant pastor of Annecy the custody of the civil registers for the Protestants,

whether national or foreigners settled in the town. This fact, communicated to the church on Christmas day, was hailed with lively satisfaction. It will easily be understood that it puts an end to a thousand difficulties. Protestants have, in other respects, gained new privileges, and are availing themselves of them. A late account says:

“The Papists of Piedmont would fain resist, since they cannot resent, the freedom of conscience accorded to the kingdom by Victor Emmanuel. Last week the Liberal papers of Turin published a long advertisement of the British and Foreign Bible Society, explanatory of its scope and objects. Bibles, it said, were always to be had at Signor Malan’s, banker. The Romish papers are indignant at the announcement. The following is what the *Il Catholico* of Genoa says on the subject:— ‘The Protestant Bible Society begins to move: yesterday (19th December) it lifted its mask. All the journals (the Catholic excepted) of the capital have published a sort of programme of Deputy Malan, (Waldensian,) in which the Apostolic Bible is advertised. These blows, which succeed each other so rapidly, against the general faith of the nation, produce profound movement in the minds of all. Theological questions are the order of the day, and the fatal consequences of dogmatic controversies conducted before the public are well known.’”

Lombardy and the late Concordat.—This is the principal Italian province of Austria. Milan is its capital. Radetzky is its governor. Yet even here the priesthood have encountered no little difficulty in executing the Concordat. The present position of affairs is thus summed up:

“The effects of the Concordat between Rome and Austria are beginning to manifest themselves in Lombardy. The Archbishop of Milan is said to have agreed with his bishops to undertake a crusade against the press. The Archbishop demanded the assistance of the government to repress the impertinence of the editors, and the government made no reply. Then the writers were summoned and threatened. At Bergamo the *Crepuscolo*, a paper published at Milan, as well as the works of Schiller, was prohibited by ecclesiastical authority, but no attention was paid to such prohibition there or elsewhere, and the bishops reproach the government with not maintaining the Concordat. It is, indeed, a strange sight to see the Austrian government protecting the press against the attacks of the Italian bishops; but the difference is, that the government allows publicity so long as politics are not touched upon, while the church would suppress every thing.”

To show the spirit of the opposition, we quote the following from the official Milan Gazette:

“In the Concordat it was said that the privileges of the Roman Catholic religion should be inviolate, but nothing more. Besides, now-a-days, the Popes could not, if they would, endanger the independence of States. Let us, however, suppose the worst; let us suppose that the clergy, by means of books and ban, should endeavour to overcome the bayonet and the administrative organization—would the attempt succeed? We doubt it, for ecclesiastical authority can effect little if justice is not with it, and the people behind it. The times are past in which a clerical ordinance or the stake could annihilate a book or an idea. The press can produce thousands and thousands of copies of a work, and if it is suppressed in one place it is sure to appear in another. As the dungeon and the rack cannot now be weapons in the hands of the church, thoughts must in future be combated by thoughts, and arguments by arguments.”

It may be that, after all, the Papal authorities will not be so largely gainers by the concessions of the Austrian government. A concordat has been entered into with the Protestants of the empire. It has not yet been published, but it is said to give them a better status than heretofore: in fact, to be quite liberal, except upon the subject of marriages between Papists and Protestants.

Prussia.—Politically, this kingdom is, just now, in rather bad odour in the West of Europe. Its government sympathizes with Russia, and refuses to take any active part in favour of the terms proposed by the allies. Religiously, it seems to be in the way of improvement: for which, certainly, there has been, and yet is, no little room. Sabbath desecration has heretofore gone on, nearly,

if not quite, unchecked. The following, though sadly imperfect, is a step in the direction of reform :

“A new law has been enacted for the better observance of the Sabbath and other holy days. All labour out of doors, and open traffic in shops, factories, and the like, are forbidden, except in the case of bad weather during hay or other harvest, when mowing, carrying, and so forth, may be carried on. All places of refreshment and noisy recreation must be closed until after forenoon divine service. Local police is to look to this. Exemptions may be accorded in special cases, such as work in smelting furnaces, traffic with public vehicles, railways, the post, and the like. At Berlin all shops must be closed, and no sale, or exposure of goods for sale, is permitted on Sundays and high festivals, until after evening church service is concluded; that is, until about five P. M. Places of refreshment and recreation are open after morning service. Wagons, carts, and so forth, are not permitted to circulate after nine A. M.; and on passing churches during divine service, all carriages must move at a foot-pace, and in some cases are forbidden to pass. But, at the same time, no impediments are placed in the way of the middling and lower classes seeking recreation at places of public resort after the hours of forenoon divine service.”

We hope this is not regarded as embracing all that is desirable: we think it is not. It is something, that any effort is making to arrest the gross Sabbath profanation, which has been so long a deep blot upon the Protestantism of this kingdom, and of the other German states. We add, that the government has directed a collection—government interferes with all such things there—to be taken up in all the churches once a year for foreign missions. This, in one view, is encouraging. The missionaries are evangelical men, and the general interest in behalf of the perishing abroad will tend much to promote the necessary reforms at home.

Hungary.—Our notices of Hungary are very meager. The heel of Austrian despotism is upon that unhappy country; and only now and then is her voice, or that of her friends heard. We noticed, however, some time since, an edict of the government putting, as was supposed, effectual restraints upon higher Protestant and theological education. The result, as appears from the following, has not been all that was feared:

“The chairs of the Hungarian colleges have been filled for a series of years, almost without exception, by men either of infidel and theological sentiments, or subservient to the Jesuits. In consequence of this fact, the Hungarian Protestant clergymen, who are of influence from their piety and energy, received their education partly in a German university. It can hence be easily imagined with what serious alarm the hearts of the faithful men in the Protestant Church of Hungary were filled, when, a few years ago, the government withdrew the permission for theologians to attend German colleges. They could not but see in this a death-blow to their Church—the purpose of exterminating the evangelical ministry of the country in the course of a single generation. However, their fears and anxious anticipations have been most agreeably disappointed. A few weeks ago, as we are informed by private friends in Hungary, permission from the government was obtained by the evangelical pastors and congregations to establish a theological seminary in Pesth, and to appoint to the professorships such men as had the confidence of the church, and had approved themselves sincere and energetic champions of the faith delivered to the saints. The seminary is to be conducted by eight professors; those appointed already are known to us as men of signal piety and sound erudition; and while we are filled with joy and gratitude for the unexpected deliverance, we look forward with great hope and expectation to the harvest which will spring up from the teaching and labours of an enlightened and devoted clergy.”

The War.—There is some prospect of the war coming to an end for the present. Contrary to the general expectation, the Emperor of Russia accepted, as a basis of negotiation, the terms proposed by Austria, and agreed to by France and England. Some preliminaries have been arranged. Paris has been designated as the seat of negotiations, and soon we may expect the proclamation of an armistice. Still, an early peace is by no means certain. Russia

has, indeed, been beaten; she is sorely pressed for means to carry on such a campaign as is before her the coming summer, should the war go on; but she has not yet exhausted all her resources: and it is somewhat questionable whether she may, after all, accept the terms of the allies. That these will be pretty severe, we know. They will require of Russia the surrender of some territory and some rights in the South of Europe, for which she fought many a hard battle. And, it is possible, that when the hour comes for final action, she will prefer to try her fortunes in another campaign. Preparations are going on both in France and England with the utmost activity. If peace is not made, the contest will be resumed with an energy and power that will throw into the shade even the Herculean efforts of the last two years. New powers will be in the field. The conflict will be, to Russia at least, one of life or death. And even if peace be made now, it cannot be permanent. The issues will be rather postponed than settled.

England.—Parliament has met, and we will soon know what the temper of the nation is as it respects the war—the Maynooth Endowment—the Sabbath question—and the relations between this country and Great Britain,—for all these matters are before them. The opposition to Maynooth is becoming active and powerful, and will be pressed. The enemies of the Sabbath are moving to have the great Crystal Palace opened on the Lord's day; and the negotiations with the United States about Central America are in no very encouraging condition. We notice a decision by one of the English courts against certain Tractarian or Puseyistic innovations in church utensils and trappings. It has awakened no little feeling among the Romanizing clergy and their sentimental followers, and may lead to something more serious. More important is the judgment of Lord Campbell that the Archbishop of Canterbury is bound by law, having begun process against Archdeacon Denison for certain errors, to proceed to trial. It is hinted, even by the Judge himself, that the consequences may be very serious. We hope they will. It is time the world knew just what the Church of England is. She does not seem to know very well herself just where she belongs—whether to Protestantism or Popery. A great secession, either of Romanists or evangelical men, would be of much use to the poor people of the country, who must be sadly distracted in such a Babel as the Establishment is now.

AFFAIRS AT HOME.

Congress.—Banks—Free-soiler and American—is Speaker of the House. Surely, the world moves. A few years ago, even an anti-slavery petition could not find access to this Hall. Now a man decidedly anti-slavery, and a Massachusetts man besides, sits in the chair itself. Still, we are not sure that the majority of the House will be found on the Free-soil side. The parties are nearly equal, and we all know how powerful are the influences which an administration can wield for the purpose of buying supporters.

Kansas.—The tidings from this Territory are again ominous. The Missouri invaders—encouraged, no doubt, by the proclamations of the President—are mustering for another invasion. Gov. Shannon has been at Washington, and returns—it is said—with directions to prevent the Assembly of the Free-state Legislature by the arrest of the members, and, if necessary, by calling in the 1,200 United States troops in the neighbourhood. Civil war is imminent: for, surely, the free states will not allow slavery to be put into Kansas at the point of the bayonet.

Iowa—Page County.—In this county, which lies near the south-western corner of the state, a Reformed Presbyterian congregation has been organized, consisting of thirty-four members. Two elders and two deacons were elected and ordained, and a call made out for Mr. M'Cracken, licentiate.

The Season.—We record—not for the information of our readers, but for future reference—the fact that this has been the coldest winter within the memory of living men. In various parts of the country, where the winters have ordinarily been quite moderate, the thermometer continuing below zero for days together—at times as low as 33°. And even in the far South, the cold has been intense. What the effect of the severe frost will be upon the fruit-trees, is yet uncertain. In the South, at least, they will probably be greatly injured. Of course, in such a season, there has been much suffering among the poor, particularly in large cities.

NOTICES OF BOOKS.

THE ARTICLES OF THE SYNOD OF DORT. Translated from the Latin, with Notes, by the Rev. Thos. Scott, D. D. With an Introductory Essay, by the Rev. Samuel Miller, D. D. 12mo., pp. 260. *Presbyterian Board of Publication*, 265 Chestnut street, Philadelphia.

The Synod of Dort, next to the Westminster Assembly, is the most remarkable of the assemblies of the Reformation period. It met in 1618, and was attended by the appointed deputies of the Holland churches, and also by delegates from all the Reformed churches except France. Its articles are not mere general doctrinal statements: they abound in instructive details. As to the notes affixed by Scott, the great commentator, we cannot assent to all the views expressed in them; but, in the main, they are also reliable. We give an extract from the Introductory Essay in regard to the rise of heresies, whose truth has not been without its illustration and proofs in other instances than those specified:

“When heresy rises in an evangelical body, it is never frank and open. It always begins by skulking, and assuming a disguise. Its advocates, when together, boast of great improvements, and congratulate one another on having gone greatly beyond the ‘old dead orthodoxy,’ and on having left behind many of its antiquated errors: but when taxed with deviations from the received faith, they complain of the unreasonableness of their accusers, as they ‘differ from it *only in words.*’ This has been the standing course of errorists ever since the apostolic age. They are almost never honest and candid as a party, until they gain strength enough to be sure of some degree of popularity. Thus it was with Arius in the fourth century, with Pelagius in the fifth, with Arminius and his companions in the seventeenth, with Amyraut, and his associates in France soon afterwards, and with the Unitarians in Massachusetts, toward the close of the eighteenth and the beginning of the nineteenth centuries. They denied their real tenets, evaded examination or inquiry, declaimed against their accusers as merciless bigots and heresy-hunters, and strove as long as they could to appear to agree with the most orthodox of their neighbours; until the time came when, partly from inability any longer to cover up their sentiments, and partly because they felt strong enough to come out, they at length avowed their real opinions. Arminius, in regard to talents, to learning, to eloquence, and to general exemplariness of moral deportment, is undoubtedly worthy of high praise: but if there be truth in history, his character as to integrity, candour, and fidelity to his official pledges and professions, is covered with stains which can never by any ingenuity be effaced.”

We have received from the “*Presbyterian Board*” “CHRISTIAN VIEWS OF FOREIGN MISSIONS. By the Rev. W. W. Phillips, D. D.” It is an excellent tract of 20 pages, and contains an argument on the duty of prosecuting such missions, with suitable incentives and directions. “IS JESUS THE MESSIAH?”—A Letter from a Young Jewess to her Father.” This tract is extracted from the “*Memoir of Leila Ada*,” and is richly deserving of perusal. “CHRIST’S GRACIOUS INVITATION,” is a translation into German of Dr. Alexander’s tract with

the above title. Of course it is good; and such as have German neighbours may do a good work by procuring this and other tracts in the same tongue published by the Board, and circulating them.

“THE NEW YORK TRIBUNE ALMANAC” should have been noticed in our last number. It abounds in statistics, especially political, and has all other information properly belonging to an almanac.

OBITUARY.

Died, in New York, on Sabbath, Nov. 25th, 1855, HAMILTON BIGGAM, aged 73 years.

He joined the Reformed Presbyterian Church while A. M'Leod, D. D., was pastor of the First Congregation, and was one of the few remaining members of the Chambers street Congregation. Though he had been for a long time feeble, he was at last removed unexpectedly by paralysis. [Com.]

(Published by request.)

GENEVA HALL ASSOCIATION.

Geneva Hall, Dec. 20th, 1855.

The following is an extract from the Minutes of the Board in regard to the Charter which is laid aside, and another *form* of organization *substituted*.

“*Articles of Association* were considered, adopted, in lieu of the Charter, subscribed and duly acknowledged.” The following is the form of organization:—

“*State of Ohio, Logan County.* [SEAL.]

“J. B. Johnston, J. K. Milligan, J. C. Smith, M. T. Glasgow, S. P. Johnston, James Dunlap, Wm. Pollock, C. Jameson, and J. S. Johnston, Trustees of the incorporated College of “Geneva Hall,” and residents of Logan County, in the State of Ohio, where said College is situated, for the purpose of accepting and applying, so far as shall be necessary, to the said “Geneva Hall,” the provisions of the General Assembly of the State of Ohio, entitled, “An Act to enable the Trustees of Academies, Colleges, Universities, and other institutions for the purpose of promoting education, to become bodies corporate,” and the several acts supplementary and amendatory thereto, and for becoming a body corporate under the provisions of said acts, are and have associated themselves together under the following—

ARTICLES OF ASSOCIATION.

1. Said association shall be and is hereby continued a body corporate, under the name and style of “Geneva Hall.” The corporators may be increased to any number not exceeding twenty-five, with perpetual succession, and power to fill vacancies.

2. The objects of said Association shall be the diffusion of knowledge in all the branches of Academic, Scientific, Exegetical, and religious instruction, usually taught in similar institutions.

3. Said Association shall be, and remain *forever* under the direction of persons known and acknowledged members of the Reformed Presbyterian Church. And all property, real, personal or mixed, the title whereof is or shall be vested in said body corporate, shall be *forever* held and used for the benefit of said Reformed Presbyterian Church.

For the above purposes and to secure the aforesaid objects, the said

persons hereto subscribe their names and submit their application, this 20th day of Dec. 1855.

J. B. JOHNSTON, M. T. GLASGOW, WM. POLLOCK,
 J. K. MILLIGAN, SAM'L P. JOHNSTON, CORNELIUS JAMESON,
 J. C. SMITH, JAMES DUNLAP, J. S. JOHNSTON.

"The State of Ohio, Logan County."

"On this 20th day of Dec. 1855, before me, the subscriber, a Justice of the peace, within and for said County, personally came the abovenamed J. B. Johnston, J. K. Milligan, &c., and severally subscribed and acknowledged the foregoing "Articles of Association" and application."

JAMES ELAM, *Justice of the Peace.*"

In publishing the present form of a Charter, we deem it proper to state a few facts. The old charter was procured after taking counsel of many brethren of the East—after being directed to do so by the Presbytery, and after much deliberation. A *form* of Charter was drawn up in conference with an intelligent and leading minister of our church in the East. To that *form* it was thought no one could object. But unhappily the Legislature added provisions which we asked not, and for which we had no need—particularly the Section referring to By-laws and regulations for the government of the College, restricting, by proviso, our legislative power. This to many had, at least, the *appearance* of evil, and by a latitude of *construction* was made to apply to the teachings of the Institution, forgetting that a Charter interfering with or restricting the course of instruction, *simply could not be given*—for the plain reason, that such would be *unconstitutional*.

The Board were never well satisfied with the Charter themselves. It contained unnecessary provisions. It did not sufficiently secure the property to the church. And it contained a clause to which many good Covenanters made objection. They have for years again and again discussed these matters, and finally to remove the stumbling-block, and to give greater security to the church, that the Institution is and *ever* shall be in the hands of her own members, and the entire property *forever* and inalienably held for the *use* and *benefit* of the Reformed Presbyterian Church, they did draw up a new Bill, or Act of Incorporation which was deemed unexceptionable, and appointed one of their number to appear in person before the Legislature and procure its passage. Upon investigation they found the law of the State entirely changed on the subject of Charters. A general law has been recently passed, and all that is now necessary is to draft our own "*Articles of Association*," sign and acknowledge the same before a Justice of the peace—*just as deeds of land are*—have recorded in the County records, where deeds are recorded, and have the County Seal affixed. This makes the Board a body corporate with powers to hold real and personal estate, and exercise all the powers and privileges of a College without restriction.

This course has been taken after legal, and otherwise good advice—the old Charter repudiated under which we now no longer act, and the "*Articles of Association*," under which we now do act, are hereby laid before the Church.

THE
COVENANTER.

APRIL, 1856.

[For the Covenanter.]

WAYS AND MEANS FOR THE SUPPORT AND SPREAD
OF THE GOSPEL.

[Continued from p. 241.]

The next general method of raising ways and means to support the gospel, is the imposition (or laying on) of a rent upon the seats and pews of the house of God. This, so far as I know, is the main stay for the *support* of the gospel. Out of this is paid the pastor's salary and the current expenses of the congregation.

Now, as to the *voluntary* character of this method. I grant that the *first act* of the congregation, in proposing that seats or pews shall be rented for so much per year, and their contract that the one party shall let, and the other party shall pay *so much* for a place in the house of God, *has a semblance of free-will action*; but no more so than there is in any other bargain or transaction in business. After this first *business transaction* of the congregation, all parties who afterwards join themselves thereto merely *pay as rent* so much as may be imposed upon them. The rates for the lowest class of seats or pews in some congregations in New York city are far above what a poor man can pay; he has not therefore a choice, and is positively excluded from such a congregation. The word of God, surely, in such cases, has not free course; the poor have not the gospel preached to them. Again, the imposition of a tax, or the payment of a contract, is, under the New Testament dispensation, wholly unwarranted, and in direct opposition to the word of God. The payment of money for the support or spread of the gospel, as has been already shown, is to be from the spontaneous volition of the heart of the giver—"As he purposeth in his heart." The man or woman who, under the present system, takes a seat, inquires the price, and engages accordingly. The amount demanded is *pre-determined* by another, it may be much more than the inquirer can easily pay; but the poor man or woman loves the house of God, would rather sit at the door than dwell in the tents of sin, and would even, and no doubt in many cases actually do, deny themselves of necessary clothing, or, it may be, necessary food, to meet the terms of the contract, and be just before their brethren. *It cannot be said that they are willing of themselves*; they certainly, in many cases, *pay beyond their power*, but it is *from necessity*; and while it may not be

grudgingly, yet it lacks the main element of acceptability with God—that cheerfulness which the Lord loves in those who give of their substance for his cause.

Again; on the other hand, the price laid upon a sitting in the house of God, bears, in many cases, no approximate proportion to the prosperity which the Lord gives his people. A member hires a pew for ten, twenty, thirty, or more dollars, who is better able to pay a hundred, in some cases several hundreds of dollars, more for the support of the gospel, than a less favoured brother or sister in Christ in the same congregation is to pay five dollars per year, according to the present system; so that in the one case the tax grinds the poor, and in the other deals lightly with the rich—reversing the order of the house of God to contribute, “*As God prospers.*”

Again; those seats considered the most eligible are charged highest, those less desirable are the cheapest; so that we thus, in our assembly, have the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons; the man with the gold ring and goodly apparel sits here in a good place; while the poor, in their vile raiment, are told to “Stand thou there, or sit here under my footstool.” We thus incur the displeasure of God for despising the poor, “whom God hath chosen rich in faith, and heirs of the kingdom which he hath promised to them that love him.” James ii. 1—5.

Again, as to the time of payment. Quarterly, or half yearly, is *not the first day of the week*. The word of command is, the *first day of the week*. Thus saith the Lord, “*Upon the first day of the week.*” How dare any, then, to say—“No! no! we will *not* have the first day of the week! We *will* choose our own time and our own way. Who is the Lord, that we should obey him?” None ever opposed God, and prospered. This is the secret of our leanness.

In an extraordinary emergency it would but be adding to our sin, and, it may be, oppression of the Lord’s poor, to increase the taxes on the house of God. It is desirable to raise more money than in an ordinary period, and it is proposed to lay an equal per centage on all the pews. Where this is done, the same ratio is demanded from those who have prospered and those who are suffering from adversity, thus aggravating and increasing the evils already adverted to.

When we lay aside and forsake the law of God, and choose our own devices, how wearied do we become! It is painful to a right-hearted Christian to hear the doleful complaint of the officers in the house of God. They give two to four nights every quarter to collect the moneys accruing from their several contracts. They make repeated calls upon their debtors. If in a city, the whole length and breadth of that city is travelled, trying to induce contractors to settle. Some cannot pay, and mourn with genuine feeling, their inability. Others, again, (and the truth must be told,) will not pay, they grudge to meet their just debts; for, as it is a voluntary contract, the debt is just. Wearied out, fainting, and discouraged, the officers report at length to the session and the congregation that such and such proportion of contract money cannot be paid, and that they are—it may be—steadily falling behind every year. What is to be done? Oh! important era in a congregation’s history when thus wearied out! What a blessing from God when this point is reached, and a pause ensues! Happy

for them if they hear his voice as in Malachi, (3d chapter,) saying—
 “Return unto me, and I will return unto you.”

In the churches, several times a year, more or less calls are made for special collections—for Synod's fund, for the Seminary, for domestic—it may be, for foreign missions. Generally speaking, the practice is for the pastor, or another, to preach a sermon *stirring* up the congregation, putting them in *remembrance*. When the matter is fully set forth, and the people aroused to a sense of duty, the collection is taken up. The poor have the opportunity of contributing their mite. But how often is it that the man *able* (because the Lord prospers him) to give a large amount, puts into the treasury his dollar, it may be to the extent of five dollars; and then, for months, falls back, complacently regarding himself as a pattern of benevolence! O! how like this operation is to the kindling of a fire, and walking in the sparks thereof! It is too often a mere piece of mechanism to excite the feelings for the time, and bring forth the sparks, instead of that holy, lovely, Christ-constraining, orderly giving, on the first day of the week, as the Lord hath prospered, and because he enjoins it.

Another system is to select chiefly from amongst the young members of the church a board of missionary directors. They have, in some cases, districts allotted to them. The names of those members residing in the director's district are handed to him, and his business is to call and solicit, to beg from his brethren money for Christ's sake and cause. For shame's sake, and not to be thought mean, many give, who otherwise would not, simply because they are importuned. Is this the *willing of themselves giving* which is required?—the voluntary offering for love to Christ?—the outgoing of their own heart in obedience to the command? Judge ye who know any thing of mankind.

Again; a congregation decides to raise money by subscription, members are solicited to come forward and put down their names to a paper for so much. The most earnest, the most faithful, often fall into a snare in this matter: in the faith and honest hope that the Lord will prosper and enable them to meet the amount, they write down a sum. Many, very many, laudably meet their engagements. Others as honest, and as much in earnest in their intention, right-hearted Christian men and women, have been hardly dealt with in worldly and bodily circumstances. The hand of the Lord has lain heavily upon them; they subscribed in faith, but loss of wonted employ, loss of health—it may be that death has visited their abode—they are not able to meet their engagement. The thought adds to their distress, and the mourner becomes yet more sorrowful because he or she cannot meet the engagement made with and before the brethren. Besides this, many will not subscribe a small sum, who would gladly, were opportunity furnished, give on the first day of the week as they were prospered; but by this system they are denied the privilege, as well as the pleasure, of performing this part of religious worship.

Again; under the present system, it is often considered necessary to call upon the community around us to obtain help—to liquidate the debt of a congregation, for instance. At every door, where it is thought possible to get a few dollars, they solicit aid. Many a hard remark is made to the poor Covenanter, be he minister, elder, deacon, or mem-

ber, when he thus goes forth to raise money to pay for, or to build a house in which to worship the God of his fathers. Some tell him bluntly, "That the sooner, as an organization, they merge into another body, or become altogether extinct, the better;" they are charged with bigotry, fanaticism, exclusiveness; are called disaffected with and antagonistic to the country in which they dwell. If, when thus attacked, they defend their Testimony, reproaches are but the more hurled at them. Some few, who give to all sects, who profess equal regard for all, who overflow with that liberality so characteristic of the present day, may give them of their substance; but, after all, the system is persevered in; Christian and manly *dignity* are sacrificed; rather, yes, rather than return to the ways of the Lord.

Why will we be so perverse? Have we not, as Covenanters, sworn most solemnly before God, angels, and men, to take the Bible, and the Bible only for our rule of faith and manners? We certainly profess the doctrine; why, then, divorce our faith and our practice from each other? We have vowed, but we have not paid. In this matter we resemble ancient Israel, as recorded in the 78th Psalm; our words have been fair, we have sworn—"All that the Lord hath said, we will do;" but as set forth in verses 36th and 37th, we have lied to the Holy One; and again, verse 22d gives the reason—"Because they believed not in God, and trusted not in his salvation." This is the reason why we have set up our own inventions in this matter, in opposition to the command of Christ.

Now, let us arise; let us come with weeping before God, and make confession of our sin. To give from henceforth, according as the Lord hath prospered, *statedly* and *willingly*, will increase and strengthen faith. Our sanctification will thus be promoted; God will be glorified; the poor will not be oppressed; the rich will have no balm, in the form of a receipt for pew hire, to lay to their conscience; the burden will be upon *every one of us*; poor and rich will give as to the Lord. His burden is light, we will rejoice to bear it; and instead of oppression and of a cry, the voice of joy and gladness will be heard throughout the courts of Zion.

Under the present system, many of those who minister in holy things are bowed down to the earth with cares, age, and toils throughout the week, to provide for their wives and for their children. Their minds are distracted from prayer and the work of the ministry. The people of God are, and have been robbing his servants, and robbing him. They have been receiving of their spiritual things, and have not ministered to them an adequacy of their temporal things. The gospel cannot be carried throughout the world for lack of means. Young men desirous of the holy office are turning aside to secular employments; they cannot be educated nor brought forward for want of means. The ministry is dying out, churches are becoming vacant, and few to supply the place of those who are gone. Matters have indeed come to a crisis; and unless the people of God will adopt the divine plan, and abolish all human innovations, we cannot expect the outpouring of the Spirit, or any permanent prosperity; but, on the contrary, if we refuse and rebel, God will, notwithstanding, glorify his son Jesus; his kingdom shall extend from sea to sea, and to the ends of the earth. He will say to us, (much as we and our fathers

have been honoured,) as Mordecai said to Esther, (iv. 14:)—“If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise from another place; but thou and thy father's house shall be destroyed; and who knoweth, whether thou art come to the kingdom for such a time as this?”

I now close by quoting Malachi, iii. 7—12:—“Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. *Bring ye all the tithes into the storehouse*, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts.”* C.

DR. WYLIE'S "LIFE OF DR. M'LEOD."

The following is from the pages of "*The Reformed Presbyterian Magazine*," the organ of the Scottish Reformed Presbyterian Synod, and we presume from the pen of its editor. It is the second article of a Review of the "Life of Dr. M'Leod," by the late Dr. Wylie. We are compelled, on account of its length, to divide it, reserving a very important part of it for our May number. We publish it for the sake of its able arguments against the New Light views of the character of the United States Constitution. It will also be seen that while the writer thinks more highly than we do of the literary execution of the work, he presents nearly the same objections to it as a biography of Dr. M'Leod as we have done in our pages.—ED. COV.

* The writer has appended a table, giving in great detail the provisions and the amounts according to his plan. This we will reserve, and add only a brief summary which he has furnished.—ED. COV.

"I have drawn up and appended a sheet of calculations thereto: showing, first, the proportion of giving, to rates of income stated, as earned and given weekly. Also, the total amounts that would be collected for one year of fifty-two Sabbaths, by one, three hundred, five hundred, one thousand, or by six thousand five hundred persons, giving every Lord's day from five cents up to two dollars.

"A congregation of three hundred persons, for instance, giving at the rate of thirty cents on an average, would raise, in one year of fifty-two Sabbaths, \$4,680—four thousand six hundred and eighty dollars. Assuming that six thousand five hundred persons (6,500) are in our communion, and that the contributions of the rich and poor amongst us average as a whole twenty-five cents for each person every first day of the week, we have a total of \$84,500—eighty-four thousand five hundred dollars; or, say that on the average thirty cents is given—and this is by no means an unreasonable calculation—(no great self-denial would be required to produce this average;) the sum of \$101,400—one hundred and one thousand four hundred dollars, would be raised in one year by the poor Covenanters in North America; and I honestly think that thirty cents on an average for all every Lord's day, would not be beyond their power, if they were only willing of themselves."

300

30

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Dr. M'Leod, of New York, was a man decidedly above mediocrity. He possessed superior intellectual powers, theological and literary attainments, general knowledge and enlarged views, and was a person of catholic and comprehensive plans and aims. He was a man of principle, patriotism, public spirit, piety, philanthropy, and self-sacrifice, and one who respected his character and consistency more than riches or transitory fame. He possessed decision of character, great independence of mind, was formed to lead, if not to command, and was an ardent friend of liberty, and an uncompromising opponent of slavery, and of secular and spiritual despotism. He was fully abreast of his age and of his distinguished clerical contemporaries in New York, and their superior in relation to the science of mind. He was not merely a person of mark in his own ecclesiastical connexion, but far beyond it. The influence of Luther, Calvin, Knox, Henderson, Chalmers, M'Crie, Robert Hall, and Jonathan Edwards, was not confined to their respective churches, neither was Dr. M'Leod's to the Reformed Presbyterian Church. He was abundant in his pulpit labours, and the productions of his pen were prolific and powerful. He was a theologian, metaphysician, polemic, talented preacher, and no mean orator or historian when he chose. He earned for himself many honours in life, and he deserved some tribute of respect after his death.

He has received it from his ardent and able friend, Dr. Wylie of Philadelphia. His memoir of him is calculated to excite large expectations from the well-known scholarship of the author, from its being undertaken at the request and by appointment of Synod, and from the circumstance that the pens of no less than four doctors are employed about it. Besides the author's, we have a chapter upon Dr. M'Leod's Apocalyptic Lectures from Dr. Black's, another upon his War Sermons from Dr. M'Master's, and a concluding one from the editor's, Dr. J. N. M'Leod, the son of Dr. A. M'Leod, and son-in-law to his father's biographer. The memoir is published some twenty-two years after the death of the subject of it, and some eighteen years after it was written. It is written with heart, spirit, and ability, and in a somewhat ornate and Latinized style, and possesses a sort of academic flavour. It is a readable and useful volume, and does credit to the literature of the author. We could no doubt have desiderated greater unity, compression, and less frequent interruption from irrelevant matter, and something more specific upon the doctor's character as a pastor, preacher, and author, upon his domestic character, private life, and intercourse with society, and perhaps upon his infirmities; and yet, on the whole, the biographer deserves our thanks for what he has done so far as the memoir, properly so called, is concerned. The substance of this biography we have already given in our pages.

For the information, however, of such as have not seen it, we may state that it contains besides, interwoven with it, a history of the Reformed Presbyterian Church in America and her civil relations, down to the schism in 1833; and a history rather calculated to divert the mind from the memoir, to mar both the view and effect of the portrait of Dr. M'Leod, and to occasion sometimes unpleasant feelings. Whether the biographer was the best qualified for writing an unbiassed history specially of the rupture, and so soon after it, may perhaps be left to an impartial posterity to answer, or to some less intimately con-

nected with it. Besides this history, we have views and discussions of his own mixed up at great length with the memoir, to some of which, specially on civil government and civil relations in general, and the United States government in particular, we can by no means subscribe.

And, first, we would take exception to his third position on civil government:—“(3.) *It (civil rule as the ordinance of God) is found wherever society exists, and is indestructible unless by the annihilation of society.*” Are we by this to understand that every civil government that ever existed, however tyrannical, vicious, and depraved, immoral and anti-christian, was the moral ordinance of God, for his own glory and the public good, altogether irrespective of its MORAL CHARACTER, or that it contained it, that of Nero, the great red dragon, and the insane King Bomba of Naples not excepted? It seems so when taken in connexion with the next position. “(4.) It may, by the depravity of man, be so constituted, that neither its constitutional provisions nor executive administration can be conscientiously recognised by virtuous and intelligent men; yet still the ordinance is there.” There may be more than the ordinance there, and there may be less, still the ordinance is there. “Man cannot destroy it. No tyrant can annihilate the actual existence of God’s ordinance.” Had this doctrine been enunciated in the Old World, it might have been supposed that it was meant to cover the case of the divine right of kings, and the slavish principle of passive obedience and non-resistance. Coming, however, from the republican soil of the New, with a saving clause, such an idea is inadmissible, unless some should be so uncharitable as to imagine that it was meant to cover the case of the slave states, and to teach American bondsmen that the ordinance of God is there, though for the benefit of the oppressor rather than the oppressed, of the few rather than the many. Such a construction we cannot well admit, when we remember the frank admission that “civil government may, by the depravity of man, be so constituted that neither its constitutional provisions nor executive administration can be conscientiously recognised by virtuous and intelligent men, though the ordinance be there.” Though it be there in whole or in part, it is not necessary to demonstrate that the civil government has ceased to be the ordinance of God, before virtuous and intelligent men cease conscientiously to recognise it. It is not necessary in withdrawing from ecclesiastical communion, first, to prove that the church with which we are connected has entirely ceased to be a church of Christ, and lost all claim whatever to a legitimate ministry or to be the ordinance of the church’s Head. Neither is it necessary, to reason from analogy, before withdrawing from full and unqualified political communion with a civil government, first to demonstrate that it has lost all semblance of God’s moral ordinance of civil rule.

Moreover, we are somewhat at a loss to reconcile the third and fourth positions on civil government with the fifth and sixth:—“(5.) Civil government can neither be organized nor administered legitimately as the ordinance of God, except upon the principle of the elective franchise. (6.) The attributes of any government possessing a moral claim to conscientious recognition must be *Scriptural*. By this term ‘Scriptural’ is meant such as the Bible authorizes its believers to recognise. We do indeed most cordially admit the doctrine, that

Scriptural qualifications are essentially necessary to a legitimate magistracy." According to the third and fourth, every government, however absolute, is, or contains, the ordinance of God, and yet the fifth lays it down as a settled point, that it can neither be organized nor administered legitimately as the ordinance of God, except upon the principle of the elective franchise. Hence absolute governments are illegitimate though the ordinance be there, and cannot be recognised as the legitimate ordinance of God. According to the third and fourth, every government, whether *Scriptural* or not, is, or contains, more than the ordinance of man, and more than a part of the ordinance of God—it contains the ordinance of God itself; and yet by the sixth we are taught that the attributes of any government possessing a moral claim to conscientious recognition must be *Scriptural*, and that *Scriptural* qualifications are essentially necessary to a legitimate magistracy. It puzzles us somewhat to reconcile these positions satisfactorily with one another and with the preceptive will of God.

The fifth attaches indispensable importance to universal suffrage. Is it irrespective of character or qualification upon the part of electors or elected? Or is the sixth meant to qualify the fifth, and to teach that that government is not entitled to conscientious recognition, though it is there by universal suffrage, unless it possess *Scriptural* attributes and a *Scripturally*-qualified magistracy? Scripture requires intellectual, moral, and religious qualifications upon the part of the rulers; but would a qualified constituency not be necessary to secure a qualified magistracy? If there is any analogy between ecclesiastical and civil society, some qualifications are necessary on the part of the electors as well as the elected, though not the same measure of qualification. The character of the government is described in Scripture, to which obedience for conscience' sake is enjoined. A moral ordinance requires some moral attributes and some moral qualifications upon the part of its officers.

Dr. Wylie informs his readers that he had not changed his principles on civil government, but that he had changed his views of the American government and federal constitution. Perhaps some may think the principles enunciated in his *Life of M'Leod* are not exactly a reproduction or fac-simile of those propounded in his "*Sons of Oil*." Others may allege that if he had not changed them, he had discontinued their faithful application, and that the difference between him and some of his brethren was not so much as to the *mode* of their application as to the *reality*. Waiving, however, all such insinuations, and giving him credit for his earnest conviction that he had not changed them, let us examine his admitted change of view relative to the character of the United States government. He came to think much more favourably of its moral and religious character, and to form a more favourable estimate of it than Dr. M'Leod in his *War Sermons*. He discovered that it was the moral ordinance of God, and Christian in its character. In support of its claims to recognition as the moral ordinance of God, he says—"Because it has been found, above all other governments existing on earth, the best calculated to answer the end of the ordinance—the immediate good and temporal interest and safety of the commonwealth."

Admitting, for the sake of argument, the assumption as to the im-

mediate end of the ordinance of civil rule, we ask if it answers that end to the whole commonwealth, especially we ask if it answers it to the three millions of slaves under its shadow? Does it secure to them religion, life, liberty, property, and character? Does it answer to them the end of that ordinance according to the Declaration of Independence emitted by the representatives of the United States of America in Congress assembled?—"We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness."

We have asked, Does it answer the ends of God's moral ordinance to the slave population? and we now ask, Can it, according to the position that civil government can neither be organized nor administered legitimately as the ordinance of God, except upon the principle of the elective franchise, *when they are denied it?* Can it according to Dr. Wylie's own showing? Why, he declares it has no more right to abolish slavery than the Khan of Tartary, no more right than it would have to proclaim emancipation to the slaves in the island of Cuba, or any other of the West India Islands where slavery exists. It is said that Virginia alone bred and exported 100,000 slaves between 1840 and 1850. If the Federal government cannot prevent the breeding, buying, and selling of human beings like cattle, the separation of husbands and wives, parents and children, the withholding of the word of God and scriptural education, it must be essentially and inherently defective.

In palliation of this admitted inherent defect, we may no doubt be told that though a man want an ear or an arm, and have some excrescence, still he is a man. True, and he is a man though he wants a part intellectually and morally, as well as physically. A man is a man though he be imbecile, fatuous, or insane; but who would aver that he was God's moral ordinance for the government of himself or others? The United States government may be a civil government, and yet essentially imbecile for internal good, and for the repression of external aggression, and filibustering expeditions for mischief, or the annexation of additional slave states to the Union.

We have asked if the general government answers the ends of God's ordinance to the slave population under its shadow, and we now ask if it answers them to the Christian community, favoured as it is with the higher law of Revelation?—if that is the moral ordinance of God to them which does not explicitly nor directly acknowledge God nor his providence, nor the mediatorial moral government of his Son Jesus Christ, to which all moral ordinances have been subjected, nor the law of God, according to which it ought to be constituted and administered, nor require any religious test or qualification upon the part of its officers?—if that is the moral ordinance of God "for his own glory and the public good," or only a part of it?—if that is the ordinance

of God or man, in which the authority of man is supreme?—if, according to the sixth position on civil government, it is Scriptural in its attributes, in its constitution and administration, and possesses those Scriptural qualifications which are essentially necessary to a legitimate magistracy, and to entitle it to conscientious recognition as the moral ordinance of God?—if, according to the fourth position, it may not be so constituted that neither its constitutional provisions nor executive administration can be conscientiously recognised by virtuous and intelligent men, though the ordinance be there?

To some of these questions, possibly, it may be replied, that though the nation as a nation, in its national capacity and character, is bound to acknowledge God and his providence, the Lord Jesus Christ as the Governor of the nations as well as King of saints, and the revealed moral law, and to require scriptural qualifications, that the sinful omission of these things does not nullify the moral character of the constitution. This reply takes it for granted that it possesses a fair moral character, and that it is free of any vitiating immoral character, or irreligious element. Besides, we had thought that the want of a religious character weakened moral character and rendered it suspicious, and that the destruction of religious obligation cut away the foundation of moral obligation. But let us examine its moral character, and endeavour to ascertain whether it bears the impress or any of the foot-prints of slavery upon it. We shall allow the Constitution to speak for itself:—Art. 1, sec. 2, par. 3, “Representation and direct taxes shall be apportioned among the several states which may be included within the Union, according to their respective numbers, which shall be determined by adding to the whole number of *free* persons, including those *bound* to service for a term of years, and excluding Indians not taxed, *three-fifths* of all other persons.” Art. 1, sec. 9—“1. The migration or *importation* of such persons as any of the states now existing shall think proper to admit, shall not be prohibited by Congress prior to the year 1808, but a tax or duty may be imposed on such *importation*, not exceeding ten dollars on each person.” Art. 4, secs. 2, 3—“No person held to service or labour in one state, under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labour; but shall be delivered up on claim of the party to whom such service or labour may be due.” Art. 4, sec. 4—“The United States shall protect each of the states against invasion, and *against domestic violence.*”

After these quotations from the Constitution, he must be a bold or a blind man who would aver that it ignores slavery, or holds it illegal, but the reverse. It shamefully bargains about slave representation, and the importation of slaves for a given time, and engages to surrender and send back runaway slaves. Art. 4, sec. 2, manifestly covers this case, and was so designed. The Fugitive Slave Law passed by Congress in 1850, is a comment upon the Constitution, and a confirmation of it. And in the event of a rising upon the part of the slaves, would not the national government be constitutionally bound to protect the slaveholders against domestic violence? Yes. “It cannot be denied,” says John Quincy Adams, “the slaveholding lords of the South prescribed, as a condition of their assent to the Consti-

tution, three special provisions to secure the perpetuity of their dominion over their slaves. The first was the immunity, for twenty years, of preserving the African slave trade; the second was the stipulation to surrender fugitive slaves, an engagement positively prohibited by the laws of God, delivered from Sinai; and, thirdly, the exaction—fatal to the principles of popular representation—of a representation for slaves—for articles of merchandise, under the name of persons; in fact, the oppressor representing the oppressed. . . . To call government thus constituted a democracy is to insult the understanding of mankind. It is doubly tainted with the infection of riches and slavery. Its reciprocal operation upon the government of the nation is to establish an artificial majority in the slave representation over that of the free people in the American Congress, and thereby to make the preservation, propagation, and perpetuation of slavery the vital and animating spirit of the national government.”

In exculpation of the Constitution we are, no doubt, told that it did not originate slavery, and that it never made a slave. But did it never assist in keeping men in slavery, and in sending them back to it? and did the legislature and the executive never consent to legalize, aid, and abet slavery? A person may never have made a thief, a murderer, or an adulterer, and yet he may have been a partaker in their sin, or he may have screened, protected, and held free communion with such characters.

So much may suffice, mean while, for the moral character of the Federal Constitution, and we shall now inquire into its religious character.

[To be continued.]

PARTICULAR PROVIDENCE.

Young Christians, on setting out in life, often mistake greatly in not sufficiently attributing events to the immediate providence of God. They are not reluctant, at the end, to acknowledge that their way has been directed; but they do not enough mark it as they go on. There is a habit of saying, “Such a thing may *turn up*,” as if it depended on chance; whereas nothing will turn up but what was ordered long before. One cause of this evil is, that the divinity of our day deals too much in common-place. Certain fundamental truths are set forth; and if a man professes these truths, too little account is made of the faith, dependence, and other graces of a Christian. When a man becomes a Christian, he is written upon, as it were, “to be provided for!”—and he ought, therefore, to notice, as he goes on, how Providence does provide for him.—*Richard Cecil*.

PRIDE AND HUMILITY.

We proud?—of what? Of our ancestors? They were driven out of paradise. Of our patrimony? “Sad inheritance.” Of our wisdom? Hath not God made it foolishness? Of our wealth? It is not current beyond the grave. Of our earthly honours? They die in their birth-place. Of our worldly influence? “The prince of this world” has more. Of our virtues? They cannot atone for one sin.

Of our mansions? They point to a cold grave. Of our relatives? "I have said to corruption, Thou art my father: to the worm, Thou art my mother and my sister." Of our power? Death laughs at it. Of our immortality? Without Christ it leads to everlasting destruction "from the presence of the Lord."

