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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 XIX. 7.

Whereto we have already attained, let us walk by the same rule, let us mind the same thing.—PHIL. III. 17.

VOL. XII.

PHILADELPHIA:

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

1856. 6

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PHIL. III. 13.

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1856.

Postage, 6 cents per annum, payable in advance.

MONUMENT TO DR. WILLSON.

Rev. J. M. Willson:—Dear Sir: The following are the concluding subscriptions to "Dr. Willson's Monument:"

| | |
|--|---|
| 1855. Nov. 13, John Burnett, Newburgh, per circular, \$12 00 | Brought forward, 102 00 |
| Dec. 5, Miss Jane A. Long, New York, personal, names not handed in, 5 00 | 1856. Mar. 12, James Wiseman, Newburgh, 2 00 |
| Dec. 19, William Murray, Newburgh, personal, 1 00 | John Little, do. 2 00 |
| Dec. 21, Wm. Hadden, Col- denham, circular, names not handed in, 52 00 | John Beattie, " 5 00 |
| 1856. March 12, William Hilton, Newburgh, 7 00 | Robert Hilton, " 2 00 |
| J. W. McCullough, Newburgh, 5 00 | John Fraser, " 50 |
| David Miller, do. 5 00 | Matthew Simms, " 1 00 |
| Matthew Duke, " 5 00 | Rev. J. B. Williams, White Lake, 2 00 |
| John Hilton, " 5 00 | Weeks & Waggants, 1 00 |
| David Crawford, " 5 00 | Theo. L. McCullough, 1 00 |
| | J. R. McCullough, 1 00 |
| | Alexander Wright, 1 00 |
| | Robert Campbell, 1 00 |
| | Wm. McCullough, 1 00 |
| | John Houston, 1 00 |
| | John Bayne, 1 00 |
| | John K. Lawson, 5 00 |
| | Miss Jane C. Lawson, per circular, 2 00 |
| \$ 102 00 | \$ 131 50 |

RECAPITULATION.

| <i>J. W. McCullough in account with Committee on Monument.</i> | | <i>Dr.</i> |
|--|---|------------|
| 1854. November 15, | to Cash rec'd from John Caldwell, Philadelphia, | \$ 10 00 |
| December 19, | " Henry Wright, Spartansburgh, | 1 00 |
| " " | " Jacob Boggs, " | 1 00 |
| " " | " Matthew Wright, " | 1 00 |
| 1855. February 13, | " Thomas Smith, Bloomington, Ind. cir'l. | 11 25 |
| " 16, | " Alvin S. Crow, Xenia, Ohio, circular, | 12 25 |
| " 22, | " J. L. McFetridge, Madison, Ind., " | 3 00 |
| " 24, | " Geo. G. Barnum, Buffalo, N. Y. personal, | 10 00 |
| " " | " David Wallace, Norwich, " | 1 00 |
| " " | " H. P. McClurkin, " " | 1 00 |
| " " | " R. Spear, " " | 1 00 |
| " 27, | " A. S. Crow, for Dan'l McMillan, Xenia, O. | 2 00 |
| " 28, | " John C. Boyd, Sandusky, Ohio, | 2 00 |
| " " | " John Jameson, " | 1 00 |
| " " | " Wm. Elliot, Buffalo, N. Y. | 1 00 |
| March 12, | " Jas. Campbell, Rochester, N. Y., circular, | 20 00 |
| April 14, | " James W. Irving, Fall River, Mass. | 1 00 |
| " 23, | " H. Floyd, Philadelphia, Pa., circular, | 52 00 |
| " 25, | " Henry George, Locust Grove, O., cir'l. | 8 00 |
| " 27, | " Andrew Carnduff, Greggsville, N. Y., cir. | 16 25 |
| May 23, | " James Wiggins, New York, N. Y., cir. | 92 50 |
| June 5, | " Daniel Euwer, Pittsburgh, Pa., circular, | 14 00 |
| November 13, | " John Burnett, Newburgh, N. Y., " | 12 00 |
| December 5, | " Miss Jane A. Long, New York, pers'l. | 5 00 |
| " 19, | " Wm. Murray, Newburgh, N. Y., " | 1 00 |
| " 21, | " Wm. Hadden, Coldenham, N. Y., cir. | 52 00 |
| 1856. March 12, | " Wm. Hilton, Newburgh, N. Y., " | 61 50 |
| | Total Receipts, | \$ 393 75 |

Credit.

| | | |
|---------------------|--|------------|
| 1855. December 5th, | By Cash paid to Mr. David Miller for 16½ feet high Italian Monument, as per contract, | -\$ 380 00 |
| " " | Cash paid for Printing Circulars, Paper, Postage, | 7 36 |
| " " | Grading and Fixing Ground, | 6 00 |
| | | \$ 393 36 |

Balance on hand unappropriated, - - - 39

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THE

COVENANTER.

AUGUST, 1856.

CONFESSION OF FAITH, CHAP. IV.—OF CREATION.

BY JAS. CHRYSIE, D.D.

I shall, in my remarks on this brief, but interesting chapter, in many of its aspects, first cursorily examine the text, and then proceed to a consideration of the arguments which are employed to establish its teachings, and some of the objections by which they are assailed.

“It pleased God the Father, Son, and Holy Ghost, for the manifestation of the glory of his eternal power, wisdom, and goodness, in the beginning, to create, or make of nothing, the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.”