But look at humility! It adorns humanity; it dignifies its possessor; it ennobles his intellect; it blesses his heart, and makes him a blessing to all with whom he associates. Is he intellectually gifted? His fellow-men approach him with confidence, and sit around him with composure, while his lips feed many. Are his graces conspicuous? They shine upon others, that many may be benefited. Has he been intrusted with wealth? He feels that he is a steward, and that he must occupy till the Master come; and he relieves the necessitous, clothes the naked, feeds the hungry, and causes the widow's heart to sing for joy. Is he poor among men? There is a treasure laid up for him in heaven, of which he has heard by that gospel which tells him that he that humbleth himself shall be exalted. Has he few companions on earth? He has communion with the Father and with his son Jesus Christ. Is he a solitary wanderer to his Father's house? The angels are sent forth to minister unto him. Is he despised by the proud? His body is a temple of the Holy Ghost, and Christ reigns in his heart. Is he unknown in the world's palaces? He has a mansion in the skies. Does he serve for a piece of bread? He is Christ's free man, and his name is written in heaven! Happy disciple! Envious lot! Who would not lie low in the dust, humble himself before the high God, if that be the appropriate condition and a necessary characteristic of the man of whom these things are predicated?—*Leask's Moral Portraits.*

GROWTH IN GRACE.

Growth in grace is evinced by a more habitual vigilance against besetting sins and temptations, and by greater self-denial, in regard to personal indulgence. A growing conscientiousness in regard to what may be called minor duties, is also a good sign. The counterfeit of this is, a scrupulous conscience, which sometimes haggles at the most innocent gratifications, and has led some to hesitate about taking their daily food. Increasing spiritual-mindedness is a sure evidence of progress in piety; and this will always be accompanied by deadness to the world. Continued aspirations to God, in the house and by the way, in lying down and rising up, in company and in solitude, indicate the indwelling of the Holy Spirit, by whose agency all progress in sanctification is made. A victory over besetting sins by which the person was frequently led away, shows an increased vigour in the renewed principle. Increasing solicitude for the salvation of men, and sorrow on account of their sinful and miserable condition, and a disposition tenderly to warn sinners of their danger, evince a growing state of piety. It is also a strong evidence of growth in grace, when you can bear injuries and provocations with meekness, and when you can from the heart desire the temporal and eternal welfare of your bitterest enemies. An entire and confident reliance on the promises and providence of God, however dark may be your horizon, or how-

ever many difficulties environ you, is a sign that you have learned to live by faith; and humble contentment with your condition, though it be one of poverty and obscurity, shows that you have profited by sitting at the feet of Jesus. Diligence in the duties of our calling, with a view to the glory of God, is not an evidence to be despised. Indeed, there is no surer standard of spiritual growth, than a habit of aiming at the glory of God in every thing. That mind which is steady to the main end, gives as good evidence of being touched by divine grace, as the tendency of the needle to the pole proves that it has been touched by the magnet. Increasing love to the brethren is a sure sign of growth; for as brotherly love is a proof of the existence of grace, so exercising brotherly love is of vigour in the divine life.—*Dr. Alexander.*

DECLENSION IN RELIGION.

Where a man has real grace, it may be part of a dispensation toward him that he is suffered to decline. He walked carelessly. He was left to decline, that he might be brought to feel his need of vigilance. If he is indulging a besetting sin, it may please God to expose him, especially if he is a high-spirited man, that he may hang down his head as long as he lives. He acted thus toward David and Hezekiah. But this is pulling down in order to build up again. The *causes* of a decline in religion should be remarked. The world has always much to do in religious declension. A minister is tempted, perhaps, to sacrifice every thing to a name. If any appetite is suffered to prevail, it will stupify the mind. Religion is an abstract and elevated affair. "The way of life is above to the wise, and to depart from hell beneath." Keeping on good terms with those who respect us, is a snare. A speculative turn of mind is a snare: it leads to that "evil heart of unbelief, which departs from the living God." Vain confidence thinks himself in no danger: he knows the truth: he can dispute for the truth. "What should we fear?" Why, that we have no fear. Trifling with conscience is a snare: no man indulges himself in any thing which his conscience tells him ought not to be done, but it will at length wear away his spirituality of mind. The *symptoms* of a religious decline are many. When a minister begins to depart from God, and to lose a spiritual mind, he becomes fond sometimes of genteel company, who can entertain him, and who know how to respect his character! This genteel spirit is suspicious: it is associated with pride and delicacy, and a love of ease: in short, it is the spirit of the world. It is the reverse of condescending to mean things: it is the reverse of the spirit of our Master.

Aversion to reproof marks a state of religious decline. The man cannot bear to have his state depicted, even in the pulpit. He calls the preaching, which searches and detects him, Arminian and legal. "Hast thou found me, O mine enemy?" Why should he quarrel with the truth? If that truth is delivered in its just proportions, his quarrel is with God! Stupidity under chastisement, proves a man to be under declension. He is not disposed to ask, "Wherefore dost thou contend with me?" He is kicking against the pricks. He is stricken, but has not grieved. He is "chastised, as a bullock unaccustomed to the yoke." Such a man, too, has often a high mind. He is unhumiliated,

boasting, stout-hearted. He is ready to censure every one but himself. Unnecessary occupation is another evidence of declension. Some men are unavoidably much engaged in the world. To such men God will give especial grace, if they seek it; and they shall maintain a spirit of devotion, even in the bustle and occupation of their affairs. But some men "will be rich," and therefore "fall into temptation and a snare;" they will have shops in different parts of the town. They say they do not feel this affect their religious state; but I cannot believe them. A man is declined from God before he enters on such schemes; a spiritual and devout man will generally find the business in which he is already engaged a sufficient snare.—*R. Cecil.*

[For the Covenanter.]

WHAT DO THE SCRIPTURES TEACH RESPECTING CREATION?

The following remarks are intended principally for those who profess to receive the Scriptures as the rule of faith and manners; and as the Bible contains all the *reliable* information which we can obtain on this subject, it is very important for us to know what is taught respecting it in the sacred Volume. Our object, then, is to present, as briefly as we can, what the Bible teaches respecting creation, and show that our reason, so far as it can go, accords with the teachings of Scripture.

And—1. The Bible teaches that God created all things. Gen. i. 1:—"God created the heavens and the earth." The primary meaning of the word *create*, in our language, is to bring into existence something which did not previously exist. This is a work entirely beyond the power of any creature. The united power of men and angels could not bring into existence one grain of sand. The work of creation belongs alone to God. Gen. 1st chapter, throughout; Ex. xx. 11; Isa. xl. 28; Jer. x. 11, 12; Rom. i. 20; Col. i. 16. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him, and for him." If words have any meaning, *then* these texts prove, beyond all contradiction, that God created all things.

Our reason also accords with this, so far as it can go. History and experience attest the fact that no creature can create, and the same witnesses attest that many things have existed and do now exist: they could not create themselves, therefore it is reasonable that that great First Cause, which we call God, created all things.

2d. The Bible teaches, that this world was not created out of pre-existent matter; or thus, "that the matter of the universe" was not "created prior to the first day of the Adamic period." Gen. i. 1:—"In the beginning," &c., &c. One meaning of the word *beginning*, and perhaps the only meaning, when the word *in* is connected with it, is, "the first part of any thing." Now, what thing is referred to here, of which it is the first part? It is time. What is time? It is (if we may so express it) a part of eternity, having a beginning, duration, and termination. How is time measured? By the sun and moon. Gen. i. 14. These heavenly bodies were appointed for this, among other purposes; and notwithstanding all modern improvements, they

serve this purpose *now*, as well as in former ages. We have no knowledge of *time* previous to the creation, and we have no knowledge of *creation* previous to time, and we have no knowledge of time, which has not been measured by the heavenly bodies. Creation and time, measured by the heavenly bodies, are coeval. The doctrine, then, of these words, is, that in the first part of time—the first day—God brought into existence “the heavens and the earth.” And if God himself has fixed the date of the creation, who shall assign to it an anterior date?

The same doctrine is also proved by Heb. xi. 3:—“Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.” Macknight, in his work on the Epistles, thus expresses, in his paraphrase, the meaning of this verse:—“By faith in the divine revelations we understand that the worlds were produced by the command of God, from nothing, so that the things which are seen—the things which compose this visible world—were not made of things which did then exist, but without any pre-existent matter to form them of.” It is evident to every candid inquirer that this is the meaning of this text. “Things which are seen,” must mean those things around us which are the objects of our sight, such as the earth, sun, moon, stars, &c., &c., and it is expressly asserted that these “were not made of pre-existent matter;” for the matter of the universe, if it “existed prior to the first day of the Adamic period,” must have been as really an object of vision as the earth, sun, moon, or stars are now, provided only that light, the medium, and eyes similar to ours, the organs of vision, had been present. The plain meaning then, is, that “the things which are seen,” were not made of any object of vision previously existing.

The first part of the verse, however, informs us how they were created; namely, by the word, or command of God. He commanded them into being, as the same apostle saith also in another place, (Rom. iv. 17.) “calling things which be not as though they were.”

These texts for ever settle this question, and condemn the statement, that “the matter of the universe was created prior to the first day of the Adamic period.”

3d. The Bible teaches that God commenced and finished the work of creation within the space of six natural days. In the sacred narrative, the creation of “the heavens and the earth,” forms a part of the first day’s work. Gen. i. 1—5; Ex. xx. 11. Some suppose that there was a hiatus, embracing incalculable periods of time, between the creation narrated in the first verse, and the formation of light narrated in the third verse. This supposition is contrary to the passages already quoted. It also contradicts the argument which we have already drawn from the words “In the beginning,” &c., &c. Besides, the darkness and light spoken of in the third and fourth verses, are evidently synonymous with the evening and morning spoken of in the fifth verse, and this darkness must have embraced the whole space from the beginning of time till the introduction of light. This is the only reasonable definition we can conceive of, which can be given of the darkness or evening, which is represented in verse fifth as a part of the first day.

This interpretation of the passage is confirmed by Ex. xx. 11:—"In six days the Lord made heaven and earth, the sea, and all that in them is." Now, whatever is meant by creating "the heavens and the earth," (Gen. i. 1,) is here asserted to have been a part of the six days' work. This text plainly teaches, that the creation of the "heavens and the earth" was as much a part of the six days' work as the creation of vegetables, fowls, fishes, animals, or man. A careful comparison, and examination of these passages, ought to induce us to lay aside for ever the supposition of a hiatus.

Again, the word *day*, as it is used in the first chapter of Genesis, means a natural day, as is evident from the parts composing it, "the evening and the morning." For explanation of this form of expression see Lev. xxiii. 32—"From even unto even shall ye celebrate your Sabbath;" where the phrase, "from even unto even," in the 32d verse, is equivalent to the phrase "the tenth day of this seventh month" in the 27th verse. The same word is used to indicate the first day, second day, and so on to the seventh day, spoken of in the second and third verses of the second chapter; so that whatever is meant by *day*, in one of these passages, must be meant in all the others, or else, the Holy Spirit, who indited the Scriptures, meant to deceive us. Now, it is agreed by all believers in the Bible—Jewish, as well as Christian—that the length of the Sabbath is what we commonly call a natural day; and if this is so, there is every reason to believe that each of the other six were of the same length, for the same word is used to indicate each one of the seven. This interpretation, also, is confirmed by Ex. xx. 9—11:—"Six days shalt thou labour and do all thy work: but the seventh is the Sabbath of the Lord thy God; in it thou shalt not do any work: . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day," &c., &c.:—where God sets before us his example as a reason why we should work six days, and rest on the seventh. Now, if the seven days spoken of in the first and second chapters of Genesis mean seven indefinite periods of time, *then*, in this passage, God has commanded us to work six indefinite periods of time, and rest one indefinite period of time, according to his example, (with reverence be it spoken,) he has commanded us to do what is absolutely impossible; for even if we were so disposed, we could never find out what portion of time was to be appropriated to labour, and how much to the immediate service of God.

Again, if the first seven days to which we have referred meant each a thousand years, *then*, in this twentieth chapter of Exodus, God has commanded us to labour six thousand years, and rest one thousand, according to his example, so that thousands of generations would be condemned to perpetual labour, and hundreds to perpetual rest. What a reflection on the wisdom of God, if either of these interpretations were correct! But it has happened to these interpreters as the apostle speaks of the heathen, (Rom. i. 22,) "professing themselves to be wise, they became fools."

If the whole Jewish and Christian church has been correct in understanding the seven days spoken of in the fourth commandment to mean seven natural days, (and this must be admitted by every one who professes to believe the Bible;) *then*, I would like to know, how

it can be demonstrated that the seven days spoken of in the first two chapters of Genesis mean any thing more, or less, than seven natural days.

4th. It is objected to all this—"The discoveries of geologists show that the earth contains so many different strata, that it required a very long time for each of these to assume its present form, and although they are not agreed how long the matter now composing this world has been in existence, yet it is evident that it must have existed *far more* than six thousand years."

To this we answer—1st. That no man (geologists not excepted) has ever yet, (of his own knowledge,) told us any thing *about* creation. No man knows any thing on this subject, except what God has been pleased to reveal. Adam knew nothing about it, except on divine testimony. When he looked abroad upon the earth, with all its beauty and splendour, he could not tell whether it was a week, a year, a century, or ten centuries in existence. The works of creation were before him, but how long they had occupied the position in which he saw them he had (of himself) no means of ascertaining. And why? Simply because he was not in existence when they were created. Hence it must always be an humbling question to every son of Adam—"Where wast thou when I laid the foundations of the earth?" Job. xxxviii. 4.

2d. Admitting, for the sake of argument, that the calculations of geologists respecting the time necessary (under ordinary circumstances) to form these different strata were correct, *yet*, did it never occur to those of them who profess to believe the Bible, that the work of creation was altogether *miraculous*, and that God (if he had power to create at all) could create this world, with its strata, in whatever state he pleased? May he not have created this world, with its strata, in a condition which would have required said strata a very long time to assume, under ordinary circumstances, provided it had been created in a different condition? Indeed, something of this sort seems to be suggested by the fact that Adam was created, not in infancy, but in the perfection of manhood, and the inferior animals were created, not in infancy, but in the perfection of their respective natures.

3d. After all, the great question is—Whether these doctrines, the substance of which has been received by the church in all past ages, are the doctrines taught in the Bible respecting creation? If *they are*, then, let every one receive them, and *hold on* to them, regardless of what any man may say to the contrary. "Let God be true, but every man a liar." But if these are not the doctrines taught in the Bible, then let some of the geologists come forward, and tell us definitely what it does teach respecting creation. Moreover, if they are disposed to lay aside that book, then let them tell us, without any aid from the Bible, How—when—or by whom the work of creation was accomplished. It is no use, *boldly to deny*, *grumble at*, or *dispute with*, the Bible teachings, till they are prepared to show us something better. Till then, it is our duty to believe the plain doctrines of the Bible. A writer of the present day has said, "Geology has put the Bible in the crucible." Well, so it has; but there is no danger. It will come forth out of the crucible again, as on all former occasions, like "gold seven times purified." Its teachings on this, as on all other subjects, can

never be overturned. The more they are examined and scrutinized, the clearer and more correct they will appear. "Arise, O God, and plead thine own cause." Ps. lxxiv. 22. T.

CHRISTIANITY BY PROXY.

"The Christian Intelligencer"—the staid and "intelligent" organ of the Dutch Reformed Church, thus sums up a series of remarks upon church music as it now finds it:

"The music makers and the music publishers flourish—they grow rich and obese, they fatten on the spoils of departed genius, but the worship of the sanctuary declines; the little knowledge which the good people once had of 'old heart songs' is superseded by inventions of shrewd speculators; and so it comes to pass that the majority, despairing of keeping up with the immense progress of the age in music, settle down in patient endurance, and pay a few enterprising singers for keeping up with the march of improvement. Thus singing retreats from the pew to the gallery, and 'Worship Him, all ye people' is constrained to mean, 'Pay, all ye people, those who will worship for you.'"

It then proceeds:

"The truth is, and it may as well be plainly spoken, that the Christianity of our day is becoming more and more a Christianity of proxy. The members of the church at large pay a minister to do *their* praying, a choir to do *their* singing, a few self-denying men and women to distribute *their* charities. The church is maddened with an insatiable adoration of Mammon. The pursuit of wealth consumes all the energies of a great proportion of professing Christians, who seem to think that their salvation is secure and their work done, so soon as their names are enrolled on the church register. Hence it not unfrequently happens that in a church numbering hundreds of members scarcely enough can be found willing to sustain the Sabbath-school, the prayer-meeting, the Bible-class, the weekly lecture; and if they allow all these to drag feebly along, how can it be hoped that they will spare time and money to maintain a singing-school? A new life must invigorate the church before sacred music is much improved. We need to-day another Luther, or Wesley, or Nettleton, to cry through all our churches, 'Repent.' A succession of revivals, and only this, will cure the manifold maladies which now, like ulcers, are pouring forth their fetid stench from the temples of God. When the *spirit of worship* returns, a way will soon be found to sing sweetly and harmoniously the high praises of the Lamb."

This is a sad picture—too true, we fear, in regard to city religion, but not altogether inapplicable, perhaps, in rural districts. As to the remedy, however, we would not be understood as endorsing the views of our contemporary. We wish no "Wesley," with his Arminian doctrines and despotic ecclesiastical power—nor a "Nettleton," with his "Hymns" and excitements; nor such "revivals," as require a "succession"—mere animal excitements too often. We would propose, the rejection of human compositions, and a return to the Scripture Psalms: a determined purpose, on the part of ministers and elders, to keep up pure discipline, the preaching of sound doctrine, and a disposition and fortitude on the part of Christians to bear the reproach of a plain and simple worship, let the votaries of fashion—the gay world—say what it will; a reliance upon the word and Spirit of God to attract and interest hearers, and not upon fine churches, fine music, and fine preaching; and, lastly, an humble confession of the sins of the past, and a solemn act of self-dedication to God in a formal renovation of covenant, personally and socially.

THE POOR WHITES OF THE SOUTH.

We find in the columns of the New York Tribune of Feb. 9, an article with this heading, which deserves to be read and studied by every friend of humanity. It demonstrates that slavery is crushing, not only the coloured race, but the whites—not the *large* slaveholders, nor the mercantile class, nor the capitalists, but the poor non-slaveholder. It also shows that the South is becoming alarmed—its more thoughtful men—at the fearful state of things which slavery—though they do not admit this—has engendered. We take a few extracts containing the acknowledgments of intelligent Southerners on this subject.

Mr. Tarver, of Missouri, says:

"The free population of the South may be divided into two classes—the slaveholder and the non-slaveholder. I am not aware that the relative numbers of these two classes have ever been ascertained in any of the States; but I am satisfied that the non-slaveholders far outnumber the slaveholders—perhaps by three to one. In the more Southern portion of this region, the non-slaveholders possess, generally, but very small means, and the land which they possess is almost universally poor, and so sterile that a scanty substance is all that can be derived from its cultivation; and the more fertile soil, being in the possession of the slaveholder, must ever remain out of the power of those who have none. This state of things is a great drawback, and bears heavily upon and depresses the moral energies of the poorer classes. . . . The acquisition of a respectable position in the scale of wealth appears so difficult that they decline the hopeless pursuit, and many of them settle down into habits of idleness, and become the almost passive subjects of all its consequences. And I lament to say that I have observed of late years that an evident deterioration is taking place in this part of the population, the younger portion of it being less educated, less industrious, and in every point of view less respectable than their ancestors."

Mr. Gregg, addressing in 1851 the South Carolina Institute, said:

"From the best estimates that I have been able to make, I put down the white people who ought to work and who do not, or who are so employed as to be wholly unproductive to the State, at one *hundred and twenty-five thousand*. . . . By this it appears that but one-fifth of the present poor whites of our State would be necessary to operate 1,000,000 spindles. . . . The appropriation annually made by our Legislature for our School Fund, every one must be aware, so far as the country is concerned, has been little better than a waste of money. . . . While we are aware that the Northern and Eastern States find no difficulty in educating their poor, we are ready to despair of success in the matter, for even penal laws against the neglect of education would fail to bring many of our country people to send their children to school. . . . I have long been under the impression, and every day's experience has strengthened my convictions, that the evil exists in the wholly neglected condition of this class of persons. Any man who is an observer of things could hardly pass through our country without being struck by the fact that all the capital, enterprise, and intelligence, is *employed in directing slave labour*; and the consequence is, that a large portion of our poor white people are *wholly neglected*, and are suffered to while away an existence in a state but one step in advance of the *Indian of the forest*. It is an evil of vast magnitude, and nothing but a change in public sentiment will effect its cure. These people must be brought into daily contact with the rich and intelligent—they must be stimulated to mental action, and taught to appreciate education and the comforts of civilized life; and this, we believe, may be effected only by the introduction of manufactures. . . . My experience at Graniteville has satisfied me that unless our poor people can be brought together in villages, and some means of employment afforded them, it will be an utterly hopeless effort to undertake to educate them. . . . We have collected at that place about 800 people, and as likely-looking a set of country girls as may be found—industrious and orderly people, but deplorably ignorant, three-fourths of the adults not being able to read, or to write their names. . . . With the aid of ministers of the gospel on the spot, to preach to them and lecture them on the subject, we have obtained but about 60 children for our school, of about a hundred which

are in the place. We are satisfied that nothing but time and patience will enable us to bring them all out. . . . It is very clear to me, that the only means of educating and Christianizing our poor whites, will be to bring them into such villages, where they will not only become intelligent, but a thrifty and useful class in our community."

"One hundred and twenty-five thousand,"—that is, nearly one-half of the white population of that state—in all about 278,000—living in a condition "but one step in advance of the Indians!" Is it any wonder that there are at this time more white persons born in that state living out of its limits than are to be found upon its soil?

Gen. Hammond thus describes this class of poor whites:

"They obtain a precarious subsistence by occasional jobs, by hunting, by fishing, by plundering fields or folds, and too often by what is in its effects far worse—trading with slaves, and seducing them to plunder for their benefit."

Mr. C. C. Clay, Jr., of Alabama, in an address delivered but a few weeks ago, shows how all this comes to pass:

"I can show you, with sorrow, in the older portions of Alabama, and in my native county of Madison, the sad memorials of the artless and exhausting culture of cotton. Our small planters, after taking the cream off their lands, unable to restore them by rest, manures, or otherwise, are going further West and South, in search of other virgin lands, which they may and will despoil and impoverish in like manner. Our wealthier planters, with greater means and no more skill, are buying out their poorer neighbours, extending their plantations, and adding to their slave force. The wealthy few, who are able to live on smaller profits and to give their blasted fields some rest, are thus pushing off the many who are merely independent. Of the \$20,000,000 annually realized from the sales of the cotton crop of Alabama, nearly all not expended in supporting the producers is re-invested in land and negroes. Thus the white population has decreased, and the slaves increased almost *pari passu* in several counties of our State. In 1825 Madison county cast about 3,000 votes; now she cannot cast exceeding 2,300. In traversing that county, one will discover numerous farm-houses, once the abode of industrious and intelligent freemen, now occupied by slaves, or tenantless, deserted and dilapidated: he will observe fields, once fertile, now unfenced, abandoned and covered with those evil harbingers, fox-tail and broomsedge; he will see the moss growing on the mouldering walls of once thrifty villages, and will find 'one only master grasps the whole domain' that once furnished the happy homes for a dozen white families. Indeed, a country in its infancy, where fifty years ago scarce a forest tree had been felled by the ax of the pioneer, is already exhibiting the painful signs of senility and decay, apparent in Virginia and the Carolinas."

A deplorable picture this, and what a contrast to the thriving North! It will yet be seen and acknowledged, even in the South, that abolition doctrines are not only morally right, but politically wise—that the interests of the white race, as well as of the coloured, demand their adoption.

EX TEMPORE PREACHING.

The comparative merits of extempore preaching and written sermons, is likely soon to become the subject of lively discussion in some denominations which have fallen into the habit of reading, instead of preaching, the gospel. The Presbyterian, of this city, in an article upon the subject, makes the following strong statements:—

"In this matter, as we believe, lies one of the difficulties which embarrass our church at the present time. Scarcely a vacancy occurs in any of our important pulpits, but there is a searching from Dan to Beersheba for a suitable person to occupy the post. They (the people) are tired of the humdrum pulpit oratory; they have had a surfeit of well-written essays; they have seen churches enough languish under the reign of calm dignity. They wish to have such preaching as will

bring the gospel home with warmth and power to their hearts and consciences; to have a pastor who will speak to the people, as if he had a message from heaven to their souls—in short, as if he really felt what he said.”

The St. Louis Presbyterian, commenting upon this article, says:—

“We rejoice to observe, that in the East, the question is beginning to be seriously agitated, whether it is not extremely important that ministers of the Gospel should accustom themselves to preaching extempore; and we are even more pleased to learn, that this important subject is claiming attention in our theological seminaries. Our opinion has long been settled, that the prevailing habit of writing and reading sermons has done, and is doing great injury in more ways than we have seen mentioned; but this habit had become so fixed, and was sustained by so high authority, that to attempt even to question the expediency of it, seemed almost useless.

“We cannot, however, agree with our excellent brethren in the opinion, that ‘there would be a decided improvement in those sections of our church where preaching is almost wholly extempore, if there were a freer use of written sermons.’ There are few ministers, we are persuaded, who will ever successfully adopt both methods. They must devote themselves to reading, and make the best of it; or they must abandon it, and call forth all their energies to make themselves good extempore preachers.”

“If our voice could reach young ministers and candidates for the ministry, we would say to them:—Study *subjects*—get clear ideas of each of the doctrines of the gospel, of the best method of stating and defending them, and of the Scriptures by which they should be proved and illustrated. Study carefully the different forms of error by which those doctrines are assailed. Then the preparation of sermons, especially if they do not write them, will be comparatively easy. We sincerely hope, the subject of extempore preaching, now that the discussion of it has been begun, will not cease to be discussed, until the unfortunate habit of reading sermons shall be generally abandoned.

“Generally.” We would say, “entirely.” Like other corruptions of divine ordinances, the writing and reading of sermons will grow if it find the least encouragement. It must be cut up, “root and branch.”

REFORMED PRESBYTERIANS AND THE UNITED STATES CONSTITUTION.

A correspondent of the *Evangelical Repository*—March number—after quoting from Dr. Wylie’s work, entitled “*The Life of Dr. McLeod*,” the resolutions adopted by the Reformed Presbyterian Synod of 1812 in regard to certain civil matters, puts the following inquiries:

“Will some of our Reformed Presbyterian brethren explain the practice of their members in the light of their Synodical action; or show why they and Seceders cannot unite on this point?”

These inquiries are reasonable; but, as to the first, as we have lately given our views upon the meaning and bearing of the resolutions of Synod referred to, in a review of the above work, we do not care to repeat them. Will not the *Repository* give a place to so much of that review—it is in the August number, 1855—as bears upon this point? If this be done, we will be better able to consider “S. S.’s.” other inquiry intelligibly.

THE HEADSHIP OF CHRIST.

The following is from the draught of a Testimony prepared by a Committee of the Associate Synod, to be presented—so we understand it—to the Associate Reformed Synod, as a Basis of Union.

The clause, "Besides the dominion which belongs to him as God," is, at least, superfluous. The mediatorial dominion is the mode in which the divine government—the government of a Three-One God—is now administered. The exposition—near the end of the argument—of the clause in the Confession, needs itself further explanation. The whole article, however, we have read with interest and encouragement.—ED. COV.

"ART. XII.—OF THE HEADSHIP OF CHRIST.

"DECLARATION.

"We declare, That our Lord Jesus Christ, besides the dominion which belongs to him as God, has as our God-man Mediator, a two-fold dominion, with which he has been invested by the Father as the reward of his sufferings. These are a dominion over the church, of which he is the living Head and Lawgiver, and the source of all that Divine influence and authority by which she is sustained and governed; and also a dominion over all created persons and things, which is exercised by him in subserviency to the manifestation of God's glory in the system of redemption, and the interests of his church.

Argument and Illustration.

"The doctrine of Christ's Headship, as above exhibited, is in accordance with the Confession, chap. ii., sec. 1.

"The statement we have made on this important subject affirms Christ to have, as Mediator, a dominion over his church. For this we have the express testimony of the Divine word. He himself calls the church *his* kingdom, (John xviii. 36.) God, the Father, in speaking of him says, (Ps. ii. 6,)—"I have set my king upon my holy hill of Zion." The angel that announced his birth declared that he should 'reign over the house of Jacob for ever,' (Luke i. 33.) The prophet Isaiah (Isa. ix. 6.) declared that 'the government should be upon his shoulder;' and Paul speaks of Him as 'a Son over his own house,' (Heb. iii. 6.) It is, therefore, his exclusive prerogative to provide for the preservation and perpetuation of his church. In order to this he communicates grace. Hence he is said to be the Head of the church, (Eph. v. 23,) and the church is said to be his body, (Eph. v. 23,) plainly implying that all gracious and saving influences proceed from Him, (John xiv. 16.) The authority, also, to appoint officers, and institute laws and ordinances must, in virtue of his prerogative as King of Zion, belong to him alone; and to him it is expressly ascribed, (Isa. ix. 7; xxii. 22; Matt. xxviii. 18—20; Eph. iv. 8—13; John xx. 21.) It is, therefore, an unwarranted assumption of power, and a direct encroachment of the rights of the Lord Jesus Christ as King and Head of his church, for any man, or any body of men, either in the church or state, to exercise or claim a legislative power in relation to the doctrine, government, worship, and discipline of the church, (Matt. xv. 9; Isa. viii. 20.)

"We have also, in the above declaration, ascribed to our Lord Jesus Christ a dominion over all created persons and things. The testimony of Scripture in proof of this, is equally direct and explicit. All power is given unto him in heaven and in earth, (Matt. xxviii. 18.) God has given him a name which is above every name, (Phil. ii. 9.) He has set him at his own right hand in the heavenly places, far above all principality, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the Head over all things, (Eph. i. 20—22.) He has put all things in subjection under his feet, and left nothing that is not put under him. (Heb. ii. 8.) He has given him power over all flesh, (John xvii. 2.) Jesus has the keys of hell and death, (Rev. i. 18.) These passages clearly hold forth the idea that Christ, as Mediator, possesses universal power.

"This dominion over all persons and things, we have declared to be exercised by our Lord Jesus Christ, in subserviency to the manifestation of God's glory in the system of redemption, and the interests of his church. This follows as a necessary consequence from the fact that this power has been delegated to him as

Mediator; for the distinct and formal end of the Mediatorial office is the manifestation of the glory of God as the God of grace, and, in subordination to this, the salvation of an elect world. Hence our Lord is said to be Head over all things to the church, (Eph. i. 22.)—to have power over all flesh, *that he should give eternal life to as many as the Father gave*, (John xvii. 2;) and all things, we are assured, work together for good to them that love God, (Rom. viii. 28.) The subsidiary character of this dominion of Christ over all persons and things, is also clearly taught in the vision of the wheels seen by Ezekiel, (Ezek. i. 19, 20.) Accordingly, we find our Lord, as Mediator and Redeemer of his people, overthrowing nations to make way for his church, (Hag. ii. 7; Heb. xii. 26, 27; Dan ii. 44.)—raising up rulers that knew him not, to deliver his people from oppression, (Isa. xlv. 13.)—employing wicked men to correct them, (Isa. x. 7,)—and punishing these wicked men for their malignant opposition to them, (Isa. li. 22, 23; Isa. xxxiv. 2, 8; Dan. vii. 26, 27; Isa. lxxiii. 1—7,)—casting the ungodly into hell, (2 Thess. i. 6—9,)—exercising a control over Satan, the god of this world, (Luke x. 18; John xii. 31; Rev. xx. 7, 10; Mark xvi. 17, 18,)—and employing even the inferior parts of creation as instruments of good to his people, and of evil to their enemies, (Ex. viii. 9, 10; Ps. cxlviii. 8.)

“Such being the universal dominion of our Lord as Mediator, it follows that all intelligent beings to whom he has been revealed in this character, are bound to acknowledge his mediatorial supremacy in all their respective stations and relations. The angels are called upon to do so, (Heb. i. 6.) This is enjoined upon all men. (Phil. ii. 10; Col. iii. 17.) It is required of civil magistrates, (Ps. ii. 10—12; Isa. vi. 12; Ps. lxxii. 10, 11.) While this, however, is unquestionably the duty of the civil magistrate, a failure to perform this duty does not, of itself, as our Confession truly declares, (chap. xxiii. sec. 4,) ‘make void his just and legal authority, nor free the people from their due obedience to him.’ Nor is he, on the plea of regarding the authority of Christ as Mediator, to do violence to the rights of conscience, or encroach upon the liberty of the church as a distinct and independent kingdom. The civil magistrate, as such, is bound, as are all others in their respective spheres and relations, to recognise the authority of Christ in the performance of the duties that are *appropriate to his calling*, and ever to keep in view *the nature and end* of his calling.

“We deem it a matter of importance that the doctrine which we have declared in relation to the headship of our Lord and Saviour Jesus Christ, be faithfully maintained, and distinctly exhibited by the church, as it has an important bearing upon the honour of Christ, the purity of the church, and the welfare of civil society, and cannot fail, when duly appreciated by Christians, to impress their hearts with a sense of the obligations that are resting upon them to devote themselves to his cause, and to labour for the spread of his gospel throughout the world.”

AFFAIRS ABROAD.

Africa.—A large part of this great continent has, until lately, been altogether unknown to the rest of the world; and, even yet, we are only beginning to know the interior lying south of the equator. It is ascertained that a great sea, hundreds of miles in length, occupies the central portion of a vast region long marked upon our maps as “Ethiopia;” and, from the following quotations from a report of Rev. Mr. Clark, Baptist missionary in Yoruba, it seems that its inhabitants are very far removed from the barbarous and degraded condition which we have been disposed to imagine the chief characteristic of interior Africa. The statements of Mr. C. are full of interest, and are certainly calculated to awaken no little interest in these heretofore unknown nations. He says, writing to the “Christian Index,” of Georgia:

“Within our reach are the important kingdoms of Yoruba, now occupied, Nuti-Gambard, Housa, and Borgu. And it is not a little, unimportant matter, that through these fertile regions passes the mighty and majestic Niger. These are populous kingdoms, boasting of towns and cities, containing tens and hundreds of thousands of inhabitants. And almost every true research increases the number to our surprise. The difficulty of obtaining correct information accounts for this fact. But recently a populous country to the east, called Ejesha or Elesha, containing large

cities, is beginning to attract some attention. With regard to this point, I am constrained to believe we are yet only in the gray dawn of day. Every traveller will bring fresh and important facts to light. *The general appearance and face of the country* is such as you never have seen. Those who have visited the prairie lands of Texas have seen something *similar*. Frequently the eye has a sweep for miles over a country, whose rolling grandeur, heightened by imposing scenery of glen, hill top and mountain, and covered with a carpet of green, can scarcely be surpassed. At one time, as you trace the lonely path, in some reverie your mind is mingling with the distant past; or, enraptured with the passing view so similar to the hallowed associations of early days, you forget you are in the *so called* wilds of benighted Africa. This is no fancy sketch. If there is a fairy land of which I dreamed in childhood, this is the land. There are no heavy forests, except the skirts of branches or rivers. And then the timber is different from any thing you have ever seen. It is quite tall, differing, in this respect, from the stunted, shrubby growth of the prairie. These hammock lands, high and dry, are of the very first order. Swampy and marshy places are very seldom seen. Water of a good taste in abundance, except in the middle of a dry season. Around the city of Ijaye, whose population at least must number fifty thousand souls, the country for miles is in a state of *wonderful cultivation*. The diameter of this circuit may be estimated with safety at fifteen or twenty miles, bringing, as is the fact of the case, thousands of acres within cultivation. There is no man in America, if dropped down at night into one of these extending farms, but waking in the morning, would be filled with profound astonishment. I was unprepared to witness any such scenes in Africa. It may be asked why, what do they cultivate? Corn, cotton, yams, potatoes, guinea corn, peas, &c. And without enumerating farther, go into their markets, and there you will find a most unending variety of articles. From one view I have perhaps seen thousands of acres in a state of cultivation that would make your heart leap for joy. But yesterday evening I had one of these views. This work is all accomplished by means of a small hoe, set at an angle of thirty or forty degrees, with a handle two feet and a half long. And by whom? By thousands of industrious labourers. Every morning, from the six gates of Ijaye, go out streams of living beings, perhaps ten thousand people, or more, to work their farms, and return in the evening with the profits of their day's labour on their heads. For four or six miles, from three o'clock until night, the roads are almost thronged with people on their return home. Nearly every man, woman, and child, has a load of some kind, either to be carried home or to the market. I would suppose that at least one thousand bushels of corn, or more, are brought into town on the head every day. Weavers, tailors, barbers, blacksmiths, shoe and saddle makers, besides some ingenious specimens of art, are all to be found here. I need hardly relate what I have seen, as it would only tend in the minds of many persons to excite their incredulity. Let one or two remarks suffice. There is to be seen any day in the market, metal polished to the brightness of gold and silver, hoes very respectable, Yoruba cutlasses of a very superior finish, excellent morocco, carved calabashes, of so superior skill as would excite the ambition of an American artist. I cannot tell you a tenth of their ingenuity. The most superior saddle stirrup I ever met with is to be found here. I mention these facts to give you some idea of their ingenuity and mental capacity. The nature of the government, absolute tyranny, is incompatible with any marked advance of the people towards civilization. Still, there are some signs, arising from continued intercourse, that vindicate a claim above savages. These evidences are to be seen in their flashes of wit, and their great fondness for proverbial sayings. They are haughty in their belief of their superiority, unless convinced of this folly by some intercourse with the whites. Their dexterity is more clearly evinced, perhaps in trading, than any thing else. They are a wonderful people. Africa is a second Asia. People look on the Africans as 'naked negroes,' 'barbarians,' the most degraded of mankind, 'physically deformed,' &c. But the truth is, that only a small portion of Africans are of this character. The true typical negro is mostly confined to the coast and the valleys of the larger rivers. The central African is gracefully clothed from head to foot in turban, trowsers, and often sandals. He knows more of the world as it is, and of its past history, than you could well believe; his hands and feet are often as small and elegantly formed as those of any white man; his nose is not 'confounded with his projecting cheeks,' but prominent and straight; his lips are thin, his chin is full, his facial angle good, and if you enter into conversation with him, you will soon find that God has endowed him with intellect of no mean order. All this could hardly be believed by some if I should aver it, but the people are here, and may be seen by any one who will come where they are."

Southern Africa. Caffraria.—The Free Church Missionary Record (Scotland) gives a very interesting account of the process by which Christian villages are formed in Caffraria. The account is long, but will not bear abridgment:

“The missionary, we shall suppose, arrives in a certain district. He examines its capabilities for a missionary settlement: has it good water? is its soil fertile? is its air salubrious? what is the general populousness of the district? and having satisfied himself on these points, he proceeds to lay the foundation of what is hereafter to be a Christian community. He puts the question to the natives whether they are willing to have a missionary. They consent. He next selects an unoccupied spot, say half a mile’s distance at least from any village or habitation, and there he builds his house. While building, he commences to visit from village to village. In visiting the different villages, he assembles the population of each under a large tree. Most commonly, such a tree is found in the centre of the village, and is the place of public concourse. If there be no such tree, the missionary meets the villagers at the side of one of their largest huts, say that of the patriarch of the village. He first questions them on some of the simple truths of natural and revealed theology; then he gives them a short address, and thereafter he answers any questions that may be put to him. On leaving for the next village, the missionary announces that such a day is the Sabbath, and invites them to come and hear him preach.

“The Sabbath morning finds them in considerable numbers around the missionary; they listen respectfully, and when his address is ended they disperse to their respective villages. Weeks, months, and it may be years, pass away without results. There are no signs of the heart or conscience being touched, or of a wish to forsake the savage rites of their countrymen, and the society of those by whom these rites are practised. But in the process of time the missionary’s words take effect. One or two of the natives apply for more special instruction in the things that belong to their peace, and for this end they come and live with him. They build their cottages beside the missionary’s, and in doing so receive their first lessons in the useful arts. Another comes and builds his cottage in the like manner. Thus the village grows, and in process of time a little town rises where formerly the solitary dwelling of the missionary stood. The community is a Christian one, for no one is admitted into it unless he casts off his old religion, and conforms to Christianity. The laws by which the village is ruled are those of the Bible. Its king, as well as its priest, is the missionary; for it is the rule in Caffraria, that the person who builds a village is responsible for all that is done in it. The missionary is thus the patriarch of the village, the ruler of the station, in fact, and responsible only to the chief of the country. That chief has given every facility for the spread of the gospel. He is often an attentive listener in the chapels of the missionaries, and an interested visitor in their schools. Lovedale, which in 1826 consisted but of two families, has now a population of more than three hundred persons.

“The accounts we have received of the order prevailing in that community are admirable, and such as to put to shame many a Christian village in our own country. We have been told that in all its households family worship is observed, and that where it happens that the husband is absent, or no one is present to conduct the service, a neighbor comes and leads worship in the family. It is sweet, even in a Christian land, to hear the voice of melody in the dwellings of the righteous; how much more so in Caffraria, where so lately there brooded the death silence of heathenism, broken only by the wild cry of savage battle! There is, moreover, in these villages a service of a more public kind, conducted in the church every morning and evening, at which the people generally attend. It is a kind of a station or village family worship. At the morning meeting the missionary, or in his absence, the native assistant, addresses them on some four or five verses of Scripture. At the evening meeting, or service, they are asked by the missionary to repeat these verses; they are examined on them, and on the address delivered in the morning, and are invited to state whatever may have occurred to them in their meditations on them throughout the day, while employed at their usual occupations. In an hour or half hour after the morning service, the missionary rings his school-bell, when the whole population assembles. After service, which is conducted as at home, some time is devoted to instruction, the basis of which is the Assembly’s Shorter Catechism, which has been translated into the Kaffir language.

“In the morning diet, on Sabbath days, the natives are examined, old and young, on the ten commandments, and a Catechism published by one of the missionaries. During the day there are two diets, at one of which a lecture, and at the other a

sermon is delivered. At these services the natives from the surrounding villages attend, jointly with those of the station. In the evening the missionary again rings his bell, for the last time on the day of rest. It being now late, only the station people attend, who are again examined on what they have heard throughout the day, and are again invited to state what has occurred to them in connexion therewith."

Is it not remarkable, that not a few who are opposed to the application of Bible principles to civil and political arrangements at home, can appreciate and acknowledge their importance and efficacy in these remote lands, and among the converted heathen? We have thought, in reading this statement, that that is "a blessed people whose God is the Lord."

Greece.—Mr. Righter, a missionary at Constantinople, furnishes some very important and encouraging facts regarding the circulation of the Bible in Greece. He visited the country himself, and says:

"Dr. King considers it a most favourable time at present to make a new effort in distributing the Bible among the Greeks. The bishops and priests have lost their old prejudice against the Scriptures, the government are entirely well disposed, and the people ready to receive the Word of life. He has a class of eight theological students, devoted, pious young men; four of whom are anxious to spend their vacations as colporteurs, travelling in Macedonia, Thessaly, and Albania, to sell and distribute the Bible. . . . I was quite astonished at the number of Scriptures that have been circulated in Greece through Dr. King's instrumentality, since his residence in the country. They amount to an average of three or four thousand each year, for a period of twenty-five years, making between 75,000 and 100,000 copies, that have thus gone forth through all the land on their mission of mercy and love.

"I also held a conference with the Rev. Dr. Hill, in relation to the Bible interests. His views agreed substantially with those of Dr. King, with regard to the Athens edition of the New Testament, and the favourable prospects for the distribution of the Scriptures at present. He said he knew that 'five, at least, of the archbishops and bishops of the Greek church were favourable to the circulation of the Bible among their people, and the government were quite ready to have the Testament introduced and taught in all their schools.'"

Germany.—We have taken some pains to keep our readers informed of the state of things in Germany, with particular reference to its religious state and prospects. There is no reasonable question that Rationalism has greatly declined, and that an evangelical spirit is very widely spread. Much remains to be accomplished. We give an extract from the correspondence of the New York Evangelist. The writer reviews the history of the conflict so far,—and, touching upon the revolutionary movements of 1848, then proceeds:

"The follies, abuses, and distractions, of the radical and infidel parties, caused the failure of these revolutions, and called forth a successful reaction. Princes, statesmen, lawyers, and the higher classes generally, who had been very indifferent, or even hostile to the church, before 1848, learned wisdom from sad experience, and, either from honest conviction or political motives, favoured religion as the only safeguard of public order and cure for the diseases of society, which had come fearfully to light in the recent commotions. The conservative party in nearly all the German States, especially in Prussia, raised the standard of Christianity, of which many had been ashamed a few years before. The places of high influence and trust were filled with pious men. Rationalism disappeared from nearly all the theological chairs in the universities, and is fast disappearing from the teachers' seminaries and the management of common schools. The students and candidates for the gospel ministry know now that much more is required from them than theoretical learning, if they are at all to succeed in their high calling. In 1853 the German Church Diet, consisting of two thousand ministers and laymen from all parts of Germany, solemnly professed anew the Augsburg Confession, in the city of Berlin. This fact alone shows a gigantic progress of evangelical truth and religion, and has effectually given the lie to the assertion of the Catholic Count Montalembert, that the adherents of the Augsburg Confession all over Germany would hardly fill a small room. The interest in philosophy and speculation which had occupied the German mind for so many years; almost to the exclusion of prac-

tical pursuits, declined so rapidly as to give new room for complaint of the opposite extreme. The rising generation of philosophers are mostly believers in Christianity. Practical questions now engross the attention. Societies for the better observance of the Sabbath, introduction of family worship, the promotion of temperance, the improvement of prison discipline, the care of dismissed convicts, Young Men's Christian Associations, useful libraries for the people, benevolent institutions for the labouring classes, colliers, sailors, emigrants, the poor and the orphans, establishments for deaconesses, and all those efforts and means for the religious and moral reform of society, which are comprehended under the name of Inner Missions, are multiplying in every direction. All these operations have a common centre in the German Church Diet, which was formed in the revolutionary year of 1848, over the graves of Luther and Melancthon, and has since travelled as a powerful evangelist over the leading cities of Germany, gathering to its meetings the most distinguished divines, ministers, and laymen, and kindling every where the sacred fire of evangelical faith and charity. These are some of the facts which show a change in the religious aspect of Germany, brought about within the last ten or twenty years. In some cases there is danger even of injuring the cause of sound religion by extreme high-church tendencies, which may ultimately work into the hands of Romanism, and by identifying it too much with political ultra-conservatism and re-actionism, which might, in the end, excite a new revolution more dangerous than the one of 1848. On the other hand, it cannot be denied that there is yet an immense amount of infidelity and smothered hostility to all authority in church and state amongst the middle and the labouring classes, only waiting for a new chance of outbreak. Many regions have been so terribly devastated by the architects of ecclesiastical ruin, that it will require many years of the most self-denying labours to rebuild the walls of Zion. There are not wanting excellent and highly intelligent men, who entertain but little hope for the ultimate fate of their fatherland, who are disposed to fear that the recent improvements may be swept away, sooner or later, by a new flood of Anti-Christianity more terrible than any which has gone before, until the coming of Christ will bring about, in a supernatural way, the true and lasting reformation of the church and of society. Such pious pessimists, however, may be found in any country, even the United States, which seems to be emphatically a land of hope and promise. We are no prophet, nor the son of a prophet, and would ever be mindful of the truths, that man proposes, but God disposes, and his ways are past finding out. But a comparison of Germany of the present day, with the Germany of the past generation, is certainly calculated to fill an unprejudiced lover of the kingdom of Christ with deep gratitude to God and joyous hopes for the future."

France.—The Protestant churches in France occupy a remarkable position. According to the theory of the government arrangements, they are free—on an equal footing, as to civil rights, with their Popish neighbours. Practically, however, they are far from enjoying liberty, even to worship, undisturbed. In the remote districts they have no little difficulty in establishing and continuing their stations, especially when there appears to be any great prospect of success in winning souls from the superstitions of Popery. The correspondent of the Presbyterian furnishes the facts in detail. In a letter dated Feb. 7th, he presents at length the history of a case in the Haute Vienne, and adds—"The results as to the gospel in France, no one can as yet tell; but they may be of great consequence, as you will see from the details. It is the beginning of real persecution." We give the facts greatly abridged:

"Your readers remember the many harassments of the Protestants of the Haute Vienne, the schools interdicted, the churches closed, and the meetings incessantly followed up by the police. After having, during several years, enjoyed full religious liberty for the exercise of their worship, every authorization asked for is now refused. They have, notwithstanding, persevered in keeping up religious worship under the direction of a pastor. This conduct has brought upon them several lawsuits. You will remember the trial at Bellac, in August last, against inhabitants of the village of Thiat, where the persecutions are now concentrated—when men of serious convictions, pastors, schoolmasters, and church members, were condemned to a fine for having held religious meetings, or for having been present. Evangelical worship has been established in Thiat ever since 1845. About half of the inhabitants have embraced the Protestant faith, and their conduct has been

entirely blameless. They have been remarkable for their quietness, piety, and faith; but they did not think it their duty to give up meeting together to worship God. Hence they have continued to assemble in the school-room, because the church was interdicted, and the legal authorities have also continued to enter minutes against them. On the 18th of November last they were assembled, as usual, in the school-room for public worship. Whilst they were singing a hymn the magistrate entered; he addressed Mr. Perron, the pastor, and said—'You know very well that these meetings are not allowed, and I command you and all here to disperse immediately.' Mr. Perron requested to be permitted first to offer up a prayer, which was peremptorily refused. Time to implore a blessing silently was all that was granted. But the congregation would not separate. After the arrival of the policeman, the number of persons present had nearly doubled; they all declared they would not yield, and sent a deputation of three members to the *Commissary*, to inform him respectfully that their religious obligations were peremptory, and that they felt bound to continue their worship. The *Commissary*, instead of taking down fifty names or more, as he might have done, only took down the names of five persons, whom he considered the leaders—the pastor, three members of the church, and the school mistress—and they received notice to appear at the session of the tribunal of Bellac, on the 29th of December last. They went, and were accompanied by about eighty of their friends."

The result was that they were subjected to heavy fines,—some, to 200 francs, (\$40,) others to 150, (\$30.) Another trial was had, and four were fined 1,000 francs, (\$200;) in all, the five amounted to nearly \$2,400. They have appealed to the Emperor. As they are mostly unable to pay the fines, they are expected to be imprisoned. This in France, by the ally of England, and in the face of the Protestant world! And yet there are to be found not a few who will have it that Popery is changed—that the teeth and claws of the "two-horned beast" are blunted.

The Waldenses.—We find in the American and Foreign Christian Union a long article from Dr. Revel, giving a minute account of the missionary operations of this people under the direction of "The Bible." We select its most striking portions, containing the list of the places where they are operating, and something of the work done:

"Constantinople. We have there a Vaudois colporteur, who distributes numbers of Bibles to the French and Italians. . . . Florence.—For some time we have not been able to provide a young minister for Tuscany, who might visit the brethren from house to house, and break to them the bread of life. But there is one now, who is going to them who are as sheep dispersed in the midst of many wolves which seek to devour them. At Favale, in Liguria, a little flock of forty persons is superintended by an evangelist, who teaches a school of about a dozen children, in the day-time, and at night instructs and exhorts the adults. Genoa. This station of evangelization has undergone a change in the 'personnel' of its labourers. . . . There is now there a Vaudois minister, an evangelist, not yet ordained, a convert from Romanism; an instructor and an instructress. At Sampierdarena, a suburb of Genoa, we have an evangelist who has left the Church of Rome, and who is sincerely attached to the gospel. The pastor at Genoa visits, from time to time, to administer the Lord's Supper. At the last celebration, he had nineteen communicants. The greater part are working people. . . . At Savona, a schoolmaster has desired to attempt a work of evangelization, and he has been authorized to proceed. . . . From Oneglia, the evangelist has repaired for three months to Nice, where he continues the Italian work—the minister in charge having been transferred, necessarily, to Turin. At Nice we have again two pastors, one for the French service, and the other for Italian evangelization. We intend to send there the minister who returned to us from Constantinople sick, and who, the Lord be thanked, is now sufficiently recovered to undertake moderate labour in a mild climate. There are there, also, schools, and the system of colportage. At Pignerol the schoolmaster takes charge of those children who need instruction, and visits the members of the congregation. . . . My colleague and I have been charged with the performance of the regular public services on the Sabbath. At Turin the work should have, and in effect has, a greater extension, and demands a larger number of labourers than the other stations. For the purpose of strengthening this post, we have made various changes.

. . . The number of converts from Romanism there remaining under the direction of the Vaudois evangelists (after the division which happened last year, and which resulted in the formation of an evangelical Italian society, which finally constituted itself into a Congregational Church) according to the most exact accounts which have been collected, is 264; of which 200 are adults, and 64 children, forming the Italian evangelical congregation, in connexion with the mission of the Waldensian Church. . . . There are three services in Italian every Sabbath; one commences at 9 o'clock, A. M.; another at 2 o'clock, P. M.; and the third at 7 o'clock, P. M. The first is a Sabbath-school, which is attended quite regularly by about 60 children, and from 150 to 200 adults. The second service is the principal one. The number of auditors varies from 300 to 500, almost all of whom are, or have been, Romanists. At the evening service there are from sixty to eighty, and even to one hundred persons present. Monday evenings, from 6 to 10 o'clock, the female members of the church meet together as a benevolent society, in the school-room, to make garments for the poor. . . . The Italian schools attached to the mission of the Vaudois Church have been, for the last two years, three in number. (1.) An infant-school, attended by fifty children. (2.) An elementary school for boys, which has twenty pupils. (3.) A school for girls, consisting of fifteen scholars. All these schools continue to progress in a satisfactory manner. The expenses which they occasion are the following: (a.) rent and fuel for the three schools, \$340; (b.) male and female teachers, \$480. As preaching is for those who are near, so the press reaches those who are at a distance. . . . The publication to which, from the outset, has been accorded the most particular attention, and one of peculiar importance, is the journal called *La Buona Novella*. Thus far, it is the only periodical publication in Italy, designed to convey to the hearts of our ignorant population, any knowledge of those evangelical doctrines and practices which have been so strangely disfigured by our adversaries. This journal has already rendered, and can render such distinguished service to the cause of evangelization, as to place us under the most pressing obligation for its continuation. It is published once a week, upon a single sheet, but occasionally has supplements."

Surely, the Spirit of God is among that people. Few, and poor, they are stretching out their hands, in every direction, with the Word of Life, to the ignorant and deluded. They should be sustained by the prayers and the contributions of the faithful.

AFFAIRS AT HOME.

Congress.—There is nothing to report from the halls of national legislation, except the passage of a series of resolutions respecting the appointment of a Committee to proceed to Kansas, for the purpose of taking testimony on the subject of the doings of various parties there during the last year. This is regarded as an important measure. The facts of the whole case will now be accurately ascertained, we have no doubt, to the lasting infamy of the Missouri invaders. There is still hope for Kansas that it will not be cursed with slavery.

The American Party.—Our readers are aware that this party held its Convention in February, in this city, and nominated Mr. Fillmore, of Fugitive Slave memory, its candidate for President; and Mr. Donnelson, of Tennessee, who boasts that he owns a hundred slaves, and "loves" the system, as candidate for the Vice Presidency. This was, emphatically, a Southern nomination; and we are glad to learn, has been repudiated by far the larger part of the Northern wing of the Know-Nothings, who know enough to satisfy them that it has no chance of success. It is sad to think that a party which professed to have some regard for religion, and for the claims of Christ and His Bible, should have so soon become the mere instrument of the slave power. But so it is. Parties must rise but to fall, until they learn to take the whole law of God for their rule—to "Fear God," and "Love the brethren."

The Coloured Population of Cincinnati.—The following takes us by surprise. We had heard of the prosperity of the coloured people of that city, but

we had not supposed it to be so diffused and general. The Cincinnati Sun says:

"That the coloured people of that city number about 5,000 souls. Of their occupations and wealth it is stated—there are five physicians, one of whom has a very large practice among both whites and blacks; twelve grocers; thirty music and school teachers; five daguerreotypists; one patent roofer; five brick-layers and stone masons; two trunkmakers; twelve dealers in market; five or six boot and shoemakers; a number of excellent tailors, blacksmiths, and carpenters; and one hundred milliners, dress-makers, shirt-makers, and tailoresses. Among them is Henry Boyd, one of the largest and best cabinet manufacturers in the city, who is worth at least \$40,000; J. P. Ball, R. G. Ball, and J. C. Ball, who take as fine daguerreotypes as are taken in the world, and who are worth \$30,000 at least. The names of 13 of these coloured people are given, whose property is valued at \$10,000; three \$6,000; five \$5,000; one \$4,000; one \$3,000; one \$9,000; one \$8,000; one \$12,000; one \$14,000; six \$15,000; four \$20,000; five \$30,000; two \$40,000. The names of twenty-five others are given, and it is stated that these and many others, whose names are not mentioned, have property ranging in value from three to twenty thousand dollars."

NOTICES OF BOOKS.

THE SCHOLAR'S PANOPLY. The Biennial Oration delivered before the Zelosophic Society of the University of Pennsylvania, by Henry Coppée, Professor of English Literature in the University. 8vo., pp. 24.

A learned and stirring address; but more worthy of notice—considering the station he occupies—for the fervent strain of religious sentiment by which it is pervaded. We quote the conclusion—premising that the subject of the address had led the speaker to refer to Achilles:

"Yes, God is the giver,—mind with its talents for cultivation, for usefulness to ourselves and others, the gift,—we, more than the mythic Achilles, are immortal: there is another world for which to train our arms, another armour to be put on, another warfare to be fought, another prize to be won. The immortality of Achilles, was the vague and dark vision of a cloud-capped Olympus, or of Elysian fields beyond: but light is around, above, and beneath us,—the light that shines from Heaven. If we wander, we wander wilfully. Bring, then, oh children of the light,—bring your science and art, your letters and your learning,—bring all unreservedly, into the presence, and lay them at the feet of Him who gave them into your hands for such noble purposes. Let Him touch the shield of your earthly preparation, and it shall become of heavenly temper and lustre; receive from His hand the investiture of an armour that shall win every battle, enable you to surmount every barrier, storm every stronghold of error and sin, and when hung up, battered, and dented, and stained, after your battle of life, in the vast hall which borders the river of Death, shall be exchanged for the insignia, the glory, the triumph of a king and a priest unto God. Art shall die, the light of science shall be absorbed in its shining source and centre. 'Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.' But stout, knightly blows for the good and the true; the chivalry of benevolent and Christian enterprise; that noblest Crusade against human misery, and sorrow, and tears, and sin; an earnest, longing gaze, amid the things which are seen and temporal, after the things which are unseen and eternal:—

"These when the trembling spirit wings her flight,
Pour round her path a stream of living light;
And gild those pure and perfect realms of rest,
Where Virtue triumphs and her sons are est."

THE CHILD'S STORY BOOK. By Cousins Martha and Mary. 18mo., pp. 119. *Presbyterian Board of Publication, 265 Chestnut street.*

This little volume contains twenty-three short stories, well selected, well told, and, of course, calculated to attract the attention of the young. We cannot too earnestly recommend all parents to put into the hands of their children such books—entertaining and useful. An

excellent selection may be made from the now, long, list of the Presbyterian Board.

THE TRIAL OF THE WITNESSES OF THE RESURRECTION OF JESUS. By James Sherlock, D. D., Bishop of London. To which is added the Sequel of the Trial. 12mo., pp. 214. *Presbyterian Board of Publication, No. 265 Chestnut street.*

The subject of this able work, is the authenticity of the gospels, and, of course, of the Scriptures. It is in the form of a dialogue, and is, throughout, managed with great skill and with much simplicity of style. Such treatises are especially valuable in an age of growing skepticism. This is one of the best of its kind, and may be read with profit by the learned, while suited to the capacity of all. We cannot agree, however, with every statement. On the question proposed (Matt. xxii. 16, 17) in reference to the payment of tribute to Cæsar, the following remarks occur:

“Had our Lord declared against the Roman power, they would have had matter of accusation against him. Had he declared for it, he would in their opinion have renounced his claim to be the king of the Jews, and given them an opportunity of inflaming the people against him, who could not bear the thought that the king of the Jews should be subject to the king of the Romans.”

This is correct; but when the writer proceeds to gather from the reply of Christ that “the kingdom set up of God was to submit to the kingdom of Cæsar,” he leaves the ground he had just correctly taken, and slides into error. Instead of “the kingdom set up of God” submitting to Cæsar, it was destined (Dan. ii.) to smite “the image,” and break it to pieces, and take its place.

THE DUTIES OF RULING ELDERS. By the Rev. C. C. Riggs, Pastor of the Sewickly Presbyterian Church, Pennsylvania. 12mo., pp. 24.

This is a valuable tract. Presbyterians are justly very earnest in behalf of the office of ruling elder, as essential to a proper organization of the Christian church; but, it is to be feared, that while neither elders nor people are sufficiently concerned that the proper work of the office be diligently performed, most congregations seem to think that ALL pastoral duty devolves upon the minister. They forget that the great business of the latter is to *preach the gospel*—that the elders have the same call as he, and, of course, that it is equally their duty to exercise the requisite supervision over the church and her members.

This is a seasonable discourse. More such should be preached, and published, and read. The following, from the pen of Chalmers, is printed upon the cover of this tract:

“Let an elder count it his duty to hold an habitual intercourse of kindness with the people of his district, and for this purpose, devote but a few hours in the week to their highest interest; out of the fulness of a heart animated with good will to man, and, in particular, with that good will which points to the good of their eternity, let him make use of every practical expedient for spreading among them the light and influence of the gospel; let it be his constant aim to warn the unruly, to comfort the afflicted, to stimulate the education of children, to press the duty of attending ordinances, to make use of all his persuasion in private, and of all his influence to promote such public and parochial measures, as may forward the simple design of making our people good, and pious, and holy;—then, though he should go forth among them stript of power and patronage, and pecuniary administration;—though his honest and Christian good will be all that he has to recommend him; and the whole armoury of his influence among the people be reduced to the simple element of good will and friendship, and personal labour and unwearied earnestness, in the prosecution of their spiritual welfare;—yet, with these, and these alone, will any of our elders find a welcome in every heart, and a home in every habitation.”

WHAT IS FAME WORTH? A Tract for Students.

OUR YOUNG MEN:—WHO ARE TO CARE FOR THEM? By the Rev. W. A. Scott, D. D.,
San Francisco, California.

THE AGED BELIEVER'S TRIUMPH OVER THE INFIRMITIES OF OLD AGE. An Extract
from Romaine's "Triumph of Faith."

THE GREAT GIVER.

THE ARMY SURGEON.

A CHAPTER FOR SABBATH SCHOOL TEACHERS.

These are also issued by the Presbyterian Board; and except the last, which we think is somewhat feeble, are excellent tracts. In an ambitious age it is well to remind young and old of the worthlessness of fame—of a great name—as an object of pursuit. In an age of fearful temptation, and marked also by little concern for religious education, it is a very important inquiry, "Who shall take care of our young men?" This question is well answered by Dr. Scott. The two tracts that follow are of permanent interest; and the "Army Surgeon" is an interesting account of a godly man who bore his religion with him, and showed it in all the trials incident to such a life.

We have been for some time receiving, and read with interest, "FREDERICK DOUGLASS'S PAPER." It is published in Rochester, N. Y., and its title indicates its editor. We cannot adopt the views of the constitution advocated in its pages,—we experience always a feeling of regret in reading arguments in defence of the *anti-slavery* character of the constitution, they are so far-fetched and forced,—still we find in its columns much that is calculated to awaken a fresh interest in the oppressed race whose rights it vindicates, and whose talents are illustrated in the articles of both editor and correspondents. A new field of research has been opened to us by the light which this paper throws upon the honourable aspirations and efforts of the coloured race among us. The tone of the paper is pure and religious.

OBITUARIES.

Died, at Rathfriland, Ireland, Feb. 6th, the Rev. THOMAS CARLILE. The following notice of the deceased we find in the columns of the Londonderry Standard:—"It is our painful duty to record the death of the Rev. Thomas Carlile, pastor of the Reformed Presbyterian congregation, Rathfriland, which melancholy event took place on the 6th February, after an illness of only ten days; his disease being glandular inflammation, ending in mortification. The Rev. gentleman was in the 46th year of his age, and 17th of his ministry. Few have exemplified in so high a degree the faithful discharge of the duties of the different relations of life, as husband, parent, pastor, and friend. Mild and unobtrusive, kind and tender-hearted, instant in season and out of season, his was 'an example to believers in word, in conversation, in charity, in faith, in purity.' Not only might it be said of him with great propriety, that 'he never lost a friend nor made an enemy,' but to few men might the higher encomium passed upon Nathanael be so appropriately applied—'An Israelite indeed, in whom there was no guile.' By this sudden and unexpected removal, the Covenanting Church has lost one of her most laborious, useful, and talented ministers—his congregation, a painstaking, active, and faithful pastor—his wide circle of acquaintances, a warm friend and judicious counsellor—and the town and neighbourhood of Rathfriland, a public benefactor."

DIED, Philadelphia, Dec. 8, 1855, after a lingering illness, MRS. ELIZABETH MONTGOMERY, wife of John Montgomery, of the Cherry St. congregation, in the 32d year of her age. The deceased had long been a member of the congregation, and had secured and retained the esteem of all who knew her. She leaves behind a memory fragrant with the virtues of a consistent Christian, and affectionate wife, and tender and diligent mother.

THE

COVENANTER.

MAY, 1856.

DR. WYLIE'S "LIFE OF DR. M'LEOD."

(Concluded from page 287.)

Though the name and providence of God never once occur in it,—though there is no direct or explicit acknowledgment of them in it, or of the headship of Christ over the church or over the nation, or of the obligation of the higher law, the law of God, or of it as the standard of international and political morality, or any religious test or qualification required upon the part of its officers,—it is, nevertheless, said to possess both a religious and a Christian character. "It has many features of Christianity incorporated with it, and instamped upon it," says Dr. M'Leod's biographer; "it has some of the most important features of Christianity impressed upon it." We wait not to inquire how we are to reconcile this statement with the question which occurs elsewhere—"By what plan of procedure shall the entire system of our free republican institutions receive the impress of Christianity, and be moulded into the image of divine truth?" but proceed to examine some of the arguments adduced in support of the Christian character of the United States' government.

The first proof is, that it does not usurp any lordship over the conscience, nor persecute Christianity. It does not profess to persecute any religion more than the Christian religion, for it names no one. It recognises no one more than another. It tolerates all, and puts all of them on a level, and professes to secure liberty to all. "Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof." This seems tantamount to a pledge to establish no one, and to molest or restrain no one whatever, but to grant equal liberty to all,—to Pantheism, Polytheism, Mohammedanism, Judaism, and Mormonism, as well as Christianity. Constructively, also, it is very questionable whether the general government could constitutionally restrain Thuggism, Juggernautism, infanticide, the immolation of widows on the funeral pile of their husbands, or any of the abominations of Mormonism, under the cloak of religion.

It is further alleged in proof of the Christian character of the Constitution, that in the date of it there is a recognition of the Christian chronological epoch and of the Author of Christianity in these words, "Done in the year of our Lord 1787." The term "Lord," it is said, means the Lord Jesus Christ. If this renders the American Consti-

tution Christian, then all the despotic and antichristian governments of Europe, with the exception of Turkey, will be Christian. Even Gibbon himself, the historian of the "Decline and Fall of the Roman Empire," may be classed with Christians, for he uses the chronology of Christians freely, the initials A. D. not excepted. Indeed, so far as we know, the infidels in Europe and America employ the same chronology.

Another argument adduced is, that the Constitution exempts the President from a certain official duty on *Sundays*:—"If any bill shall not be returned by the President within ten days (Sundays excepted) after it shall have been presented to him, the same shall be a law." Sunday is only mentioned here incidentally like another holiday, and it must not be called the Lord's day, or Sabbath, but by a heathen name. Besides, there is no direct or explicit recognition of the law of the Christian Sabbath as morally obligatory upon all or any government officials, nor yet upon the nation as such.

It is further urged, that Congress employs chaplains for itself, and for the army and navy, and makes grants of money for religious purposes. We must carefully distinguish between the Constitution and the Administration. The former makes no express provision for such things. It recognises no one religion to the exclusion of another; and if the legislature employs chaplains, they are left ample latitude. They can select from all the religions extant, true or false. Hear the report of the "Committee on the Judiciary, (in 1854,) to whom were referred sundry petitions, praying Congress to abolish the office of chaplains:"—"We have chaplains in the army and navy, and in Congress; but these are chosen with the freest and widest range of selection, the law making no distinction whatever between any of the religions, churches, or professions of faith known to the world. Of these, none by law is excluded, none has any priority of legal right."

The Constitution makes no provision in relation to money grants for religious purposes more than chaplains, neither for churches nor schools,—neither to teach young nor old to read or understand the law of God, according to which they ought to be governed. Hence, if the legislature make them, they may be made to promote Judaism, Paganism, Pantheism, Popery, Mormonism, Mohammedanism, as well as the Christian religion.

The only thing of any moment in the Constitution, which has not been quoted, having a reference to religion, we have as under:—"Before he (the President) enter on the execution of his office, he shall take the following oath or affirmation,—'I do solemnly swear (or affirm) that I will faithfully execute the office of President of the United States; and will, to the best of my ability, preserve, protect, and defend the Constitution of the United States.'" "The senators and representatives before mentioned, and the members of the several state legislatures, and all executive and judicial officers, both of the United States and of the several States, shall be bound by oath, or affirmation, to support this Constitution; but no religious test shall ever be required as a qualification to any office or public trust under the United States." There is here one of the solemnities and sanctions of religion, but of what religion? The President is required to swear, by whom, or what? by the hairs of his head, or their Maker?

by the Pantheist's god, or the Pagan's, or the Mohammedan's, or by the triune Jehovah? The true God might be meant, but his name is not expressed. An oath, or *affirmation*, is required of the members of the legislature and executive. It is optional, however, whether they swear or affirm; nor is any religious test or qualification required. If the Constitution is Christian, it is, therefore, abundantly evident that it neither requires a Christian legislature nor a Christian executive to give it effect. Whatever were the intentions of its framers, its religious character is sufficiently equivocal and accommodating so far as expressed. They might not have been infidels; and yet it would be difficult to conceive what about it would aggrieve their consciences, or what they would be disposed to strike out. They have a predilection for negatives, and it is sufficiently vague and negative. There is no particular religion positively or formally recognised in it, which is very much after the spirit and fashion of infidelity. Hence, if the spirit of slavery or of infidelity is Christian, the Constitution will be Christian in its spirit.

We are aware that some are anxious to view the National Constitution in connexion with the Christianity in the free States' constitution,—that what is wanting in the religious character of the former may be supplemented by the latter; but we are likewise aware that they are not so willing that we should view the general constitution in connexion with the slavery in the slaveholding States,—that what is wanting in the spirit and impress of slavery in the former may be more intensified by the latter. They tell us that though the name of God is not to be found in the Constitution, that both the being and providence of God are acknowledged in the Declaration of Independence. True; and it likewise declares “that all men are created equal; that they are endowed by their Creator with certain inalienable rights;” but of what avail is it to the three millions of slaves living under the Constitution? They tell us, also, that the name of God is not to be found in the book of Esther. That book is only a small part of a great whole; whereas we cannot find the name, or the providence, or the law of God mentioned in the whole Constitution. They tell us, farther, that the people have not delegated the keeping or protection of their religion to the supreme legislative and executive authorities. And why, then, do they delegate the keeping of it to subordinate State authorities, and refer us to them to supply the deficiencies of the former?

We dare say by this time our readers have formed their own opinion of the moral and religious character of the United States' Constitution; and that they will agree with us in thinking that if Dr. M'Leod's biographer supposed that he had at one time underrated its character, he at another altogether overrated it; and that the doctor formed a much more correct estimate of it in his War Sermons, when he charged it with *disrespect for God, and violation of human liberty*.

“There are moral evils essential to the Constitution of the United States, which render it necessary to refuse allegiance to the whole system. In this remarkable instrument there is contained no acknowledgment of the being or authority of God; there is no acknowledgment of the Christian religion, or professed submission to the kingdom of Messiah. It gives support to the enemies of the Redeemer, and

admits to its honours and emoluments, Jews, Mohammedans, Deists, and Atheists. It establishes that system of robbery by which men are held in slavery, despoiled of liberty, and property, and protection. It violates the principles of representation, by bestowing upon the domestic tyrant, who holds hundreds of his fellow-creatures in bondage, an influence in making laws for freemen proportioned to the number of his own slaves. This Constitution is, notwithstanding its numerous excellencies, in many instances inconsistent, oppressive, and impious." This extract is from the historical part of the Testimony of the Reformed Presbyterian Church in America, which was written by Dr. M'Leod. And in his last ACT, DECLARATION, AND TESTIMONY, found among his papers after his decease, he says:—"Seeing every thing I wrote in the course of my ministry is entirely my own, and not composed hastily, I give it now again as a part of my declared religious belief, and affirm that all my avowed principles remain firm and unaltered, according to the form of the *Covenant* which I recently drew up, and which is now in *overture* before the three Synods, viz., of Scotland, Ireland, and the United States."

Dr. M'Leod's biographer, after attempting to prove the Christian character of the United States Constitution and Government, proceeds to answer objections to it in relation to slaveholder representation in Congress; the constitutional homologation of slavery; and the irreligion of the Constitution. He labours hard, like a barrister-at-law, to bring off his client, though unsuccessfully. He is compelled to admit that the general government could have abolished slavery in the district of Columbia, but did not, and that it could have prevented the most inhuman traffic between the States, and has not; but alleges that this was not the fault of the Constitution, but of the Administration. He pleads, in extenuation of the faults of the Constitution, that it was a compromise of many conflicting interests, necessarily requiring mutual concessions; and endeavours to vindicate or explain away its exceptional parts, sometimes with great ingenuity, but we cannot help thinking unsuccessfully.

Upon this admitted compromise of conflicting interests we fasten the charge of guilt, and upon the parties who made it and perpetuate it. The constitution, or social compact, is based not upon principle, but upon political expediency,—not upon the law of God, but upon a compromise of the rights of God and man. We are, no doubt, reminded of the reserved rights of the people; but did God, from whom they derive their rights, authorize them to reserve his, and to monopolize those of a portion of their fellow-creatures? Such a compromise is indefensible, and so were the parties who made it or who perpetuate it. The parties who perpetuate it are the free States and their citizens, and the slave States and their citizens. They were and they are partakers in the guilt of this immoral compromise. The responsibility and guilt of slavery do not belong to the slave States and their citizens exclusively; they are shared by the free States and their citizens so long as they adhere to the bond of national union. The citizens, or those who exercise the elective franchise in the free States, as well as the governments, concur in the guilty compromise of the rights of God and man. An elective government is not like an absolute one, where the people have no voice, and where the responsibility

rests principally with the government. The citizens are represented, and share the responsibility and the guilt of the rulers who represent them, and with whom they concur in the maintenance and defence of that guilty compromise.

Moreover, the Federal Constitution is not a mere league or alliance between independent States; it is a national constitution, with a distinct legislature and executive. The Federal Government is a formal representative government to all the States. They are all equally represented in Congress. Each State sends two representatives, whatever be its population. "Every citizen exerts an influence on three perfectly distinct powers, and is represented three times, or in three ways,—as a citizen of the United States, in the House of Representatives; as a citizen of his particular State, in its own legislature; and as a member of the confederation, and a part of a sovereign State, in the Federal Senate. The Senate represents the individual interests of the separate States; the House of Representatives, the interests of the people in general, or of the citizens of the Union."

The national government, therefore, is popular in its construction. The free States, and their citizens, have their share in it; united, as they are, in the same social compact with the slave States and their citizens, and represented, as they are, in the same legislature. Why, then, do the citizens not wash their hands of the guilt of slavery, since they have a legislature for enacting, amending, altering, and abrogating laws? In answer to this question, we are told that the Government must act in harmony with the Constitution; that their power is limited thereby; and that they have not legislative or constitutional power to abolish slavery. Be it so; and yet the same authority informs us elsewhere, that "it is, and may be made, just as good, just as Christian, just as Scriptural, as the sovereign people choose to make it." If the Constitution is defective, and so limited in its range of action, upon the heads of the sovereign people must rest some portion of the legal and moral responsibility and guilt of perpetuating slavery, by making and continuing a government that is so powerless for good, and for preventing and removing evil. If the Constitution is defective, as assuredly it is, it makes provision for its alteration and amendment, upon certain conditions; and yet the citizens, the States, and the legislature, perpetuate the defective social compact, with its guilty compromise, and admit additional slave States into the Union, and thus accumulate national guilt, and render it more difficult to amend the Constitution, and to wipe off the foul stain of slavery.

But we are reminded that we are now treading upon delicate ground, and that Americans are sensitive in relation to their political institutions. Their Constitution is drawn up with great intellectual ability, and, nevertheless, it is not without its blemishes as well as its beauties. But America has been much more indebted to Christianity and the Christian church for the maintenance and promotion of the *law of liberty*, and for qualifying the people to govern themselves, than to her civil institutions. She is delivered from the papal and political shackles of the Old World, with the exception of the church of the Romanists, and slaves. Hence she is left at liberty to develop her native energies and influence. But while this is the case, she may, nevertheless be marred in her usefulness and interests from a ten-

dency to national atheism and infidelity, to divorce religion and politics, to irreligion in civil polity, as also from a tendency upon the part of the "sovereign people" to take law and order into their own hands, supposing that they are only taking their own, themselves being supreme, and disinclined socially to acknowledge the supremacy of God, his law, and his Son Christ.

Our task, as a reviewer, has been somewhat ungracious. For the interests of humanity, enthralled and oppressed by iniquitous laws, and for the sake of interests dearer still—the interests of divine truth and the Redeemer's kingdom—we have been constrained to intimate our dissent from some opinions of Dr. M'Leod's biographer. We are only sorry that we should have been constrained to differ in judgment from one whose memory we respect, and all the more from one who held distinctly that it is the duty of nations formally to recognise the sovereignty of the Messiah over all persons and things, the supreme authority of the law of God revealed in the Scriptures, the duty of national covenanting, and the transmission of covenant obligation. There is a difference between one who held these great truths in theory, even compared to such as deny them both in theory and practice. We are loath to differ on some other points from such as proclaimed—"Hold no communion with church, or state, or any society whatever, when said communion will involve in it immorality;" or in the language of Dr. M'Leod towards the close of his life—"Hold no communion in immorality, with nations, with churches, or with individuals." We sympathize with those who refuse ecclesiastical communion with slaveholders, and perhaps may feel some surprise that such without any scruple should hold free, full, and unqualified political communion with them, and that they condemn slavery, while at the same time they apologize for, if not eulogize, those political institutions which perpetuate the bondage of the slaves.

Of the division among our American brethren we can never think without sorrow, and oft wonder if it could not yet be healed. There is surely a greater unity of principle at least between the two sections, than between them and other religious denominations.* It no doubt sometimes happens that there are less candour and kindly feeling between parties that approximate each other, than between those that are more widely removed, both in principle and practice. We hope this is not the case with our brethren, or if it is, we would implore them to avoid all feelings unworthy of their Christian profession and distinctive principles on the one hand, and practices incompatible with them on the other,—to stimulate each other to a right spirit and consistent practice in the maintenance and promotion of them, as well as to fidelity in their application,—to discuss their differences in a temperate and generous spirit,—and to shun every thing that may have a tendency to alienate and widen the breach, to repel inquirers or mar the moral influence of the common cause upon the minds of those

* If they were faithful to their avowed creed, there would be; but in their present position, we feel well satisfied that this is not so. We know of some in other denominations, (and one other denomination, at least,) whose spirit is much more nearly akin to a witnessing spirit than that of the New Lights. Indeed, we question whether there is not less of a spirit of fidelity among the latter than among many others.

that are without. "The wrath of man worketh not the righteousness of God."*

Our strictures have had reference to the views of what is sometimes termed the New Light section. It is not likely that we shall be regarded as entirely siding with the opposite party. Indeed, some rumours would have it that the latter are purposing to drop connexion with the Scotch Synod, as it will not implicitly homologate their proceedings. We hope this is a calumny, and that our transatlantic brethren are quite able to appreciate the spirit and motives by which our course has been dictated.† We can assure them that these motives are fidelity to principle, and at the same time love to the brethren in Christ. Love is the test which separates true principle from the alloy of fanaticism. It gave us joy to learn that the brethren of both Synods had lately met and exchanged fraternal recognitions in a meeting in behalf of missions. We send up our prayer to the God of truth and peace, that it may be the prelude to the complete re-union of brethren, who, in our humble judgment, should never have been separate, and who, if on both sides they are, what we cannot doubt they are, true to their own principles and professions, may yet be one.

* This is good advice; but, knowing what we know, and what the brethren abroad cannot so well know, we take the liberty of saying that it will be unavailing. There is something even risible in the thought of our former brethren "stimulating" any body in "the maintenance of distinctive principles and fidelity in the application of them." They have themselves pretty well lost all regard for them. Witness this very "Life of Dr. M'Leod," on which the reviewer so well comments.

† We now hear, for the first time, that our brethren abroad have been asked to "homologate our proceedings." There has been no little talk of "dropping connexion with the Scottish Synod," but on very different grounds. All we ask of them is to act consistently with the long-standing agreement between the church here and there—to hold communion, *as one body*, openly and *exclusively*, only with those who do maintain and faithfully apply, in this land, Covenanting principles. That the New Lights do not do this, the volume before us demonstrates,—ignorance of their position can no longer be pleaded. That we do this, the brethren have never doubted. That we are right in complaining of their ambiguous position, this very article has shown, and another article in the same number of their magazine confirms. We refer to a notice of a pamphlet published by a Covenanter, in reply to one lately noticed in our pages, entitled "Political Oaths," in which the "Reply" writer undertakes to justify voting for civil officers in Britain. In this notice we find the following:—

"The 'Reply' involves an entire departure from the principles of our church, and from all that is vital and distinctive in its testimony. The author holds that our members are not only free to vote, but to take all the oaths—which he 'would not like to see abolished'—and that there is nothing so very wrong 'in our excellent British constitution' that we should scruple to take them. Till we saw this pamphlet, we never dreamt any member of the church would take this ground. We have sympathy, though we cannot acquiesce in their views, with some good men, who are at a loss to identify the representative with his constituents so strictly as to feel precluded from voting. With this writer we have no common ground whatever, and he himself indicates no distinctive ground which our church can occupy. Our history is a blunder—our position is a blunder—our Testimony is a blunder—the reports of our committees and the decisions of our Synods are all so many blunders, if his reasoning be correct."

So we think, and so we judge of the New Lights, for they have done precisely what the writer of the "Reply" justifies in Britain. And now, we ask, what fault can the Reformed Presbyterian Magazine find with us that we recoil from uniting with a people, whose conduct, and the principles on which they endeavour to justify themselves, would make "our history a blunder—our position a blunder—our Testimony a blunder—our decisions of Synod a blunder?" Or that we consider ourselves wronged by brethren upon whom we relied to sustain our hands in upholding a difficult testimony?

A FOREIGN MISSION.

The following letter reiterates and expands the views lately set forth in our pages to the same effect against a foreign mission. We insert it, because it is always well to hear both sides. Nor do we accompany it with any detailed remarks. We find nothing to reply to beyond what we noticed in our former number. The errors running through the whole are two: first, that the church cannot lawfully engage in a foreign mission so long as there are any vacant congregations at home, and such characters as Mormons, skeptics, &c.; and second, that a foreign mission must, and probably will, interfere with home efforts. On both these points we take issue with the writer. Had the primitive church proceeded upon the former principle, instead of finding missionaries in nearly every land in the course of a few years, it would have required centuries, perhaps, to teach Greece and Italy. As to the second, we are firmly persuaded, and wish we could persuade the writer, that the way to obtain God's blessing at home, is to exercise an expansive, beneficent spirit, and try to "preach the gospel to every creature," according to our ability. No church, active in extending the cause of Christ abroad, has ever yet suffered by it at home in the loss of either means, labourers, or spirit. As to the "swine," we differ entirely with our correspondent. That the heathen are as bad as they are described to be in the first chapter of Romans, we have no doubt; but we remember that to these very heathen Paul preached the gospel. Of course, they could not be meant. The fact is, the "swine" intended here are those very characters, chiefly, Mormons, Free-love Socialists, &c., that our correspondent would prefer to labour with, rather than go to the heathen who have never heard of Christ, and so, with all their sins, have never directly rejected him. But we will not enlarge:

Mr. Editor,—I think whoever wrote the last article on this subject, either misunderstood me, or otherwise he drew very unfair conclusions. Allow me, then, to make another effort to be understood. The great commission, Mark xvi. 15, 20—"And he said unto them, Go ye into all the world, and preach the gospel to every creature. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen." The obligation to continue this good work until the kingdoms of this world have become the kingdoms of our Lord, is still binding on the church; but their example we do not consider binding, for they continued missionaries through life, guided sometimes by the word, sometimes by the Spirit, and often by the providence of God. It is certain they wrote all their epistles to the churches; but if they are our example in this respect, then what shall become of some of our ministers, who seldom, if ever, turn aside from the beaten path, even to visit a poor brother, much less to make a breach upon the ranks of the enemy? The real question at issue is, What is the present duty of the Reformed Presbyterian Church, in order to fulfil her part of the great commission? In my opinion, she is bound to occupy just as much of the great field as she can properly cultivate. She is also bound to acknowledge that relationship existing in the body as Christian brethren, and fulfil the special duties flowing out from this relationship. With regard to the first duty, she has more on hand than

she can properly attend to. That she owes special duties to those destitute brethren, may be gathered from the following Scriptures:—John iii. 16—“Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren;” Gal. vi. 10—“As we have therefore opportunity, let us do good unto all men; especially to them who are of the household of faith;” 1 Cor. xii. 26—“And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.” But the difficulty is not that we have not enough to do, but we are labouring in the wrong place, and amongst the wrong people. If we will only take two of our pastors from those destitute brethren who are not half supplied with the bread of life now, and send them thousands of miles off into some foreign land, and amongst a heathen people, then we may expect a double blessing—one, in an increase of preachers, and the other in largeness of heart. I think our past experience will not go far to confirm these expectations. If we are to have more preachers, we must get them in the ordinary way; and if our hearts are not made better by fulfilling our covenant obligations to our destitute brethren in Christ, I fear they are doomed to remain hard. “We know that we have passed from death unto life because we love the brethren,” John iii. 16; “Let us not love in word, neither in tongue, but in deed and in truth,” 2 John iii. 18.

I am not opposed to a foreign mission, neither would I make a foreign and domestic mission antagonistic. Nay, I rejoice at the conversion of the poor heathen, either at home or abroad, wherever, and by whomsoever, it is accomplished. But if we must make more destitution at home, in order to supply the heathen, we ought not to do it, nor do I find one portion in God’s word to authorize such a proceeding. Had we men and money, what the writer says about supplying the heathen would have some meaning. Then our duty would be plain; but as it is, the most we can do is to move our teachers from one post to another, and most assuredly not with the same hope of success. Could the slumbering energies of the whole body be roused to make a vigorous effort in behalf of our own destitute brethren, then we might hope for success in a mission to the heathen; but how can we expect the church (or individual) that is insensible and indifferent to the wants of a brother, to feel its obligations to the heathen? In other words, if we do not love those whom we see every day, how shall we love them whom we have never seen? In the first three evangelists, our blessed Lord commissions his apostles to go and preach the gospel to every creature. In John, last chapter, he commissions Peter to feed his sheep and lambs. The true meaning is, that it is a special duty still binding on the church; and that whatever else she may or may not do, she must not neglect this—“To feed the church which he purchased with his blood.” I said there was a blind, enthusiastic feeling, and when under the influence of this feeling men would give for objects far off; but if brought to the door, they would not attract their notice. Is not this true? Have we not men amongst us from almost every country under heaven? We have the native Indian, the oppressed African, the idolatrous Chinaman, the German skeptic, and the French infidel, and men from the midnight darkness of Cork and Connaught. Besides, have we not some native sorts that will vie with any of the

heathen brood? Look at our Spiritualists, our Mormonites, our Free-love Socialists, and a host of infidel geologists. These are at our door, and what are we doing for them? Nothing. Before our missionaries can open their lips, they must go some thousands of miles off. Our martyred forefathers were the greatest of enthusiasts, but theirs was an enlightened enthusiasm. They could see objects when they were near, better than when far off. But we are told the church was, and ought to be, aggressive; but can she not be aggressive unless she leaves a portion of the vineyard of the Lord to be devoured by wolves, and sends her watchmen into heathen lands? I believe the conversion of a soul in New York, or Philadelphia, is just as much an aggression on the kingdom of Satan, as though it had been done either in Damascus or Constantinople, and just as pleasing in the sight of Heaven. There is this difference; were our missionaries instrumental in the conversion of souls on heathen ground, then we could tell all the world not only the wonderful things we had done, but the still more wonderful things we were going to do; and all the churches would praise our liberality and our zeal. When I see ministers instant in season and out of season, and churches putting forth a becoming effort to save those heathen whom God in his providence has brought to their door, then I shall believe they have got true zeal, but not before. In Matthew, (vii. 6,) our Saviour, in his sermon on the mount, says—"Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." I said in my first article on missions, that it was our duty to give the gospel to those destitute brethren with whom we were in solemn covenant first, before we laid our pearls at the feet of swine. Did I say, You must stop here? No. I say now—Go on, if God gives you the means, and spread the glad tidings to the utmost bounds of the everlasting hills; but begin right, and then you may expect a blessing. If I did call the heathen swine, I just meant that in their fallen heathen state their nature was swinish. If the objector will read Paul's character of the heathen, (Romans i. 7, from the 22d verse to the end, unless they are greatly improved,) he will admit that I am not far out of the way; but if I have erred in this respect, will he just tell us to whom this ancient title properly belongs? If the writer means to say that the sending out these missionaries to the heathen, is only meant as the beginning of a vigorous effort to spread the glorious gospel abroad and at home, in this we are perfectly agreed; but he, I think, connects the blessing with the putting forth of the first effort amongst the heathen; whilst I would expect it in making the first work the fulfilment of our solemn duty to our vacant congregations.