“It pleased.” It was the will, pleasure, or purpose; the work of creation, in all its parts and forms, was in accordance with the good pleasure, counsel, and purpose of God. Nothing in the whole vast structure was left to chance or contingencies, then or future. They were each and all designed to have a place, in which the most perfect symmetry and excellence were to be conspicuous—“all very good.” Gen. i. 31. It should be observed that this is the judgment of Omniscience, pronounced on his own works, and declaring them at once to be absolutely faultless, and at the same time perfect in their excellence, each and all in their various and innumerable forms and places. A skilful artist, after an elaborate work of ingenuity and taste, completely finished, is especially pleased with seeing his design exactly fulfilled, and the purpose and plan of his mind fully answered in the successful issue of his work. Thus God saw before him, his own counsel, purpose, and will, completely answered in the works of creation. “All very good” in themselves, at the time, and all exactly adapted for their future designs and purposes for which they were made. Which last is an important consideration, inasmuch as nothing is more evident than that the heavens and the earth, and all they contained, were not created for themselves, nor for that period of their existence, but to be made the field, or theatre, or wondrous machinery, in and by which, greater things in God, and of God, were to be expatiated. A consideration calculated to hold us fast to the belief that no natural causes of progress, age, and development prevailed, or had place in that supernatural work, but in all, the immediate power and wisdom of God prevailed, and were present throughout the whole, and from first

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to last. The sovereignty, moreover, of so dread and mysterious a Being is to be remembered. "Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things; and for thy pleasure," (*δια το θελημα σου*, by or because of thy will,) "they are, and were created." All these testimonies clearly indicate that the works of creation are, according to a foregone plan, purpose, and counsel of God, as respects themselves, and the ulterior and future designs to be developed in them and by them, all to make known his own "eternal power," and his sovereignty, wisdom, and goodness, as in "his Godhead," or the Deity, exclusively eternal, *αιδιος θειοτης*. Rom. i. 20.

"It pleased God, the Father, Son, and Holy Ghost." The plurality of persons in the Godhead made manifest in the works of creation, is nevertheless entirely consistent with the unity of the Divine nature, and is not forgotten here, when it is added, "for the manifestation of *his own eternal power*," &c. We ought, moreover, to bear in mind that nothing can be more determinate of the majesty of the true God, in all his attributes of divinity, and of his claims to the homage of all creatures than this one, that he is truly and only the Creator of the worlds. This principle, rightly established, must reveal Him as the Being before whom all must bow prostrate, sooner or later, willing or unwilling. Now, whilst the name God (*θεος*), by which he is first known in the works of creation, is significant of a plurality of persons, this name is afterwards unfolded as comprehending "Father, Son, and Holy Spirit," by whom, in the most perfect unity of essence or nature, but at the same time in the display of their respective personal properties, relations, and workings, the worlds were made. It is a remarkable, and I think a significant circumstance, in the system of Divine Revelation, that the Son and the Holy Spirit are far more clearly and frequently revealed in their agency in the work of creation, than the Father in his own person. Thus of the "Word," "the only-begotten of the Father," it is said—"All things were made by Him, and without Him was nothing made that was made," and that "the world was made by Him." John i. 1, 3, 10, 14. Again, of the Father it is said—"Who created all things by Jesus Christ," (Eph. iii. 9,) as his eternal Son, but not as Mediator; for the work of creation, in its own nature and its effects, "all very good," needed no mediation or mediator. (See Ps. xxxiii. 6; Col. i. 16; Heb. i. 2.) In like manner, we are taught the eternal power of the Spirit in the work of creation. "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth." Ps. xxxiii. 6. The word here is (*רוח*), the one most constantly used in the sacred writings to signify the "Spirit of the Lord." Isa. xl. 13; lxi. 1; xi. 2; Jud. iii. 10; vi. 34; 1 Sam. x. 6; xvi. 13; 2 Sam. xxiii. 2. The addition (*רוח ה' אלהים*), is in perfect consistency with the doctrine of his eternal procession from the Father and the Son; and, indeed, without adopting this interpretation, the Scriptures would be full of vain and unmeaning imagery, unworthy of God in all respects, but especially when speaking of himself. Although there is some diversity of judgment in the interpretation of this passage, (and I think even that penetrating divine, Calvin, saw not its true meaning,) I cordially recommend the one I have adopted as the judgment of many learned

and excellent writers, as most consistent with the language and context of the passage, and illustrated and confirmed by numerous parallel Scriptures, which testify of the "Word" and the Spirit in the works of creation. Gen. i. 2; Job xxvi. 13; xxxiii. 4. These several expressions, significant of omnipresence and omnipotence, for I take the one "moving upon the face of the waters," and the other, garnished the heavens," as comprehensive of the whole universe, at first in its chaotic state, and afterwards as progressively replenished with the vivifying and beautifying power of the Spirit in the heavens and the earth; the communication of life also to man—all these expressions, when reverently and soberly considered as the words of God respecting himself and his works, clearly bring before our minds the august and awful majesty of the Eternal Spirit in the works of creation. (Comp. Gen. i. 2, 6, 7; Ps. clxviii. 4; 2 Pet. iii. 5, 6.) But our Saviour teaches us that the glory of the Father is also conspicuous in the works of creation, and that as there is a unity of essence, there is also a unity of power in the Father and the Son, although distinguished by their personal properties. He says—"My Father worketh hitherto, and I work." And again:—"The Son can do nothing of himself, but what he seeth the Father do; for whatsoever he (the Father) doeth, these also the Son doeth likewise." The Jews clearly understood him, and supposed that in the first testimony he was guilty of blasphemy and worthy of death, for "making himself equal with God." John v. 17—19. Instead of denying, or retracting, or reducing in any degree, he proceeds to re-affirm this unity of power and eternity between the Father and the Son, and follows with such evidence in the spiritual and bodily resurrection of the dead, and the universal judgment, as leaves no question of his meaning. Of course, we are to see in this some light respecting the essential and eternal unity of power in the Father and the Son, and first made conspicuous in the works of creation. So that we may securely and confidently believe that "it pleased God the Father, Son, and Holy Ghost, in the beginning, to create, or make of nothing, the world, and all things therein, whether visible or invisible."