As what has been said will bring the subject before the minds of the church, and as the word of God is a perfect rule on this as well as on all other subjects, I hope we shall be guided by its unerring counsel, and, by the help of the Divine Spirit, brought to that decision which will make most for God's glory and the salvation of undying souls.

SPIRITUAL DEPRESSIONS.

Depressions of feeling and religious enjoyment are quite common in the life of the Christian, and especially so in that of some Christians. Not only do they not always feel alike, but at times their emotional experience becomes exceedingly uncomfortable, making them prodigiously gloomy and sad. To themselves they seem to be almost deserted even by God, and left in a state of great darkness. They are too despondent to enjoy religious exercises, and yet too conscientious to intermit them. They are constrained to pray: yet prayer is rather a duty than a pleasure. Very frequently this is the history of those who give clear evidence of piety. The excellent Dr. Payson often had his seasons of great spiritual depression: indeed, he seems to have spent almost all his life in contending with the storms of his own spirit. In reading his biography, one feels a tender compassion, and even a sort of instinctive regret, that so good a man should have been so great a mental sufferer. His experience, in many respects, was very unlike that of James Brainerd Taylor. Both were eminently godly men: yet the latter was much the happier Christian.

Doubtless, in the case of some, these depressions spring from the just and painful condemnation of conscience. The lives of such persons are so palpably at war with their conscience; they are so constantly neglecting their duty; they so frequently indulge in some unhallowed passion, that the despondency and gloom which overshadow their spirits, are to be viewed as the direct retribution of a moral nature. While not sufficiently holy to be happy as Christians, they have too much conscience to enjoy the pleasures of sin. Where this is the fact, the remedy consists in repentance towards God, and a genuine and radical reformation of the inner man. Let the evils which are the source of mental disquietude be corrected, and the clouds will disappear of themselves. Sin being the direct and sole cause of the depression, then nothing but repentance and application to the blood of Christ can be the remedy.

Natural temperament is often the leading ground or reason for this feature in Christian experience. Some are so constituted as to be exceedingly self-suspicious and doubtful; they are always writing bitter things against themselves; and as to the luxuries of existence, whether from spiritual or earthly sources, they have an unfortunate type of natural character. They have far less capacity to enjoy any thing, than belongs to those of buoyant and hopeful spirits. The lives of such people are more or less shaded. They may become Christians; they may be very exemplary and conscientious; piety may do much to modify their natural tendencies; yet they never will be distinguished as eminently happy men, even in the service of God, and quite often they will be greatly depressed. The feature is fixed upon them by nature. It is neither a virtue, nor a sin, but a fact in their natural constitution which it is not the province of religion wholly to remove. Could they themselves make this discovery, and then learn patiently to bear the infirmities which nature has assigned them, the self-knowledge would contribute not a little to their relief.

So, too, prevalent habits of thought and reflection have much to do with this style of inward experience. One who is always musing upon himself, whose mental discourse is confined principally to the pheno-

mena and facts of his own bosom, and who consequently excludes the genial impressions of outward objects, is quite sure to kindle a fire that will burn up his own spirit. Such a man is his own victim, since he creates the difficulty which he feels by violating the laws of his spiritual nature. If he would let his passive emotional experience mostly alone, turning his eye away from it and directing his thoughts to the duties and activities which are prescribed in the gospel, occupying himself with God, as developed in the system of Bible truth, and proportionately ceasing to be the absorbing object of his own meditation,—if he would do these things, he would forget a part of his spiritual troubles. Such a man must change his habits of thought. Let him dwell upon the wonderful goodness of God manifested in so many thousand ways, and the pleasing emotion of gratitude will be ready to burst from his lips. Let him meditate upon the gospel, its sufficiency, certainty, and grace; and though he may know that he is a sinner deserving death, still hope will spread her pinions and hail the beatitudes of another world. Let him thoroughly embark his soul in the benevolent efforts which Christianity imposes, and he will drink the luxuries of spiritual virtue by responding to its holy requirements. This is far better, more in accordance with the nature of his soul, than to spend his thoughts chiefly upon himself. We are so constituted that *self* can never be the mental centre without generating either a vicious or a morbid state.

We think it desirable to be happy in religion; there is no virtue in despair, no power to sanctify the soul, and no moral excellence in spiritual depressions; and though it is not our province wholly, and in all cases, to regulate this question, still it is somewhat under our power. We may detect the causes that are acting upon us; and so far as these causes are subject to our control, we may avoid their effects. Where these causes are not within our control, there let the grace of patience have its perfect work. Let us learn to serve God, if need be, in the midst of great inward darkness, as really as when perched on the Pinnacles of happy feeling. Let not spirituality drag its anchor with every gale that strikes it.—*Evangelist.*

GRACE—ITS EFFECTS.

It is the nature of sin to draw our affections off from God, and fix them upon the creatures; and it is the nature of grace to place them again upon God; “for they who are after the flesh, mind the things of the flesh; but they who are after the Spirit, the things of the Spirit.” Rom. viii. 5. The saints esteem God as an object worthy of all their affections, and earnestly desire the enjoyment of him as the greatest good. They see a transcendent beauty in all his glories, and love him for them all—for his justice and holiness, as well as for his goodness. And because they love God, they love his image, in whomsoever they behold it, and every means in which he affords them true communion with himself. The saints they esteem as “the excellent of the earth,” and choose them as companions in their way to heaven. Ps. xvi. 2. They delight in the law of God as the transcript of his glory; and in the gospel, as the brightest glass by which his beauties are reflected. In one word, they take delight in the most spiritual sermons, books,

and conversation, and in all the ordinances and duties of religion, because these are the means through which he displays his glory, and affords them the sweetest sensations of his love.—*R. Smith, D. D.*

WORLDLY PROSPERITY.

Worldly prosperity has ever been found an unfavourable soil for the growth of piety. It blinds the mind to spiritual and eternal things, dries up the spirit of prayer, fosters pride and ambition, furnishes the appropriate food to covetousness, and leads to a sinful conformity to the spirit, maxims, and fashions of the world. Some few have been enabled to pass this ordeal without serious injury, and have come forth like the three children from Nebuchadnezzar's furnace, without the smell of fire on their garments; but this could not have been unless the Son of man had been with them. Such persons use all their health, influence, and wealth, in promoting the kingdom of Christ; but generally, God in mercy, refuses to give worldly prosperity to his children. He "hath chosen the poor of this world, rich in faith;" that is, he hath commonly chosen poverty as the safest condition for his children. His are "an afflicted and poor people, and they shall trust in the name of the Lord." But the poor have their conflicts and temptations, as well as the rich. They are continually tempted to discontent, to envy at the prosperity of the rich, and sometimes to use unlawful means to satisfy their craving wants. On account of the dangers of both these conditions, Agur prayed—"Give me neither poverty nor riches; feed me with food convenient for me; lest I be full and deny thee, and say, Who is the Lord; or lest I be poor and steal, and take the name of my God in vain." But in whatever state Providence has placed us, we should therewith be content. Certainly when Christians make haste to be rich, they are not governed by the wisdom which cometh from above. No wonder that they pierce themselves through with many sorrows, and are often in danger of eternal perdition. If we sought wealth from no other motive but to use it for God's glory, it would do us no harm; for this principle would regulate the pursuit, so that it would not be detrimental to the kingdom of God within us.—*Dr. Alexander.*

PREFACE TO REFORMATION PRINCIPLES, &c.

We cheerfully give the following a place. Its tone is better than that of a former article, on which we commented—pretty severely, we admit—for it did seem to us rather strange that an intelligent Protestant should believe and teach more sweeping doctrines—in one respect, as we supposed—in regard to the power of the church to add to the list of things to be believed by the Christian, than the Popish apostacy ever claimed. For certainly, if the church can select certain historical statements, and require as a condition of membership that these be received, on her testimony, of course, as part of the Christian's faith, she has a very singular and delicate duty to perform, and one that she could hardly perform aright without the same inspiration which guided the pens of the members whom Stephen quoted, (Acts vii.)

The article below somewhat modifies this view; or, at least, expresses more clearly the mind of the writer, and we find less to object to. Still, we are not satisfied with its statements altogether. It admits, and we are glad it does so, that we are to try every thing by the Scriptures, even the steps of the martyrs, but yet it speaks of them—taken simply, as we understand it—as “authoritative.” This needs to be very carefully guarded, as we shall fall, inevitably, into the Popish error of following “the fathers,” not as helps, nor as exemplars, whose faith, and courage, and zeal, and Scriptural testimony, we are to imitate, but as a sort of “Rule of Faith.” We are touching upon delicate ground, but we cannot forbear to ask, Were James Renwick now on the footstool, would D. S. take him as an “authoritative” guide, or receive his “arguments” any farther than he had proved them by the Scriptures? We are sure that this eminent and godly martyr would never have desired, for a moment, any such homage. We should follow the footsteps of the flock as we have them before us in the recognised Scripture principles of the church. And in reference to a remark in this article, we add, that men have *always* been martyred, not for what they have held of human history, but for applying faithfully the doctrines of the Bible as a testimony against *existing* evils. The world will allow us to praise the martyrs, if we do not, like them, oppose *present* evils.—ED. COV.

In my first article on the structure of this book, I have not been explicit enough to be readily understood, as appears from the “remarks” of the Covenanter. My aim is to be understood in the vindication of what I consider the precious cause of Christ and truth. But I cannot hope to be understood by any who are either impervious to the evidence of Scripture and reason, or who have not interest enough to “search the Scriptures” and other helps to the understanding of the truth.

I have said that the word “plan” is the leading term in the “Preface to Reformation Principles Exhibited.” This *plan* is not “for the putting forth of a Testimony” in *three* parts. The *plan* is adopted for the declared purpose of “exhibiting to the world the PRINCIPLES” embraced by its framers. Let the reader examine for himself the language and sentiment of the “Preface;” and he cannot fail to perceive that the *plan* consists of three parts, of which *one only* is testimony—namely, the DECLARATORY part. Thus, according to this form of a Testimony, abstract doctrine declared, and equally abstract error condemned, is all that is required of Christ’s witnesses! On this ground there never could have been a martyr in the world. “Thou believest that there is one God; thou doest well: the devils also believe and tremble,” James ii. 19. And many besides devils, hold this and other divine truths *in unrighteousness*. Rom. i. 18. To hold the truth is well, to declare it is better; yet neither one nor both will constitute a Christian, much less a witness of Christ, in the Scriptural and technical sense.

I have said and asserted—and again assert, in opposition to Reformation Principles Exhibited—that the honest Covenanter, whatever may be the measure of his intelligence, has ever been accustomed to associate in his mind doctrine, history, and argument, as integral parts of his Testimony. And I add, that no Covenanter can reject history

or argument from his Testimony, without forfeiting his claim to that honourable appellation. And I am willing that the positions just stated be denounced, for the time being, as erroneous—"great error, radical and most dangerous error—the worst form of the Popish doctrine," &c.,* provided only that such denunciations will contribute to arrest the reader's attention, and incite to farther inquiry.

The question to be settled, is not—Whether human history is to be received with a "divine faith;" for the *kind* of testimony determines the *kind* of faith; nor whether *all ecclesiastical* history is to be incorporated in the church's Testimony; for that is simply impossible and intuitively absurd; not whether the writer of this article "left the church some fifteen years ago,—created schism," &c.; for these matters are wholly irrelevant, and capable of being satisfactorily settled on their own merits:—but, Whether in the light of God's word, *history* and *argument* are to be inseparably joined with *doctrine* in the Testimony of the church, is the question. The affirmative we maintain,—the negative is asserted in the Preface to Reformation Principles Exhibited, and urged by the Covenanter. "What saith Scripture?" The case of Stephen, the protomartyr under the Christian dispensation, will serve for both proof and illustration. (Acts vii. 1, &c.) This witness begins his testimony with history, commencing with the call of Abraham, and ending at his own time. From the 51st to the 53d verse, he applies the facts of history and doctrines declared to the case in hand; and this he does in argumentative form. Take the case of the blind man restored to sight, (John ix. 13—34.) The former of these witnesses was stoned to death; the latter excommunicated, for *stating facts*, and *arguing* from them. These two examples are deemed sufficient at present for proof and illustration. But it may be said—"These are *inspired* records—*Scriptural* examples." True, and just because they are inspired instances of testimony-bearing we adduce them, to establish and illustrate our position, which they irrefragably do. "But what has this to do with *uninspired*, mere human history, as a part of testimony?" "Much every way," chiefly with reference to Covenanting. Their very designation, COVENANTERS, one would suppose sufficient, if received in its historical import, to establish the truth of our position. But we waive that for the present.

There are two kinds of faith—distinct, but inseparable; and, as already stated, the kind of faith is determined by the kind of testimony, while both are required by God's word and by the condition of human society. The one, for the sake of a distinction, is called *divine* faith; the other, *human*. "If we receive the witness of men, the witness of God is greater." 1 John v. 9. Christ said to the Pharisees—"It is also written in your law, that the testimony of two men is true." John viii. 17. See also Matt. xviii. 16. Now it is obvious that *facts*, rather than principles, constitute testimony. And it is undeniable that the holy Scriptures sustain the credibility of human testimony, though *uninspired*. Still, "the witness (testimony) of God is greater." Hence I reason thus:—The Lord Jesus, whose name is the Word of God, the faithful and true Witness, having it in charge to reveal and execute the purposes of God; and the devil, the

* These, and the like "remarks," we do not at present notice, that the reader's attention be not distracted.

father of lies, who sinneth from the beginning, being assiduously engaged in falsifying the revealed will, and resisting the execution of the purposes of Jehovah, (Rev. v. 9; xii. 7;) both these leaders are accompanied by their respective partisans of the human family. Protestants generally agree that Popery is a diabolical organization against Christ and truth. That Christ is a *divine* person, is a *doctrine* of Scripture, (John i. 1;) but this is questioned by the devil, (Matt. iv. 6,) though admitted by the church of Rome. Christ, being divine, is the object of worship. To this Popery assents. But Christ is also Mediator between God and man. Well, Popery admits this also, and resists only the *exclusive* mediation of Christ; which office the Romish church distributes among Christ, Mary, angels, &c. And we know both the errors and idolatries as FACTS in the *history* of Popery. True, we may and ought to try both by God's word. On the other hand, we know that Christ is the Son of God, and that we ought to "honour the Son, even as we honour the Father,"—we know these things, I say, not only as doctrinally declared, but also as exemplified in the faith and practice of the church of God in all ages. Of the three *men* who visited Abraham, (Gen. xviii. 2,) the patriarch worships one only, (v. 22.) The unbelieving Jews claimed Abraham as their father, but refused to do the works of Abraham, and so falsified their claim. (John viii. 33, 39.) We claim to be the seed of Christ's covenanted witnesses in Britain and Ireland; but unless we "walk in the *steps* of their faith," our professed attachment to that faith will avail us nothing.

But it may be said, Who denies all this, or what has this to do with the matter of a testimony? Every thing. That many of our former brethren are aiming to copy their "noble example," including the "Covenanter," is matter of our joy and thanksgiving to God. But how? As individuals?—as congregations?—as judicatories? If so, it is all right, so far as they followed Christ. Still, Christ enjoins it upon us to "go forth by the footsteps of the flock," (Song i. 8.) These footsteps are Christian practices; that is, they are the application of principle, Scriptural principle, to individual and social life. Let it be noticed that Christ counsels inquirers to follow the *footsteps* of the flock; thus making those footsteps at once *directive* and *authoritative*. We can know the footsteps, the Christian and social *practice* of our Covenanted fathers, only by HISTORY; and through the same medium alone do we come to ascertain the very *arguments* by which they defended both their faith and practice.

My faith may be designated human; or, if you will, even Popish; still, I am not ashamed to own that the practice of Cameron, Cargil, Renwick, and those with whom those martyrs were associated, is *directive* to me, and *authoritative* also! Indeed, I am bound to bring even their principles and arguments "to the law and to the testimony," but history alone will supply me with these; which, that it may do, I must have it before me in an authenticated form. In this matter the Lord Jesus will not allow us to walk at random. "Go thy way . . . by the footsteps of the flock." The great outlines of the Mediator's special providence, and of the church's faithful contendings, must ever be before her children, sanctioned by her authority in judicial form, that posterity may see how she has walked with God in the wilderness; as also wherein she may have acted perf-

diously in view of her solemn covenant engagement. But the "Preface to Reformation Principles Exhibited" leaves the children of the church to *shape their own course*, without any authoritative, *organic* example. And so it comes to pass that we are this day "divided in Jacob, and scattered in Israel;" although a petition was before the Reformed Presbyterian Synod to "restore the term *testimony* to its former ecclesiastical use" *more than SEVENTEEN years ago!*

DAVID STEELE.

April 4th, 1856.

THE AMERICAN TRACT SOCIETY.

A vigorous warfare has been going on for some time between this Society and certain opponents. Its opponents—among whom the New York Independent holds the first place—charge it with mutilating some of its publications, by removing allusions to slavery, and also with refusing to publish any thing in the form of an original issue in condemnation of slavery. The mutilations are admitted, but are said to be of an early date—that none have been made within the last ten years. The apology is insufficient, for they still circulate the mutilated works; and every new issue of a counterfeit is a repetition of the original offence of making it. As to the other charge, the Society affirms that it is shut up by the terms of its constitution to publish only what is approved by all evangelical Christians. But we ask, even admitting the propriety of Christian men putting themselves in any such bonds—and we are far from making any such admission—Is there any evangelical denomination that does not condemn concubinage, robbery, oppression, the forcible separation of husband and wife, parent and child, the degradation of our fellow-men, and the cutting of them off from all hope of bettering their condition, the conversion of a man into a piece of goods for the market? Take these separately, and every Christian community will condemn at least the greater part of these atrocious acts. But together, they make up slavery—slavery, as it now exists in States of this Union—slavery, as it finds refuge under the wing of many churches. Why not issue a condemnation of these things? The Society has issued tracts against the liquor traffic. But many churches allow their members to practise it. Against dancing. But the Episcopal denomination, at least, tolerates this. And so of other matters, in which the evangelical denominations are not, at least practically, agreed.

The truth is, slaveholding is a sin too big, too powerful, too strongly entrenched, for any set of Christians to encounter, who are not prepared to "take up the cross and follow" their Master through "good report and evil report." It has entwined itself in the political arrangements of the country—it has wrapped its long arms about the church herself—it has, with other things, tainted and secularized the very heart of the churches—most of them—and hence, they dare not in part, and, in part, they will not, come out openly against it. The mass of professing Christians now can claim no affinity with those men who were charged with "turning the world upside down." No. They are "conservative." They pride themselves on being conservative. They feel flattered when some godless politician in the high

places of the land pauses a little from his schemes of political aggrandizement to applaud their conservative spirit. Alas for the dignity, and simplicity, and independence, and courage of the church!

While we say this, we are aware that the magnates of the Northern churches sometimes speak of slavery as an evil—a blot—a calamity. But we give them no credit for sincerity in this. If an "evil" at all, it is a monster evil—if a "blot," it is a most infamous one—if a "calamity," it is one of the direst—and yet they use these terms very calmly. There is no moving of the soul against it. And besides, we nearly always find them using these terms at the very time when they are denouncing the open and active opponents of slavery. Do they hate it, when they cordially hate its haters? Surely not. We don't find the enemies of Sabbath violation denouncing the active agents in the work of Sabbath sanctification, and apologizing for Sabbath violations. We don't find the enemies of the liquor traffic denouncing the Maine law men, and apologizing for rum-sellers, and so through the whole catalogue. And just so with slavery. Its hearty enemy will allow something to an honest zeal, even should it be overstrained. He will not throw himself into the ranks, and court the fellowship of its supporters.

Of the Tract Society we could hardly have expected better things. It was the offspring of compromise. It never could publish any thing but what had received the approval of a Board consisting of one member from each of the large bodies of the country. It has never circulated any thing but an "emasculated" Christianity. We never sympathized with it, and now less than ever. We hope it will soon give place to agencies that will not be "ashamed of the gospel of Christ" in any of its truths or requirements.

CHURCH MUSIC.—AN APOLOGY.

"When sober, old-fashioned people complain of the ornate, unsuitable, meretricious style of church music given by some of the quartette singers, now so popular, the answer frequently made is that this is necessary to attract a certain class of persons to the sanctuary. But this is no answer at all, if the facts upon which the objection is based are admitted. The object of church music is not to attract men, but to praise God. If it fails of this object, if it is not worship in any proper sense of that term, then it is to be condemned at once, no matter if it pleases ten thousand ears. It is wonderful how many good people, in canvassing this subject, lose sight of the very end of all psalmody. The principle of attractiveness, if allowed here, would go elsewhere, and soon make havoc of all sacred things. The exhibition of Rubens' Descent from the Cross, by skilful model artistes, would 'attract' multitudes to any church, but would the end justify the means? Surely they who think and speak so much of attracting persons to God's house in this way, forget that they are acting on the worst principles of Jesuitism."

This paragraph, which we take from the editorial columns of the Christian Intelligencer, strikes at the very centre of the entire controversy respecting church music, and deserves to be carefully pondered. If God is not praised by this part of church services, its whole design is perverted, an ordinance of God is corrupted, his name dishonoured, his worship polluted, and his house turned into a theatre or concert room. Hence the inquiry—and a most serious one it is—What is the real character of the performances styled "sacred music" in thousands of churches of various denominations in this land?

What with their choirs, their organs, their quartette bands of singers, are they not liable to the charge of "defiling the temple of God?" And are they not in danger of the threatening denounced against all such when it is said, 1 Cor. iii. 17—"If any man defile the temple of God, him shall God destroy?"

The "Descent from the Cross," referred to by the Intelligencer, is an exhibition hideously blasphemous, by model artists, which took its origin in France, and has just made its appearance in the city of New York, of the crucifixion and death of our Saviour. That its inventor should have found patronage in Papal, infidel France, is not at all remarkable; but we should be somewhat surprised, if, in this country, his impious caricatures of the death of the Son of God should awaken any other feelings than those of indignation and horror. But have not the churches, by their countenance of what are half theatrical exhibitions in the house of God, given some encouragement to even the most sacrilegious devices for "attracting" the multitudes? One lesson we may all learn from these corruptions, whether fashionable or impious—to guard against every *innovation* which avows as its design the purpose to "attract" the gay, and trifling, and irreverent, to the house of God. Would that they were "attracted!"—but let it be by the exhibition of Christ in his word, and by the evident sincerity and spirituality of the worshippers and worship of God.

[For the Covenanter.]

ILLINOIS PRESBYTERY VERSUS LINN GROVE ORGANIZATION.

An article with the above caption is found in the March number of the Reformed Presbyterian. The Illinois Presbytery, the committee of Presbytery, and the pastor and Session of Sharon Congregation, are all honoured with a passing notice. I shall not enter upon a defence of Presbytery or its Committee any farther than is necessary in order to exhibit this writer in his true colours.

It would be difficult, indeed, to find another article, containing in the same bounds so many misrepresentations, falsehoods, and slanders. And this is the more remarkable, inasmuch as the writer professes to have a sense of duty to the whole church, and expresses his sympathy for every suffering member of the family of Christ. But, alas! his "goodness is as a morning cloud, and as the early dew it goeth away." His gushing sympathies cease to flow, except for the favourite few whose cause he has undertaken to plead. Against a minister, a session, and a whole Presbytery, differing with him in judgment, he deals out unscrupulously the most unfounded accusations.

In order to throw light on the doings of Presbytery, he professes to "state a few facts in the history of Sharon Congregation." It would have been well for him had he confined himself to facts, but this he has not done.

The first thing that is deemed worthy of notice, is the history of the election and ordination of the first deacon in the congregation. He says—"This was looked upon by about one-half of the congregation as unnecessary, and a measure calculated to injure the peace of the

congregation." There were at that time forty members in the congregation, and only nine were opposed to the election of a deacon. Of these nine, four were male members; yet we are coolly told that one-half were opposed! Nine the one-half of forty!

He proceeds, however, to elucidate his subject by saying, that "one of the members was chosen to be a deacon by only five votes!" The truth is, there were two elections held before a deacon was ordained. At the first election only five votes were given. But why? Because the meeting was distracted by the disorderly and boisterous conduct of one of those opposing the election. He not only used insulting language to the Moderator of Session, but also shook his fist before his face. Rather than be the ear and eye-witnesses of conduct so scandalous, a number of the members rose and left the room. Before proceeding with the ordination another election was held, and the same member received thirty votes; the nine being absent, and not voting. It may be remarked here that the man who occasioned the disturbance at the first election, and his wife, are the only ones of those opposing the election who are now with those asking a new organization. The other seven are quiet and orderly members of the congregation.

In order to make out as good a case as possible, he asserts that the same missionary "succeeded in the face of increased opposition in ordaining a deacon." This is destitute even of the slightest shadow of truth. No opposition whatever was made at the second election, or at the ordination. Those who opposed it at first stayed away; and every other member of the congregation, both male and female, voted for the deacon.*

In connexion with these misrepresentations, a charge is made against the whole plan of managing the temporalities by deacons. "Knowing, also, that it was a part of the system which it was proposed to adopt to take the property of the congregation out of their hands, and give it to ecclesiastics," &c. This charge has so often been refuted that I would pass it in silence, were it not for the bearing which it has in this place. It has been industriously circulated in private that our church, or house of worship, was held by the deacons as their own personal property. But it would not be possible for the greatest adept in the business to fabricate a story more entirely destitute of any foundation. The following is an extract from the deed by which the property is held:—"Be it known that Henry C. Blake and Mary Ann his wife, in consideration of the sum of ——— to them paid by Wm. B. Teppir and Andrew F. Carithers, deacons of the Linn Grove and Cedar Congregation of the Reformed Presbyterian Church, do hereby bargain, sell, and convey to the said Wm. R. Teppir, and

* We, the undersigned, members of Sharon Congregation, testify that the above statements concerning the election of the first deacon in the congregation, are true. We were present at the first election. The meeting was thrown into confusion by the disorderly conduct of Mr. ———. We saw him shake his fist before the face of the Moderator of Session.

ROBERT M'ELHENNY,
GAVIN M'ELHENNY,
SAMUEL M'ELHENNY,
JOHN M'ELHENNY,

JOHN BAIRD,
THOMAS CUMMINS,
ROBERT BAIRD,
JOSEPH M'ELHENNY.

Andrew F. Carithers, and their successors in office, *for the benefit of the said congregation*, for a house of worship and burying-ground for ever, the following real estate, — to have and to hold the same to the said deacons and their successors in office for the purposes specified, for ever; and if not used for the above-mentioned purposes, then the title to the said lot of land shall revert to the said Henry C. Blake, his heirs or assigns." The public can judge how much truth there is in the statement that the deacons hold it as their personal property.

It is stated by this justice-loving writer that the pastor of Sharon Congregation, "in his zeal, took a step that hastened the adoption of measures for a new organization." Now it can be proved that their commissioner stated explicitly before Presbytery, that so far as he knew, not one of the petitioners had any thing against the pastor. It seems from the complexion of the article that the step which he took was the refusal to admit members on certificate from other sessions. I do not know how business is transacted in the quarter in which he lets his light shine, but he is hereby informed that in Sharon Congregation the Session, and not the pastor, admits or excludes members.

It is, moreover, denied that the Session refuses to admit members on certificate. We receive them on certificate; but we claim the right, so soon as they are admitted, to examine them on any point of Christian faith or patience. For this we have Westminster authority. "The officers of a particular congregation have power, authoritatively, to call before them any member of the congregation, as they shall see just occasion; to inquire into the knowledge and spiritual estate of the several members of the congregation." If we have mistaken the meaning of this part of the Form of Government, we will, whenever so informed by the proper authority, submit our judgment, but we will not model our course according to the dictum of any man.

The account which is given of the treatment of those Babylonian captives, over whom he mourns so plaintively, is also wide of the mark. "Because they honestly said that they did not believe that the management of all church property belonged to the deacon by divine right, they were refused." The facts are as follow:—The member from Mr. Cathcart's congregation, Ireland, had been in this country, and out of the bounds of the church, for several years. He would not tell the Session whether he had read the Testimony of the church in this country; and not only so, he spake of it in a most contemptuous manner. When the Moderator attempted to stop his insulting language, he rose hastily, took his certificate by force out of the hands of the Clerk, and walked off. That is the manner of his rejection. If the Session erred, it was on the side of leniency. He should have been suspended for contumacy. Another one of them, who, according to "Justice," believes the whole doctrine of the Confession of Faith in relation to the deacon, did not believe the whole doctrine of the Form of Government on that subject. When asked, "Is the deacon an ordinary and perpetual officer in the church?" he answered explicitly, No. Now, little discernment as we have in this part of the church, we are sure that we would have been sustained by the highest judicatory, had we inflicted censure upon him; or, in case of his refusal to submit, suspended him from privileges in the church. But, instead of doing what

we might lawfully have done, and what we should have done, we permitted him to have his certificate.

We come now to most astounding revelations. "The part of the congregation that were of the same mind with these families on the deacon question, made known to the Session, through their pastor, their intention of joining with these families in a complaint to Presbytery, against the Session, for refusing them membership in the congregation without being re-examined, and also that they were going to petition Presbytery for a separate organization, intimating at the same time that if the Presbytery should grant the organization, the complaint, which was already prepared, would not be presented." How any man could have the hardihood to publish to the world a statement so unfounded, so unmitigatedly false, is indeed a mystery. Every member of Session is willing to make the most solemn asseveration that no such intimation was ever given. He evidently intimates that the Session entered into an arrangement with them for obtaining their organization, if they would drop their complaint. "The petition was accordingly prepared and signed. It was presented to Presbytery and granted; and the complaint, *pursuant to the stipulation above*, was dropped." The insinuation that there was any stipulation between them and the session, is not only low, but it is also false in the extreme.*

I notice, in passing, the charge preferred against the Committee for refusing the certificates "of three families, because their dwellings were nearer the congregation of the Chairman of the Committee than the Linn Grove organization, which they were desirous to join." But why not tell the simple truth, that these families reside more than twenty miles from Linn Grove, and that the congregations of Sharon and Rehoboth both lie directly between them and Linn Grove? Because this would look too much like elective affinity.

The modesty of the Committee and of the Presbytery is evidently not estimated very highly by the Presbyterian's correspondent. All I have to say on this subject is, that the man who could write and publish an article such as the one under consideration, and that, too, without seeming to feel the necessity of a blush, is certainly the very man to read us a lecture on modesty. We have "one important fact" stated concerning the Presbytery, which shows the ability of the writer to fabricate material to suit his purpose. "The whole Presbytery knew well at the time of granting the petition, that the principal cause of seeking a new organization by those who were members of the congregation, was the abuse of the deacons' power in the congregation." The Presbytery knew no such thing. It was never intimated, either in the petition, or by the commissioner who urged the petition. But, on the contrary, it was represented as an amicable division, and on that ground the petition was granted, notwithstanding the base insinuation that it was granted "because they knew if they had not

* We, the members of Sharon Session, deny most emphatically, that any notice of complaint was ever given to the Session by those seeking a new organization. We also reject, with scorn and indignation, the imputation that we engaged to favour their organization if they would drop their complaint.

THOMAS REID,
JOHN M'INTIRE,
A. F. CARITHERS,

SAMUEL M'ELHENNY,
JAMES R. WILLSON,
JOHN Z. WILLSON.

granted the petition, they would have had to decide on the complaint against the Session of Sharon Congregation." This will be news to the members of Presbytery. They will now learn, for the first time, that such a complaint ever had a being.

The deacons of Sharon Congregation are also charged, by implication, with abusing their power. Now, I challenge this writer, and all of his species, to point to a single instance in which they have abused their power. Let him convict them, if he can, of a dishonest or arbitrary act. Until he does so, he has no right to complain if they hold him as a public calumniator.

To convict the Presbytery of inconsistency and injustice, it is said that two organizations were granted, whilst an organization was refused to Linn Grove, which can be proved to be, of all the congregations referred to, the most promising. "They are able to support a minister comfortably his whole time." No one can for a moment entertain a doubt that a people such as they are represented to be, have been faithful, in time past, in performing their duty in supporting the gospel according to the best of their ability. On this supposition, we may infer their ability now from what it has been in time past. The four male members who formerly belonged to this congregation, form the strength of the new organization. Now their yearly contribution for the support of the pastor, was thirty-five dollars. It is hoped, however, that they can do better in future.

One word in reply to the quotation from the noble protesting minister of Scotland. "A tyrant will force all lovers of freedom to leave the kingdom where he domineers." If this is designed to apply to the Sharon Congregation and its pastor, I would entreat him not to be unnecessarily anxious on the subject. We have more members now than at any former period, and are constantly receiving new accessions. The congregation is flourishing. We have peace and harmony; and all are very glad to be rid of those "lovers of freedom" who were but a dead-weight on the congregation, and who strove to mar its peace whenever an opportunity was presented.

The design of the writer is made apparent in the conclusion. "Their claims on their brethren to aid them to obtain their rights, are of no ordinary weight." Now, I will place no obstacle in the way of their organization. I have not hitherto attempted to do it. But it must be a desperate cause which renders necessary a resort to such measures. With such a cause and its defenders, I have no sympathy.

I have passed over a number of charges against Presbytery and its Committee. They can defend themselves. And I prefer letting them answer these accusations, or treat them with the scorn and contempt which their inherent meanness deserves. And, in closing, I would, by way of returning a favour, recommend to the consideration of that writer the following from a very venerable old book:—"Thou shalt not bear false witness against thy neighbour." Ex. xx. 16.

J. M. M'DONALD.

P. S.—Will the Reformed Presbyterian, as a matter of justice to those assailed by its correspondent, please insert the above?

J. M. M'D.

AFFAIRS ABROAD.

Turkey.—Whatever the immediate political results of the present war in the East, there can be no question that it will hasten the overthrow of the Ottoman religion and power. Already the Sultan has been compelled to introduce changes in the domestic policy of the empire, and he has himself indulged in conduct, which shock the old Mussulman prejudice, and which portend greater deviations from the heretofore established order of things. The New York Tribune thus sums up the contemplated changes in reference to the civil status of the Greeks and Arminians—the Christian subjects so called—of the Turkish empire:

“The Conferences recently held at Constantinople have agreed upon a measure of reform of the most sweeping and radical character, to which the Sultan has already pledged himself. Not only is the famous *hatti-sherif* of Gulhane to be maintained, but all religions are to be put upon a footing of equality; Christians are to be admitted to both the civil and military service; a civil and criminal code is to be introduced; the priesthood of the different denominations are to be deprived of the varied executive and judicial power they have heretofore exercised; civil tribunals are to be established for the Christian subjects of the Porte; the provincial administrations are to be reformed; the revenue is to be raised by direct taxation, and expended in accordance with a regular public budget. In short, the entire system of the Empire is to be revolutionized, at least on paper; and a new fabric, modelled according to the ideas of Western theorists and doctrinaires, is to be imposed upon the Sultan and his people.”

The same paper thus comments upon all this; and, strange to say, animated by hatred of the allies, opposes these modifications, notwithstanding they are *all* in favour of liberty!

“The Ottoman empire, with the Koran for its only law, is based upon the idea that there are but two nations in the world: the nation of believers and the nation of infidels; the latter being by the will of Heaven and the power of the sword subject to the former. How, then, is it possible to set aside this law, and at one blow to overthrow this fundamental idea? Evidently the process is one of extinction, and not of regeneration. If the Sultan was a sick man before, we may now regard him as upon his death-bed; unless, indeed, the scheme should be modified or smothered.”

A foreign correspondent of the Tribune thus writes of the personal conduct of the Sultan, and of the effect of some of the late statutes:

“Lord Stratford and M. de Thouvenel are busily instructing the Sultan in European civilization, and their predecessors in office have already succeeded in introducing champagne into the Imperial palace. The present ministers went one step further, and persuaded the Sultan to assist at one of their balls. You may depend upon it, that gambling and refined debauchery, vices as yet unknown to the Turks, will, like drunkenness, be soon among the great institutions of civilization introduced by Western Europe into the East, in order to educate the Mussulmans, and, to use a German scientific expression, “Japhetize” Asia. Whatever may be the European results of the last war, it is certain that it was a death-blow to Turkey. The Sultan, courageously resisting the Czar, was, under the mask of friendship, stripped of all his power and independence by the Allies. The Turks feel this very keenly, and express it in a parable which, in the traditions of Eastern Asia, may soon claim the authority of a historical fact. “Prince Menschikoff,” they say, “came and required us to tear a page out of the Koran, and the Sultan went to war rather than submit to the impious Moskoff pretension. But the Allies came under the pretext of assisting the Sultan, and of making war against the Moskoff: and when their fleets covered the Euxine, and their armies were encamped along the Golden Horn, they required the Sultan to throw the whole Koran into the sea; and when he refused to do so, they said—‘Well, we don’t mind your refusal, we will do it ourselves,’ and they thereupon flung the holy book into the depths of the sea.” You may imagine the imprecations which follow the recital of the parable—which you meet with now every where in the East, and the prophecies about the revenge of Allah to be wrought on France and England. Still, the self-confidence of the Turks is broken, and the East cannot be any longer ruled in the old way. We shall soon hear of revolts and insurrections, and the allied armies will have to re-

main in Turkey for more than one season, until a new order of things can develop itself. The firman by which slavery has been abolished, has already, in Arabia, led to a revolt; the citizens of Mecca and the environs rejected it with scorn as an impious attempt at interference with institutions sanctioned by the Koran, and they voted the Sultan a heretic and an infidel, and rose against his authority."

And finally, the Paris correspondent of the Presbyterian thus concludes one of his letters:

"In a small town in Asiatic Turkey, the ancient site of one of the apocalyptic churches, a few Greek families are to be found at present who are separated from their church, profess evangelical principles, and recognise no other spiritual guide but the Bible. As is always the case, they have been persecuted by their former co-religionists. In the intention of rendering these persecutions more active, the chiefs of the Greek community of the place persuaded the governor, or *aga*, to become acquainted himself with the 'pernicious doctrines' of these Protestants, and to derive his information from the book which contains the principles of their conduct. In their ignorant simplicity, they brought for the purpose a copy of the gospels in the Turkish language, with which the good old Turk conscientiously set to work. After frequently asking for a decision, which was deferred for several weeks, the persecutors ascertained the result of the investigation of the governor. But they were not less surprised than confused when they heard the sentence pronounced by the *aga*, himself astonished at such an issue:—'I have read this book, it is a good book; I advise you to take it as the guide of your actions, and to join the Protestants who follow its precepts.' Ever since, the governor has constituted himself the protector of these poor Protestants, who are now, it is reported, comparatively little tormented."

These are tolerably decided indications that the "waters of the river Euphrates" are rapidly "drying up." Should the allies succeed in securing the repeal of the law of the Koran, which denounces death against the apostatizing Mussulman, the work will go on with accelerated velocity.

The Eastern War. For the present the war is ended. The plenipotentiaries of the five powers—England, France, Austria, Sardinia, and Russia—Prussia being at first excluded, met in Paris Feb. 25th, to arrange, if possible, terms of pacification. This was at length accomplished; and on the 30th of March peace was signed, Prussia having been previously admitted. As the proceedings are secret, little is known of them. It is said, however, that Russia accedes to the propositions of the allies, gives up Bessarabia, assents to the destruction of her naval power in the Black Sea, agrees to leave the Aland Islands in the Baltic unfortified, and restores Kars to Turkey. Russia has seen that the object of the war on her part—the subjugation of Turkey—cannot be accomplished; she wishes time to recruit her strength, to build railroads and manufactories, and to complete the emancipation of her serfs: the allies were afraid that if the war should go on, their interests would diverge—England being anxious to arrest the progress of Russia towards her Eastern possessions, while France cares little for this. In short, it is for the interest of all parties to have peace now. That it will be stable, we do not believe. It cannot be. The five powers are not the only powers. Principles are at work, and there is an arm on high. There are yet quarrels to avenge—judgments to inflict.

Since writing the above, we find the following regarding the conditions of peace agreed upon at Paris. They are given upon the authority of the *Journal des Debats*, which says:

"No decision has yet been pronounced with regard to the different systems proposed for the organization of the Danubian Principalities, but that the discussions upon the subject gave rise to another question which was definitely determined. The Conference has decided that no portion of the Turkish empire shall, under any pretext whatsoever, be occupied by the allied armies. When the treaty of the 30th March has acquired, by the ratification of the respective sovereigns, an indelible character, the armies of France, England, and Sardinia, will abandon the Crimea and

Constantinople, and return home, and the Austrian troops will retire from the Danubian Principalities beyond the frontiers of the empire. The *Debats* further states that the Conferences resolved the delicate question of the rights of the Christians in Turkey in a form which will reconcile the interests of the Christians with the rights of the Imperial Crown. The Conference, it is said, has not annexed to, nor incorporated with, the treaty of peace the late decrees of the Sultan on this point, but has inserted in the treaty an article in which allusion is made to the recent concessions, in such terms that an engagement on the part of the Sultan to adhere to his promise is in reality on record. The *Debats* states also that the navigation of the Danube will be henceforth free to the merchant vessels of the world, and it expresses the belief that the grave question of the state of Italy, viewed as a possible cause of future war, is not yet disposed of. The treaty, it adds, is composed of a preamble and thirty-four articles."

Germany.—We have already furnished some facts, from authentic sources, indicating a very remarkable and extensive revival of evangelical religion in Germany. The following, from the pen of the Rev. Abel Stevens, who has travelled there, is to the same effect, and still more satisfactory. He states that the pastoral office has been the object of increased solicitude and attention, and then proceeds:

"This elevation of the pastoral office has already produced its visible salutary effects upon the parishes. The sermons to which they now listen are very different from those of twenty or thirty years ago, when such confusion of the moral sense existed that philosophy passed for religion, sentimentality for morality, and devotion for foolishness. A German authority says:—'It is remarkable how the houses of worship are filled, and most especially where the word of God is preached with most emphasis. Even the evening services and the Scripture readings, which have been newly introduced, have been followed with unexpected attention. Domestic worship has been re-established in many families where it had fallen into disuse. A great quantity of books, of sermons, and tracts, circulate among the people, and they are found to be those which sell the best.' Eight organized societies are devoted to the diffusion of a pure literature among the people, such as the Tract Society, the Society of Good Books, the Evangelical Society, &c. More than thirty religious journals are published, which are devoted to the discussion of church questions, foreign and domestic missionary intelligence, brief commentaries upon the Scriptures, and all that can advance the kingdom of God. They have a large number of subscribers, and a still larger number of readers, and they have done much for the diffusion of religious interest among the people. Educated people, who for a long time only read political papers, find rich instruction in many of these periodical publications, among which may be particularized as of special importance, the *Gazette of the Evangelical Church*, and the *Journal of Christian Life and Knowledge*, established by Muller, Neander, and Neitsch. The oldest, and perhaps the best known of these periodicals, is the monthly Protestant *Journal of Jelzoe*. There is also the *Allgemeine Kirchenzeitung*, of Schenkel and Palmer, Thomasius, a valuable Lutheran journal of Protestantism and the church, and Gøbel's *Gazette of the Reformed Church*. There are also many others of less ability, but still greater popularity, which cannot be enumerated here. Besides these thirty journals, there are eight Christian calendars and several religious almanacs, which circulate still more numerous among the people. Fifty thousand hymn books have been distributed, and their strains ascend from many houses in the evening hours. . . . The missionary work has been exceedingly beneficial in its influences. At numerous missionary celebrations many interesting details have been communicated respecting the religious destitution of Pagan populations. In certain parts of the country almost every district has now its missionary festival. In Wittenburg the churches have been filled on these occasions for three or four hours together. . . . Another evidence of the reality of this religious awakening are the special gatherings, in which advanced Christians unite for their mutual benefit. The character of these assemblies is a sure indication of the spiritual life of the parish. In Wurtemberg, each city, and almost each village, has its special meeting, and sometimes two or three composed of twenty, thirty, or sixty, or more members. They are almost the Methodist class meeting. In some villages they amount to two or three hundred; and in one place, of three thousand inhabitants, they number six hundred members. They are opened by prayer, singing, and the reading of the Scriptures, after which the utmost freedom prevails in the relation of Christian

experience and instruction. Dr. Knappt, a really spiritually-minded prelate, says, that, 'notwithstanding the ridicule, fear, and persecution with which these "conventicles" (as they are contemptuously termed) are regarded in other European countries, in Germany they are found to be true nurseries of religious life among the people.' There are at least fifty thousand persons connected with the Pietists, and about two hundred pastors attend their assemblies, and take part in their proceedings. One of the most evident signs of progress is the change in the tone of the journals of the country. In relation to this fact, Romang, a philosophic writer, says:—'Ridicule of religious faith is no longer considered as a proof of intellect among cultivated and enlightened people; but, on the contrary, a kind of regard is manifested for a belief in Christianity, even by those who do not share or revere it. The government has shown much solicitude upon these questions, and the number of churches and pastors have been increased. Prussia has organized an annual collection in the churches for this purpose, which amounted last year to 240,000 francs (\$48,000.) In other sections the number of pastorates has been increased, and in some places more has been accomplished during the past seven years than in the preceding fifty. Evangelists have been sent forth to carry the word, particularly to the Protestants, who are scattered among the Roman Catholic population. By this means many are strengthened in their religious principles, and prevented from being drawn into the Church of Rome.

"Summarily, we may say of Germany: First, that the infidel, philosophical systems have fallen; second, that Rationalism has shared their fate, and a return to evangelical theology is becoming general; third, that the political reaction from 1848 has seized upon evangelical Christianity as the only hope of the State; fourth, that the clergy have returned to pastoral duties with new life; fifth, that religious literature, missions, &c., are commanding enlarged interest; sixth, that the popular mind has largely returned to spiritual piety, as is seen in the great number of the religious combinations of the Pietists, and in numerous other indications."

France.—The religious accounts from this empire present two different aspects. In one view, they are rather dark—the government, particularly in the remote districts, throwing every possible obstacle in the way of the gospel. In the other, they are highly encouraging—the evangelical party are labouring with no little zeal and success. Dr. Grandpierre thus writes:

"We do not remain in the mean while without encouragement. From the greatest part of our posts, we receive news which indicates that the labours of our agents are united, and tend continually to extend themselves. Unfortunately, the prejudicial effects of the war, the high price of the means of subsistence, and various causes of the same kind, turn away a great number of minds from the holy word, and create other embarrassments to us, of which we have spoken to you before. . . . You recollect, perhaps, that we have in view, in our operations, two classes of different persons. 1st. Those of our religion, disseminated, and as lost in the midst of the Roman Catholic population, too often without pastors, without worship, and without means of edification, and becoming thus an easy prey to unbelief, or to the Papal influence. 2d. The Roman Catholic population, in the bosom of which there has been at work, for a certain number of years, some fine movements towards spiritual religion and the purity of the gospel. Each of these two classes of work has its high importance; and, the Lord be blessed, neither one of them has been undertaken in vain. . . . Our posts of evangelization, for the Roman Catholics at Mansle and Carsae, continue to present an aspect quite encouraging. . . . Our simple and good farmers of Carsae, escaped from the ceremonial worship of Popery, continue to show themselves firm and decided in their new faith. Their pastor, who is a young man from our preparatory school, renders also a testimony to the holiness of their life. . . . We receive good tidings also from our work at Esliissae, at Grand Fresnoy, at Grougies, at Elbeuf, and at St. Oportune, and at other places still, which all have for their object the population lately come out from the Roman Catholic Church. All the movements are sustained, and humanly speaking, would be much extended, if we had the means to respond to all the wants which are manifested, and to all the demands which are addressed to us. . . . From all parts they address us to aid in visiting the scattered Protestants, who have the liveliest desire, and the greatest need; to favour there an awakening among the Roman Catholics, moreover, to strengthen a work already commenced. Thus, to cite but a single case, in one of our provinces, Normandy, there are in five or six different villages, little groups of ten,

twenty, thirty, or fifty Protestants without worship. They demand of us an agent who may be able to visit them regularly. Moreover, in the environs of Angers, (Anjou,) quite a large number of Catholic families wish the gospel. It is necessary to provide means to carry it to them. In the department of the Gard, (at the south,) some young pastors, full of zeal, have formed a little association, so much the more precious, because the greater part of our church in this part of the country has been troubled by Rationalism. There is needed there, and they demand of us, an agent who may second these young brothers. There is also in the Franche county a small church, composed almost entirely of those who were formerly Catholics, but poor in the goods of this world, and it is not able to sustain itself."

Aid is asked for very earnestly. Funds are much needed.

¶ *Spain*.—It was hoped that the late revolution in Spain would have opened the way for the free circulation of the Scriptures, and even for the preaching of the gospel. These expectations have been, in part, fulfilled. Many copies of the Bible have been introduced, and with some good fruits. The people are willing to read and hear. But the authorities have taken the alarm, and seek to secure the aid of the priests by denouncing Protestants. We quote from a letter of the French correspondent of the Presbyterian:

"The presence of a Protestant minister in Barcelona has drawn from the Minister of Justice a circular letter, which you will, no doubt, have seen, requiring the authorities to suppress Protestant movements at whatever cost. It is a remarkable fact, that it was not published by the official paper, the *Gazette de Madrid*. This important order, thus sent in a private manner, and not given at all in the official paper, clearly proves that these sentiments are not those of the nation, and that there also the times seem approaching when the light of the gospel will dispel the ignorance and superstition under which they have been labouring so long. And there are many other signs of these different tendencies of the people and government. The latter seem to feel that amidst all the political divisions which rend this unhappy country, they have no strong foundation to depend upon, and to betake themselves again to the insecure support of the clergy."

The ecclesiastical authorities are busy on their side. Morgary, an old priest of high standing, has been severely dealt with for printing a work against the "Immaculate Conception." He has appealed in vain to the civil authorities. In fact Spain, like Austria, is prepared still to go all lengths in sustaining Popery. The time has not yet come for her emancipation from the superstition and tyranny for which she has been so infamously distinguished, even among the allies of Rome.

Italy.—Our accounts are very meager this month from Italy, but they are rather ominous. Advices from Florence state that the Tuscan government has commenced a persecution against Protestants settled at Pontedera. The remonstrances of the English ambassador have had no effect, so far. The duchy of Parma has been put under martial law. At Pavia a number of students have been imprisoned, who had raised the flags of the allies. A similar occurrence had previously taken place at Mantua. No general movement will now be attempted by the disappointed revolutionists in Italy, but occasional outbreaks still serve to show the discontented condition of the populace.

The North British Review thus states the array of parties in Italy, their views, and prospects:

"There are three principal parties or political ideas in Italy: and we have had opportunities of conversing intimately with the leaders or representatives of them all, and we have been at once surprised and encouraged to find how convergent and reconcileable were their views, even when not wholly identical. First comes what we may call the Constitutional party, of which Azeglio and Cavour are the actual chiefs, and of which Balbo, Gioberti, and perhaps Farini, may be regarded as the fathers and the spokesmen. . . . Now, what is the dearest hope and earnest desire of the chiefs of this the moderate party? First, and above all, the expulsion of the Austrians, the purification of Italy from German footsteps and German rule. . . . Hence the INDEPENDENCE of Italy is the aim and wish of the Moderates throughout the Peninsula, as much as of the fiercest democrats.

. . . Manin, the noble defender and statesman-like governor of Venice, is the representative of the Federal party. He and his detest the Austrians, as only those can who have long groaned, that alien, stupid, and ferocious domination.

. . . Let but the Austrians be expelled, (they say,) and the form of constitutional order, or national existence which shall succeed, is to us a matter of very secondary consideration. We are Federalists by preference and on principle: we should prefer to see united Italy consist of several distinct republics, each with its separate centre of intelligence, activity, and government, but bound together like America or Switzerland in one strict and solemn federation—independent as regards each other, one solid and united nation as regards other powers. But we are willing to waive all this, if, by so doing, we can hasten the attainment of our grand object, the INDEPENDENCE AND unification of our cherished country. . . .

The third political section into which Italian patriots are divided is that of the Republicans, of which Mazzini is the head. . . . Like the other two parties of which we have spoken, their watchword is the INDEPENDENCE AND UNITY OF ITALY; and this object they conceive can only be obtained through the medium of a general and combined insurrection, under the influence of which all the existing divisions of the Peninsula shall be swept away, and all local differences and jealousies melted down in one grand and burning enthusiasm. Their ruling idea is of a Republic, one and indivisible, with Rome as its capital and centre. But even this party are as devoted as the others to the first great design of expelling foreign domination, and as disposed to postpone and even to sacrifice all other aims to this.

. . . The Pope is a far greater obstacle to the realization of the great idea—but still not an insuperable one. His de-secularization and dethronement are absolutely indispensable to the solution of the Italian problem—a problem which is henceforth European rather than Peninsular. Patriot and philanthropist, Papist and Protestant, should equally desire this consummation. The civil government of ecclesiastics is notoriously and proverbially bad; and that of Romagna is probably the worst specimen of ecclesiastical government that ever existed in the western world. . . . In no part of the Catholic world is the Pope so little revered as in Italy, where they see him close; in no part of Italy is he so scouted and despised as in Rome itself, where 'they feel him with their eye.' No faith, no veneration, is robust enough to stand the test of daily observation of the tools he uses and the things he does. The priesthood, from the highest to the lowest rank, is discredited and detested throughout the Peninsula to a degree which we in England are little conscious of. . . . The prospects of the speedy realization of those hopes of Italian union and emancipation in which both English and Italians share, are at present, it must be confessed, as faint as we believe their ultimate realization to be certain. In the word 'Wait,' lies now the true creed of the patriot, as therein constantly lies the true philosophy of life. Impatience can only prolong the painful purgatory, and defer the distant paradise. The attempt to *immediatize* the wished-for consummation can only postpone the day assigned by Providence for its arrival. The time is not yet ripe. The cup is not yet full."

AFFAIRS AT HOME.

Congress.—This body does not seem to be very active. In the Senate little is done but discuss the Kansas question. The House has received and referred the application of the State of Kansas for admission into the Union. Nothing will be done, of course, until the report of the Investigating Committee makes its appearance. All parties are mustering for the next presidential combat: the most important the country has ever seen, and one that will call out more vehement passions than any that have preceded it.

The Season.—The last accumulations of snow and ice have disappeared quietly; spring at last returns, and brings with it the prospect of another fruitful year. God is good. His rains descend upon the just and the unjust.

NOTICES OF BOOKS.

THE CHRISTIAN'S GREAT INTEREST. By Wm. Guthrie, formerly Minister of Fenwick, Scotland. 12mo., pp. 252. Robert Carter: New York.

This is an unabridged edition of this celebrated work. It needs no commendations from us. It has long taken its place among the choice

works of a period eminent for its sound and Scriptural theology, and earnest, evangelical piety. Even those who have abridged copies, would do well to furnish themselves with this complete edition. It may be had by applying to Wm. S. and Alfred Martien, 144 Chestnut street, above Sixth.

THE THEOLOGY OF NEW ENGLAND. An Attempt to Exhibit the Doctrines now prevalent in the Orthodox Congregational Churches of New England. By David A. Wallace, Boston, with an Introduction by Daniel Dana, D. D. 12mo., pp. 106. Boston: 1856.

This volume contains a series of articles—somewhat modified—which appeared lately in the *Christian Instructor*, edited by J. B. Dales, of this city. We read them with great interest, and hail their republication as a valuable service done to the cause of truth. The writer begins at the beginning of the deviations from the primitive orthodoxy of the New England churches, and traces the growth of error, and the declension of the churches in the faith, down to the present day. His statements are fortified by ample quotations. Indeed, he allows, in all cases, the fathers of the various errors and heresies to speak for themselves. We know of no work which presents any thing like so clear an exhibition of the state of theology in New England for the last hundred years as this does. Every minister and student who wishes to be posted up in the views of the New School men, should not be without it. The Introduction, by Dr. Dana, shows that the New England theologians have not all turned aside. He says:—"Mr. Wallace has laid our New England theology under great obligations. . . . His statements will confirm the friends of truth, and will furnish matter of useful reflection to inquirers and errorists."

THE FELLOWSHIP PRAYER-MEETING: The Institution, Nature, History, and Advantages of Select Christian Fellowship; with Directions for Conducting Social Religious Exercises. By Thomas Houston, D. D., Pastor of the Reformed Presbyterian Church, Knockbracken. 12mo., pp. 202. Alex. Gardner: Paisley. 1856.

The prayer meeting has hardly received that measure of notice—in its theory and design, as well as practically—which its importance demands. A work of this kind was much needed. It embraces a full discussion of the subject—the institution and nature of such meetings—their obligation—their history—the proper subjects of Christian intercourse in them—the advantages of social converse and united prayer—rules for organizing and conducting fellowship meetings, and encouragements to their observance. All these topics the respected author has treated with his usual fervour and judgment. The chapter on the history of such meetings is full of interest. Much of it will be new to the reader. We hope that active efforts will be made to procure a wide circulation of this volume among our people. It is calculated to be eminently useful in impressing church members with a sense of the great value—the eminent advantages of this ordinance. We quote a paragraph from the concluding remarks:

"The church, at the present eventful period, greatly needs *revival*; and this is to be earnestly sought in united and persevering prayer. Christians have a loud and distinct call to associate together for this purpose. Ministers and people equally require awakening. Even with an orthodox profession, and an increase of evangelical preaching and effort, there is observable a lamentable want of *spirituality*, and the duties of practical godliness are neglected. There are manifold dangers to the church from the world—there are evils *within* which hinder progress, and give enemies an advantage. There is danger that the excitement and activity of

the present day in religious matters may take a wrong direction, and be productive of evil. The enemy comes in like a flood. The powers of darkness may be expected to be aroused to redoubled efforts as the light is spreading, and their empire is in danger. Before the church is a great work. The sunken masses throughout Christian lands are to be reclaimed; the reproach of mere nominal Christianity to be removed from the church; and the followers of Christ are to be raised to their proper position in the manifestation of a holy character. The Spirit, the grand promise of the last times, is absolutely needed to effect these mighty changes. Through His agency alone, the word goes forth with power: the church is enlightened, purified, and blessed; and Christians shine forth, awakened from the sleep of death, in 'the beauties of holiness,' like dew from the womb of the morning. The last powerful effusion of the Spirit, by which 'the dry bones' will be quickened, and 'the wilderness become a fruitful field,' is promised as the fruit of importunate and persevering prayer. In view of the church's present low condition, and of her urgent wants, should not Christians every where associate together for prayer and combined effort? For Zion's sake the faithful should not keep silence day nor night, and should give the Lord no rest till her 'righteousness go forth as brightness, and her salvation as a lamp that burneth.'"

A TREATISE ON THE RIGHT USE OF THE FATHERS in the Decision of Controversies existing at this Day in Religion. By John Daillé, Minister of the Reformed Church of Paris. With a Preface by the Rev. S. J. Ryll, LL. D. Second American Edition, revised and corrected by the Editor of the Board. 12mo., pp. 416. *Presbyterian Board of Publication.*

The subject of this work holds a very important—in some respects a controlling—position, in the Papal and Puseyite controversies. If the fathers are unquestionable authority—if we can ascertain their teachings—if they are unanimous on the controverted points—if we include among the fathers all the great writers as far as the 7th century, we will find it hard to resist the conclusions of these heretics. Hence, the excellent service rendered the church in this volume, by the singularly learned old French Protestant, Daillé. He takes up, and considers, with great ability and erudition, these and collateral questions, and shows, conclusively, that the Popish assumptions on all these points are utterly untenable. In another aspect—the historical—this work is full of interest. It gives us a pretty full insight into the character and opinions of the fathers, and, of course, of their times. Every student and minister should equip himself with the researches and arguments of this volume, in days like these, when patristic religion is so much in vogue among even some nominal Protestants.

GOD'S WORD TO INQUIRERS. Compiled by the Rev. J. H. Boccock. 18mo., pp. 61. **WANDERINGS OF A PILGRIM.** 32mo., pp. 116. By D. A. Harsha.

These are two of the latest issues of the Presbyterian Board: both small, but valuable. The first is made up of Scripture quotations, with an occasional hymn, which had better been omitted. The texts are admirably chosen, so as to exhibit a connected view of gospel truth and Christian experience. The latter work, which is got up with great neatness, gilt edges, &c., is designed to present "the Christian pilgrim's journey through the wilderness of this world to that better land, even the heavenly Canaan;" and is well calculated to guide, and console, and cheer the tried, and afflicted, and humble believer.

"AUNT SARAH'S STORIES," "THE SIN-BEARER," AND "THE CHILD'S CATECHISM OF SCRIPTURE HISTORY," have just been issued by the Presbyterian Board, 265 Chestnut street, Philadelphia. The first is a small volume of 55 pages, containing some very entertaining narratives, adapted to juvenile readers; the second is a translation into German

of a Tract, written by E. A. Bonar, of the Free Church of Scotland, and the third is No. 14 of a series of similar works prepared for the Board, by Rev. J. A. Wallace.

CASE OF PASSMORE WILLIAMSON. 8vo., pp. 191.

This volume contains a full history of this celebrated case—all the proceedings at law, with all the examinations, decisions, and pleadings, as taken down by a phonographer. It will be a useful book of reference, and the only one on this case. Published by Uriah Hunt & Son, North Fourth street, Philadelphia.

OBITUARY OF MRS. AMANDA GROW.

Died, in Topsham, Vt., on the 26th of March, Mrs. AMANDA GROW, aged 23 years. The Christian race of this amiable and humble disciple was short, but very interesting. She was educated in the Arminian school, her parents being Methodists, and her father a preacher in that denomination. Like the majority of youth, however, she was careless on the subject of religion, and made the irreligious her companions. Shortly after her marriage she removed, with her husband, to Topsham, where, for a few months before her sickness terminating in death, she occasionally attended upon preaching in the Reformed Presbyterian Church. Through what instrumentality she was first led by the Spirit to seek Christ and search after the truth, is not certainly known. Her relatives, with the exception of a sister-in-law, being either irreligious, or by no means friendly to Reformation principles, no influence was exerted by them to lead her in the right way. Nor was it ascertained, for several weeks, that she had been an anxious inquirer, a close student of the Bible, and a wrestler in the closet. But the Spirit was leading her to "the Way, the Truth, and the Life."

About this time—some six months before her death—she could conceal her anxiety of mind no longer. Though naturally very retiring in manner, and of few words, she sought frequent interviews with the writer and others to receive religious instruction, and to be led in prayer. She soon manifested a desire to confess the name of Christ, and longed for the sealing ordinances. She studied the standards of the church with great delight, frequently saying that she never had seen the truth before—had never understood the Bible before; and wondered that ever she had had so much prejudice against the doctrines of Reformed Presbyterians. As light gradually but rapidly entered her mind, she seemed more and more delighted with the truth; and never was there a much more humble and teachable child of the Redeemer. During these changes she commenced to attend one of the fellowship meetings of the congregation.

On the 18th of December last, in company with three others, she was admitted to the fellowship of the church. Shortly afterwards she told her most intimate friend in the church, her sister-in-law, that when she received the right band of fellowship in the Session, it was the happiest moment, and that the happiest day, of her life. On the following Saturday, in company with two other converts, she was baptized. That was a joyful day in our little congregation. On Sabbath she attended upon the Lord's Supper with much difficulty, being in feeble health, which soon afterwards declined so rapidly that she was able to attend public worship only one Sabbath after the communion.

During her sickness she was never heard to utter a complaint, but was, to the last, "joyful in affliction." To her husband, regretting her sickness, she said:—"I would not be in health, and be as I was before," (referring to her unregenerate state,) "for all the world." During the day previous to her death she sat up in her chair. On that morning, after having joined with the writer in prayer, she manifested the strongest faith in Christ; and in the evening, until near the last moment, spoke of the love of Christ and the preciousness of Jesus. Thus she fell asleep. God has thus diminished the number of our little flock, taking to the fold in heaven one of the last admitted into the fold on earth. "The last shall be first." We dare not—we would not complain. If the day of the admission of this lamb into the fold here below was the happiest of her life to that time, what unspeakable joy is hers when taken by the Good Shepherd into the heavenly fold, to be for ever with the Lamb of God! "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes."

[Communicated.]

THE
COVENANTER.

JUNE AND JULY, 1856.

MINUTES OF THE SYNOD OF THE REFORMED
PRESBYTERIAN CHURCH.

SESSION XXIX.

Philadelphia, May 27th, 1856—7½ o'clock, P. M.

The Synod of the Reformed Presbyterian Church met pursuant to adjournment, and was constituted with prayer. After a sermon by the Moderator from 1 Tim. iii. 15—"The house of God, which is the church of the living God, the pillar and ground of the truth," the Synod adjourned with prayer, to meet in this place to-morrow morning, at 9 o'clock.

May 28th—9 o'clock, A. M.

Synod met, and was constituted with prayer. The court proceeded to ascertain the members, who are as follows:

NEW YORK PRESBYTERY.

<i>Ministers.</i>	<i>Ruling Elders.</i>	<i>Congregations.</i>
James Chrystie, D. D.,	C. B. French,	First, New York.
Andrew Stevenson,	Jas. Wiggins,	Second, "
S. M. Willson,	Robert S. Orr,	Kortright.
J. W. Shaw,	Samuel Arnot,	Coldenham.
J. M. Beattie,	Jonathan Coburn,	Ryegate and Barnet.
	Leonard Harriman,	Craftsbury.
Samuel Carlisle,	Matthew Duke,	First, Newburgh.
J. B. Williams,		White Lake.
N. R. Johnston,	Daniel Kenan,	Topsham.
J. R. W. Sloane,	Andrew Knox,	Third, New York.
		Bovina.
		Argyle.
J. R. Thompson,*	Wm. Thompson,	Second, Newburgh.
		Boston.
R. Z. Willson.		

PHILADELPHIA PRESBYTERY.

J. M. Willson,	John Evans,	First, Philadelphia.
S. O. Wylie,	Wm. Brown,	Second, "
	Robert Forsyth,	Third, "

* Ordained since the last meeting of Synod.

<i>Ministers.</i>	<i>Ruling Elders.</i>	<i>Congregations.</i>
David M'Kee, Joshua R. Kennedy, John Crawford,	John Caldwell, Jos. Kennedy,	Fourth, Philadelphia. Conococheague. Baltimore.
PITTSBURGH PRESBYTERY.		
John Crozier, John Galbraith, Samuel Sterrett, Thomas Sproull, Jos. Hunter, Robert Reed, J. J. M'Clurkin, R. J. Dodds, A. M. Milligan, H. P. M'Clurkin, William Slater,	Wm. Finney, Charles Anderson, John M'Anles, Daniel Euwer, Samuel Henry, Thos. Dunn, William Cochrane, Joseph Sterritt, Samuel A. Steele, Thos. Wilson, John Roney,*	Monongahela. Union, Pine Creek, S. C. Beaver and Jackson. Pittsb'h and Allegheny. Williamsburgh. Brookland, &c. Springfield, &c. Rehoboth. Greensburgh, &c. Slippery Rock, &c. Salt Creek. Londonderry. Miller's Run. Muskingum, &c. Brownsville.
ROCHESTER PRESBYTERY.		
D. Scott, S. Bowden, John Middleton, Robert Johnson,	Robert Aiton, Wm. Cowan,* Hugh Crockett,	Rochester. York. Sterling. Perth. Toronto. Carlton Place. Lisbon. Syracuse. Hamilton. Oneida.
LAKES PRESBYTERY.		
J. B. Johnston, Wm. Milroy, Josiah Dodds, J. T. S. Milligan, A. M'Farland, W. F. George, P. H. Wylie, J. C. Boyd,	Stephen Baylis, Alexander George, Robert George, Boyd M'Cullough,	First, Miami. Second, " Garrison, Southfield. Eden and Irville. Macedon. Lake Eliza. Sandusky. Xenia. Rushsylvania. Brush Creek. Utica. Cincinnati. Cedar Lake. Detroit and Novi.
ILLINOIS PRESBYTERY.		
Jas. Wallace,	William Kennedy,	Elkhorn. Old Bethel.

* Absent at the constitution.

<i>Ministers.</i>	<i>Ruling Elders.</i>	<i>Congregations.</i>
Jas. M. M'Donald,	John G. Miller,	Churchhill.
R. B. Cannon,	J. T. Montgomery,	Sharon.
A. C. Todd,	Jacob W. Willson,	Rehoboth.
D. J. Shaw,*	William Patterson,	St. Louis.
John Stott,†		Bloomington.
Jas. Milligan, D. D.		Princeton.
		Bethel.
		Vernon.

Absent—Jas. Douglass, Jas. M'Lachlan, Thomas Hannay, John French, R. Hutcheson, O. Wylie, William Sloane, Jas. Love, John Wallace, Jas. Neill.

The New York Presbytery reported that J. R. Thompson had been ordained and installed in the 1st congregation of Newburgh since the last meeting of Synod. The Lakes Presbytery reported that Boyd M'Cullough had been ordained and installed in the congregation of Detroit and Novi. Illinois Presbytery reported that D. J. Shaw had been ordained and settled in the congregation of Bloomington. Further they reported that they had organized two congregations since the last meeting of Synod—Maquoketa and Clarinda.

S. M. Willson was chosen Moderator, S. Sterrett Clerk, and T. Sproull Assistant Clerk. Dr. Houston, of the Reformed Presbyterian Church of Ireland being present, was invited to a seat as a consultative member, which he accepted. It was resolved that after to-day the sessions of Synod be from 9 o'clock, A. M., to 2 o'clock, P. M.

The order of the day for to-morrow, at 11 o'clock, was appointed to be the hearing of any address which Dr. Houston may see proper to make to Synod. T. Sproull was appointed Stated Clerk, into whose hands the papers and documents of Synod are to be put for safe keeping. It was resolved, that hereafter the Clerk be not expected to record in full the reports of committees and correspondence, but that they be put on file.

A committee was appointed to make arrangements respecting devotional exercises; S. O. Wylie, A. Stevenson, and H. Crockett, that committee.

An order was granted in favour of the late Clerk on the Treasurer of Synod for \$50, out of the Literary Fund, as an acknowledgment for his services. As we have a Literary Fund for this and similar purposes, *Resolved*, That the salary of the Clerk be fixed for the future at \$25 per session.

The absentees of the last meeting of Synod assigned satisfactory reasons for absence.

Synod took a recess until 3 o'clock, P. M.

Same place—3 o'clock, P. M.

Recess having expired, Synod came to order. All the members were present except R. J. Dodds, Jos. Sterritt, and Mr. Dunn—the latter by indisposition. Mr. Dodds soon appeared. Mr. Wm. Cowan, elder from York Congregation, presented his certificate, and was enrolled.

* Ordained since the last meeting of Synod.

† Absent at constitution of Synod.

The Moderator announced the following Standing Committees:—*On Unfinished Business*—Galbraith, Sloane, and Baylis. *On Discipline*—Scott, A. M. Milligan, and Euwer. *On Presbyterial Reports*—S. Bowden, M'Donald, and Wiggins. *On Signs of the Times*—Stott, S. O. Wylie, and Duke. *On Foreign Correspondence*—Chrystie, Sproull, and Evans. *On Theological Seminary*—Stevenson, J. B. Johnston, and T. Wilson. *On Finance*—M'Farland, Cannon, and French. *On Presbyterial Records: N. York Presbytery*—J. Wallace, H. P. M'Clurkin, and A. George; *Philadelphia Presbytery*—R. Johnston, R. J. Dodds, and Patterson; *Rochester Presbytery*—J. Dodds, Hunter, and W. Thompson; *Pittsburgh Presbytery*—Roberts, Carlisle, and Aiton; *Lakes Presbytery*—Crozier, J. W. Shaw, and W. Brown; *Illinois Presbytery*—Boyd, Williams, and Caldwell.

The minutes of the last meeting of Synod were put into the hands of the Committee on Unfinished Business for examination.

The following papers were laid on the table:—No. 1. Petition of the Female Missionary Society of the 1st Congregation, Newburgh, for the establishment of a Foreign Mission. No. 2. Memorial and petition from the Elders of the 2d Congregation, New York. No. 3. Complaint against the Illinois Presbytery. No. 4. Report of Treasurer of Foreign Missions. No. 5. Memorial from Old Bethel Session. No. 6. Communication from the Session of 1st Congregation, New York, on the subject of Covenanting. No. 7. Memorial from the Congregation of Old Bethel. No. 8. Memorial from Eden and Irville Congregation. No. 9. Petition from Linn Grove for organization. No. 10. Petition from Members of the Elkhorn Session. No. 11. Petition of Students of Geneva Hall. No. 12. Complaint of the Congregation of Rochester to the Rochester Presbytery, and referred to Synod. No. 13. Protest and appeal from the Presbytery of Rochester. No. 14. Report of the Philadelphia Presbytery. No. 15. Report of the New York Presbytery. No. 16. Letter from Dr. C. Adamson. No. 17. Letter from the Associate Synod. No. 18. Communication from Matthew Wilkin, licentiate, was presented, not having the usual marks of transference. It was, on motion, received. No. 19. Reasons of Protest and Appeal by W. Leighton against a Decision of the New York Presbytery. No. 20. Complaint of R. Shields against the New York Presbytery. No. 21. Report of the Lakes Presbytery.

Nos. 1, 2, 3, read in part, and laid on the table for the present. No. 4 read and referred to the Committee on Finance. No. 5 read in part, and laid on the table for the present. No. 6 read in part, and laid on the table until the subject of Covenanting be taken up. No. 7 read in part, and laid on the table for the present. No. 8 read in part, and referred to the Committee on Presbyterial Reports. Nos. 9 and 10 read in part, and laid on the table for the present. No. 11 read in part, and referred to the Committee on the Theological Seminary. Nos. 12 and 13 read in part, and laid on the table for the present. No. 14 read in part, and laid on the table until Friday morning, at which time the order of the day is to be the hearing of Presbyterial reports. No. 15 laid on the table till Friday morning. No. 16 referred to a Committee, to report thereon. S. O. Wylie, J. M. Willson, Jas. Kennedy, said committee. No. 17

read and referred to a Special Committee, to report during the present sessions of Synod a letter in reply: T. Sproull, J. B. Johnston, and John Caldwell, that committee. J. M. Willson was added by motion.

J. Stott and D. J. Shaw appeared and took their seats.

No. 18 read, and laid on the table for the present. No. 19 was referred to the Committee on Discipline. No. 20 read, and laid on the table for the present. No. 21 laid on the table until Friday morning.

The Committee on Devotional Exercises reported. Their report was accepted and adopted, and is as follows:—

The Committee on Devotional Exercises recommend that the time for engaging in these exercises be to-morrow (Thursday) evening, at 7½ o'clock. The order of exercises to be the following:—The Moderator presides, and commences the exercises with singing and reading the Scriptures. Prayer by Dr. Milligan. Subject of conversation, "What are the Scriptural means of securing and promoting a revival of religion?" To be discussed by Drs. Chrystie and Houston, and T. Sproull. Prayer by D. Scott. Conclude with singing and benediction by J. B. Johnston.

S. O. WYLIE, *Chairman*.

A Committee was appointed to solicit from S. O. Wylie a copy of the sermon delivered at the opening of Synod for publication: J. R. W. Sloane, J. W. Shaw, and A. Knox, said committee.

Synod adjourned with prayer, to meet to-morrow morning at 9 o'clock.

Same place—May 29th, 9 o'clock, A. M.

Synod met, and was constituted with prayer. All the members present except Messrs. Aiton, Harriman, R. Johnson, J. Kennedy, Orr, and J. Sterritt, who soon appeared.

The minutes of last session were read, amended, and approved. The following papers were laid on the table:—No. 22. Letter from the Scottish Synod, read and referred to the Committee on Foreign Correspondence. No. 23. Letter from the Irish Synod, read and referred to the same committee.

A donation to the Foreign Missionary Fund was laid on the table by Dr. Chrystie from a member in his congregation, and was put into the hands of the Committee on Finance. No. 24. Report of the Illinois Presbytery laid on the table till Friday morning. No. 25. Complaint of the Illinois Presbytery against T. Sproull, read in part, and laid on the table for the present. No. 26. Reasons of protest and appeal from a decision of the New York Presbytery, referred to the Committee on Discipline.

A Committee was appointed to prepare a preamble and resolutions, pointedly bearing testimony against the great and growing system of slavery, in view of the recent movements in Congress and in the Far West; and also a letter of remonstrance to the General Assembly of the Presbyterian Church (O. S.) on the subject of slavery, J. M. Willson, A. M. Milligan, N. R. Johnston, and Wm. Kennedy, said committee.

The rule fixing the time for holding the meetings of Synod to be the 4th Tuesday of May, at 7½ o'clock, P. M., was suspended. The next meeting of Synod was appointed to be held in Northwood, Logan county, O., on the 4th Wednesday of May, 1857, at 10 o'clock, A. M.

The order of the day was called for, being the hearing of an address from Dr. Houston. He delivered a very interesting, feeling, and

encouraging address. After which Synod passed unanimously a vote of thanks to Dr. Houston, and solicited a copy of his address for publication. Synod took a recess for ten minutes.

Recess having expired, Synod came to order. The Committee on Unfinished Business reported. Report accepted, and taken up item by item for consideration.

1st Item. The report of the Committee on the Signs of the Times. This Committee reported, which report was accepted, and considered, article by article, for adoption.

While this report was under consideration, the hour of adjournment arrived. Synod adjourned till to-morrow morning, at 9 o'clock.

Same place, May 30th—9 o'clock, A. M.

Synod met, and was constituted with prayer. All the members present. The minutes of the last session read, amended, and approved. Wm. Slater appeared, and took his seat. J. T. Montgomery, ruling elder from Sharon Congregation, Illinois Presbytery, and John Roney, from the Congregation of Miller's Run, Middle Wheeling, Pittsburgh, presented their certificates, and took their seats.

The following papers were received:—No. 27. Report of the executors of the late Dr. Willson, read and referred to the Committee on Finance. No. 28. Report of the Pittsburgh Presbytery laid on the table for the present. No. 29. Report of the Rochester Presbytery laid on the table for the present. No. 30. Communication from Creighton Orr, accompanied by a bequest from Sarah Miller, of Wheeling, received. Referred to the Committee on Finance. The Committee on the communication from Dr. Adamson reported, which report was accepted, amended, adopted, and is as follows:—

The Committee to whom was referred the communication of Dr. Adamson, report—

That they have examined said communication, and while they discover in it many proper and excellent suggestions, none of these are of a character that fall within the sphere of action proper to this court.

SAMUEL O. WYLIE, *Chairman.*

No. 31. Memorial and petition from certain suspended members of the Congregation of Rochester read in part, and laid on the table for the present.

No. 32. Memorial and petition from other members of the Rochester Congregation read in part, and laid on the table for the present.

The Committee on Foreign Missions reported. Report accepted, and made the order of the day for to-morrow morning.

The Financial Committee on Domestic Missions reported. Accepted, and laid on the table for the present. Synod's Treasurer of Domestic Missions reported. Accepted, and referred to the Committee on Finance.

The order of the day was called for, being the hearing of Presbyterial reports. No. 14. The Report of the Philadelphia Presbytery was read and referred to the Committee on Presbyterial Reports. It is as follows:—

REPORT OF THE PHILADELPHIA PRESBYTERY.

The Philadelphia Presbytery respectfully report—

That we have much cause of gratitude to God for his goodness to us since

your last meeting. We would erect our stone of remembrance, and say—
“Hitherto hath the Lord helped us.”

We have now five ministerial members and six congregations. At the meeting of Presbytery in October, the Rev. A. M. Milligan, one of our members, received a call from the congregation of New Alexandria, &c., under the care of the Pittsburgh Presbytery, which he accepted. The Third Congregation, Philadelphia, is, in consequence, vacant. Since Mr. Milligan's removal, we have given them as large supplies of preaching as we could. Manayunk and Dickinson have also received some supplies since your last meeting.

We have licensed at our present meeting Mr. JOSEPH BEATTIE, who had most satisfactorily passed through the course of theological study, to preach the everlasting gospel; and we have much reason to expect that he will be “a workman, needing not to be ashamed, rightly dividing the word of truth.”

The days of fasting and thanksgiving appointed by Synod, have been observed by the congregations under our care.

We ask Synod to give us the whole time of a preacher till next meeting of Presbytery.

Our ministers have directed the attention of their people to the subject of Covenanting, to prepare them for the solemn work of Covenant-renovation; and we look forward with prayerful interest to Synod's engaging in the great work; and trust that, under the blessing of the Spirit, it may be a means of reviving personal piety amongst us, of promoting harmony throughout the church, and of increasing attachment to the principles of revered and martyred ancestry.

We are also deeply interested in the cause of foreign missions, and we hope that Synod at its meeting may send forth two missionaries for the purpose of reclaiming the perishing heathen to Christ. We have every reason to believe that the people under our care are willing to contribute to the support of the missionary cause.

All our meetings have been remarkable for harmony; and we have reason to think that we are not without some tokens of the smile of the Redeemer, and that our people are making some progress in the way that leads to everlasting rest and glory.

We take a very deep interest in the great events that are transpiring around us; and whilst we observe very many things calculated to produce much sorrow, we would be encouraged in remembering that our glorious Prince Messiah reigns, and that He will make all things ultimately subservient to the advancement of His church and the triumph of His church.

(Signed)

DAVID M'KEE, *Clerk of Presbytery.*

No. 15. The report of the New York Presbytery was read; and all that refers to the general condition of the Presbytery was referred to the Committee on Presbyterian Reports, and the remainder of the report was laid on the table for the present, and is as follows:—

REPORT OF THE NEW YORK PRESBYTERY.

The New York Presbytery respectfully report—

That since last meeting of Synod we have enjoyed tokens of the Divine approbation. The word and ordinances have been regularly administered in our settled congregations, and frequently in our vacancies and missionary stations. Two ministerial members have been added to our number, viz., Messrs. J. R. Thompson and J. R. W. Sloane: the former having been ordained and installed pastor of the 2d Church, Newburgh, December 19th, 1855; the latter, who came regularly certified by the Lakes Presbytery, being installed into the pastoral charge of the 3d Congregation, New York, May 26th, 1856. We have twelve ministerial members, eleven of whom are settled pastors, three vacant congregations, and one missionary station; while White Lake, formerly re-

ceiving an annual supplement, has become a self-supporting congregation. GLENGARY we would recommend to be put under the care of the Rochester Presbytery. Two theological students, Messrs. James M. Dickson and Wm. Graham—the former a student of the third year, and the latter of the second—are under our care. Mr. Joseph Beattie, reported at last Synod, has been dismissed at his own request to the Philadelphia Presbytery.

The pastoral relation existing between R. Z. Willson and the Craftsbury congregation, was dissolved in December, 1855, Mr. Willson requesting it on the ground of inadequate support,—since which he has laboured principally within our bounds. Presbytery, in the resignation of this brother, has, in Divine Providence, been deprived of the labours of an earnest, faithful, and devoted minister.

Licentiates have appeared within our bounds according to the direction of Synod, and fulfilled such appointments as were assigned them, except Mr. Wilkin.

Presbytery would respectfully commend to Synod, if the Theological Seminary be not resuscitated, the propriety of devising some method by which all the students shall be examined by synodical authority before receiving licensure.

Our claim for ministerial aid we would earnestly urge upon Synod. The field intrusted to our care is wide, extensive, and promising; our vacancies need to be watered, cultivated, and settled; and stated pastors are required to give exclusive attention to the cultivation of their respective fields. Preaching stations are occasionally presenting themselves, which, had we men and the blessing of the church's Head, would tend materially to the strength and enlargement of our covenant Zion.

Since our last report we have held two stated meetings of Presbytery, and one special meeting. Our stated meetings have been well attended by ministerial members and ruling elders, and characterized by harmony and much brotherly affection. Our congregations continue generally to increase. Divine ordinances are well and regularly attended; and while there is much ground for humiliation, there are not wanting many tokens of the Divine approbation. Days of fasting and thanksgiving appointed by Synod have been observed, or satisfactory reasons assigned. We would remind Synod, however, that the fourth Thursday of September is a very inopportune season for the observance of a day of fasting and humiliation, and would commend to your attention the propriety of returning to the long-established practice, viz., the observation of the first Thursday of February. A statistical report will accompany this, showing the present status of our congregations, with their increase and decrease during the year.

Society around us presents many encouraging symptoms. Railroad travelling on the Sabbath has been greatly reduced on all our northern routes. Great efforts are made for the publication and dissemination of the Bible, without note or comment. The claims of the perishing heathen for enlarged Christian efforts have been felt and met, to some extent, by almost all portions of the visible church. The cause of the poor and oppressed slave is steadily growing, and acquiring an increasing interest. There is much, however, to excite to deep humiliation. The temperance movement has been retarded. Sabbath desecration, to a most lamentable extent, and in a great variety of forms, prevails. There is much in social bodies against which the testimony of the witnesses should be directed.

The general interests of our beloved Zion urge us to press upon Synod the immediate resuscitation of the Theological Seminary. Young men devoting themselves to the work of the ministry lack encouragement. "The harvest is great, and the labourers are few." Error is triumphant. In order to an efficient ministry, there must be not merely piety and devotedness, but learning, to the attainment of which such an institution is almost indispensable. The

dispositions of God's providence indicate this to be a present duty; and though as a Presbytery, we have made no efforts to ascertain what funds would be contributed by the people for the endowment or maintenance of such an institution, yet we believe it will meet with their cordial approbation, hearty support, and earnest prayers.

It was with no small amount of pleasure we witnessed the steps taken by Synod for the establishment of a foreign mission at its last meeting. The earth belongs to the Lord Jesus Christ; and though now in a state of hostility and rebellion, we are assured it will yet acknowledge Him. The church is to be the means by which His kingdom is to be extended, nor are there wanting many symptoms of great encouragement in the administration of Christ's moral government to the establishment of such a mission. The field is inviting. Old systems of idolatry are losing their influence on the heathen mind. Communications between distant countries are more rapid. Our people are anticipating some action on the part of Synod; and should the church take active measures in the establishment of such a mission, will liberally contribute. Presbytery respectfully suggest the remodelling of the present system of superintending and directing the domestic missions, and venture to express the judgment that such missions would be more effectually and actively attended to by the respective Presbyteries in their own bounds. If necessary, a fund could be formed for general use; but the usage prevailing before the present system might be resumed, with some improvement, we judge, with great advantage.

The renovation of our Covenants, we deem called for. It will impress upon the consciences superadded obligation to contend for the truth, be an example to other social bodies publicly to own and acknowledge Christ, and prepare the church for the struggle upon which she is entering.

All which is respectfully submitted.

SAMUEL CARLISLE, *Clerk.*

No. 21. The report of the Presbytery of the Lakes was read, and referred to the Committee on Presbyterial Reports except so much as refers to the Theological Seminary, which was referred to the Committee on the Seminary, and so much as referred to missions, which was laid on the table for the present, and is as follows:

REPORT OF THE LAKES PRESBYTERY.

The Lakes Presbytery respectfully report—

That since the last meeting of Synod, J. R. W. Sloane, pastor of the Rushsylvania Congregation, received and accepted a call from the 3d Congregation, New York, and was dismissed to the New York Presbytery. Mr. B. M'Cullough, licentiate, received a call from the united congregations of Detroit and Novi, and has been ordained and installed in the pastoral charge of that congregation. J. Neill, at his own request, was dismissed to the Presbytery of Illinois.

In our bounds there are *ten* congregations having pastors, and five vacant, viz., Utica, Xenia, Cincinnati, Rushsylvania, and Brush Creek. At our former report R. Hutcheson had the pastoral care of Brush Creek Congregation; but the tide of westward emigration has carried off so many of the members, that at our late meeting, by mutual consent of pastor and people, the pastoral relation was dissolved, and at an early date the remaining few of the congregation are expected to remove to other bounds.

Our mission stations are Flat Rock, Walnut, Deep River, and Hall's Corners, besides many points that are occasionally visited with the preached word by pastors of settled congregations. We have twelve constituent members, one having no pastoral charge, R. Hutcheson, who is appointed stated supply for the summer to his former charge; two licentiates—Mr. Wilkin and A. Montgomery—and six students of theology, viz., T. M. Elder, J. M. Johnston, Henry George, Wm. W. M'Millan, and J. A. Thompson. Two of these, J. M.

Elder and J. M. Johnston—were certified to Pittsburgh Presbytery at our last meeting. During the winter, two of our ministers, by appointment, travelled through our bounds to preach and lecture on prominent points in our distinctive principles. They found much encouragement and great promise of usefulness in this mode of disseminating our views. We quote from their report:

“We have laboured in the States of Ohio, Indiana, and Michigan—have found every where a very earnest desire to hear a faithful exposition of the constitution of the United States, and to learn the true cause of the nation’s retrogression. We discussed particularly the atheism, anti-Christianism, infidelity, and slavery of the government, were patiently and dispassionately heard; and if conviction was not the result, we are mistaken in its evidences. While our efforts were mostly experimental, we are compelled to conclude that no method ever pursued for the publication and vindication of our testimony has been more successful.”