"For the manifestation of the glory of his eternal power, wisdom, and goodness;" that is, that in these his works the minds of all beholders, of all intelligent beings, might discern distinctly, determinately, the wondrous power, wisdom, and goodness of Him by whom they were made and brought into being and form, without counsellor or helper. "Before Him there was none." Ps. xc. 2; Isa. xliii. 10, 13. Nothing is of more importance in this matter than to observe that in the work of creation, there was no auxiliary, no working of natural causes, in production and growth, or laws of nature, which, when discovered, explain so many of the phenomena of the universe around us. Any such agency detracts from the demonstration of power. But now in this mirror of the created universe, "the invisible things of God from the creation of the world are *clearly seen*, being understood by the things that are made, even his eternal power and Godhead." Rom. i. 20. I do not think it presumption to judge, that in the vast field of the universe, as now before us, in the course of their various movements, production, and reproduction, and perpetual changes, as all are capable of being explained by such laws every where in action,

that man does not so readily discover the invisible agency of Him who "upholdeth all things by the word of his power, in whom all things consist, and most truly live, and move, and have their being." Acts xvii. 28; Heb. i. 3; Col. i. 17. I say, this is not so discernible and visible. For the materials of reproduction and succession in all that decays is before us, the causes of decay are familiar, and the reasons and means of preservation, or reproduction and continuation, are at hand. Science throws light on every department almost of nature, and nothing therefore creates surprise, or admiration, or astonishment. With this, infidelity is content, and "saith in its heart, There is no God." But when every relief of this kind is absolutely gone, and without any pre-existent materials, without help or counsellor, the everlasting God spake this universe into existence, we are driven to discover and see in his works the invisible things of Him who made them all, "even his *eternal* power and Godhead." Their evidence is, even now, such as to leave all without excuse, who do not make the discovery and the confession. His eternal power is especially manifested in giving existence and being to that which had none of its own. And then "his wisdom," conspicuous in the properties and excellence of each department of nature, the symmetry of the whole, and the majestic, and even awful harmony, so conspicuous even in such innumerable relations. "The goodness" also of the everlasting God in these his works, shines forth gloriously. What streams of animal, intellectual, and moral enjoyment are opened in every form! The happiness, the enjoyment of the little birds that sing among the branches of the trees, is, however inferior, a most touching expression of the goodness and condescension of the Creator. Rising in the scale of happiness, what streams of enjoyment are afforded, in tasting liberally of his bounty to man, in the rare delight of investigating his works and his word, in beholding their beauty and grandeur, and through them approaching the vision of the Deity himself, unseen and yet seen, present, glorious, effulgent in beauty and strength; and this, moreover, begun here as the great, most blessed, and felicitous happiness and dignity of man, to be perfected and eternal hereafter. There his works testify to His redeemed who behold his glory in them, and eloquently and unequivocally declare the everlasting happiness and security of all who have the Creator of the heavens and the earth for their God and portion. He made them "for the manifestation of the glory of his eternal power, wisdom, and goodness." Isa. xl. 26, 28; li. 12, 13; Ps. civ. 1, and Isa. lxvi. 1, 2.

"In the beginning to create, or make of nothing, the world and all things therein, whether visible or invisible, in the space of six days, and all very good." It is satisfying to discover how determinate the language. The parallel passages in other parts of our formulas, may be appropriately quoted here. "The work of creation is that wherein God did in the beginning, by the word of his power, make of nothing the world, and all things therein, for himself, within the space of six days, and all very good." Larger Catechism, Ans. 15. "The work of creation is God's making all things of nothing, by the word of his power, in the space of six days, and all very good." Shorter Catechism, Ans. 9. There can be no misunderstanding of this language, and they exemplify, in our own times, the worth and importance of a

confession and catechism, of which Calvin somewhere makes this just remark, that the church could not subsist without one; of course, meaning that it would be otherwise "carried about with every wind of doctrine." Eph. iv. 14. But a catechism is of little worth, except it be faithfully taught, maintained, and applied throughout, to preserve the unity of the church in truth, purity, and peace.

[To be continued.]

THE MEETING OF SYNOD.

The late sessions of Synod were the most protracted of any ever held in this country: beginning the 27th of May, and continuing until a late hour in the evening of June 9th—thirteen days. It was not so full a meeting as last year's: in all, eighty-five members; last year, eighty-eight. A large amount of business was transacted,—much of it of public interest, and of the greatest importance.

1. *A Foreign Mission has been established.* The field selected is Syria, including Palestine: a most interesting field. The population of this country is mixed—Jews, Armenians, Druzes, Arabs, and Turks, with a small remnant of the ancient Syrians, still retaining their old language. The general language of the country, however, is the Arabic, which is spoken by all the races. The health of the country is, perhaps, as good as that of any other foreign field. No difficulty is anticipated on this score. Syria is accessible, nearly the whole route is by sea, by regular lines of steamers to Beirut, on the eastern coast of the Mediterranean. The particular district in which our missionaries are to operate will be selected by themselves, after they arrive on the ground, and have an opportunity of consulting with those who are entirely familiar with the country and the people. Openings abound, and there will be no difficulty in making their choice, except what may arise from the claims of different locations. The action of Synod was unanimous and *zealous* throughout. Indeed, we never saw the Synod so earnestly and harmoniously engaged. It was a most delightful session, and augured well for the success of the great work we have undertaken. We are not, however, to be sanguine regarding immediate results. Of course, time will be required to learn the language, and to enter regularly upon the work of evangelization. But we have the promise—"Ye shall reap in due season, if ye faint not." It is a great era in the history of the Covenanted Church in this land. She has entered a wide field, "white to the harvest." It now remains with our people to transmit in season their contributions to the Board, and to remember the missionaries and the land to which they are sent, in their prayers to Him who alone can give success.

2. *Covenant Renovation.* The church has looked forward, during the past year, with earnest expectation, on this subject. We regret to say, that her hopes have not been altogether realized. It was made evident, at an early stage of the proceedings, that a portion of the Synod were not prepared to renew the covenants, unless certain matters of discipline and administration were first settled according to their views. Hence, it was found impossible to fix a time, defi-

nately, for engaging in this work; and, in fact, it was not attended to. Some progress, however, was made. The Confession of Sins and the Bond were re-examined, and unanimously agreed to. It was also determined to devote the first two days of the sessions next year to this business alone. How it may be, we cannot tell. The future will reveal it. Upon the same principle on which it was deferred at this time, if any thing occurs, that seems to require the action of Synod, in the way of settling matters similar to those which stood in the way at this time, it may possibly be again arrested. It certainly will be, if it is understood that, in taking our covenants, we eschew the office of the deacon, and its exemplification in our congregations as a part of the system of order established by Him who is alone King in Zion. The Bond is a very suitable one. It has been abridged, and otherwise amended, and will receive, we doubt not, a due measure of prayerful attention on the part of all who wish to see our position as a church clearly defined in view of the present condition of the church, the religious community around us, and the land itself, with its constitutions and laws.

3. *The Theological Seminary.* This subject was regarded, as our readers are well aware, with intense interest in every part of the church. The location was first settled. Two places were named. Of these Allegheny received thirty-nine votes on the first ballot; Philadelphia, twenty-three; Northwood, twenty-one; and Xenia, two. The vote being then taken on the three highest, Allegheny received fifty-four votes, and Philadelphia twenty-nine: those voting for Xenia on the first ballot declining to vote. One thing may be regarded as fixed by these votes, viz., that the Seminary cannot be placed in any rural location. Wherever it may finally rest, it will be in a city; or, at least, in a town of some magnitude. It is also established by this vote, that Allegheny is not the first choice for her Seminary. Nor do we wonder at this. For while it possesses the requisite of being a city, it has other disadvantages, which certainly go some length in counterbalancing this. The subject may yet require reconsideration. It is very desirable that the whole church should be thoroughly satisfied. Without this, the Seminary will rest upon a feeble and tottering basis.

Dr. Chrystie was chosen first Professor on the third ballot. We hope—but it is almost against hope—that he will accept. He had left the Synod, worn by its toils, before the subject came up; but, in reply to a despatch announcing his election, expressed his determination not to serve. Should he reconsider the matter—and we can now say that he holds it *in retentis*—it is possible he may see it his duty to make the effort to respond to the call made upon him. Of his fitness none can for a moment doubt. Few men possess his eminent qualifications. His final decision will be awaited with interest. On it depends no little the pecuniary endowment anticipated for the Seminary.

T. Sproull was chosen second Professor, and intimated his acceptance of the charge; and the Board of Superintendents were directed, in case the first Professor declines, to make the necessary arrangements for carrying on the Seminary during the coming sessions.

In all, we have our fears in regard to the issue of this matter. One

thing is certain. The church will not cordially sustain the Seminary, if it be regarded as at all out of the way in reference to the office of the deacon. We are not prepared to lose, or to be deprived of, all the benefit of a long and successful controversy, by means of a Seminary where doctrines may be taught, in this respect, in which we cannot acquiesce. And we have our fears on this subject, should the venerated first Professor finally decline. However, we await the result; and in the mean time will not express, for we do not feel any great confidence, in the success of the Seminary as it now stands.

4. *Elective Affinity Congregations.* We had hoped never to indite a heading of this kind, in connexion with the doings of Synod. But we have been disappointed. The matter came up in two ways. First, on a complaint against the Illinois Presbytery, which had sustained the action of its Committee in refusing to proceed in the organization of a congregation at Linn Grove, Iowa, accompanied by a petition from certain persons there for an organization. It seems that the Committee had found some sixteen persons—instead of some thirty or forty, as they had expected. However, they proceeded until they discovered that not even one deacon could be got prepared to serve. They then returned the call to the Presbytery, stating the number they found there, and their own action. The Presbytery, in view of the whole case, but with special reference, as they stated on the floor of Synod, to the fewness of their numbers, sustained the Committee. Synod reversed their decision, and then granted their organization; also appointing, as of old, a commission, invested with large powers, to repair to Iowa, and attend to the business of organization. In the discussion, the fact of fewness of numbers was left nearly out of view, and the ground taken that no Presbytery has the right to insist upon the introduction of deacons in setting up a new congregation—that such a proceeding is against popular rights. Still insisting that it was hardly fair treatment to the Presbytery to put the matter so fully on this ground, as if there had been no other reason for their action, we ask, How can this be, when all our people have said and *sworn* that they believe that Christ alone is Head of the church—that the will of the people cannot determine what officers shall be in the church—that deacons are among “the officers of a particular congregation”—(see Form of Church Government)—that “it is requisite that there be others (besides elders) to take special care of the poor?” At most, it is only a Presbytery calling upon the people to come up, practically, to their own avowed faith. And, surely, there can be in this no oppression, no wrong.

However, a majority in Synod—made up of those who have been all along opposed to the introduction of deacons, with some who have been active on the other side, were determined to see this question here, in despite of the statements of the Illinois Presbytery, and thus reversed its decision, and granted the petition, as we have said, for an organization.

The other case was the old one from Illinois, which had been often before Synod. This was decided the other way. The petition was refused, and we hope it will stay refused. We cannot but add, however, that if it was right to grant an organization to the Linn Grove people, it would have been equally right to grant this. But circumstances alter cases.

5. *The Rochester Case.*—This came up again, the anti-deacon party there having refused to submit to Synod's decision last year. The issue will be seen in the minutes. It possesses some features very similar to that of the Linn Grove organization. *It confirms, however, the election of deacons there in 1853, which has been the great point immediately in dispute; but, in other respects, it is rather remarkable.* The party against deacons in that congregation persist in holding the property under the law of New York, which was condemned by nearly the unanimous voice of Synod in 1847. And yet the question whether they shall continue so to hold it or not, is left to the vote of the congregation. We say this is "remarkable," inasmuch as it could not have been carried had not a portion of the majority been made up of members who have been heretofore warmly opposed to this mode of holding and managing church property. We hope the friends of Christ's order and officers will rally, and sustain His law and authority, and thus finally settle the question. The Commission there have a responsible duty to perform; and we trust they will discharge it on high and Scriptural principle. If so, their labours may be of use: if not, bad will be made worse.

6. *Certificates and Examination.*—The question of examining those who carry certificates from one part of the church to another, came before Synod in two ways. First, from the New York Presbytery, who had examined Mr. R. Shields, licentiate, and finding him to entertain views—though not entirely established in them—in regard to the creation of the world—out of pre-existent matter, which they judged contrary to the standards, declined to give him appointments in their bounds. Synod sustained his complaint, so far as the mere fact of undertaking to examine him was concerned, but did not sustain it as against their declining to give him appointments. The question is a difficult one, undoubtedly. But we are now firmly of the opinion, that no earthly power can take from a Presbytery the right to ascertain by direct inquiry the views of those whom it sends out among its congregations as candidates for the ministry. It has a right, certainly, to examine *after* a call has been received; and why not, if it see fit, *before*? This very case seems to confirm this view: for how could Synod sustain the second step in refusing appointments, if the first was utterly objectionable?