We would therefore recommend to Synod to pursue these labours in our domestic field in whatever way may seem best.

In regard to foreign missions, the congregation in our bounds feel much interested, and manifest their concern that Synod should act at once by promising aid in its support. Some have subscribed liberally to establish a permanent fund to support the mission, and others less amounts as annual contributions. But all with united voice earnestly desire that something be done for those in foreign lands who have no vision, and are perishing for lack of knowledge.

We earnestly ask for prompt and united action in the resuscitation of the Theological Seminary. For want of such an institution, our students of theology are discouraged, and some faint; the youth of the church, who have been seeking the ministry, seeing no provision for them, are turned aside to other employments; and our vacancies look hopelessly, and ask in vain for labourers to reap the harvests that are wasting, and soon will be lost to us for want of adequate and efficient labour to gather the ripe fruit. Promising fields are unoccupied; and soon, without efficient measures to continue and increase a ministry, the fruitful field will become a wilderness, and the city sit solitary in silence. A central position, and suitable professors chosen harmoniously by her ministry and eldership, is all that our people require to give it an efficient support and means of enlargement, either by endowment or yearly collections.

We will welcome to our bounds as the harbinger of better days and a reign of peace, or located in other bounds more suitable, if such there be, we will still rejoice to contribute of our substance, and send thither our children loaned to the Lord to be trained for the service of Christ in the gospel ministry.

Respectfully submitted. By order of Presbytery.

J. K. MILLIGAN, *Moderator.*

WM. MILROY, *Clerk.*

No. 24. The report of the Illinois Presbytery was read, and referred, as the immediately preceding report.

REPORT OF THE PRESBYTERY OF ILLINOIS.

The Illinois Presbytery respectfully report—

That since last Synod we have held two meetings, which have been characterized by remarkable unanimity and brotherly feeling; and also by the pleasing duty of responding to calls from various quarters for new organizations in locations where hitherto we were unknown, and for pastoral settlements in our vacant congregations. As the rush of emigration proceeds westward, there are carried onward the covenanted witnesses, who, though sparsely scattered over the broad territories of the West, are fast mustering into little nuclei of, we hope, future ecclesiastical greatness and usefulness. The Divine Redeemer,

who will shortly fill the earth with the knowledge of the Lord as the waters cover the sea, and who will make way for this universal blessing by the treading down of all his enemies, is planting his militant forces in favourable situations, there to arise and shine. The Lord shall arise upon them, and his glory shall be seen upon them. Organizations have been granted in Hopkinton, and in Page county, Iowa. From the former a call has been made on Dr. Roberts; and from the latter a call on Mr. M'Cracken, licentiate. These calls were sustained; the latter presented by Presbytery, and accepted, and arrangements made for the ordination and installation. In the former case the call was given to a committee to present. Waukesha congregation petitioned for the moderation of a call, which was granted. These young congregations are of a very flattering character, and are rapidly increasing. Our missionary stations, though they have received some attention, yet have not been perhaps cultivated as their importance would merit, owing to the want of both men and means. D. J. Shaw having laboured some time in our bounds, had calls made on him from the congregations of Bethesda and Bethel; the former of which he accepted, and the pastoral relation has been presbyterially constituted. Mr. D. Faris was licensed to preach the everlasting gospel at our October meeting of Presbytery, and has been labouring in our vacant congregations and missionary stations with much acceptance. We have under our care as a student of theology, J. Faris; and we cannot but bring before Synod our conviction that our church is to an unknown extent suffering injury from the want of a theological institution. Many of our young men are discouraged; and some are holding back, hoping provision may be made that they may receive a proper theological education. Can Synod do nothing in this vital matter?

Though we cannot boast of any striking revival in our congregations, and though there are shortcomings in duty, and a lamentable lack of zeal, yet there is much that is hopeful and encouraging among our people, and also in the rapid extension of the cords of Zion's tent.

Presbytery also urge respectfully on Synod a speedy establishment of a foreign mission. We regard extended missionary action an important feature of the Redeemer's church, and also an important and blessed means for promoting the spiritual health of the church at home.

(Signed)

A. C. TODD, *Clerk of Presbytery.*

No. 28. The report of the Presbytery of Pittsburgh was read; and so much as refers to the general condition of the Presbytery was referred to the Committee on Presbyterial Reports; so much as refers to the Theological Seminary, to the Committee on the Seminary; and so much as relates to missions, and the renovation of the covenants, was laid on the table for the present. And is as follows:—

REPORT OF PITTSBURGH PRESBYTERY.

The Pittsburgh Presbytery report—

That our condition is not materially changed since last Synod. Peace is enjoyed in all our borders. Our membership is slowly but steadily increasing, and we are not destitute of tokens of the presence and blessing of Zion's glorious Head.

Mr. A. M. Milligan has returned to our bounds from the Philadelphia Presbytery, having accepted a call to the congregation of New Alexandria, Greensburgh, and Clarksburgh.

The number of our constituent members is sixteen. Two of our number are without pastoral charges, viz., O. Wylie and J. Wallace. Mr. Newell still presides over our literary institution. Two of our congregations remain vacant; and in addition to these we have under our care eight missionary stations, requiring cultivation by more labourers than Presbytery has heretofore

had at its disposal. We solicit most earnestly the Synod in the distribution of supplies to make adequate provision for us.

We also urge upon Synod the propriety of returning to the usual time of observing the annual fast, as the change made at your last meeting produced general dissatisfaction in our bounds.

We press upon Synod the duty of taking prompt measures for the establishment of a foreign mission, and promise our hearty co-operation and support.

The re-organization of our Theological Seminary is, in our judgment, imperiously demanded by the present necessities of the church. And on it mainly depends, under God, our future progress, and the success of the glorious work of the Covenant Reformation, and it should receive the early attention of Synod. It should be located in a central part of the church; and we promise, if the Synod locate in our bounds, we will give a cordial reception and support. Above all, we are deeply concerned for the success of the measure adopted at the late meeting of Synod for the renovation of our covenant engagements. Should we all harmoniously unite in publicly re-engaging ourselves by the oath and vow of God to follow undeviatingly the footsteps of the flock of Christ that has gone before us, such an occasion should be hailed as a most auspicious event, and mark a new era in the history of our spiritual progress. But should diversity of sentiment in relation to the import of the bond of renovation exist, or should there be any disposed to swerve from any part of the doctrine and order of the holy and beautiful house in which our fathers praised God, either by leaving behind some of the attainments of the 2d Reformation, or by adding to these any thing of doubtful or sinful character, the occasion would be disastrous in the extreme.

We recommend, therefore, a full and free interchange of opinion by Synod before the solemn work be engaged in, that with one heart and with one mind we may make our vows, and henceforward strive more earnestly for the faith of the gospel. By order of Presbytery.

(Signed)

A. M. MILLIGAN, *Clerk of Presbytery.*

No. 29. The report of the Rochester Presbytery was read, and referred to the Committee on Presbyterian Reports. It is as follows:—

REPORT OF ROCHESTER PRESBYTERY.

The Presbytery of Rochester have to report that the state of affairs within their bounds remains much the same as at the last meeting of Synod. There are some changes, however, during that period, that require to be more particularly noticed.

The days of thanksgiving and fasting have been observed by the various congregations under their care; and the attendance upon the means of grace has not, upon the whole, been decreasing, though not accompanied with such an evidence of life-giving power of the Holy Spirit as they could desire. The occurrences that have taken place during the year are the following:

Dr. Roberts demitted the charge of the congregation of Sterling at the end of last summer, being dismissed at his own request, and has connected himself with the Presbytery of Illinois.

Mr. James Brown, a licentiate from the sister church in Scotland, was received upon certificate, and has been labouring within the bounds of Presbytery during the winter.

James M'Lachlan has resigned the charge of his congregation in Carlton Place, C. W., and has had a call made upon him by the congregation at Lisbon, which he has accepted. His installation was appointed at last meeting of Presbytery to take place in July.

Presbytery cannot avoid stating with regret, that, in consequence of a number of families removing to the West, the congregation of Hamilton, C. W., is broken up; and that the hands of the brethren at Oneida are so much weak-

ened by the same cause, that their state is not much better, though as yet they retain their organization.

Presbytery farther report that the congregation at Sterling, vacant by the resignation of Dr. Roberts, has taken steps to supply his place, and made a call on Mr. M. Wilkin, one of the licentiates now under Synod's direction.

In conclusion, Presbytery have to request that in the distribution of the supplies at Synod's disposal, such a share shall be awarded them as may be required to satisfy the wants of the various vacancies under their care.

(Signed) ROBERT JOHNSON, *Chairman Committee.*

DAVID SCOTT, *Clerk of Presbytery.*

The business before the court at the hour of adjournment being the consideration of the report on the Signs of the Times, was taken up. While this report was under consideration, Synod took a recess for ten minutes.

After recess, the court came to order; and the Synod having amended and approved, *seriatim*, of the different articles of the report except the fifth—cause of fasting—which was re-committed to the committee, a motion was made to adopt the whole report, which motion was laid on the table for the present.

Dr. J. Milligan introduced a series of resolutions in relation to a reconstruction of the different Presbyteries. A motion was made to refer these resolutions to the Committee on Presbyterian Reports, which motion was laid on the table.

Synod adjourned with prayer, to meet to-morrow morning, at 9 o'clock, A. M.

Same place—May 31st, 9 o'clock, A. M.

Synod met, and was constituted with prayer. All the members present except Messrs. Chrystie, Cochran, Crawford, Sloane, J. T. S. Milligan, and J. Milligan, A. Milligan,—the last two in consequence of the decease of a near relative.

The minutes of the last session were read, amended, and approved. The recent death of Mrs. JAMES MILLIGAN was announced by a member, when the following preamble and resolution were adopted:

Whereas, The decease of Mrs. MILLIGAN, wife of James Milligan, one of the oldest members of this court, has been announced as having taken place during the present sessions of Synod: Therefore—

Resolved, That this Synod express its sympathy and condolence with the bereaved husband and family, and that the Clerk be directed to communicate this action of Synod to her surviving friends.

Messrs. Chrystie, Cochran, Crawford, Sloane, and J. T. S. Milligan, appeared.

The Committee on the Theological Seminary reported. Report accepted, and laid on the table for the present. A minority report was also presented, which, on motion, was also accepted, and laid on the table for the present.

The Special Committee appointed at the last meeting of Synod to fill vacancies that might occur in the schedule for the administration of the sacrament of the Lord's Supper, and the renovation of the covenants, reported as follows:

The Special Committee of last Synod upon schedule of Covenant-renovation and Administration of the Lord's Supper respectfully report the following changes therein:

Preparation Sabbath.—Joseph Hunter to explain the Psalm, vice J. Love, absent; and Armour M'Farland, instead of J. B. Johnston, who declines on account of want of health.

Saturday, A. M.—J. Crawford to preach in the forenoon, instead of A. Stevenson, and in pursuance of his request.

Communion Sabbath.—That Dr. Houston be invited to take the place of Mr. Sloane, absent, to debar and invite.

Covenant-renovation.—N. R. Johnston to read and comment upon the Confession of Sins; H. P. M'Clurkin to lead in prayer; J. C. Boyd to read the Original Covenants; J. Chrystie the Bond; Dr. Houston to deliver the address; J. Chrystie to lead in the subsequent exercises until the act of covenanting is complete; and that the Fast-day be on Friday, June 6th.

All which is respectfully submitted.

JAMES M. WILLSON, *Chairman.*

This report was accepted and adopted.

The Clerk was directed to have printed 500 copies of the schedule of appointments relative to the afore-mentioned services.

Synod's Treasurer reported. Report accepted, and referred back to the Treasurer for amendments. The order of the day was called for, being the consideration of the report of the Committee on Missions. While this subject was being discussed, Dr. Houston, upon invitation, addressed "the throne of grace."

While this subject still occupied the court, Synod adjourned with prayer, to meet on Monday, June 2d, at 9 o'clock, A. M.

Same place—June 2d, 9 o'clock, A. M.

Synod met, and was constituted with prayer. All the members present except Messrs. Beattie, M'Cullough, R. Johnson, (by indisposition,) M'Donald, T. Willson, Wiggins, J. T. S. Milligan; also J. Milligan, and A. M. Milligan, for the reason mentioned in the immediately preceding session.

The minutes of the last session were read, amended, and approved.

Intimation was made by J. M. Willson, that he had received a communication from certain members of the congregation of Utica, O., but too late to be presented to Synod, according to its rules.

Synod resumed the consideration of the report of the Board of Missions. Messrs. M'Cullough, M'Donald, T. Willson, and Wiggins, appeared.

Synod had a recess for fifteen minutes. After recess, by general consent, the business before the court was suspended, to receive a communication from our former brethren, which is as follows:

The Reverend the Synod of the Reformed Presbyterian Church, in session in the city of Philadelphia:

I am directed by the General Synod of the Reformed Presbyterian Church, recently in session in this city, to transmit to your reverend body the following document, which will explain itself.

Respectfully,

JOHN N. M'LEOD, *Stated Clerk.*

New York, May 30th, 1856.

COPY.

The Committee to whom was referred the memorial from Dr. Guthrie touching the subject of re-union with our brethren of the other Synod, report—

That ever regarding the subject of unity in the church of God as one of vital importance to the interests of religion, your committee cannot but regard

the existing separation between us and our brethren as greatly prejudicial to the interests of the Reformed Presbyterian Church. It is, however, cause of thankfulness that they and we still recognise the same ecclesiastical standards, and are substantially minding the same things, and walking by the same rule, in their application. This, to us, is a prevailing reason why, by the use of friendly measures, we should attempt to heal the existing breach. On this subject, too, we have been kindly counselled, once and again, by our brethren in Scotland. To it we are, and have been inclined by our own sense of duty, by sorrow at our separation, and by a consciousness that their and our hands are mutually weakened in the maintenance of a common profession. Hoping that in both time may have awakened, not only regret at our separation, but also woful feelings of brotherly love, and ever remembering that "to err is human, but to forgive is divine," we feel it our duty to advance and offer the olive branch of peace and brotherly love. From these and similar considerations we offer for adoption the following resolutions:

Resolved, That this Synod deeply regret the too long existing separation between us and brethren who recognise the same symbols of a public profession; and that we do sincerely desire that the day may be hastened when they and we, on terms mutually acceptable, shall be re-united in ecclesiastical fellowship, and be again enabled to co-operate in the promotion of the great ends of a covenanted reformation.

Resolved, That for the prosecuting of this desirable object, Synod appoint Rev. Hugh M'Millan, and Drs. M'Leod, Black, and Wilson, as a Committee to receive any communication which the brethren addressed may think proper to send; and also to conduct any correspondence to which this communication may give rise, duly reporting the same at the next meeting of Synod.

Resolved, That the Clerk of Synod be directed to communicate a copy of this report and resolutions to the brethren of the other Synod of the Reformed Presbyterian Church, now in session in Philadelphia; and further, that he transmit to the Clerk of said Synod a copy of our minutes when published.

All of which is respectfully reported by your Committee.

H. M'MILLAN, *Chairman*.

This communication was referred to the Select Committee to whom was referred the letter from the Associate Synod, to prepare an answer.

The business suspended was then resumed, and the whole report of the Board of Missions having been amended, was adopted, and is as follows:

REPORT OF THE BOARD OF MISSIONS.

The Board of Missions respectfully report—

Under the resolution of last sessions establishing the Board, it became their duty "to devise ways and means by which both a foreign and a domestic mission may be vigorously maintained, and to select suitable fields of labour, and persons to labour in those fields." We now present for your consideration the results of our inquiries and deliberations.

As it regards a foreign mission, we endeavoured to survey as closely and as carefully as our information enabled us, the entire foreign field, and were at one time strongly inclined to recommend to Synod some part of British India as the scene of our operations. Such a mission would have much to commend it. Its central position in the great Asiatic continent, the character of its population, its accessibility under British rule, the success which has attended the efforts already made there by the British and American churches, and the commanding influence which the evangelization of that mighty empire must necessarily exert upon the welfare, temporal and spiritual, of the vast multitudes of the teeming East. The difficulties to be encountered, are its remote-

ness, and the expense attending the setting up and support of a full mission in Northern India.

Syria, including Palestine, early engaged our attention. It is accessible, comparatively near at hand, and not less influential and commanding in position than British India; its population—Arabs, Jews, Druzes, Armenians, Greeks, Catholic, nominal Christians, and Turks—is of the most interesting character, and all, not even excepting the Turks, more or less approachable by the Christian teacher; the field is very scantily occupied, though “white to the harvest;” since the peace just concluded between the European powers, such changes have taken place as furnish fresh encouragement to enter this field; and finally, it is less objectionable on the score of expense. As to the latter item, we have learned that \$600 will support a single missionary comfortably; and \$900 a missionary with a family. The expense of the voyage there will be about \$200 additional, exclusive of the requisite outfit. We need not refer to the claims and character of other regions. We therefore submit the following recommendations:

1. That Syria be the field of our foreign missions.
2. That R. J. Dodds and John Crawford be appointed our foreign missionaries.
3. That the missionaries be left to their own discretion in the choice of the particular field of labour.
4. That the salary of the missionaries be, for a single missionary, \$600 per annum; for a missionary with a family, \$900.
5. That the estimated expense of the outfit and conducting of the mission be presented before our congregations, and that they be commended to give as God has prospered them, to sustain the mission, and to enable the Synod to increase and extend in future our missionary efforts.
6. That the contributions be forwarded at least semi-annually to the treasurer, who shall forward to the missionaries the necessary funds, according to the order of the Board.
7. That the mission be put in operation, if practicable, during the coming autumn.
8. That the Board make the necessary arrangements regarding the reports, &c., of missionaries.

In regard to a domestic mission, we recommend—1. That Synod continue for the present year the existing mode of conducting domestic missions, and that it be referred to the Board of Missions to report at this meeting any alterations that may be deemed necessary.

JAS. M. WILLSON, *Chairman*.

A Committee was appointed to confer with the missionaries elect, to ascertain whether they accepted this call to the foreign field. Messrs. Sproull, Milroy, and Wiggins, that committee. A member of the New York Presbytery asked and obtained leave to withdraw their report from the Committee on Presbyterial Reports, for the purpose of making some amendments.

The Committee on the Signs of the Times reported the article re-committed to them. The report was accepted, and after some discussion the article was re-committed to the Committee for further amendments.

The following resolution was offered and adopted:

“*Resolved*, That the thanks of Synod be tendered to the President, Vice President, and Directors of the Central Pennsylvania Railroad Company, for their noble generosity in furnishing the members of Synod, who passed over their road to this city, excursion tickets at a very reduced rate.”

Item 2d of unfinished business was taken up, being the motion to adopt the draft of Covenant-renovation, which motion had been laid on the table at the last meeting of Synod.

The regulation of Synod to hold its sessions from 9 o'clock, A. M. till 2 o'clock, P. M., was rescinded, and it was agreed that the future sessions be from 9 o'clock, A. M., till 6 o'clock, P. M., with a recess from 12 M. till 3, P. M.

Synod adjourned with prayer, to meet to-morrow morning at 9 o'clock.

Same place—June 3d, 9 o'clock, A. M.

Synod met, and was constituted with prayer. All the members present except Messrs. Caldwell, R. J. Dodds, R. Johnson, and Wm. Kennedy; the latter two by indisposition.

The minutes of the last session were read, amended, and approved. R. J. Dodds appeared. The New York Presbytery returned their report, when it was resolved, that so much of that report as relates to Mr. Shields be not published in the minutes.

The business before the Court at the time of adjournment was resumed; and after various amendments were made to the Bond, the motion to adopt was postponed till the afternoon. The motion to adopt the Confession of Sins accompanying the Bond of Covenant-renovation, which motion had been laid on the table at the last meeting of Synod, was taken up; and after some amendments of the Confession, the document was referred to Dr. Chrystie, the chairman of the original committee, to report on it this afternoon.

Fourth item of unfinished business was taken up, being the instructions given to the Clerk to publish 500 copies of the Bond and Confession of Sins. The duty had been performed.—Fifth item taken up. The ministers had satisfactorily complied with the directions of Synod.—Sixth item taken up. This committee had already reported names to fill vacancies in arrangements for Lord's Supper.—Seventh item laid on the table for the present.—Eighth item indefinitely postponed.—Ninth item. The Committee on printing the Rules for conducting Ecclesiastical Business, reported that they had fulfilled the appointment, and then re-reported them to Synod. Laid on the table for the present.—Tenth item taken up, the memorial from the Session of Pittsburgh and Allegheny on the publication of the bans of marriage. The subject was indefinitely postponed.—Eleventh item. Report of the Board of Missions. This Board has already reported to Synod, and their report has been acted upon.—Twelfth item. The Committee appointed to provide a house, &c., for the dispensation of the sacrament, were not ready to report. The hour of 12 M. having arrived, Synod took a recess till 3 o'clock, P. M.

Recess having expired, Synod came to order. All the members present except Messrs. Caldwell, (R. Johnson absent by indisposition,) J. Kennedy, Middleton, M'Cullough, and Milroy, all of whom soon appeared. The minutes of the former session read, amended; and approved. A communication was laid upon the table from the Baltimore congregation remonstrating against the selection of J. Crawford as a missionary to the foreign field; and, under the circum-

stances, it was, on motion, received, numbered, and laid on the table for the present.

Synod's Treasurer reported. Accepted, and referred to the Committee on Finance.

Seventh item, which had been laid on the table, was taken up, being the report of the Committee to take legal advice in regard to donations and bequests of Mr. Acheson, and the bequest of Miss Shields. The Committee reported. The report was accepted and adopted, and is as follows:

The Committee appointed (page 172 printed Minutes, 1855) to take legal advice in regard to donations by Mr. W. Acheson, and the bequest by Miss E. Shields, to this Synod, respectfully report—

That they submitted the matter and the documents referred to them to an eminent counsellor, (Wm. C. Wetmore, Esq.,) and received from him the following legal opinion:

"I have, as requested by you, examined the several papers submitted by you in relation to the donations of William Acheson, and am of opinion all of these gifts are legal and valid; and he having fully disposed of them before his death, no person can sustain a claim from any connexion with, or relation to, him: and the only action needed by the Synod is, to appoint some person trustee to receive the bonds from the several persons who now hold them, and I suppose the most proper person would be the Treasurer of the Synod, no matter in what State he resides. The funds thus to be received by the trustee will be held by him on the same trusts as those declared in the several declarations of the parties to whom the bonds were originally delivered by said Acheson. It matters not whether the Synod is incorporated or not; its known existence and identity are sufficient; and this principle has been held by the courts in many instances.

"In the case of the legacy under the will of Miss Elizabeth Shields, the Synod must also appoint a trustee to receive the same from Alexander C. Culbert, and apply the interest as directed in her will to the support of the Home Missionary preaching of the gospel; the Seminary contemplated in her will not being now in existence, it can never go back to any other Seminary. The same principle must govern the several donations having the same objects in view, and designed first to the aid of the now dissolved Seminary.

"Yours truly, (Signed) W. C. WETMORE."

The above opinion is brief, but plain and definite. It shows that the donations, &c., are now fully secured to the Synod; and that the Synod have no danger against which to guard, unless it be a misapplication of the funds, or neglecting to use them in the mode prescribed by the donor.

For the information of the Synod, your Committee would further state, that under existing circumstances, all the interest accruing from the several bonds, &c., go to the support of the Home Missionary preaching of the gospel; and the income from Elizabeth Shields' legacy, (\$849.16,) that from bonds held by A. Stevenson, (\$1,500,) and that held by Thomas Sproull, (\$1,000,) must continue to be so applied.

But should Synod establish a new Seminary, then the revenue from the bonds now held by James Wiggins for \$4,000, James W. Shaw, (\$2,000,) and Wm. L. Roberts, (\$1,500,) will then be applied to aid young men in obtaining a theological education in said Seminary, who would be unable, unaided, to obtain such education.

And should Synod establish a new Seminary, the income arising from the bonds held by John Macfarland for \$2,500, and by John Carothers for \$2,500, is then to be applied for the support of said Seminary; or the Synod may, if it be judged most desirable, give the principal to said Seminary. But it is

evident that only the *income* arising from any of the trusts, by whomsoever held, can be applied toward defraying the current expenses of the Seminary. The *principal* must always be preserved entire.

All which is respectfully submitted.

ANDREW BOWDEN, C. M.

Wm. Brown, Synod's Treasurer, was appointed trustee to hold the bonds referred to in the report now held by other persons, and directed that those persons transfer those bonds to him as soon as practicable.

Dr. Chrystie resigned his place on the Committee of Foreign Correspondence, and S. O. Wylie was added to that committee.

The order of the day was called for, being the further consideration of the Bond of the Covenant and the Confession of Sins; and after additional amendments, the Confession of Sins and the Bond of Covenant-renovation were unanimously adopted. J. M. Willson was appointed to have printed five hundred copies of the draft of Covenant-renovation, for the use of the members of Synod, and to have this draft written on parchment for subscription. Item 13. The memorial from Muskingum and Tomika, No. 41, laid on the table at the last meeting of Synod, was taken up, and referred to the Committee of Presbyterial Reports. Item 14. Laid on the table for the present. Item 20. The petition of Mr. Allen for the restoration of his license. The petition was not granted; and the Clerk was instructed to inform him that he need not present that request any more, as there is no probability that it will ever be granted. Item 19. Papers No. 21 and 39 of the last meeting relative to the boundary line between the Presbytery of Pittsburgh and that of the Lakes. These Presbyteries had leave to withdraw their papers, and it was moved that the Muskingum river be the line between them, which motion was referred to the Committee on Presbyterial Reports.

Synod adjourned with prayer, to meet to-morrow morning at 9 o'clock.

Same place—June 4th, 9 o'clock, A. M.

Synod met, and was constituted with prayer. All the members present except Messrs. Beattie and R. J. Dodds, who soon appeared. The minutes of the last session were read, amended, and approved.

The Committee appointed to provide a place for the dispensation of the sacrament of the Supper were instructed to procure, if possible, some large house for that purpose, and report soon.

The Committee appointed to confer with the missionaries elect reported. Report accepted, and is as follows:

The Committee to confer with the missionaries elect, report—

That J. Crawford declines the appointment, on account of the state of his health. He furnishes the Committee with a certificate from a physician in this city, stating that he considered it unadvisable for him to accept. R. J. Dodds accepts the appointment, on the condition, however, that another be chosen to fill Mr. Crawford's place.

THOMAS SPROULL, *Chairman of Committee.*

The reason assigned by Mr. Crawford for not accepting the appointment to the foreign field was considered satisfactory; and the Board of Missions was instructed to consider the matter, and recommend to Synod some other person for election in place of Mr. Crawford.

The Committee appointed to request of S. O. Wylie a copy of the sermon preached at the opening of Synod for publication, reported a letter from S. O. Wylie, in which he agrees to furnish a copy of the discourse for publication. The Committee was directed to have one thousand copies of said sermon printed, the expense to be defrayed out of the literary fund.

The Committee on Slavery reported. Report accepted and adopted, and is as follows:

Whereas, It is the office and the imperative duty of the Church and witnesses of Christ to present an open and faithful testimony against all sin—especially against public and flagrant violations of the law of God, and infringements of the rights of man: and this the more, when these sins are cherished or countenanced by the professed followers of Christ, and by the constitutions, laws, and governments of the nations: and

Whereas, The system of American slavery is and has been largely so cherished and countenanced, and has, in consequence, acquired new vigour, manifests unparalleled audacity, sets up pretensions and claims hitherto unheard of, even in this land—among these the possession of large portions of national territory heretofore declared free soil, and asserting those claims with the most reckless disregard of the common principles of liberty, even as those have been, until of late recognised and avowed in the public policy of the country: therefore

Resolved, 1. That this Synod reiterates its testimony against American slavery as a system which had its origin in violence, robbery, and blood—in selfishness and cupidity, and which has been perpetuated in the same unholy spirit, and by the same unholy means.

Resolved, 2. That slaveholding is a sin against God, for which there is no apology—a violation of his law written in the heart of man, and revealed with noon-day clearness in his word—inconsistent with the plainest injunctions of the Scriptures, which imperatively require every man to “do to others as he would that others should do to him;” which pronounce oppression and wrong to be sins of the most heinous character; and denounce against the oppressor and such as abet him in his iniquity the certain and fearful judgments of the Almighty, (Jer. xxii. 13)—destructive of all the most precious rights of our common humanity; asserting as it does the right to hold men as property to be bought and sold as men buy and sell cattle; forbidding legal marriage—giving to the slaveholder the right to separate husband and wife, parent and child; authorizing him to take the products of the labours of the slave, and appropriate them to himself, as he does those of his horse or his ox; permitting him to control with arbitrary and irresponsible authority and power all that relates to the intellectual and religious culture of the slave, and in fact shutting out from the vast majority of its immortal but wretched victims the light of knowledge and religion; thus not only consigning them to a life here debased and cheerless, but covering with thick darkness their prospects of life eternal hereafter.

Resolved, 3. That American slavery is not merely an evil, but an enormous evil; not merely a sin, but a sin of the blackest and most abominable character; not merely infringing on human rights, but annihilating them; not only a moral evil, dark and dreadful, but a crime deserving to be classed with robbery and piracy, and, like them, to be held in the utmost abhorrence and detestation by the philanthropist and the Christian.

Resolved, 4. That upon slaveholders and their abettors in the commonwealth and in the church, this evil, and sin, and crime, are justly chargeable, for they make the laws which give it being and life, administer these laws, refuse to hear rebuke, and amid the blaze of light which has been poured in on its abominations, will not see, repent, or reform.

Resolved, 5. That nothing but an absolute impossibility to emancipate, if such there be, can avail to rid the legal holder of slaves of his guilt in this thing. If the laws forbid emancipation, they do not forbid emigration, and better utter poverty than to live by such a system of theft as slavery involves.

Resolved, 6. That the recent scenes of violence which have occurred in the Capital of the nation, in the halls of legislation, and in the Territory of Kansas, are but the native fruits of this iniquitous system, the natural sequel of its original and ineradicable wrong in stealing men from their own country, and the perpetuating of the theft by enslaving their posterity; and while, in one view, these deeds of blood and ruffian acts are deeply to be deplored, as involving much sin and much suffering, in another they are to be regarded as, in Providence, designed to let the nation see, if it will see, the true character of slaveholding and slaveholders; and, if they will not see, to justify the coming judgments of God.

Resolved, 7. That the Constitution of the United States is one of the strongholds of slavery. Slavery gained a foothold in the *compromises* of that instrument—in the three-fifths principle of representation—in the importation clause—in the provision for the return of fugitive slaves, and in the engagement among the contracting parties to use the power of the Government to repress any attempt on the part of the slaves to secure their own liberty. Having gained a foothold, it has laboured with signal sagacity, determination, and success, to elevate itself to the place in which we now see it, as the paramount object of governmental protection and regard.

Resolved, 8. That so long as the citizens of the United States adhere to this Constitution, Christ-dishonouring and man-enslaving as it is, so long, it is to be feared, will the slave power continue to encroach upon the interests of liberty; and hence the only mode of keeping our skirts clear of this iniquity, and the only way to secure real, and universal, and scriptural liberty, is to withhold, as we have ever done, all active support from this Constitution, and to seek by all scriptural means the formation of fundamental civil arrangements, in accordance with God's word and the rights of man.

Resolved, 9. That this sin lies at the door of the churches—of all churches which admit slaveholders to occupy their pulpits, to sit at their communion tables, and enjoy the privileges of members; moreover, that no church can claim to be entirely free from this sin, which does not forbid its members to give an active support by voting, holding office, &c., to the slaveholding Constitution.

Resolved, 10. That the ministry are bound as ambassadors of Him who came to "preach liberty to the captives," to exhibit the sin of slaveholding, to warn the slaveholder, to admonish him to repentance and reformation, and to testify against all constitutions, laws, and enactments which favour the detestable system. Against such as refuse to do this we testify, as recreant to their trust—as deeply criminal, and as the enemies of human rights and of religious liberty.

Resolved, 11. That we would not exalt unduly even personal, civil, and political liberty—we would remember that there is another liberty—freedom in Christ from guilt and wrath, from the dominion of sin, alone to be secured by the gospel of Christ, and indispensable to the establishment and permanent enjoyment of common civil and political freedom.

Resolved, 12. That encouraged by the growing movement in behalf of freedom, and by the fact that not a few able, eminent men, occupying important positions in the nation, are actively engaged in conflict against this evil, we will labour to bring this nation to acknowledge the whole truth of Christ—to subject itself to His sceptre, and to yield obedience to His law, in the assured hope of the speedy coming of that day when all nations shall serve him, and when man that is sprung of earth shall no more oppress his fellow-man.

Respectfully in truth, JAMES M. WILLSON, *Chairman.*

The Editors of the Reformed Presbyterian and Covenanter were instructed to request the publication of this document in such newspapers as they may deem proper.

The Committee on the Records of Rochester Presbytery reported. Report accepted and adopted, and is as follows:

The Committee appointed to examine the minutes of Rochester Presbytery would respectfully report, that they have examined said minutes, and find in them nothing contrary to the law and order of the Church, except that the Moderator's name is wanting.

Respectfully submitted.

J. DODDS, *Chairman.*

Item 15 of unfinished business—protest and appeal by W. Sloane from the Presbytery of Illinois—was taken up, and in connexion with it paper No. 10, and all others referring to the same matter; and after some discussion the whole case was referred back to the Presbytery of Illinois for reconsideration. Item 16 taken up—the report of the Committee on the Theological Seminary—presented at the last meeting. The report of the same Committee of this meeting was taken up in connexion with it. The former report was considered by paragraphs, amended and adopted, and is as follows:

REPORT OF THE COMMITTEE ON THE THEOLOGICAL SEMINARY.

The instruction and training of young men looking forward to the Christian ministry are of the very highest importance, because inseparably connected with the best interests of the church of God; but with all the promises given to the ministry of reconciliation, we have no right to expect that these shall be realized irrespective of diligent preparation for the work. Miraculous endowments, such as characterized the apostolic age, are not promised: the acquisition of languages and literature, and the knowledge of Scripture doctrines and instructions, can only be attained by prolonged and careful study, aided by the assistance of able and pains-taking instructors. Necessary as are talent and personal piety to the work of the ministry, they do not supply the place of a competent education and a well-directed mental training. A workman in the gospel ministry that needeth not to be ashamed, and especially in an age when general education is diffused largely throughout the community, ought himself to be well educated in preparatory studies, as well as in a thorough knowledge of the Holy Scriptures, the fountain of all theological instruction, that he may be qualified to teach others before he undertakes so responsible an office. Impressed with the importance of this consideration, and convinced also that a thorough and efficient education can only be obtained by means of a school of the prophets,—your Committee recommend—

1. That the Theological Seminary shall now be re-organized.
2. Your Committee recommend that Synod shall in the next place determine the location of the Seminary.
3. Your Committee recommend the appointment of two professorships, and the election of persons to fill these offices.
4. Further, your Committee recommend that it shall be the duty of one of these professors to furnish instruction in Systematic and Polemic Theology, Church Government, and Ecclesiastical History.
5. Your Committee recommend that the other professorship shall include Pastoral Theology, and instruction in the Greek and Hebrew Languages, including Biblical Criticism.
6. Your Committee recommend that a Board of Inspectors, consisting of one member from each Presbytery, shall be appointed, whose duty it shall be to visit the Seminary annually; and by examination of students, and hearing exercises, ascertain their progress in their several studies. Further, that the

Board of Inspectors shall give such advice and counsel to students as their state of progress may respectively demand, and that their travelling expenses be paid out of the Theological Seminary fund.

7. Your Committee recommend that the salaries respectively of the Professors shall be determined before Synod proceed to their election.

8. Your Committee further recommend that Synod appoint a Committee, whose business it shall be to raise the means of endowing the Seminary.

All which is respectfully submitted.

DAVID SCOTT, *Chairman.*

Allegheny, 31st May, 1855.

The Court then proceeded to determine the location of the Seminary; and having made some progress, the hour of 12 M. arrived, when Synod took a recess till 3 o'clock, P. M.

Same place—June 4th, 3 o'clock, P. M.

Recess having expired, Synod came to order. All the members present except R. J. Dodds, Dunn, R. Johnson, and T. Willson, who all soon appeared.

The Committee appointed to prepare an answer to the communication from our former brethren, presented the following report, which was accepted and adopted, and is as follows:

The Committee to whom was referred the communication addressed to Synod by the Synod of our former brethren lately in session in the city of New York, report the following reply—

The Synod of the Reformed Presbyterian Church desires most earnestly the unity of the visible church of Christ, so soon as it can be attained upon the basis of the truth, law, and testimony of Jesus; and would be much gratified, of course, to avail itself of any suitable opportunity to repair the breach made in our Zion in the year 1833, provided this could be done upon the ground of a sincere and cordial recognition of the entire system of truth avouched in our standards with their proper application. To this the communication before us makes the following allusion:—"It is a cause of thankfulness that they and we still recognise the same ecclesiastical standards, and are substantially minding the same things, and walking by the same rule in their application." So far as relates to this Synod, it still adheres to the application of reformation principles to the civil institutions of the United States, made at a very early period, and summarily stated in the Historical part of our Testimony, which asserts that "the practice of the church has all along been uniform" "in refusing allegiance to the whole system," on account of "the moral evils" by which it is characterized. Are we to understand the language above quoted as intimating a disposition to seek union with us upon this ground?—as indicating a purpose on their part to return to the position so clearly assumed, and so long maintained by the whole Reformed Presbyterian Church?

It should be distinctly stated—it is due to candour and fidelity to do so—that a clear and definite expression of such a purpose is indispensable to the opening of any correspondence with a view to Union.

THOMAS SPROULL, *Chairman.*

The Clerk was directed to transmit a copy of the above report to the Committee named in their letter; and T. Sproull, J. B. Johnston, J. M. Willson, and J. Caldwell, were continued a Committee to receive any further communication which these brethren may see proper to send.

The Committee to whom was referred the subject of domestic missions, reported. Report accepted, amended, and adopted, and is as follows:

The Board of Missions, to whom was re-referred the subject of Domestic Missions, report the following resolutions:

1st. That all funds raised by the respective Presbyteries for home missions, be reported to Synod's Financial Committee.

2d. That the Financial Committee be instructed to transmit funds to the Presbyteries only in case there accompany the application for these a definite statement of the uses to be made of them, in accordance with the second resolution adopted in the establishment of the missions, viz.: "That this fund shall be employed—first, the furnishing of supplies of gospel ordinances in such localities as shall be designated as missionary stations; second, in making the requisite explorations for designating the stations; third, as a fund from which the salaries of pastors of weak congregations may be supplemented."

3d. That Presbyteries be directed to furnish a statement, as above, to the Financial Committee; said Committee to prepare a detailed account, and report to Synod at each meeting, of our missionary operations carried on in the Presbyteries.

4th. That the missionaries employed in missionary stations receive ten dollars per Sabbath.

As to the foreign missions, we recommend N. R. Johnston as missionary, in the place of J. Crawford, declined.

All of which is respectfully submitted. J. M. WILLSON, *Chairman*.

N. R. Johnston, the person nominated in the above report as a missionary to Syria, was chosen; and, on motion, this choice was declared unanimous, with the exception of the elder from Topsham, who dissented; and the committee appointed to confer with the missionaries elect was continued, to confer with Mr. N. R. Johnston.

J. M. Willson read resolutions on the subject of Systematic Benevolence and Ministerial Support, which he gave intimation he would call up at some future time during the present sessions of Synod.

The business before the Court at the hour of recess was resumed, and after a free discussion Allegheny was selected as the location of the Seminary.

The court then proceeded to fix the salary of the Professors; and after some discussion, the Synod adjourned with prayer, to meet the next day at 9 o'clock, A. M.

Same place—June 5th, 9 o'clock, A. M.

Synod met, and was constituted with prayer. All the members present except R. J. Dodds, who soon appeared. The minutes of the last session were read, amended, and approved.

The Committee appointed to provide a suitable house for the dispensation of the Sacrament of the Supper, reported that no house could be obtained. The Committee to fill vacancies in reference to the Sacrament were instructed to appoint ministers to preach in the 2d and 4th Reformed Presbyterian congregations on the approaching Sabbath.

The following resolution was offered:

"Whereas, This Synod has been enabled, with entire unanimity, to adopt the Bond for Covenant-renaissance, with the Confession of Sins: therefore

"Resolved, That we at this meeting of Synod attempt the solemn work of Covenant-renaissance, by swearing and subscribing the Bond now approved."

This resolution, after some discussion, was laid on the table for the present. The ayes and nays being called for, they are as follows:

Ayes—Arnot, Anderson, Baylis, Brown, Bowden, Boyd, Chrystie, Cochran, Crozier, Cowan, J. Dodds, R. J. Dodds, Dunn, Euwer, French, Finney, Galbraith, Henry, Hunter, N. R. Johnston, R. Johnson, Kenan, Joshua Kennedy, Jas. Kennedy, Knox, M'Kee, J. Milligan, A. M. Milligan, J. S. T. Milligan, M'Andlis, Milroy, Miller, Newell, Reid, Roney, Slater, Sloane, Sproull, Steele, J. Sterrett, S. Sterrett, J. R. Thompson, Wallace, S. O. Wylie—44. Nays—Aiton, Beattie, Carlisle, Crawford, Crockett, Cannon, Duke, Evans, Forsyth, W. F. George, Harriman, W. Kennedy, Middleton, J. J. M'Clurkin, H. P. M'Clurkin, M'Cullough, M'Farland, M'Donald, Montgomery, Orr, Patterson, Roberts, J. W. Shaw, D. J. Shaw, Stevenson, Scott, Stott, Todd, S. M. Willson, J. M. Willson, R. Z. Willson, T. Willson, Jacob W. Willson, Williams, Wiggins, P. H. Wylie—36. Not voting—Coburn, A. George, R. George, J. B. Johnston, Wm. Thompson—5.

The Committee on Finance reported. Report accepted and adopted, and is as follows:

The Committee on Finance would respectfully report—

1st. The following sums have been received for the travelling fund from the several congregations:—

Rehoboth, Iowa,	\$11.35	Brush Creek,	\$10.00
2d, New York,	17.08	Topsham,	10.00
New Alexandria,	13.75	Rehoboth, Pa.,	16.62
Southfield, Mich.,	10.00	Garrison,	15.40
Sterling,	15.00	Macedon,	10.00
Church Hill,	10.00	Brookland and North Washington,	12.00
1st, New York,	20.00	Xenia,	10.00
Perth,	10.25	Sharon,	15.00
St. Louis,	12.50	Conococheague,	10.00
Springfield,	10.00	Monongahela,	10.00
Bethel,	10.00	Lake Eliza,	10.00
Old Bethel,	10.00	2d, Philadelphia,	22.62
Cherry street, Philada.,	25.10	Beaver and Jackson,	10.00
Princeton,	10.00	Salt Creek,	12.00
Maquoketa,	10.00	Detroit and Novi,	10.00
Kortright,	11.75	Pittsburgh and Allegheny,	18.70
Union, Pine Creek,	12.00	4th, Philadelphia,	10.84
Elkhorn,	14.75	Bethesda,	10.00
1st, Newburgh,	20.25		
2d, Newburgh,	15.00		\$491.96

The whole amount of expenses reported, in coming to and returning from Synod, is \$1,315.69. The dividend is 37 cents 3 mills per cent. This amount is now ready for distribution, according to the order of Synod.

2d. Your Committee have examined the reports of the Treasurer of Foreign Missions, the Treasurer of Domestic Missions, and Synod's Treasurer; and finding them correct, recommend their publication. It appears from the report of Synod's Treasurer that he has invested \$468.75 of the Literary and Superannuated funds in a \$500 bond of Philadelphia City Loan. We recommend that Synod approve of said investment, and leave the bond in the hands of the Treasurer for collection, according to the stipulations of said bond. And it further appears from said report, that your Treasurer has in his hands a promissory note of \$200 of Reformed Presbyterian Church, Cherry street, transferred to him by late Synod's Treasurer, and said transfer approved by said congregation. Your Committee would recommend the collection of said note by your Treasurer, and the appropriation of the funds in aid of the Theological Seminary, as specified in the report.

3d. We have also examined the account of the executors of the estate of Dr. Willson, deceased, and find it correct; and according to that account, there is a balance due by Synod to the estate of our late Emeritus Professor of \$632.41, and your Committee would recommend that the congregations under the care of Synod be directed to take up collections, that said debt may be speedily liquidated.

4th. Your Committee would recommend that the five dollars brought to Synod

by Dr. Chrystie from a lady of his congregation, be handed over to the Treasurer of the Foreign Mission fund, as that is the intention of the donor.