The other case was somewhat different. It came from Rochester also; and the decision of Synod, on better grounds, we believe, was against examining its seceding members and congregations.

7. *The New Light Letter.* On this we need say little. The letters speak for themselves. Theirs expresses a wish for re-union, but furnishes no definite proposition. If they are prepared to address us on tangible grounds, and the only acceptable ones, there is now an opportunity presented. That some of their number are hesitating about their position regarding the United States Constitution, may be true: we do not know that it is. If it be so, we hope they will say so, and bring the matter to an issue.

8. *The Associate Synod's Letter.* This also, and the reply, speak for themselves. We have looked with interest upon the movements of that body. It is the nearest to us of all others—by no means excepting the New Lights. The manifest hostility of this nation to the

law of Christ, and the flagrant evil or evils of slavery, could scarcely have any other effect than to lead to a careful consideration of the subject of civil government in the light of Christian principle and moral law. Such an examination, we feel satisfied, will tend—if impartially and prayerfully conducted—to a nearer approximation to our views and practice. Surely, it is better to keep our hands clear of every stain, so far as we can, when we enter upon our great work of testifying on behalf of the rights and prerogatives of the Messiah; and it is equally evident that fundamental changes must take place before this nation will “kiss the Son.” We will observe with concern the development of the correspondence which we have opened with this body.

9. *The General Assembly, (O. S.)* A remonstrance, which remains for the present unpublished, was prepared to be sent to this body at its next sessions. It was prepared as a matter of duty. They are a large body. They are learned and highly influential. It is matter of deep regret that their great power upon the public mind, is employed to “*conserve*” the system of slavery; not to eradicate it. It may be that they will give our remonstrance a respectful hearing. At all events, we have done our duty.

10. *Anti-slavery Resolutions.* These are long, but the subject grows in magnitude. Long as they are, they merely cover the ground. They passed unanimously; and express the sober and matured judgment of Synod on this fearful evil.

11. An interesting and important feature of this meeting, was the presence among us of a revered and beloved brother from abroad—Dr. Houston. He had arrived about the beginning of April, and in about the same number of weeks had taken part in no less than eight communion seasons, and had delivered a number of missionary addresses. He was invited, most cordially, to a seat in Synod, and, besides a more formal address, took part, occasionally, in our proceedings. His address we had hoped to be able to lay before our readers, and still hope that the Dr. will find leisure at an early day to write it out in full. In the mean time, we give the outline of it as reported in one of the daily papers of this city. Brief as this is, it will be read with interest:

“After many pathetic allusions to friends, seen and unseen, living and deceased, and to the position of the church in the United States, declaring that the church in Ireland recognised this Synod as on the true platform, the speaker said that the condition of the church in Ireland is very hopeful. The famine of 1846 was followed by happy results. The Popish power was broken. Two millions of Romanists perished, or were drawn away from their old faith. Multitudes of their estates passed into the hands of the Protestants. Protestant missions in the South of Ireland greatly progressed afterwards. Two-thirds of that land, as is seen by a missionary map, are covered with Protestant missions. Thirty-seven thousand pounds are annually expended, and there are annually ten thousand converts from the Catholic religion. The frequent assaults of the priests upon Protestant missionaries had only re-acted upon them, and favoured missions. The speaker here gave a detailed and interesting account of the missionary operations of the R. P. Church among Romanists, and made an earnest appeal to the Church here in behalf of their prayers and contributions. He said that the missionary funds in Scotland were raised mostly by the women whose hearts were in this good work. The church in Ireland had taken a decided stand against the national system of education, which forbids the use of the Bible as a text-book in the schools, and now 1,600 ministers opposed that system.

"Giving a detailed account of the recent renovation of the Covenants in Ireland, he urged Synod to engage in that duty now. Before covenanting they had no Theological Seminary, now they had one in a flourishing condition. They had begun a plan for ministerial support, which was working well. They had taught the people that the ministry could not give themselves wholly to the work unless the salaries were sufficient. The people responded and co-operated, and are now giving largely to the support of the gospel. That minister is indulging in a low policy who says—'Our people are giving as much as they are able.' The speaker concluded his address by a powerful and beautiful appeal to Synod to go forward in the great work before them, particularly of Covenant renovation, and the establishment of the Theological Seminary, and foreign missions."

12. *The Next Meeting of Synod* takes place next year, and is to be held in Northwood. What turn affairs may take before that time comes, no one can predict. We do not feel discouraged, however. Friends must understand each other; and with missions, and other great and holy interests in view, labour for a perfect reformation.

ENTERING INTO TEMPTATION.

Always bear in mind the great danger that it is for any soul to enter into temptation. It is a woful thing to consider what slight thoughts the most have of this thing. So men can keep themselves from sin itself in open action, they are content, they scarce aim at more; on any temptation in the world, all sorts of men will venture at any time. How will young men put themselves on any company, any society; at first being delighted with evil company, then with the evil of the company! How vain are all admonitions and exhortations to them to take heed of such persons, debauched in themselves, corrupters of others, destroyers of souls! At first they will venture on the company, abhorring the thoughts of practising their lewdness; but what is the issue? Unless it be here or there one, whom God snatches with a mighty hand from the jaws of destruction, they are all lost, and become after awhile in love with the evil which at first they abhorred. This open door to the ruin of souls is too evident; and woful experience makes it no less evident that it is almost impossible to fasten upon many poor creatures any fear or dread of temptation, who yet will profess a fear and abhorrence of sin. Would it were only thus with young men, such as are unaccustomed to the yoke of the Lord! What sort of men is free from this folly in one thing or other? How many professors have I known that would plead for their *liberty*, as they called it! They could hear any thing, all things,—all sorts of men, all men; they would try all things, whether they came to them in the way of God or not; and on that account would run to hear and attend to every broacher of false and abominable opinions, every seducer, though stigmatized by the generality of the saints: for such a one they had their liberty,—they could do it; but the opinions they hated as much as any. What hath been the issue? I scarce ever knew any come off without a wound; the most have had their faith overthrown. Let no man, then, pretend to fear sin that doth not fear temptation to it. They are too nearly allied to be separated. Satan hath put them so together that it is very hard for any man to put them asunder. He hates not the fruit who delights in the root.—*Owen*.