5th. On paper No. 30 your Committee would recommend that the moneys therein specified, (\$36.00,) the bequest of Miss Margaret S. Miller, of Wheeling, be handed over to the Treasurer of Pittsburgh Presbytery for the support of the preaching of the gospel in Wheeling city, as we understand that was the intention of the donor.

All which is respectfully submitted.

A. M'FARLAND, *Chairman.*

Paper No. 20 taken up—the complaint of R. Shields against the New York Presbytery. The parties were heard; and after a few questions addressed to them, they were removed. The hour of 12 having arrived, the Court took a recess till 3 o'clock, P. M.

Same place—June 5th, 3 o'clock, P. M.

Recess having expired, Synod came to order. The calling of the roll and the reading of the minutes were dispensed with. The Committee to confer with N. R. Johnston reported that he declined the appointment. Report accepted, and the reasons assigned by N. R. Johnston for not accepting the appointment to the foreign field were deemed satisfactory.

The Committee on the Records of the Pittsburgh Presbytery reported. Report accepted and adopted, and is as follows:

The Committee on the Records of the Pittsburgh Presbytery beg leave to report that they have examined said records, and find nothing in them contrary to the law and order of the Reformed Presbyterian Church.

W. L. ROBERTS, *Clerk.*

The Committee to address a letter of remonstrance to the General Assembly of the Presbyterian Church, (O. S.,) on the subject of slavery, reported. Report accepted and adopted. On motion, it was resolved, that this remonstrance be not published, but retained by the Committee, and by them transmitted to the General Assembly at its next meeting.

The Committee on the Records of the Illinois Presbytery reported. Report accepted and adopted, and is as follows:

The Committee on the Records of Illinois Presbytery report—

Your Committee have examined the records of Illinois Presbytery, and find nothing in them contrary to the law and order of the church.

Respectfully submitted.

J. C. BOYD, *Chairman.*

The Committee on the Records of the New York Presbytery reported. Report accepted and adopted, and is as follows:

The Committee appointed to examine the minutes of the New York Presbytery have examined said minutes, and find nothing in them inconsistent with the law and order of the church.

Respectfully submitted.

JAMES WALLACE, *Chairman.*

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

The Committee on the Minutes of the Presbytery of the Lakes would respectfully report—That, having examined said minutes, they find in them nothing contrary to the law and order of the church, except at the close of two sessions the name of the Moderator, and one session the name of the Clerk, are not appended.

J. CROZIER, *Chairman.*

Mr. Joseph Beattie, licentiate, was unanimously chosen a missionary to Syria. The Committee who conferred with the other persons

elected, were instructed to confer with Mr. Beattie. After a short time, this Committee reported Mr. Beattie's acceptance of the appointment to the foreign mission. This report was joyfully accepted and adopted.

The business before the Court, at the time of recess, was resumed; and after considerable discussion, the following resolution was adopted:

Resolved, That the complaint of R. Shields be so far sustained as to disapprove of the conduct of the New York Presbytery, in subjecting him to any examination. Farther, that inasmuch as R. Shields avowed on the floor of the New York Presbytery sentiments that in their judgment were at variance with the standards of the church: therefore

Resolved, That Synod sustain that Presbytery in refusing to Mr. Shields appointments to preach."

The rule to adjourn at 6 o'clock, P. M., was for the present suspended.

On motion, the resolution laid on the table this morning relative to Covenanting was taken up; and while it was under consideration, Synod adjourned with prayer, to meet the next day, at 9 o'clock, A. M.

Same place—June 6th, 9 o'clock, A. M.

Synod met, and was constituted with prayer. All the members present except Messrs. Cochran and Montgomery, who soon appeared.

The minutes of the last session were read, amended, and approved. The Committee on the Records of the Philadelphia Presbytery reported. Report accepted and adopted, and is as follows:

The Committee to whom the records of Presbytery of Philadelphia were referred for examination, beg to say that they have executed their task, and find nothing in them contrary to the law or order of the Reformed Presbyterian Church.

All which is respectfully submitted. ROBERT JOHNSON, *Chairman*.

The Committee to prepare an answer to the communication from the committee of the Associate Synod reported the following letter, which was adopted. The whole correspondence is as follows:

Synod of the Associate Presbyterian Church of North America to the Synod of the Reformed Presbyterian Church, greeting:

Dear Brethren,—It gives us pleasure to anticipate a renewal of correspondence and interchange of fraternal feeling with you. Separation among brethren we know and feel to be evil; and the painfulness of that feeling seems to be in proportion to our approximation to brethren in the principles of our public profession, and in the practical application of those principles. But granting that organic separation among Christians is necessary in the present state of the visible church, does it follow from hence that there should be no correspondence among such brethren? Should brethren, ecclesiastically separated, avoid recognising each other's existence by any common acts of courtesy? We consider this course is neither in keeping with Christian charity, nor with the directions which we have from the word of God respecting our treatment of those from whom it may be our duty to withdraw.

But none of us anticipate the long continuance of this state of things. The time is hastening on when the envy of Ephraim shall depart. "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." The time when those who are striving to be faithful in maintaining God's cause against a world lying in sin, and against backsliding Christians, will be able to know each other. The consternation of Midian may, we fear, to some extent, be seen among us. As heavy blows have, in many instances, been dealt upon each other as upon the common foe. We do not make this remark with a view to palliate or ward off any merited rebuke; but to express our judgment that in the administration of reproof there should be discrimination, and that brethren should have the benefit of that discrimination in

proportion to their manifest faithfulness in maintaining the Lord's cause. With respect, however, to the termination of the evils of disunion in the church, and the fruitful causes from which disunion springs, we may safely say that they are to be removed by the use of means, and this is substantially the same by which God proposes to reconcile sinners to himself. His language is—"Come, and let us reason together." A free interchange of views in the spirit of Christian kindness and candour, cannot fail to do good; and while it violates no principle held by the one or the other of these denominations, will doubtless gratify a desire, however latent, in the bosom of those who love the peace of Jerusalem, and who pray for her prosperity.

We are happy in the reflection, that although former negotiations did not result in the organic union of these sister churches, and although more than half a century has elapsed since we have had any formal correspondence, that we have both held on an even way.

In this we would not boast, but rather acknowledge with gratitude that He who "walks in the midst of the seven golden candlesticks, and holds the seven stars in his right hand," has mercifully preserved us from falling into apostacy, and casting down the truth to the earth. No alteration in our principles has been made known to us which indicates a backward tendency, but contrary-wise there have been, in some things at least, a decided advance. Respecting the doctrine and duty of *distinctive testimony bearing*, we have unlimited confidence in your steadfastness. In this, dear brethren, we would rejoice, and for this we would give thanks that the Divine promise has been fulfilled, our eyes seeing it—"I will give power to my two witnesses, and they shall prophesy." Your fidelity in this thing should not be mentioned as a matter of adulation, but of thankfulness, on the part of all professing Christians. In this we, too, have endeavoured to maintain consistency; and our prayer has ever been that we may obtain grace from God to be faithful. To us it seems the embodiment of the church's duty in one word, that she is *God's witness*; and as such to give testimony, in no equivocal terms, to "the present truth." We hope to retain this characteristic mark of the true church, until the necessity which now exists for this form of maintaining truth shall be superseded by the removal of those evils from the church and from the world to which our Testimony stands opposed. It is pleasant to reflect that in this very important, yet very unpopular duty, we have your sympathy and co-operation.

The covenants, which the dying martyr declared should be Scotland's reviving, we are persuaded are connected with a true revival in all Christian lands. Our unalterable conviction is, that the church is a society in covenant with God; and that while the renunciation both of the doctrine and duty of Religious Covenanting is a mark of backsliding, any movement toward the renovation of these covenants is a mark of true revival. It indicates that the church has power to consolidate, and clad in her appropriate armour, to take her appropriate position in view of all her foes. When the people of God do in spirit and in truth give themselves up to his service, then no place is too public to declare it, nor is any pledge too solemn to present, in confirmation of that fact. A true revival will have this mark—a bold profession of the faith, and such a pledge of our determination to continue in that profession, as shall give confidence to our brethren. These covenants were not only the means of extending Reformation principles in reforming times; but of so fixing them in the hearts of men, and securing their maintenance, that although many have fallen under the reprobation of backsliders, all the attainments of the Reformation are still preserved.

It is not our wish to recapitulate points of difference with a view to controvert any of them in this communication, but common honesty forbids that we should intentionally ignore them. We wish, however, to treat your peculiar views with the respect and courtesy with which we would wish our own to be treated on the part of those who disagree with us. We assume that your views are honestly taken, and conscientiously entertained. The leading point of distinction seems to be, *the Headship of Christ*, His dominion over the nations, and the obligations of the nations to obey and serve him. In our judgment there are two influences presently working, which will tend to harmonize our views on this great subject. There is certainly a spirit of candid inquiry, free from those prejudices and acrimonious feelings which once obtained on all sides, influencing the parties to resort to denunciation rather than argument. It seems to us that these subjects are approached with more kindness; and men are satisfied with presenting the truth, as they understand it, without presuming to judge or condemn each other on partial evidence. In addition to this, there are movements in Divine Providence which are urging

all honest men to the same practical conclusion. The supremacy of the Divine laws must be sustained; and that there is a general law, a Lawgiver, and a Ruler over the nations of the earth, which they are bound to recognise, are axiomatic positions taken by all in Britain and America who are worthy of the Christian name. When civil government comes to be considered as a Divine ordinance, and not as a mere human expedient, the inference that it should be subject to the will of Him whose ordinance it is, will be found necessary. This doctrine is boldly advocated from the pulpit, the press, and the forum; and opposition to the doctrine of "the Higher Law" is scarcely dared, even by infidels. In addition to this, while there is no article on this subject in our Testimony, in the various overtures which have been framed with a view to union with other churches, and particularly the one now under consideration, there is a chapter on that subject which we hope will meet your approbation. But we would not have your attention confined to one single item in that Basis, but ask your candid consideration of the Basis as a whole. And rest assured, dear brethren, that we have gone into these negotiations for union with sister churches, not with a view to arranging a few articles upon which a *fragment* of the Christian church may stand, but to define and fix the position in which *God's witnesses* should stand in the present state of His kingdom in the world; and in this important work we ask, and we think we have even a right to demand, your co-operation. The Church of Scotland might have slighted and passed over with plausible pretext the call addressing them to take part with the Westminster Assembly, but we see they regarded it as an opening in Divine providence for putting forth their influence both for *truth* and *unity*. You know what the result was. We are averse to entering into any union which does not embrace all the branches of the Presbyterian family, which, in some sense, have claim to the predicate *Reformed*; and we would deprecate the consummation of any union, which might prejudice the minds of our brethren, and counteract in time to come, a catholic union of all these branches.

The great conflict with us now is, Shall a *pointed, distinctive Testimony for truth*, be maintained, or shall consolidation be effected by the adoption of some general principles, and relinquish by tacit consent those points, the maintenance of which require some self-denial? It is in view of these things that we earnestly entreat you not to withhold your influence. You certainly agree with us in this, that correct principles cannot lose; but, on the other hand, must gain by all fair and candid investigation, and your influence in that investigation is now needed.

It affords us pleasure to state, what you have individually, no doubt, learned from other sources, that we have entered upon the work of foreign missions, and we hope with a zeal that promises some beneficial results. It is gratifying to us, too, to see that you have the same enterprise in contemplation. We hail this as the dawn of a day of better things among us all. That Christian philanthropy which prompts us to go forth and preach Christ to the heathen abroad, will certainly induce these same brethren, in all respects, to dwell together in unity at home. We would not overrate the evangelical spirit that is abroad among us, but certainly we have experienced what might have been expected, societies of professing Christians having no heart to extend the knowledge of God's salvation should be left to border strife to such an extent, as to bite and devour one another with imminent danger of being consumed one of another. Expansive Christian sympathy will reverse this conduct, and probably bring about happier results ere long. Our being actually engaged in the work of foreign missions, has this tendency.

In conclusion, brethren, we ask you to take these suggestions, which we would respectfully tender, into consideration, and permit us to hear from you at your earliest convenience. Our earnest prayer is that our common Saviour may not only bless you with all the consolations of our common salvation, but that he may guide you in your ecclesiastical deliberations, and make you a blessing in the earth in hastening the day when his praise shall be one in all lands.

On behalf of the Associate Presbyterian Synod of North America.

G. C. VINCENT, }
J. PATTERSON, } *Committee.*

To this letter the following is the reply:—

To the Synod of the Associate Presbyterian Church.

Dear Brethren,—Your fraternal letter addressed to the Reformed Presbyterian Church was received during our sessions in Philadelphia. It gave us pleasure to hear from you, and we heartily reciprocate the kind and Christian sentiments which your communication contains. With you, we see no reason why all intercourse between you and us should remain closed, even though as yet the causes of sepa-

ration continue; and we certainly think that a free and candid expression of views respecting these causes, is a legitimate, as well as a rational way to attempt to remove them. Let us hope and pray that, by the blessing of the Spirit on the truth plainly presented, this desirable result may be effected.

It has ever been to us a source of gratification that you and we hold so much in common of that important trust which Christ has committed to his church—"the faith once delivered to the saints." We have seen with interest and thankfulness your efforts successfully employed to stem the torrent of heresies and various forms of wickedness, that, coming in like a flood, threatened to deluge our land. In your Testimony, by the preaching of the truth, and through the press, you have done a good work in checking the spread of errors with regard to the divinity of Messiah, the perfection of his atonement, and the efficaciousness of his grace, as well as in opposing the immoralities that so abound in all parts of the country. And we would say, in words of encouragement—Go on, brethren; your work shall be owned of your Master, and in due time be crowned with abundant success.

That you have not yielded to the strong current of popular opinion, and laid aside a distinctive Testimony for truth, is to us a matter of unfeigned thankfulness. We watched with deep concern the negotiations between you and another respectable denomination with a view to union; and we will not conceal it, that at times, we had fears, lest, under such a strong pressure, when the abandonment of a Testimony seemed to be an indispensable condition of union, expediency might prevail over higher considerations. We are happily relieved, however; and we see a token of the Divine goodness to you, in the document which you have proposed as a basis of union, and to which you refer in your letter. The truths there presented, and especially that one which relates to the Headship of Messiah, are important, and their exhibition seasonable. The sentiments expressed on this last are in our view scriptural, and we hail it as a token for good that now, when the weakness of our own government is shown by its warmest admirers, and it is likely to work out the solution of the inquiry, Can a nation be peaceful and prosperous without submission to God and his law? you hold up to its view the important, the regenerating truth—Jesus Christ is Prince of the kings of the earth—the King of kings, and Lord of lords. And it is our prayer that our nation, warned by impending judgments, and influenced by the counsel and calls of its true friends, may bow to Immanuel, and render to him the glory due to his name.

To the duty of covenanting our attention has been directed. It is our desire to exemplify the duty; and by binding ourselves anew with all the moral engagements into which our forefathers entered in the British isles, to testify our approval of what they did. These engagements included both civil and religious duties; and these, as enjoined on us by the authority of the Mediator, whose dominion over the nations, as well as in the church, we acknowledge, we feel bound to incorporate into our bond; the more so as the nation still neglects its duty to God and his law. We, as witnesses dissenting from the government, and testifying for the Divine institution of magistracy, show that we are the representatives of those who in former times brought the church and nation to a high state of Reformation, and are the legitimate means of correcting the fatal error that has so long prevailed in the constitution and administration of civil government—neglect and disregard of our Lord Jesus Christ and his law. "They have set up kings, but not by me; they made them princes, and I knew it not."

We rejoice in the success of your missionary efforts; and it is with thankfulness to God that we inform you that we, too, have established a foreign mission. The field selected is Syria, to which we expect to send two labourers the ensuing autumn. We trust that we shall be honoured to reap in part the harvest that the whitening fields show is ripe for the sickle, and in some measure be instrumental in giving the heathen to the Son of the Father for his "inheritance, and the uttermost parts of the earth for his possession."

In fine, we hold ourselves ready to continue a correspondence with you in regard to any points on which you may desire to confer with us. We conclude by wishing you grace, mercy, and peace, through God our Father, and through our Lord Jesus Christ.

THOMAS SPROULL.

The same Committee was continued; and they were directed to transmit a copy of the above to that Synod, and to receive any further communication which they may see proper to send.

On motion, the following preamble and resolution were adopted:

"Whereas, At the last meeting of Synod it was resolved that the Sacrament of the Lord's Supper be dispensed by the Synod at its present meeting; and whereas, the Synod finds itself overtaken by a large amount of business, rendering it impossible and unseasonable to give the time requisite to its observance, and meet the convenience of members far from their homes; therefore
 "Resolved, That the same be deferred to some future meeting, that may better meet the convenience of the members of the Court."

The Committee on Discipline brought a report on the protest and appeal of W. Leighton from a judgment of the New York Presbytery, which was accepted, and laid on the table for the present.

On motion, it was resolved to meet this evening, at 7½ o'clock, for devotional exercises. Messrs. Crawford, Hunter, and James Kennedy, were the Committee to make arrangements in reference to these exercises.

The Committee on Presbyterian Reports reported. Report accepted, and considered by paragraphs for adoption. So much of that report as relates to the appointment of Mr. Shields, was laid on the table for the present; and after some amendments, the final motion to adopt was laid on the table for the present. A Committee was appointed to confer with Mr. Shields as to the view he takes of our standards in relation to the work of creation.

The business before the Court at the adjournment last evening was taken up, being the consideration of the motion on Covenanting. This resolution was adopted. A motion was made, making Covenanting the order of the day for Monday next, at 10 A. M. This motion was laid on the table for the present. Paper No. 18 was taken up—the report and grievance of Mr. Wilkin—and after some discussion, the following resolution was adopted:

"Resolved, That Mr. Wilkin's report concerning his not fulfilling his appointments in the New York Presbytery, be considered satisfactory."

Farther, it was resolved, that Synod's Treasurer be directed to pay Mr. Wilkin his claim for unrequited services during the time he was assigned to the New York Presbytery, out of the domestic missionary fund.

The Committee to make Arrangements for Devotional Exercises reported. Report accepted, amended, and adopted, and is as follows:

The Committee on Devotional Exercises respectfully report—That the exercises be commenced by singing a portion of a Psalm, and reading a portion of Scripture by J. Galbraith, who shall preside. Prayer by Dr. Chrystie. Subject of conversation—"The necessity of brotherly love," by Dr. Roberts, J. Wallace, and Dr. Houston. Prayer by J. Crozier, singing and benediction by R. J. Dodds.

Respectfully submitted.

JOHN CRAWFORD, *Chairman.*

Paper No. 13 was taken up—the protest and appeal from the Rochester Presbytery. The papers were heard. On motion, Resolved, That the Court take a recess till 3 o'clock, P. M.

Same Place,—3 o'clock, P. M.

Recess having expired, Synod came to order. The calling of the roll was dispensed with. The minutes of the last session were read, amended and approved. The business before the court, at the time of recess was resumed. The parties were heard, and on motion, removed; and, after considerable discussion, on motion, the protest and

appeal were sustained, and the decision of the inferior courts were reversed.

Paper No. 2. Memorial and petition from some members of the session of 2nd congregation of New York, was taken up, and, after some discussion, this memorial was dismissed.

Paper No. 3, was taken up—complaint against the Illinois Presbytery. The parties were called, and while this subject occupied the court, it adjourned with prayer, to meet the next day, at 9 o'clock, A. M.

June 7th—Same place—9 o'clock, A. M.

Synod met, and was constituted with prayer; all the members present except Arnot, Aiton, and Stevenson—the latter by indisposition. Arnot and Aiton soon appeared. The minutes of the last session were read, amended, and approved. The committee to confer with Mr. Shields, presented the following report, which was accepted, and adopted:

The committee appointed to confer with Mr. Shields, report, That they have received an unequivocal declaration of his approval of the standard of the Reformed Church, and particularly of the article in relation to which, it is alleged, that doubts were expressed in his examination before the New York presbytery.

SAMUEL O. WYLIE, Chairman.

J. M. Willson and J. Middleton, assigned the following reason for their vote:—We voted in the affirmative on the motion adopting the report of the committee to confer with Mr. Shields, with the explicit understanding, that his statements to the committee, were equivalent to a declaration, that he does not believe that the earth was made in six days, out of pre-existent matter.

JAS. M. WILLSON, JOHN MIDDLETON.

The report of the committee on presbyterial reports laid on the table, was taken up; also, the appointments assigned to Mr. Shields, in that report which, had been laid on the table, were taken up, and, after further amendment, the whole report was adopted, and is as follows:

Report of Committee on Presbyterial Reports.

The committee on Presbyterial reports would respectfully report, that they have examined with care the several Presbyterial reports, and that these reports contain much that is encouraging. Nearly all the congregations are slowly but constantly increasing in membership. There is still, however, a great scarcity of licentiates.

The statistics of congregations, especially in the west are very meager and incomplete: and your committee recommend that sessions be ordered to forward their statistics through the respective Presbyteries to all future meetings of Synod.

In regard to the memorials from Muskingum, etc., and Eden, and Irville, your committee are of opinion that it is inexpedient to erect a new Presbytery out of and between the Presbytery of Pittsburgh and that of the Lakes, but would recommend that the former line of division between these two Presbyteries be re-established, viz.: the Muskingum river from its mouth to Dresden, and thence north along the Ohio canal to Cleveland. This to take effect after the fall meeting of Pittsburgh Presbytery.

We recommend that Glengary, C. W., now under the charge of N. Y. Presbytery be transferred to the Presbytery of Rochester.

In relation to the unsettled ministers and licentiates under the control of Synod, your committee would recommend the following distribution:

NEW YORK PRESBYTERY—Beattie, July to Sept.: Armour, Oct. and Nov.: Faris, Dec. to March.

PHILADELPHIA PRESBYTERY.—Armour, July to Sept.: Faris, April and May.

ROCHESTER PRESBYTERY.—Wilkin, Faris, July to Nov.

PITTSBURGH PRESBYTERY.—J. Milligan, D. D., Rev. O. Wylie and J. Newell, Rev. J. Wallace, till next meeting of Presbytery: Montgomery, July to Nov., Armour, Dec. to March.

LAKES PRESBYTERY.—Rev. R. Hutcheson, and Rev. John Wallace, after the next meeting of Pittsburgh Presbytery: Brown, July to Nov.: Armour, April and May: Montgomery, Dec. to May.

ILLINOIS PRESBYTERY.—W. L. Roberts, D. D., Rev. J. Neil and R. Z. Willson, M'Cracken, Brown, Dec. to May.

Accompanying this report we present a table of statistics, as full as the materials furnished enabled us to make it, and recommend its publication.

All which is respectfully submitted.

S. BOWDEN, *Chairman.*

The clerk was directed to draw an order on the treasurer of Synod, in favour of W. S. Young, for printing the draft of Covenant Renovation, to be paid out of the Literary Fund.

The business before the court, at the time of the last adjournment, was resumed. The parties were fully heard, and afterwards, on motion, removed. While this subject still occupied the court, Synod took a recess till 3 o'clock, P. M.

Same place—June 7th, 3 o'clock, P. M.

Recess having expired, Synod came to order. The calling of the roll and the reading of the minutes were dispensed with.

The business before the court at the time of recess, was resumed. Chrystie obtained leave of absence for the remainder of the evening. After a very protracted discussion, on motion, the complaint was sustained. A member laid on the table some money for the travelling fund, received from Boston, which came to hand too late for distribution by the committee on finance. This money was, on motion, given to those ministers, who, having no congregations, have received no distribution.

Paper No. 9, was taken up. The petition from Linn Grove, for an organization—and, after some consideration, this petition was granted, and W. Slater, W. Milroy, and D. Boyd were appointed a committee to carry into effect the above grant of organization, to which committee W. Brown was added, by motion.

Papers No. 31 and 32. Memorial and petition from persons in the Rochester congregation, were taken up. Mr. Harriman obtained leave of absence for the remaining sessions.

Synod adjourned with prayer, to meet Monday, June 9th, at 9 o'clock, A. M.

Same place—June 9th, 9 o'clock, A. M.

Synod met, and was constituted with prayer. All the members present except Arnot, Aiton, Beattie, R. J. Dodds, Chrystie, Knox, M'Cullough, and Stevenson. The minutes of the last session were read, amended, and approved. A committee was appointed to state the facts and the principles on which the decision of Synod was based, in sustaining the complaint against the Illinois presbytery—Sproull, French, and Finney. In regard to the Presbyterian Historical Society of Philadelphia, which had been brought before the notice of Synod, it

was Resolved, That the objects of this society be approved ; and, that J. M. Willson be recommended to a seat in its Executive Committee.

The resolution, of which notice had already been given to Synod, on the subject of systematic beneficence, was taken up and adopted, and is as follows :

Resolved, That a committee of two ministers and three ruling elders be appointed to report at the next meeting of Synod, 1, On the subject of systematic beneficence ; 2, On ministerial support, with particular reference to the practicability of a sustentation fund, for the purpose of supplementing the salaries of ministers of weak congregations ; 3, If judged practicable, to report a plan for the establishment of such a fund.

J. M. Willson, W. Brown, J. Crawford, J. Wiggins, J. Caldwell, that committee. On motion, the following resolution was adopted :

Resolved, That the committee appointed to organize the congregation in Iowa, be authorized to receive any other members who may wish to be connected with the new organization, and that the said commission be authorized to adjudicate finally any case of discipline in which such applicants for admission may be involved at the time of making the application for admission ; and that said commission meet at Linn Grove, Iowa, on the third Friday of September next, and that they be authorized to dispense sealing ordinances to that congregation when organized, if requested.

Dr. Houston, who had regularly attended our meetings, now arose and intimated that he was obliged soon to leave this city, and in taking leave, proceeded to address the Synod with expressions of his deep and lively interest in its members, its proceedings, and its work in this land. To this address the Moderator replied in the name of the Synod, reciprocating his expressions of regard and affection, and assuring him that the remembrance of his person and his labours among us would be long cherished by us, and sending by him their kind greetings to the members of the Irish Synod, united with us in the same great work and testimony.

A committee was appointed to devise a plan, if possible, for publishing works bearing particularly upon the distinctive principles of the church ; Sloane, Chrystie, Knox, and Caldwell, that committee. The business taken up before the last adjournment was called for ; namely, the hearing of papers Nos. 31 and 32. They were read, asking Synod to review its proceedings at the last meeting, whereby it confirmed the suspension of the trustees of Rochester congregation. While a motion on the subject was under discussion the hour of 12, M., having arrived, Synod took a recess till 3 o'clock, P. M.

Same place—June 9th, 3 o'clock, P. M.

Recess having expired, the court came to order. The minutes of the last session were read, amended and approved. The business before the court, at the time of recess, was resumed, and after still further discussion, the papers under consideration were disposed of by the following resolutions :

1. While this Synod cannot approve of the manner in which the deacons of the Rochester congregation were elected against the will of a reclaiming majority, yet, inasmuch as those resisting that election did not make opposition in the proper and orderly form ; therefore,

Resolved, that the election be confirmed.

2. Whereas, the trustees were suspended for not surrendering the property of the congregation, put into their hands by the congregation, into the hands

of the session without the discretion of the congregation, or being qualified in law to receive it ; therefore,

Resolved, That the suspension be removed, and the members restored to regular standing.

3. *Resolved*, That the question, as to who shall hold the real estate of the congregation, shall be submitted to a vote of all the members.

4. Inasmuch as the affairs of that congregation are in a very unsettled state, *Resolved*, that a commission be appointed to repair thither, to carry out these resolutions, settle all other difficulties that may be found there, and endeavour to reconcile the conflicting parties.

A. M. Milligan, S. Sterrett, J. C. Boyd his alternate, J. W. Shaw, H. Crockett, Cowan, are the commission appointed in the above resolutions.

This commission is to meet on the 3d Wednesday of August.

The report of the committee on the Seminary was taken up, and the court proceeded to choose professors. It was determined to elect professors by ballot; and upon the third ballot, Dr. Chrystie was chosen first professor, which choice was afterwards declared unanimous. Mr. T. Sproull was then chosen second professor, which choice was also declared unanimous.

On motion, the salary of the principal professor was fixed at \$1000 per annum, and that of the assistant professor at \$500 per annum.

J. R. W. Sloane, of the New York presbytery, J. M. Willson, of the Philadelphia presbytery, D. Scott, of the Rochester presbytery, J. Crozier, of the Pittsburg presbytery, J. B. Johnston, of the Lakes presbytery, and J. Stott, of the Illinois presbytery, were appointed a board of Superintendents.

The rule to adjourn at 6 o'clock, P. M., was suspended. J. B. Johnston, J. Galbraith, A. M. Milligan, Wm. Brown, and J. Wiggins were appointed a committee to raise money for the endowment of the Seminary.

Mr. Sproull gave intimation of his acceptance of the chair of assistant professor. In case Dr. Chrystie should not accept of the call to the principal professorship, the board of supervision were instructed to make provision to fill that chair for the coming winter.

Paper No. 19 was taken up, being appeal of J. Leighton from a decision of the N. Y. presbytery. The documents were read, and the parties heard. While this matter still occupied the court, Synod took a recess till 7½, P. M.

7½ o'clock, P. M.

Recess having expired, Synod came to order. The business before the court at the time of recess was resumed, and, after a short discussion, the protest and appeal were sustained, and the decision of inferior courts reversed.

Paper No. 5 was taken up, being a remonstrance of Old Bethel session against a petition from certain members of their congregation for a separate organization. This petition, it was stated, had in due season been laid on Synod's table, but had not been noticed ; under the circumstances, Synod proceeded to consider the petition and remonstrance ; and, after protracted discussion, a motion was made to direct the Illinois presbytery to grant these petitions an organization. This petition was negatived, and the resolution amended. The ayes and noes being called for, they are as follows:

Ayes.—Anderson, Brown, Bowden, Crozier, Cowan, Dunn, French, Finney, Henry, Hunter, J. Kennedy, Knox, J. Milligan, J. S. T. Milligan, M'Canless, Milroy, Millar, Roney, J. W. Shaw, Slater, Sloane, Sproull, Steele, W. Thompson, S. O. Wylie.—25.

Noes.—Baylis, Boyd, Carlisle, Cochran, Coburn, Crockett, Duke, Evans, Forsythe, Hanna, J. B. Johnston, N. R. Johnston, Keenan, W. Kennedy, James Kennedy, Middleton, J. J. M'Clurken, H. P. M'Clurken, M'Farland, M'Donald, Montgomery, Orr, Reid, Roberts, D. J. Shaw, Scott, Stott, J. R. Thompson, S. M. Willson, J. M. Willson, Todd, R. Z. Willson, J. Willson, T. Willson, Williams, Wiggins, Wallace, P. H. Wylie.—38.

Not voting.—Caldwell, Euwer, Galbraith, A. George, R. George, W. F. George, Newell, J. Sterritt, S. Sterritt, A. M. Milligan.—10.

Paper No. 7. Memorial from Old Bethel congregation, on foreign missions, was taken up. No action was required on this paper, as its object had already been attained.

S. O. Wylie and J. M. Willson were appointed a committee to inform Dr. Chrystie of his election to the chair of the principal professor, and urge his acceptance. S. O. Wylie, J. Crawford, D. M'Kee, Wm. Brown, J. Caldwell, were appointed a board of foreign missions: J. M. Willson was added, by motion.

Mr. Joseph Beattie was referred to the New York presbytery, for ordination, with a view to the foreign missions, to which he is appointed.

The report of the committee on the Signs of the Times was taken up, and adopted, so far as it is passed upon by Synod, and is as follows:

The committee on "the Signs of the Times" beg leave to report the following causes of fasting and thanksgiving:

The supervision of the church is committed to her ministry, and they, under her head, are the guardians of her spiritual welfare, and it is their duty to be at all times ready to answer the important inquiry, "Watchman, what of the night?" "Watchman, what of the night?"

It is yet the night of Zion's tribulation, as she still sojourns in the wilderness, and is in bondage under the power of her enemies, because of her sins, and as a trial of her faith. The time of her deliverance has not arrived—she must yet wear the sackcloth, and sit in ashes, as outward symbols of humiliation and repentance. Never was the injunction of the Lord by the prophet more obligatory than at the present time. "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them; wherefore should they say among the people, Where is their God?" In obedience to this divine call we would invite the church to the observance of the ordinance of "fasting," in the exercise of "a godly sorrow."

The causes of fasting are internal, existing in the Reformed Presbyterian Church herself, as an organized society; and *external*, in the communities of men, by which she is surrounded, and generally injuriously affected.

1. In the Reformed Presbyterian Church we clearly discover the prevalence of a carnal, worldly spirit. It is, indeed, fully admitted, as incumbent upon the members of the church, to make a liberal provision for their households—to be "diligent in business," and if, in the exercise of this diligence, any of them should be "made rich," such a result will not be viewed as criminal, but as an evidence of the divine favour, in the fulfilment of his promise. Wealth

is a blessing, where it is put into the heart of its possessor to employ it generously in the promotion of the interests of the kingdom of Christ. The evil against which we inveigh is the spirit of covetousness, "which is idolatry."—The desire of acquisition has taken possession of the heart to the exclusion of the spirit of beneficence, and "the love of money"—"the root of all evil," reigns in that heart with uncontrolled power. A greedy avarice characterizes the age; and the members of the church who are highly favoured in Divine Providence, prove their contamination in this respect, by retaining with a tenacious grasp, and hoarding the riches which God hath given them for more exalted ends. That we are not censorious, but utter the words of truth and soberness, is evident from the meager and reluctant contributions for the support of the institutions of the church, especially the ministry, to whom the charge is now as of old appropriate: "Will a man rob God? yet ye have robbed me. But ye say, Wherein have we robbed thee? in tithes and offerings. . . . Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

2. Formality in the discharge of religious duties. A beautiful and simple system of institutions has been given to the church by her Head, as the ordinary means of communicating to her members the benefits of redemption. Attendance upon these is a duty and a privilege, and should be "the joy" of the children of Zion, for by these they are led "to see" and enjoy "the King in his beauty," and are nourished unto eternal life. It is evident, that in reference to these holy ordinances, and their high spiritual ends, the members of the church are lamentably deficient—drawing nigh too frequently with the lips, while the heart is far from the object of worship; and regarding "the form of godliness" to the denial of "the power."

3. A deficiency of zeal. "A zeal according to knowledge" is one of the noblest elements of Christian character. It is founded upon a fervent love for its object—is an ardent desire for the enjoyment thereof—displays a holy indignation against that which is injurious to its object, and has true piety for its root. It is a part of piety itself. Is not a foreign graft upon the stock, but a branch growing out of it—the putting forth of its own living principle, and an activity sustained by its own internal vigour. No other zeal will live long, or be successful while it lives; any other will be an excrescence, or a parasite. The excrescence, the parasite, the zeal of party, we have—but that noble sentiment which has Christ and his kingdom for its object, and displays itself in active, persevering effort, for the conversion of souls, the extension of the boundaries of Zion, the preservation of her purity, and the subjection of all things to the sceptre of Jesus Christ animates but few of us, and that few but feebly.

4. A lack of self-sacrificing spirit in the ministry. When Saul of Tarsus was converted, his great inquiry was, "Lord, what wilt thou have me to do?" There was no stipulation in entering upon the service of Christ, of convenience or profit, but he nobly declares, that he conferred not with flesh and blood, sought not his own ease or profit, or honour. The glory of Christ and of his kingdom were spread out before his vision, and with an unselfish determination, he resolved to promote the former by the widest extension of the latter. No merely local interest, or narrow ambition for personal aggrandizement, was a motive with him, but burdening himself with the "care of all the churches," he went forth to advance the interests of the whole by the promotion of those of every part. A minister's own congregation is certainly his special charge. The congregation where a member worships, should be an object of his special regard; yet, every minister belongs to the whole church and every member belongs to the body, and in neither case should "the eye say to the hand, I have no need of thee."

Want of this self-sacrificing spirit is the fruitful cause of alienation and division, of wrath and strife.

5. Finally, as to its internal causes of humiliation, we should not omit a relaxation of testimony-bearing: the high distinction of the Reformed Presbyterian Church, is her direct connexion with the line of witnesses. Their testimony has come into her hands by a legitimate descent. This is a noble inheritance. Do we sufficiently appreciate it? To us is committed all the truth for which the martyrs have bled, and there is confided to us the last great principle yet to be sealed by the Church's best blood, **THE HEADSHIP OF CHRIST OVER THE NATIONS**, as "the Prince of the kings of the earth." Do we give it prominence? Do we call boldly upon the nations to bow the knee, and in the exercise of a noble self-denial to political distinction, do we practically illustrate our allegiance to Jesus as "THE KING," whom the Father hath set upon the holy hill of Zion? A faithful examination in this direction, may convince us that we have not fully displayed the banner on which is inscribed "**CHRIST'S CROWN AND COVENANT.**"

6. There are "causes of fasting" external to the Reformed Presbyterian Church, in the communities of men by which she is surrounded. Infidelity is prevalent among the masses, standing out boldly in organized associations in opposition to the Bible; or, under the name of Christianity striving to undermine the foundations of the Christian system, manifesting itself under the diversified forms of Arminianism, Unitarianism and Universalism. Thus Satan embodied in false teachers "transforms himself into an angel of light," that he may more effectually delude the victims of unbelief.

Anti-christian principles have an extensive influence by the craft of the Jesuit, and other emissaries of "the man of sin," churches, cathedrals, colleges, monasteries and nunneries are reared everywhere by his wealth, and demonstrate the prevalence of his influence.

We live in the period of the activity of the "three unclean spirits, like frogs," untiring in the dissemination of infidel superstitions, and despotic principles. Ancient heresies and superstitions are untombed, and every form of error has its zealous advocates. The word of God is rejected for the mutterings of familiar spirits; and systems abolishing the marriage relation and advocating the grossest licentiousness are boldly promulgated. The professedly evangelical churches, whilst we fully acknowledge the amount of truth which they cherish, and the good which they accomplish, yet manifestly fail in bearing an explicit testimony, especially to the prominent principles of Christ's absolute supremacy over his church, and his dominion as "Prince of the kings of the earth," inasmuch as they tolerate and vindicate human inventions in the worship of God, and are the apologists and defenders of the oppressor, and are the pliant supporters of a system of civil government, which dishonouring the name of a republic, rivets the chains upon the victims of the most cruel oppression.

The civil governments of the earth, and of our own nation in particular, continue to reject the claims of Messiah as "King of kings," and the supremacy of the scriptures as containing the higher law. The church is despised as the great co-ordinate institution, ordained of God, in conjunction with the civil power, to promote the best interests of society, whilst the vilest men are exalted to the highest places and the utmost powers of the Federal government are put forth with the most zealous determination, in support of slavery, and in extending its dominion; whilst the wretched fugitive from oppression, the most degrading and galling, is hunted as a wild beast, chained anew, and dragged back to the bondage from which he had fled; and the friends of the oppressed and the advocates of free institutions, are threatened with the vengeance of the sword, and branded as rebels and traitors, whilst their barbarous murderers are shielded by those who occupy the highest seats of civil power.

For these our sins and the sins of surrounding communities, civil and ec-

clesiastical, the anger of God is revealed in a cloud of vindictive wrath, which covers the heavens with blackness, and will ere long pour down its destructive contents with irresistible fury upon the ungodly nations. The blood of nations shed in mortal strife, has already stained the Danube and deluged the Crimea; and, although a treaty of peace has been hastily ratified, it is but the ominous lull, which stays for a moment the fury of the tempest, that it may concentrate its huge strength, and desolate the earth with overwhelming power. The dark wing of the same cloud overshadows our own land, and we already hear the crash of resounding arms, raised in civil strife—God's threatened vengeance for the blood of the Indian, and of the slave. "Alas, for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come."

"Therefore, also, now saith the Lord, Turn ye even to me with all your heart, and with fasting and with weeping, and with mourning, and rend your heart, and not your garments, and turn unto the Lord your God, for he is gracious, and merciful, slow to anger, and of great kindness, and repenteth him of the evil: who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and drink offering from the Lord your God?"

Synod therefore appoint the first Thursday of February, 1857, to be observed as a day of fasting by the congregations and societies under its care.

Causes of Thanksgiving.

Dark as is the cloud which obscures our heavens, and dreadful as is the day of the Lord, which is at hand, yet there are rays of light which illuminate the darkness, and marvellous manifestations of God's loving-kindness, indicating that we live in "a day of merciful visitation." We have not only serious causes of fasting and humiliation, but we have also, in cheering contrast, abundant reasons for rejoicing. If we take a brief retrospect of God's mercies in bygone ages, dwell for a moment upon the present, and direct our eyes into the future, guided by the beams of light emanating from the promises and prophecies, we shall find our gratitude awakened, and our tongues, which are our glory, eager to give utterance, in tones of grave sweet melody, to "the high praises of the Lord."

From the beginning to the present time God hath dwelt in Zion. He hath never forsaken her. He hath corrected her in his loving-kindness, but has never abandoned her. He hath delivered her from bondage and from captivity, fed her with manna in the desert, refreshed her with water from the flinty rock, and guided her through pathless regions to a rich inheritance. All the promises regarding important events in her past history have been fulfilled. The great promise has been verified:—"When the fulness of the time was come God sent forth his Son, made of a woman, made under the law, to redeem them," that we might receive the adoption of sons. Crucified by the Jews, and rejected by that wretched and blinded nation, with the Gentiles he hath established his covenant: and whilst the Jew is an exile from the house of God—the nations have come to the light, and the Roman world, in defiance of Pagan power, became obedient to the faith.

Antichrist, indeed, has risen and bound, for a season, his yoke upon the church's fair neck—but the Spirit of God has been poured out from on high—she has risen and burst the bonds which held her, and escaped as a bird from the snare of the fowler.

Witnesses have been raised up in the darkest periods—her truth, her worship, her government and her discipline have been preserved; and this day we stand before the world a people in possession of the pure faith once delivered to the saints, and those divinely appointed invitations by which its blessings are communicated to the faithful.

And has not the gospel produced its benign effects among us? Are we not believers? Are we not justified? Do we not belong to the family of God?

Are we not under a process of transformation into the divine image? Are we not witnesses? Is not "*the testimony*" in our hands sealed by the blood of the excellent of the earth? Is it not producing its effect? Is not the nation taught that Messiah reigns—that his law is supreme over all human constitutions and laws? Are not these principles working as leaven in the hearts of men even of high degree? Are not the rights of men vindicated? And the principles of Bible morality pervading the masses?

Behold in our own day the rapid extension of the kingdom of Jesus Christ! Christians, in general, are doing a great work. The scriptures are published in almost every known language—and the living teacher with the Bible in hand has invaded the kingdom of darkness—purifying the habitations of cruelty, so that the wilderness and solitary places are made glad, and the desert begins to blossom as the rose.

War has been overruled for the spread of the gospel. The wall which begirt and isolated China, has been broken down; the smoke of the Alcoran has been illumined by the light of divine truth, which has invaded the dominions of Mahomet, and the crescent is waning before the brightness of "the Sun of Righteousness."

Amidst all this spiritual prosperity the Lord hath daily loaded us with temporal benefits. Second causes are in his hand—the sun, the clouds, the atmosphere—the rain—the snow—He balances all these. "The earth yields her increase. He crowns the year with his goodness, and his paths drop fatness. They drop upon the pastures of the wilderness, and the little hills rejoice on every side. The pastures are clothed with flocks, the valleys also are covered over with corn. They shout for joy, they also sing."

The eye looks forward into the darkness of futurity, and in the light of promise and of prophecy beholds some of the glorious things that are spoken of the city of God. It sees the gospel of Christ like a living stream—spreading over the face of the whole earth—the Jews gathered in with the fulness of the Gentiles. Despotism already shaken by judgments universally overthrown—the saints in possession of the kingdom, wars have ceased to the ends of the earth, and righteousness and peace, and prosperity, overspread our globe, and the light of the divine glory, in the face of Jesus Christ has expelled its darkness—"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

Synod therefore appoints 4th Thursday of November, 1856, as a day of Thanksgiving.

Respectfully submitted,

WM. L. ROBERTS, Chairman.

The presbytery of Illinois had leave to withdraw their complaint, No. 25.

Item 14, of the report of the committee on unfinished business, was taken up, being the protest and appeal of H. Mulholland, and referred to the commission to Rochester congregation. No. 12. Complaint of the congregation of Rochester, was taken up, and referred to the same commission. Item 17, of unfinished business, report of committee on the course of study in the theological seminary, taken up, and referred to the board of Superintendents, with the professors. Committee on foreign relations, reported a letter to each of our sister Synods, in Ireland and Scotland, which were adopted. The whole correspondence is as follows:—

Letter from Synod in Ireland.

Belfast, July 13, 1855.

To the Moderator and other members of the Synod of the Reformed Presbyterian Church in the United States of America, to meet in Philadelphia the 27th of May, 1856.