CHRIST'S REIGN CHEERING TO THE AFFLICTED.

The sealed book of the Divine purposes is in the Saviour's hands. Could it be in better hands? Hands once nailed to the cross in sacrifice, and for ever lifted up at the throne in intercession for us, are sure not to afflict us willingly, nor unnecessarily, nor unduly, when they break the successive seals of our earthly lot. We ought, therefore, to take our trials as meekly from his hands,

as he willingly took the book of their plan from the right hand of God. This is the point on which our attention should be concentrated; for we shall never bear our trials well, nor profit much under them, until we take them as from the hands of the Saviour. It is not enough to acknowledge a general providence in them, however wise or equitable we may call that providence. *There is no providence—but just what Christ, as the Mediator, exercises and superintends.* He wears the crown, and wields the sceptre of all providence. All power in heaven and on earth is lodged in His hands. The Father judgeth no man now or hereafter: but hath committed all judgment, present and final, to the Son. It is all indeed the providence of the Father, too, because it all originates in his will, and terminates in his glory. He is therefore paternally as much interested in and occupied with providence, as the Son is mediatorially: but still, the Son is the administrator of the entire kingdom of providence, or as much its reigning King, as he is the only Mediator of the covenant of grace. In a word, the Saviour has just as much to do with all that befalls us in providence, as with all that is bestowed on us by grace. Pardon and eternal life are not more the fruit of his blood and the gift of his hand, than providences are the appointments of his wisdom and the applications of his power. Were this fact kept clearly and constantly in view, we should at least try to take our trials in something of the same spirit in which we welcome the blessings of salvation; and thus they would both sit easier and work better upon us.

I am not attaching more importance to this revealed fact than it deserves. This is its place in the Bible, and this should be its form and place in our hearts, and in our habits of thinking and speaking about Providence. Now you would not wonder nor weary, were I to show clearly that a habit of thinking about redemption as the work of Christ is calculated to endear Christ and redemption too.

Now thus it would be as to Providence, were the Saviour's connexion with it kept equally in view. That connexion is equally great, and intimate, and inseparable. He exercises providence, that he may apply redemption. He regulates our temporal lot with an express regard to our spiritual and eternal interests. Christ is therefore more than the Christian's *refuge*, in the day of calamity and during the pressure of trials: he is also the author and manager of these trials; and thus feels a double interest in them, from his sympathy with the sufferer, and from his knowledge of the cause and design of the sufferings. What I want to learn and to teach on this subject is, therefore, that providence should send us as direct to Christ, as the gospel does. And who would not be a gainer, by this habit of judging and acting under the vicissitudes of life: it is indeed much and strong consolation under calamity, to hide ourselves under the shadow of His wings, until it be overpast: but it would both increase this consolation, and help us to enjoy it sooner, if we were to meet the calamity from the first, saying—"It is the providence of the Saviour. The will of the Saviour. The hand of the Saviour." This distinct and devout recognition of Him in our trials would throw us at once upon the fact, that He would not afflict without a cause—nor for an unkind purpose—nor in an undue degree. Thus from the first we should have all his character and spirit as the pledge, that the affliction, whatever it were, was well-timed and wisely ordered.—*Phillipa.*

SLAVES—HOW ARE THEIR SOULS CARED FOR?

It is often asserted by ignorant or dishonest Northern apologists for slavery, that professing Christian masters take care to furnish their slaves with the means of grace. Occasionally this may be done; but, most certainly, such cases are the exceptions, and not the rule. The following, from a communication in the columns of the St. Louis

Presbyterian, is an authentic refutation of the assertions we have referred to—at least as it regards the slaves in Missouri; and if these are neglected, can it be believed, that in the more Southern States, things are any better?

[Ed. Cov.]

“‘No man careth for my soul.’ This quotation is from the Psalmist, and I have placed it as a suitable heading for the brief article which I intend to write about the coloured people of our State, (Missouri.) I have travelled pretty extensively over its surface. I have, moreover, resided in it more than a quarter of a century; and therefore feel that I have a claim to speak somewhat intelligently in relation to the point, which I have more especially in view. *It is the moral condition of the slaves that I desire particularly to bring to the consideration of your readers.* The passage which I have selected as a motto does not universally express their condition in this respect; but at the same time, my own observation has fastened the unwelcome conviction upon my own mind, that it is very extensively true. I do not wish to bring a ‘railing accusation’ against the good people of my adopted State; but still, faithfulness compels me to say, that as a general thing, *little concern is manifested in regard to the coloured man’s soul.* They are permitted to grow without moral and religious instruction in a great measure. They are allowed such associations as are corrupting in their influence. They are not trained to observe the Sabbath, unless it be as a mere holiday. They are often placed in situations where they are compelled to break the Sabbath. Thus, in various ways, they are permitted to grow up without the least regard to their moral and eternal interests—and what is still more reprehensible in this matter, is the fact, that masters and mistresses, *who are professors of religion,* are in many cases almost as guilty as any others in regard to this crying sin. There are, of course, noble and praiseworthy exceptions to this grave charge. But I speak advisedly when I say, that *comparatively few professors of religion in our State,* show any proper interest in the moral or religious welfare of the coloured people. Even in those families where the morning and evening sacrifice is offered, seldom are the coloured people ever invited to participate. I have seen them run back and forth through the room, attending to domestic matters, while the white portion of the family were at prayers. Truly may such servants exclaim, ‘*No man careth for our souls.*’”

An occurrence lately took place in Virginia, which became the occasion of a very singular development of the slaveholding spirit in regard to the evangelizing of slaves. Bishop Meade confirmed some slaves, remarking that he never felt himself more honoured than when allowed to confirm a slave. But what followed? A communication to a neighbouring paper, said to be from one of the most intelligent and worthy gentlemen in the county of Brunswick, in which this language occurs:

“Bishop Meade was at Lawrenceville on last Wednesday, and I understand, made very objectionable remarks to the congregation on slavery, in the presence of ten or twelve negroes who were candidates for confirmation. Public sentiment is very much against him here. The object of this communication is to ask persons who were present to make known what he said, in order that the people of Virginia may know what to expect from him, and deal with him as he deserves. It is the impression here that he is soured by the articles lately published in the Inquirer; and, not deeming it proper to appear in the papers in justification, has determined to pour out some of his wrath whilst in the discharge of his official duties. Whether this will be allowed, is for the slaveholders of Virginia to decide. I, for one, say—emphatically say, it ought not to be tolerated. What will success in the Kansas movement avail us if we permit persons ‘high in authority’ to use expressions to our negroes calculated to make them believe that they are better than their masters, and thereby render them dissatisfied with their situations? If Bishop Meade cannot act in a manner becoming a citizen of Virginia, in the present aspect of affairs, and never feels himself more highly honoured than when allowed to confirm a slave, he ought to move to that part of our country where it is considered by some more honourable and praiseworthy to rob a slave owner of his property than to confirm a negro. He may be able to accomplish some good by his slavery exhortations there. His course has certainly deprived him of the ability to do good in any way here. Not only do the people, generally, here disapprove

and condemn his course, *but the members of his church are particularly dissatisfied*, and it is a source of regret with several that they did not leave the church. A movement on the part of any person was only necessary, I understand, to have caused him to have only empty benches to lecture to. If the bishop is not with us in sentiment, but against us, ought we not to be more particular hereafter in knowing something of him who is to preach for us and our slaves? However much ministers educated, as I have before stated, may be disposed to act properly with regard to our slaves, they have not the ability, if I may so express myself, to do right, if they 'mix up' too much with them. The best way, decidedly, is to have nothing to do with the negroes. When they feel 'called' to minister to the spiritual wants of negroes so particularly, the free State is the best field of labour, as the coloured population are in a much worse condition there than here."

"Better than their masters!" This lets the thing out. Pretty Christians these, and yet consistent slaveholders, that reject with contempt the idea of a poor slave being equal to his master, or, as a Christian, better!

ROCHESTER PRESBYTERY.

The Presbytery of Rochester met, and was constituted by prayer by the Moderator, May 7th. All the ministerial members present; with John Bennie, Hugh Robinson, Andrew Carnduff, ruling elders, certified by the Sessions of Sterling, Rochester, and York, respectively.

Rev. S. Bowden was chosen Moderator, and David Scott Clerk for the ensuing year.

Besides other routine business, Messrs. Johnson and Scott are appointed to prepare a report to next meeting of Synod. The appointment made at the former meeting of Presbytery for the installation of the Rev. James M'Lachlan into the pastoral charge over the congregation of Lisbon was reconsidered, and for the accommodation of parties postponed till the month of July.

Messrs. Scott and Johnson are appointed to dispense the Lord's Supper in the congregation of Lisbon on the second Sabbath of July; and while there install Mr. M'Lachlan as pastor of said congregation, associating with them, in this transaction, as formerly appointed, John Smith, a ruling elder.

Mr. M'Lachlan was appointed to supply 2d and 3d Sabs. in May, in the congregation of Sterling, and while there moderate in a call for the election of a pastor.

The Treasurer of Presbytery, Hugh Robinson, made his annual report, which was read and referred to an auditing committee, who reported it correct.

The interim committee of Supplies are instructed to dispose of such supply as Synod, at next meeting, may grant to Presbytery.

Adjourned by prayer to meet in the city of Rochester, Wednesday following the first Sabbath of October, at 10 o'clock, A. M.

ABSTRACT OF MINUTES OF LAKES PRESBYTERY.

Presbytery met pursuant to adjournment, in Utica, May 21st, at 10 o'clock, A. M., and in the absence of the Moderator, was constituted with prayer by Rev. J. B. Johnston, the oldest member present. Most of the constituent members were present, and ruling Elders from the Miami, Sandusky, Xenia, Utica and Jonathan's Creek congregations.

Rev. J. K. Milligan was chosen Moderator, Wm. Milroy, Clerk, and J. S. F. Milligan, Assistant Clerk.

A petition was received from Walnut, asking to be recognised as a Missionary Station, which was granted.

Rev. R. Hutchinson petitioned for a dissolution of the pastoral relation between himself and the Brush Creek congregation. The reason for making the petition was inadequate support, arising from the fact that many members of the congregation had emigrated West, and others were about to do so as soon as possible; the congregation concurred in the request, and the petition was granted.

J. A. Thompson, Theological student, delivered a discourse from Job xvii. 9, which was unanimously sustained as a satisfactory specimen of improvement.

The Moderation of a call was granted to Xenia and Cincinnati, and Rev. J. B. Johnston appointed to moderate in the same when it shall suit their and his convenience.

The Moderation of a call was also granted to Utica; Wm. Milroy, assisted by Rev. J. C. Boyd, was appointed to dispense the supper there on the last Sabbath of August—and either of them, as they may agree, directed to moderate in the election and ordination of officers; and if the congregation should be in readiness and request it, in the moderation of a call for pastor.

Mr. M. Wilkin was appointed to supply Xenia, first and second Sabbaths, June; at Cincinnati, third and fourth Sabbaths, June.

Rev. J. C. Boyd—Xenia, first and second Sabbaths, July; and Cincinnati, third and fourth Sabbaths, July.

H. George, Theological student, was directed to pursue his Theological studies for another year; and the Moderator and Clerk were appointed a Committee to assign him pieces of trial for licensure. Rev. J. Dodds was also appointed to assign to Wm. W. McMillan a piece of trial for next meeting of Presbytery; Rev. A. McFarland to assign a piece of trial to J. A. Thompson, and direct his studies during the summer.

Rev. J. B. Johnston, W. Milroy, and H. Hervey were appointed a Committee of Supplies.

Our session was harmonious, pleasant and short, continuing only a day and a half, when Presbytery adjourned with prayer, to meet in the 2d Miami church, Northwood, on the last Wednesday of October next, at 10 o'clock, A. M.

WM. MILROY, *Clerk of Presbytery.*

PHILADELPHIA PRESBYTERY.