Dear Brethren:—With feelings of more than ordinary gratification, we re-

ceived the expression of your sentiments on matters of great public interest, and the assurances of your fraternal affection, as contained in the communication forwarded to us from your recent meeting of Synod. These assurances, we need scarcely say, we ever and most cordially reciprocate. Bound as you are to us by the ties of our common Christianity, and in the bond of our fathers' covenant, and intimately connected with you, by having many beloved relatives in the ministry and membership of the church among you, we feel under special obligations to cherish towards you the tenderest fraternal affection; and we can never cease to take a deep interest in all your proceedings—in your labours, and trials, and prosperity.

We desire to render thanks to the God of our fathers on your behalf, for the peace and harmony which characterized your late meeting of Synod, and for the tokens of divine favour which were vouchsafed to you, in the increase and extension of our covenanted Zion among you—in the prospects opened before you, in the good providence of the Redeemer,—of still farther extension,—and in the judicious and important measures which you were directed to adopt for displaying the testimony of Christ, and for the establishment of his kingdom. Difficulties and trials, within and without, you may have at times to encounter, as these are destined, in the all-wise arrangements of the Covenant, to be the lot of all faithful witnesses for truth. But you have assuredly abundant reason to say: "The Lord hath done great things for us, whereof we are glad;" and gathering encouragement, as well from manifold past deliverances and blessings, as from the holiness and dignity of the cause which you are called to maintain, and the promise and grace of our exalted King, to go forward in your arduous and self-denying exertions to propagate throughout your extensive and beautiful country, the knowledge of principles that are indestructible, and destined yet to bless all the nations of the earth.

The intelligence contained in your esteemed letter concerning your internal state and proposed movements, is received by us with peculiar interest. While we sympathize with you in the bereavements which, of late you have suffered, in the removal by death of dear brethren in the ministry, we rejoice to learn, that through the favour of Zion's King, others have been raised up, and that the number of labourers in the Redeemer's vineyard among you, is on the increase. We had received the intelligence of the death of Dr. Willson, your late esteemed Professor of Theology, a considerable time before the arrival of your communication. Though from his advanced years, his removal from earthly labours was to be expected, yet his actual departure occasioned a deep sensation throughout the whole church in this land. Long known to us as an eminent minister of the gospel, and an able and devoted witness for the Covenanted Reformation; venerable alike for years and labours, he was spared, till he had finished the important task which his Master had assigned him, and he was then taken to his reward. We recognise the sovereign disposal of the Master of the church in such a dispensation, and regard it as presenting a loud call to surviving brethren to greater devotedness in prosecuting the work to which they are called. With more than ordinary interest have we learned that you have been guided—we trust by a gracious influence—to adopt measures for the renovation of the covenants of our fathers; and we feel humbled and thankful, when you state that our unworthy efforts in the matter of covenant-renovation have been, in any respect, instrumental in stimulating beloved brethren to seek after the enjoyment of the same high privilege. For ourselves, we have all reason to praise the name of our fathers' God, that as a Synod, we were led to contemplate the work of public covenanting, and that we were honoured to engage in it. Though, for a time, we had some difficulties in the matter, we had abundant evidence of guidance from on high, and of divine support in this whole undertaking. As we proceeded, obstacles gave way, and light was shed upon our path. When we were honoured to lift up our hands, and avouch renewed allegiance to our exalted King, we were brought

to cherish more cordially the love of the brotherhood; and since we stood before the Lord, to enter into his covenant, the effects have been visible in the singular harmony and cordiality which have characterized all our intercourse and ecclesiastical proceedings. The influences too have been felt to be most salutary upon the congregations in which the work of covenant-renovation has been essayed. Attachment to the great principles of our fathers' testimony—the abounding love of the brethren—renewed attention to religious ordinances, and to the duties of practical godliness—and an earnest desire to advance the kingdom of Christ, are among the precious fruits of this auspicious movement. From the heartfelt conviction that we have been owned and blessed in avouching the Lord God of our fathers as our God, we rejoice that you are about to engage in the great work of covenanting. We shall continue to watch your proceedings in this matter with the deepest interest; and we will not cease to pray fervently that you may largely realize such seasons of revival and refreshment from the presence of the Lord, as have ever attended acts of faithful dedication.

We are happy furthermore in being informed that you purpose to establish at no distant day, a "School of the prophets," and to enlarge the field of your missionary efforts. We sincerely desire that you may have wisdom and unanimity in counsel, and fidelity and energy in action in relation to measures so important for the prosperity of the church, and the advancement of the kingdom of our Lord and Redeemer.

As so brief a period has elapsed since we sent you our last communication, we have little new to relate concerning our ecclesiastical proceedings. One of our aged ministers, the Rev. Simon Cameron, some months ago, entered into his rest. He was an humble and devoted servant of Christ—a laborious pastor—most punctual in attending the courts of the Lord's house—and always evincing a lively interest in the cause of missions. The important vacancy of Manchester, in England, has now the prospect of speedily enjoying a stated ministry—one of our esteemed licentiates having recently accepted the unanimous call of the people to become their pastor. We anticipate from this step results favourable to the establishment and extension of our testimony in England.

The good work of covenant-renovation is still progressing throughout our congregations, and will, we have reason to think, at no distant day, have been essayed by all our beloved people. We cannot, at the same time, but feel an anxious, though not mistrustful concern, that in future years it may be seen that the vow of God into which we have entered has been the means of propelling the members of the church to efforts becoming their high profession and privileges, and of leading them to cultivate and display a higher tone of spirituality and fidelity.

The field for the operations of our missions to Roman Catholics, in this country, has been of late carefully surveyed by an esteemed brother in the ministry and deputed for this purpose, in company with our lately ordained Irish missionary; and a post has been for the present selected to commence the operations of the mission, in the metropolis of this country. While we are thoroughly convinced of the vast importance of this mission, both in relation to our own public vows, and the spiritual emancipation of our native country, and have the earnest desire to be enabled to prosecute it with vigour, we are at the same time sensible of the arduous nature of the undertaking—increased of late from the revived spirit of popery, and the vigilance and activity of the Romish priesthood, and we solicit the aid of your prayers, in carrying forward this great enterprise.

The subject of the proper management of our different benevolent schemes, and of providing a due support for the ministry, occupied a principal share in our deliberations at our present meeting; and we are happy to have it in our power to report that it was considered in a manner becoming its great intrinsic

and relative importance, and that conclusions were harmoniously arrived at, which under efficient management, may, through the divine blessing, be productive of high and lasting advantage to the church. Whether we have regard to the glory of the church's Head—the comfort and efficiency of the ministry—the provision of a future ministry—and the stability and extension of the church, we cannot but consider it the special duty of the courts of the Lord's house, sustained by the co-operation of a liberal public-spirited people, to endeavour to place the support of the ministry on a more satisfactory basis.

In conclusion, the present aspects of Divine Providence, both in relation to European nations, the western world, and other parts of the earth, appear to us to call loudly upon covenanted witnesses every where to “hold fast” and “hold forth” the standard of a faithful testimony—to cultivate a prayerful, united and devoted spirit—to labour faithfully and perseveringly for the conversion of nations—to stand prepared for approaching trials—and in firm confidence and joyful hope, to look forward to the certain coming of our glorious Lord, when his “name shall be great among the gentiles,” and “in every place incense shall be offered unto” his “name, and a pure offering.” We are, dear brethren, yours in the bonds of our sacred covenant.

JOSIAS A. CHANCELLOR, *Moderator.*

JOHN W. GRAHAM, *Synod's Clerk.*

II. Letter to Synod in Ireland.

To the Moderator and other members of the Reformed Presbyterian Synod in Ireland.

Dear fathers and brethren,—Your letter received and read in our meeting has given us unfeigned satisfaction and pleasure. We rejoice to hear of your welfare, and we bless the name of the Lord our God for all that he is doing for you and by you in the place where he has assigned you your work. It is our earnest prayer that our God would continue to bless you, granting you abundant success in all your aggressive attacks on the kingdom of darkness, and making the testimony which he has committed to you, the efficient instrumentality of restoring to their true position of allegiance to the “Prince of the kings of the earth,” lands once in covenant with him, but now in a state of revolt and rebellion. The work to which you are called is honourable, but arduous; the Master whom you serve is gracious and all-sufficient, and the assurance of ultimate success is the promise of Him who is faithful and true. “The saints of the Most High shall take the kingdom, and shall possess the kingdom for ever, even for ever and ever.”

It gives us great pleasure to say that we have been much comforted and refreshed by the presence in our meeting of our esteemed brother from your land, Dr. Houston. We have only to regret that his stay with us must necessarily be short, preventing him from visiting the various parts of the church here, and depriving our people of the much coveted satisfaction of seeing and hearing a servant of Christ, with whom, by his writings and otherwise, many of them were already acquainted. We remember, with satisfaction, that he, with other brethren in your land, was enabled to stem the tide of defection when it was coming in like a flood among you. We receive him as a true representative of a noble church, and it is our earnest prayer that a gracious providence may watch over him, and restore him to his family and flock, and that in the important sphere of usefulness which you have assigned him to superintend, the training of the sons of the prophets, he and our other dear brother, his fellow-labourer in the same work, may be long spared and greatly blessed in preparing a ministry for the church.

Through the hand of God prospering us, we have been enabled to establish a foreign mission. The place selected is Syria, and Rev. R. J. Dodds, an esteemed minister, and Joseph Beattie, a licentiate of the church, have been chosen with entire unanimity to erect the standard of our Prince in that land on which he has special claims. To them, we doubt not, it will be ground of

encouragement, when enduring toil and trials for His name's sake, to know that they are labouring within territory which once enjoyed the distinguished privilege of being in covenant with God, and will inspire them with a firm purpose to labour and suffer, to hope that they may be honoured as instruments in dispelling the delusions of Mohammedanism, of infusing vitality into a merely nominal Christianity, and of gathering into the fold of Christ some of the remnant of Abraham's seed who, though scattered and wasted, shall be loved for the fathers' sake. We ask your prayers for the success of this undertaking, too long delayed, but now begun with some confidence that our gracious Lord will accept and bless this service that we are endeavouring to do for His name's sake.

At this meeting of Synod also, we have re-organized our theological seminary. It is located in Allegheny city. Rev. Jas. Chrystie, D. D., was chosen to fill the first professorship, and Rev. Thos. Sproull the second, with entire unanimity. We have, in various parts of the church, many youth pursuing studies with a view to the holy ministry, and we hope that by the blessing of the Most High on the school of the prophets, we will be able in a few years to furnish a supply of labourers more nearly commensurate than heretofore with the great and growing demand.

A part of the present session of Synod was spent in perfecting the bond and confession of sins prepared at our last meeting, with a view to the renewal of our covenants. We had hoped to be privileged with lifting up our hands at this time and taking upon us the oath of God; but as our sessions were unusually protracted, we concluded that it was best to defer this solemn work till our next meeting. We trust that by the blessing from above, we will be prospered in this great service to which the voice of God is evidently calling us. Pray for us, that our gracious Master may grant us tokens of his acceptance.

In your mission among your Roman Catholic population we take much interest. We rejoice to hear that you are encouraged in the work, and it is our earnest prayer, that God would make you instrumental in delivering the victims of a gloomy and slavish superstition, and then preparing those who are now pliant tools in the hands of a designing and crafty priesthood, for becoming useful members of society, in both their native land and this country to which many of them come. The diffusion of light is the appointed, and it will be the efficient means of bringing down the anti-christian system. "The Lord will consume that wicked with the Spirit of his mouth, and destroy him with the brightness of his coming."

To the subject of ministerial support our attention has been called at this meeting. No definite action has as yet been taken, but we hope at an early day to adopt some measures, which by appealing to the sense of justice of our people, may conduce to place the ministry in a position of comfort and independence, so that, freed from worldly anxieties, they may give themselves wholly to their work.

Our ministry has suffered no diminution by death since we last addressed you. Three have since that time been added to our number by ordination, and have been installed in pastoral charges. We have in all 59 ministers and 8 licentiates. Our territory is of vast extent. The great west with its increasing population is spreading out before us an inviting and promising field, which it is our earnest desire to cultivate.

We may well be excused from going into a farther detail of our condition and prospects, seeing you will have an opportunity of hearing shortly from our dear brother the results of his observations during his brief sojourn among us. We can only say, that in much imperfection and weakness, we are endeavouring to hold fast, and to hold forth the word of life, and we trust that our gracious Master is not leaving us without some tokens of his acceptance of our unworthy services.

Wishing you much of the divine Master's presence at your Synodic meeting, and in your various spheres of activity and usefulness, and trusting that you and we may be honoured to do his work, and in due time to receive his gracious reward, we subscribe ourselves, dear brethren, your fellow labourers in the service of Christ.

Philadelphia, June 9, 1856.

THOS. SPROULL, *Chairman.*

III. Letter from Scottish Synod.

Ayr, April 1, 1856.

To the Moderator and Members of the Reformed Presbyterian Synod of the United States of America.

Reverend and dear Fathers and Brethren:—We beg to acknowledge the receipt of your letter of June 1st, 1855, together with the duplicate copy of a letter of date April 9th, 1852, which has reached us; and we greatly appreciate the courtesy and kindness which you have shown in favouring us with this copy, so soon as you had learned that the original failed to reach its destination.

It would be to us, we assure you, matter of deep regret, were anything to occur which would have the effect of suspending or breaking up the friendly intercourse which has been so long maintained between the two churches by written communications and otherwise, or of producing coldness and alienation of feeling in those who stand related to each other by such close and sacred ties. We are brethren in Christ Jesus, believing the same blessed truths, displaying the same banner, tracing our course backwards over the same historic ground, and aiming at the same glorious objects, viz., the subjugation of all things in religious and civil society throughout all the nations to the authority of Emanuel, the exalted Head of Zion, and the King of kings, and Lord of lords. Associated in such a cause, and occupying a position of peculiar isolation and prominence, owing to the distinctive Testimony held by us in common, we should endeavour to draw closer and closer the bonds of Christian friendship and fellowship, and, though locally far distant from each other, to "strive together for the faith of the gospel."

It gladdens us to learn that you enjoy such a measure of prosperity; that you have been enabled hitherto to maintain a testimony for the truth; that your numbers have been increasing; and that, notwithstanding trials and discouragements, you have been blessed with many tokens of the divine favour. It is to us a matter of much satisfaction that those of our people who emigrate to your country may have access in so many parts of it to the ordinances of divine grace as dispensed by you, and an opportunity in your communion of carrying out those grand principles in which they were instructed, and which they professed in the land of their fathers; and your testimony in favour of the character maintained generally by such as go out from us, is very gratifying. We are apt sometimes to repine on account of the comparatively narrow field of usefulness which it pleases the Head of the Church to grant us in this land; but it is encouraging to think that though we are not increasing rapidly at home, we are contributing in some measure to the diffusion of the 'salt of the earth' abroad, and especially that we are preparing and sending forth recruits to strengthen the ranks of our dear brethren in America, so that they are aided by us in carrying on the conflict with the powers of evil—with infidelity, popery, slavery, and irreligion—and in publishing around them the glad tidings of salvation.

We have much reason for thankfulness to our covenant God for the favour he has been extending to us, in these latter years. A remarkable degree of peace and harmony and brotherly love has prevailed amongst us. Though our increase has perhaps been somewhat hindered by the changes which have taken place in the ecclesiastical relations of other bodies, we have not suffered any diminution. The principles we maintain are regarded, it is believed, with more favour and respect by religious men than they were wont to be; and, upon

the whole, the Reformed Presbyterian Church appears to be gaining more and more of that sort of influence which an enlightened and consistent adherence to the principles of God's word is fitted to command among thoughtful and reflecting men.

The Head of the church has been raising up for his own work a goodly supply of labourers. There is much in this to animate and encourage us. Since the lamented removal by death of the venerable teacher who presided for so many years, with great advantage to the church, over the Theological Seminary, certain changes have been introduced with a view to the increased efficiency of the Institution; and two Professors—one of Systematic Theology, and the other of Biblical Literature and Church History—have been appointed. And from the experience afforded by two sessions of the Hall, we have every reason to hope that the church will reap much benefit, under the blessing of the Spirit of God, from the increased attention bestowed on the preparation of young men for the great work of the gospel ministry.

It has pleased the Lord to bless with very signal success the Missions in which we are engaged, especially in one locality—we refer to the labours of Mr. and Mrs. Inglis, in the Island of Aneiteum, one of the New Hebrides group. The gospel, we have every reason to think, has been proving mighty not only to change the social condition of the poor outcast heathens in that Island, and in diffusing amongst them the blessings of civilization, but in saving souls from the tyranny and pollution of sin, and in translating them into the kingdom of God's dear Son. A great door and effectual has been opened up—numerous schools for Christian instruction and secular education are in operation—the house of God is crowded with hundreds of worshippers—the Sabbath is observed with great propriety—the scriptural ordinance of marriage is commanding practical respect, and the power of idolatry is rapidly declining. "The Lord hath done great things for us, whereof we are glad."

You are aware of the sanguinary war in which this nation, in alliance with certain others, has been engaged for several years past, against the great aggressions of the North—the pattern and the bulwark of despotism in Europe. Whatever views may be entertained in regard to the character of the alliance, or to the cause itself, all Christians will agree in thinking that God has been manifesting his displeasure against all concerned in the struggle. Considering the brief period during which this war has continued, (for it seems now to have closed) there has been a very sad destruction of human life, as well as a very large expenditure otherwise of the resources of the nations. But there is every reason to hope that the Almighty Disposer of events will overrule this collision of powerful empires and of mighty armies, for the advancement of liberty and civilization in the East, and for the progress and triumph of the kingdom of our Lord. Whatever may become of the Turkish Empire as a secular geographical power, it would appear as if the Mohammedan delusion was near its end, and the great river Euphrates well nigh dried up, that the way of the nations of the East may be prepared. It is believed that the dreaded efforts of Christian missionaries, and the progress of Protestant truth, in Turkey, had a very considerable influence in determining the Czar to adopt without delay the menacing attitude which provoked the contest; but the result seems likely to prove a remarkable increase of liberty to preach and profess the truth, from which we may expect, under the blessing of the Holy Spirit, and through the zealous and energetic efforts of the friends of the Redeemer, that the cause of Christ will be greatly promoted, and many be added to his Church.

And since Mohammedanism has become so passive and effete, and a day of greater light and liberty appears to have dawned on the East, are we not encouraged to expect the speedy downfall of Mystical Babylon in the West? The two great antichristian systems were not, in point of time, far distant from each other in their rise, nor shall they be divided by any wide interval in their

fall. We may however expect, from the intimations of prophecy on the subject, that the Man of Sin will come to a more sudden and violent end. The emissaries and adherents of this system are very active and persevering in the present day; their efforts are specially directed towards the extension of their political and ecclesiastical power in this country, and they can boast of many and distinguished proselytes from among the ministers and members of the Church of England. They are multiplying places of worship throughout the land, and striving to influence the rulers in favour of their system, by the cunning and unscrupulous exercise of the political power with which they have been so unwisely intrusted. Necessity is thus laid upon the friends of truth to watch their movements, expose their tactics, raise the voice of warning, labour to disseminate the gospel, and especially to attend to the scriptural education of the young. And it is gratifying to find that, while much sinful apathy exists, Protestants are on the whole becoming more sound in the views they entertain of the character and aims of Popery, and more united in their efforts to resist its arrogant and impious pretensions.

We shall not, in this communication, enter on the points on which you have written us, with respect to your relations to the civil government of the United States, and the unhappy differences betwixt you and another body in your country. Our views of the federal constitution and of slavery, are what they have always been; and the principles upon which you act, are those which we feel it our duty to endeavour to carry out in reference to the complex constitution of our own country. It is indeed far from us knowingly, to give encouragement to any party whatsoever, in any deviation from, or misapplication of, these principles; and it would gladden our hearts exceedingly, were it in our power to devise any means, or to use any influence by which those who hold so much in common, and who ought to be united, might be brought to maintain the unity of the Spirit in the bond of peace. One chief motive by which we are actuated in continuing our brotherly correspondence with both parties, is, that we may still retain the power of doing somewhat towards a reconciliation. It gave us some encouragement to observe that, last year, members of the different Synods had fraternal intercourse in connexion with the designation of missionaries to India; for were there a little more of this sort of friendly recognition and co-operation, and were everything fitted to offend and irritate in language carefully avoided on both sides, we would not be without hope that the good footing thus cultivated would prepare the way for a speedy and satisfactory adjustment of those matters, in which some difference of opinion may exist.

It is not, dear brethren, owing to any indifference about the distinctive principles of the Reformed Presbyterian church, but rather on account of our warm attachment to them, and our anxiety for their prevalence, that we thus write, and have hitherto acted as we have done. It is our most earnest desire that these principles may be maintained by the united testimony of all their friends, so that they may thus command more general respect, and exercise a more powerful influence over your vast and growing commonwealth, and over all lands; and that thus the nations may be blessed in Him who is the Heir of all things, and that all nations may call Him blessed. We are, dear Fathers and Brethren, with sincere respect and affection, yours in the fellowship and testimony of our Lord.

Signed in name of the committee of the R. }
P. Synod on Foreign Correspondence. }

JOHN GRAHAM.

IV. Letter to Scottish Synod.

Philadelphia, June 9th, 1856.

Synod of the Reformed Presbyterian Church of Scotland.

Fathers and brethren:—It is with feelings of more than ordinary satisfaction that we acknowledge the receipt of your fraternal communication, bearing date April 1st, 1856. Gratified at all times to hear from you, it is with pecu-

liar pleasure that we have received on this occasion the assurance of your unabated affection and confidence. To us, not less than to you, it would be matter of deep and lasting regret, should anything occur to interrupt the friendly intercourse that has been long maintained between the two churches, to the edification and great advantage of both, by written communications and otherwise. Most fervently do we trust that the grief unavoidable from such an issue may not be ours. It encourages and strengthens us in maintaining the testimony of Jesus, to hear your voice from the other side of the Atlantic, cheering us on in our conflict with the rulers of the darkness of this world, and with spiritual wickedness in high places. Assured of an interest in your sympathies and prayers, we feel ourselves animated in our work, and relying on the promised blessing of the Highest, we are confident of ultimate success. All things in the church and in the world shall be subjected to Christ our Lord. Men shall be blessed in Him, and all nations shall call Him blessed.

For the peace and prosperity with which our covenant God continues to bless you in your manifold labours, we desire to thank and praise His holy name. Peace is Christ's legacy to His church, and is an inheritance which His people highly prize. They shall delight themselves in an abundance of peace. It is our earnest prayer, that united in the maintenance of His truth and testimony, the God of peace may ever be with you, approving your work in the field which He has assigned you, granting to you at length, a joyful participation of the reward enjoyed by His faithful servants, when the toils and trials of life have come to an end. With prospects before us so bright and sustaining, who would not willingly labour and suffer for Christ. That success must crown honest and persevering endeavours, to bring back your once covenanted but now apostate nation, to a renewal of its allegiance to Him who is "King of kings and Lord of lords," we fully and firmly believe. Scotland is Christ's by her own most solemn engagements, and Scotland must and shall renew her claim so long overlooked, but yet so full of promise—the claim to be a covenanted land, the glory of all lands.

We have heard with much interest the statements contained in your letter, respecting your seminary and missions, and have unfeigned joy in the tidings of their prosperity. The education and training of labourers for the work of Christ, and the sending of them forth to bear the glad tidings of salvation to perishing sinners, are two important parts of the church's work, neither of which can be neglected without serious detriment to the interests of the Redeemer's kingdom on earth. We trust that under the blessed auspices of Zion's King, your seminary will be instrumental in qualifying many young men for going forth into lands where the dark places of the earth are full of the habitations of cruelty, to preach Christ and the unsearchable riches of his grace. You will be pleased to learn that at our present session, we have re-organized our Seminary, and through the Divine blessing upon its teachings, we anticipate the most valuable fruits. We have suffered, and continue to suffer great disadvantage from scarcity of suitable labourers. A large and inviting field is open for cultivation, but the heart of men renders it impossible for us to enter and occupy. We have resolved, to enter upon the work of Foreign missions without delay, and in prosecuting this purpose, have chosen two missionaries, Rev. R. J. Dodds, a laborious and faithful pastor, and Mr. Joseph Beattie, an esteemed licentiate, and have designated Syria as the field of their labour. Various considerations influenced us in this selection, not the least of which was, that there our missionaries will be within the limits of the land given by covenant to the seed of Abraham, and will have access to the remnant of that interesting people, now when on many accounts their attention is turned toward a country endeared to them by many recollections. We hope also, to avail ourselves of the opening to the minds of those who are under the delusion of Mohammedanism, made by a recent firman of the Sultan, a concession wrung from him, as a result of the resistless progress of light and truth.

With the views expressed in your letter, respecting recent providential dispensations regarded here as among yourselves, with intense interest, we do in the main concur. The times are singularly ominous. The tokens of God's wrath against the nations of the earth long in rebellion against His Christ and His law, are revealed from heaven in a manner too palpable to escape observation. For your sakes we rejoice, and are thankful to God who rules the nations and turns wars into peace, for the termination of the fearful struggle in which all Europe must have been in a short time involved, for in the peace of the land you shall have peace. In our own country, events of great and painful significance are transpiring. At no previous period in our history, has the agitation and excitement growing out of the subject of slavery, reached an intensity equal to the present. The halls of our national legislature have been disgraced by a murderous assault upon the person of one who dared to open his mouth in behalf of the dumb, and in the distant West, at present the battle ground between freedom and slavery, events are shaping in a direction that gives just ground of apprehension that we may experience, and ere long, the horrors of civil war. The man of sin was never more active, persevering and insidious, in his endeavours to establish his cruel and hateful dominion. Our trust is only in Him who sits King upon the floods, and from His high throne in heaven makes the wrath of man to praise Him.

The subject of the renewal of our covenants has occupied a large share of our attention at both the last and present meetings of Synod. We have finally adopted a form of covenant and confession of sins, and have appointed the first two days of our next meeting, May, 1857, to essay the great work. May we hope for an interest in your prayers that God would so direct us, as that we may be enabled to swear in truth, in judgment and in righteousness.

We accept with special satisfaction, and feel greatly encouraged in maintaining the testimony of our Lord, by the assurance given us that your views of the federal constitution of these United States are the same that they have always been; and that the principles upon which we act are those which you feel it your duty to carry out. We have not allowed ourselves, at any time, to doubt that your motives in continuing in correspondence with our former brethren who have practically disowned these principles, alike dear to you and to us, are at once honourable and pure, though we will not conceal that it has been and still is to us a ground of sadness and regret that your recognition of them as a section of the Reformed Presbyterian church is by them regarded as your approval of their present position in relation to the civil constitution of our country. But while we say these things, we are far from thinking that this result, painful to us, and we fear injurious to the interests and success of our common Testimony, was contemplated by you. Be assured, that upon our part there is no indisposition to meet these brethren and to resume former relations and intercourse on the basis of the principles contained in our Confession and Testimony. You will be pleased to learn that at our present meeting a communication has been received from their Synod holding its sessions in New York city, soliciting a friendly correspondence with a view to re-union. To this proposal we have distinctly replied, that we occupy the same ground on which the church stood prior to the separation of 1838, and that there we will ever be ready and happy to receive them. But much as this consummation is to be desired, it is matter of pain and grief to us, that, as yet, we can see nothing in their administration of discipline to encourage the feeblest hope that they will withdraw from their connexion with the government of the country in the enjoyment of all the rights of citizenship, which was the original ground of their withdrawal from us. We feel encouraged to hope, as well from the decided views so ably propounded in the pages of your magazine on the question at issue between our former brethren and ourselves, as from the tenor of your letter to us, that you will at no distant day gladden our hearts

in "walking by the same rule and minding the same things" with yourselves, by a distinct recognition of us as the only Reformed Presbyterian church in the Western world, holding the principles and pursuing the practices attested and sealed by the blood of martyred forefathers in your own honoured and covenanted land.

Finally, brethren, farewell. Widely separated in the all-wise and righteous providence of our common and gracious Lord and Master, let us often meet at the mercy seat, and there we shall never cease to pray that our God who has redeemed His people, would lead you forth to victory and triumph, and guide you at length into His holy habitation. THOMAS SPROULL, *Chairman*.

The Moderator and Clerk were directed to sign and transmit these letters. The consideration of rules of ecclesiastical procedure, was deferred until the next meeting of Synod.

On motion, *Resolved*, That the receipt of the treasurer of this Synod, shall be a full acquittance on the part of this Synod of all claims upon the present holders of the bonds in trust.

Resolved, That the minutes be published in the Reformed Presbyterian and Covenanter.

A. M. Milligan was appointed the moderator's alternate, to preach the sermon at the opening of the next meeting of Synod.

The board of foreign missions was authorized to borrow of Synod's treasurer, if requisite, such funds as may be required to commence the foreign mission.

The committee to bring in a minute stating the facts and the principles on which they sustained the complaint against the Illinois presbytery, presented a report, which was accepted, but not adopted. From the vote refusing to adopt this report some members dissented. The Synod adjourned with prayer; singing the 133rd Psalm, and the apostolic benediction. J. M. WILSON, Moderator,

SAMUEL STERRITT, Clerk.

APPENDIX—A.

To the Moderator and Members of the Reformed Presbyterian Synod, to meet in Philadelphia, May 27th, 1856, the Treasurer of the Foreign Mission Fund would report the following:

1855.	CR.
May 22. By cash on hand, per last report,	\$242.76
Dec. 30. One year's interest,	16.02
1856.	
Jan. 9. Margaret Mawhinney, Pittsburgh,	100.00
Isabella Wallace, Salt Creek Congregation,	1.00
30. Margaret A. Cochran,	2.00
May 21. Some Sabbath-school children in Topsham Congregation,	3.50
All which is respectfully submitted.	\$365.28

HUGH GLASSFORD, *Treasurer*.

New York, May 26, 1856.

B.

1855.	Report of the Treasurer of Domestic Missions.	DR.
May 21.	By balance in treasury, per last report,	\$222.73
July 3.	By cash from James Wiggins, being interest on bond held by him in trust for Synod,	100.00
Aug. 14.	By cash from J. Wiggins, interest on bond do.,	50.00
	By cash from Rev. William L. Roberts, interest on bond held by him in trust, do.,	18.75
		391.48

	Brought forward,	\$391.48
Nov. 12.	By cash from J. Wiggins, interest on bond held by him in trust for Synod,	50.00
	By cash from Rev. W. L. Roberts, interest, do.,	18.75
Dec. 11.	By cash from Rev. James W. Shaw, interest on bond held by him in trust for Synod,	50.00
1856.		
Jan. 29.	By cash from Messrs. Archibald Wilson, John Carothers, and Alexander C. Culbert, executors of the last will of William Acheson, deceased, of New York, being legacy of said Mr. Acheson to Synod for home missionary preaching of the gospel,	400.00
Feb. 15.	By cash from J. Wiggins, interest on bond held in trust by him for Synod,	50.00
	By cash from Rev. W. L. Roberts, interest on do.,	18.75
23.	By cash from J. Wiggins, being interest on bond of Mr. Acheson, deceased, and unclaimed since August, 1853,	50.00
May 7.	By cash from J. Wiggins, interest on bond held in trust, By cash from Rev. Wm. L. Roberts, do. do.,	50.00
	10. By cash from Rev. Andrew Stevenson, interest, do.,	75.00
	27. By cash from A. C. Culbert, trustee of Elizabeth Shields' bequest to Synod, being interest on bond held by him in trust for Synod,	50.94
	By cash from John M'Farland, being interest on bond held by him in trust for Synod,	187.50
	By cash from John Carothers, interest on bond, do. do.,	187.50
		<hr/>
		\$1,598.67
28.	By cash from Rev. J. W. Shaw, interest on bond,	50.00
		<hr/>
		\$1,648.67
1855.	<i>Synod of the Reformed Presbyterian Church.</i>	Dr.
Dec. 1.	To cash remitted to Rev. J. C. K. Milligan, Treasurer of Lakes Presbytery, by order of Fiscal Committee,	100.00
	To cash remitted to Jas. Carson, Treasurer of Pittsburgh Presbytery, by order of do.,	100.00
1856.		
Mar. 24.	To cash remitted to Rev. J. C. K. Milligan, Treasurer of Lakes Presbytery, by order of do.,	100.00
		<hr/>
		\$300.00
	Balance in treasury,	1,348.67
		<hr/>
		\$1,348.67

All of which is respectfully submitted.

WILLIAM BROWN, *Treasurer of Domestic Missions.*

Philadelphia, May 13th, 1856.

C.

1855.	<i>Report of the Treasurer of Synod.—1st. Literary Fund.</i>	Dr.
June 6.	By cash received from Jas. Gray, per Rev. R. Hutcheson, for Testimony,	3.00
	By cash from David Gregg, per Rev. S. O. Wylie, for do. do.,	19.00
18.	By cash from W. Bradford, former treasurer of Synod,	341.30
1856.		
Jan. 11.	By cash from Philadelphia city treasurer, interest due 1st inst. on corporation bond,	9.04
May 21.	By cash from D. Gregg, for Testimony,	27.30
	27. By cash for Testimonies, sold by myself,	5.05
	28. By cash from Rev. J. M. Willson, for Testimony,	10.80
	29. By cash from Rev. R. J. Dodds, per do.,	6.00
	31. By cash from Rev. S. Bowden, for do.,	1.80
	Amount overdrawn from the treasury,	3.86
		<hr/>
		\$427.15

	Cr.		Dr.
1855.			
June 7. To cash paid Rev. T. Sproull, being expense of publishing the Form of Covenanting, by order of Rev. S. O. Wylie, Moderator,	\$30.00		
14. To cash paid Rev. J. M. Willson, being amount awarded to him by Synod for session, as Clerk, by order of Moderator,	50.00		
Aug. 14. To cash invested in Philadelphia city loan,	297.15		
1856.			
May 29. To cash paid Rev. T. Sproull, being amount awarded to him by Synod for services as Clerk, by order of Moderator and Clerk,	50.00		
	<u>\$427.15</u>		
1855.			
2d.— <i>Fund for Superannuated Ministers.</i>			
June 18. By cash received from W. Bradford, former treasurer of Synod,	\$171.60		
1856.			
Jan. 11. By cash from Philadelphia city treasurer, being interest due 1st inst. on corporation bond,	5.21		
	<u>\$176.81</u>		
1855.			
Aug. 14. To cash invested in Philadelphia city loan,		171.60	
Balace in treasury,		5.21	
		<u>\$176.81</u>	

The above Literary and Superannuated Funds are together invested in one \$500 Philadelphia corporation bond, net cost of which was \$468.75.

	Cr.		Dr.
1855.			
3d.— <i>Theological Seminary Fund.</i>			
June 18. By promissory note of Reformed Presbyterian Church, Cherry street, dated 12th June, 1849, in favour of W. Bradford, and transferred to me this day for amount of	\$200.00		
4th.— <i>Fund for the Education of Students for the Ministry in the</i>			
1855. <i>Reformed Presbyterian Church.</i>			
Dec. 17. By cash from James Faris, of Walnut Ridge, Ind., since deceased, per Rev. J. Stott,	100.00		
1856.			
May 30. By cash from an aged Christian of Walnut Ridge, do., per Rev. J. Stott,	5.00		
	<u>\$105.00</u>		

The above corporation bond and promissory note are herewith submitted to Synod for inspection.

All which is respectfully submitted. WILLIAM BROWN, *Synod's Treasurer.*
Philadelphia, June 2d, 1856.

APPENDIX D.

Report of Fiscal Committee on Domestic Missions.

Synod's Fiscal Committee for Domestic Missions, report:—That since last meeting of Synod they have received \$1425.94, and dispensed \$300; to the Lakes' Presbytery \$200; and to the Pittsburgh Presbytery \$100, leaving in the treasury a balance of \$1348.67. The committee regret that they are constrained to present a statement so meager, and indicative of so little life and effort in the great work of evangelizing men. They would also beg to represent to Synod, the importance of devising some method, for transacting its domestic mission business more systematic than the present, and by means of which the committee may be enabled to present in their annual report a full view of all that has been done. This end might be gained in a great measure, could Presbyteries be induced to adopt more vigorous measures for collecting moneys for this fund, and report to Synod's committee the amount raised and expended by them during the interval of Synod's meeting. According to the present mode of management, it is not known what congregations contribute for this fund, nor have we any data by which to determine the amount

raised throughout the church. It is the opinion of the committee, that Presbyteries should be directed, or at least earnestly requested to report to Synod's fiscal committee the whole sum raised and expended in connexion with domestic missions, that a full statement of what is done may be laid before the church. While this would be but an act of justice to those who are interested in the work, and contribute of their substance for its furtherance, it might be useful in awakening others to a sense of duty, and stimulating them to unwearied diligence and effort in this part of our Lord's service. SAMUEL O. WYLIE, Chairman.

E.

STATISTICS OF THE REFORMED PRESBYTERIAN CHURCH.

NEW YORK PRESBYTERY.

PASTORS.	CONGREGATIONS.	Elders.	Deacons.	Families.	Communi- s'ts.	Total Incr.	Dec. by death.	Dec. by dism.	Baptisms.
J. Chrystie, D. D.,	First, New York,	9		77	185				
A. Stevenson,	Second, "	5	6	137	334	17	5	8	25
J. R. W. Sloane,	Third, "								
S. Carlisle,	First, Newburgh,	6	2	71	174	25	1	4	13
J. R. Thompson,	Second, "	3	2	32	67	38	2	2	13
J. W. Shaw,	Coldenham,	5	1	23	56				
J. B. Williams,	White Lake,	4	3	22	74	10	2		
S. M. Willson,	Kortright,	5	3	22	63	2	1		
J. Douglas,	Bovina,								
	Argyle,								
	Boston,	2	1	14	34	7		1	3
N. R. Johnston,	Topsham,	4	1	30	46	5	1	3	9*
	Craftsbury,								
J. M. Beattie,	Ryegate,	5	5	70	153	5	2	10	8

PHILADELPHIA PRESBYTERY.

J. M. Willson,	First, Philadelphia,	4	9	83	222	22	4	5	12
S. O. Wylie,	Second, "	4		97	249	22	8	18	13
	Third, "	4	5	34	92	7	1	5	3
D. M'Kee,	Fourth, "	4	5	36	8	15	1	3	
J. Crawford,	Baltimore,	5		26	7	11	1	1	10
J. Kennedy,	Conococheague,	5	2	30	86	2			10

PITTSBURGH PRESBYTERY.

T. Sproull,	Pittsb'gh and Allegheny,				391				
J. Hunter,	Wilkesburgh,								
J. Crozier,	Monongahela,	11			119				
W. Slater,	Miller's Run,								
S. Sterrett,	Beaver and Jackson,	7		36	96				
J. Galbraith,	Union, &c.,			52	136	2		3	15
T. Hannay,	Slippery Rock, &c.,								
J. J. M'Clurkin,	Springfield, &c.,								
R. Reed,	Brookland, &c.,								
R. J. Dodds,	Rehoboth,	5		40	108	6			
James Love,	Londonderry,								
H. P. M'Clurkin,	Salt Creek,								
A. M. Milligan,	Greensburgh, &c.,	11	2	56	156	12	5	2	13

Ministers without Charges.—J. Wallace, J. Milligan, D. D., O. Wylie, and J. Newell.
 Congregations without Pastors.—Muskingum, &c., and Brownsville.

* Three adults.

LAKES PRESBYTERY.

PASTORS.	CONGREGATIONS.	Elders.	Deacons.	Families.	Communit's.	Total Incr.	Dec. by death.	Dec. by dism.	Baptisms.
J. B. Johnston, . . . } J. C. K. Milligan, . . . } W. Milroy, }	First, Miami,								
J. S. T. Milligan, . . .	Second, " Rushsylvania, Southfield, Brush Creek, Cincinnati,	5	3	34	68				
J. French, A. M'Farland, J. Dodds, P. H. Wylie, I. C. Boyd, W. F. George, B. M'Cullough,	Cedar Lake, Eden, &c., Garrison, &c., Lake Eliza, Sandusky, Macedon, Detroit and Novi.	2			35	12	2	3	2

ROCHESTER PRESBYTERY.

D. Scott,	Rochester,	3	5	103	6			4
S. Bowden,	York,	7	0	59	139	8	3	11
J. M'Lachlan,	Lisbon, Stirling,							
J. Middleton,	Perth, C. W.,							
R. Johnson,	Toronto, C. W.,							

Congregations without Pastors.—Syracuse, Oneida, (C. W.,) and Carlton Place, &c., (C. W.)

ILLINOIS PRESBYTERY.

J. Stott,	Princeton,							
James Wallace,	Old Bethel,							
D. J. Shaw,	Bethesda,			65				
W. Sloane,	Elkhorn, Bethel, Churchill, St. Louis,							
A. C. Todd,	Sharon,	10	5	64	166	18	1	14
J. M. M'Dowell,	Rehoboth,	6	4		91	28	4	2
R. B. Cannon,	Maquoketa,				35			9

Ministers without Charges.—W. L. Roberts, D.D., J. Neill, and R. Z. Willson.

F.

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 have 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 distinction in our behalf, we have walked too much as other Gentiles walk in the vanity of our minds, having our understandings darkened. 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. 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 impudently 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 essential 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 whole 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 its 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. 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, with great inconsistency, many of the same churches exclude the inspired Psalms, 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. To all this is added the strange incongruity that almost the whole visible church throughout the land, gives 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 madest 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 enjoying the light of divine revelation, 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 the nation violates by law—and also stains its own glory as the advocate and guardian of the rights of man, by legalizing and supporting 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. Deploring, 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 by the Great Name of the Lord our God 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, as all those were received by the church of Scotland, 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 that in them we shall study to worship our God in spirit and in truth. We solemnly promise, in reliance on God's 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. 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.

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.

We reject in like manner, Socinianism, Arianism, Arminianism, and 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 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 him-

self 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.

CIRCULAR FROM THE BOARD OF FOREIGN MISSIONS.

The Board of Missions earnestly solicit the attention of the church to the following statements respecting our contemplated mission in Syria. A prudent regard for the health of our missionaries, requires that they leave this country not later than the beginning of October. It will be understood by all, that a considerable amount of funds will be needed to secure the requisite outfit, and to meet the expense of passage to Damascus, to which place it is expected they will immediately go. An advance of not less than half of one year's salary will be required, and presuming that our missionaries will be accompanied with families, the Board will require, in order to meet the necessary expenses, about \$2500. On first view this sum may seem large: it is to be considered, however, that beside a large amount of personal apparel, the furniture and various utensils requisite for house-keeping, must be forwarded from this country.

From the above statements, it is apparent that our congregations are called to prompt and vigorous action. Money is needed, and it is needed soon. As considerable outlays will have to be made several weeks before the sailing of the missionaries, it is absolutely necessary that funds be raised and remitted without delay. Encouraged by the unanimity and zeal manifested in Synod, the Board make their appeal to the people, with full confidence of a speedy and favourable response. Dear brethren: the matter is now in your hands, and it is for you to say whether this noble and heaven-approved enterprise shall fail in its inception, or whether under God's blessing it shall succeed. Consider well the responsibility. Shall one effort be spared in the endeavour to have the representatives of our covenanted cause and Testimony, in a covenanted land?—a land consecrated by the footsteps of our Saviour and His apostles. Will not pastors stir up the minds of their people, by calling to their remembrance what has been done, and their duty in relation to it? Will not sessions devise and prepare measures suited to call out the benevolence of the church? Will not our people come forward and give willingly of their substance, as God has prospered them, and in this way show the proof of their love and of our boasting on their behalf? Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. He which soweth sparingly, shall reap also sparingly, and he which soweth bountifully, shall reap also bountifully.

SAMUEL O. WYLIE, *Chairman of B. F. M.*

J. M. WILLSON, *Secretary.*

N. B. Remittances should be sent to W. Brown, Locust and 17th streets. Mr. B. is treasurer for the Foreign mission fund.

PRESBYTERY OF THE LAKES SUPPLIES.

SUPPLIES.—The interim Committee of the Presbytery of the Lakes, have made the following appointment of supplies:—

Mr. BROWN, *Utica*, July and first and second Sabbaths of August.

Walnut, the remaining Sabbaths of August.

Xenia, Sept., and Cincinnati, Oct. till meeting of Presbytery.

REV. R. HUTCHINSON, Stated supply, *Brush Creek*, and at *Walnut, Xenia* and *Cincinnati*, discretionary, apportioning his unappropriated time as may suit the wants of those places.

Settled ministers will endeavour to carry out the direction of Presbytery in regard to Missionary Stations and places requiring supplies in their respective vicinities.

J. B. JOHNSTON, *Chairman.*

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JUNE, JULY,

NOS. 11, 12.

THE
COVENANTER,

Dedicated to the Principles of the,

Reformed Presbyterian Church.

JAMES M. WILLSON,
EDITOR AND PROPRIETOR.

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