This Presbytery met in the 2nd Reformed Presbyterian church, Seventeenth street, Philadelphia, on the 26th of April, and was constituted with prayer by the moderator, S. O. Wylie.

All the ministerial members were present, except J. Crawford, who appeared on the Second Sederunt. The elders were Wm. Crawford, Wm. Brown, R. Forsyth and Jas. Kennedy. Joshua Kennedy was chosen moderator for the ensuing year, and D. McKee Clerk.

J. M. Willson presented the certificate of Mr. Joseph Beattie, a student of the fourth year, under the care of the New York Presbytery. Mr. Beattie was received under the care of Presbytery. Having already delivered part of his trials for licensure, Mr. Beattie now proceeded to deliver the remainder, which afforded encouraging evidence of his aptness to teach. After the usual examination, which was highly satisfactory, he was licensed to preach the everlasting gospel. The thanks of Presbytery were tendered to Mr. Willson for the able and satisfactory manner in which he had superintended the studies of Mr. Beattie.

J. M. Willson, aided by such assistance as he can obtain, was appointed to dispense the sacrament, in the 3d congregation Philadelphia, on the 3d Sabbath of September; and also to moderate in a call in said congregation when requested by the session and congregation.

S. O. Wylie, J. M. Willson and R. Forsyth were appointed a committee of supplies. Manayunk was stricken from the list of missionary stations. J. Kennedy was appointed to preach at Wrightsville on the 5th Sabbath of June. Presbytery adjourned to meet in the 2d Reformed Presbyterian church, Seventeenth street, Philadelphia, on the 4th Tuesday of October, at 7½ o'clock, P. M.

NEW YORK PRESBYTERY.

Presbytery met in the Third Church, Waverly Place, N. Y., May 20th, at 7½ o'clock, P. M., and was constituted with prayer by the moderator, Rev. R. Z. Willson. Ministerial members all present except J. Douglass. A ruling elder, certified by the session of each of the congregations under the care of Presbytery was likewise present, excepting Bovina, Argyle, Barnet and Ryegate.

Rev. J. W. Shaw, was appointed moderator for the ensuing year, and S. Carlisle continued clerk. Rev. J. R. W. Sloane presented his certificate from the Presbytery of the Lakes, which was received and his name added to the roll as a constituent member, and a commission consisting of Rev. James Chrystie, D. D., J. W. Shaw, and N. R. Johnston, with John Nightingale and Andrew Bowden, ruling elders, appointed to install Mr. Sloane into the pastoral charge of Third church, N. Y., on Monday, May 26, at half past 7 o'clock, P. M. Dr. Chrystie to preach and preside, J. W. Shaw, deliver the charge to the pastor, and N. R. Johnston to the people.

The theological students, Messrs. Graham and Dixon, delivered specimens of improvement, the former from Genesis, 2d chapter, 16th and 17th verses; the latter from James i. 1st to 5th verse inclusive, both of which were unanimously and cordially sustained. The sessional records of Topsham, Kortright, Whitelake, Coldenham, 1st, 2d and 3d churches, N. Y., and Boston were received, examined and approved, except the action of the Third church, N. Y., in receiving into communion Mr. Matt. Henry, without a certificate or without an order from the superior court.

A call was received from Boston, upon Rev. James Reid Lawson, Nova Scotia, sustained as a regular gospel call, and forwarded to the Presbytery of Nova Scotia and New Brunswick, for presentation to the candidate. Few appointments were made by the committee of supplies, as they did not know what help would be at the command of Presbytery until after the meeting of Synod. The sacrament of the supper was appointed to be administered in Craftsbury, on the last Sabbath in September, Rev. J. M. Beattie, assisted by Rev. N. R. Johnston. In Boston, by Rev. S. M. Willson, and whomsoever session may procure, at whatever time session may desire. At Fayston, by N. R. Johnston, assisted by J. R. Thompson, with ruling elders, Daniel Kenan, Topsham; Wm. M'Cleran, Ryegate; and John J. Morse, Craftsbury, when convenient. J. W. Shaw, Argyle, two days discretionary and the same committee, viz.: S. Carlisle, J. R. Thompson, and W. Acheson, ruling elder, were continued an interim committee of supplies till meeting of Presbytery.

A Presbyterial visitation was appointed to visit Topsham, consisting of Messrs. Thompson, and Beattie, with Wm. Thompson ruling elder, Ryegate, at whatever time Mr. T. visits Vermont.

The following papers were transferred to Synod:—Petition from Female Missionary Society, 1st, Newburgh, memorial and remonstrance from the elders of 2d, N. Y.; a communication from 1st, N. Y.; complaint of R. Shields against the N. Y. Presbytery, with a statistical report.

The treasurer of the Home Mission Fund reported, report accepted, and adopted. It is as follows:

| | | |
|---|---------------------------|----------|
| Cash in treasury as per last report, | • • • • • | \$428 05 |
| May 21, 1856, Barnet and Ryegate missionary society, per J. M. Beattie, | • • • • • | 24 60 |
| May 21, Topsham, per Mr. Johnston, | • • • • • | 5 00 |
| | | <hr/> |
| | | \$457 65 |
| Paid by order of Presbytery. | | |
| Nov. 19, 1853, To Rev. J. M. Beattie, | • • • • • | \$5 00 |
| Nov. 30, To Rev. R. Z. Willson, | • • • • • | 12 00 |
| “ To J. R. Thompson, | • • • • • | 4 00 |
| | | <hr/> |
| | | \$21 00 |
| Cash in treasury, | • • • • • | \$436 65 |
| Respectfully submitted, | JAMES WIGGINS, Treasurer. | |

Presbytery adjourned, to meet in the 1st church, Newburg, on the 2d Tuesday of October, at 7 o'clock, P. M. S. CARLISLE.

PITTSBURGH PRESBYTERIAL APPOINTMENTS.

The Committee recommend the following appointments:

BROWNSVILLE—That Mr. Wylie be continued there as stated supply, and that they receive fifty dollars, for the ensuing six months, out of the missionary fund.

CONNEAUTVILLE—Mr. J. J. M'Clurkin, second Sabbath of May; Mr. Galbraith, fifth Sabbath of June; Mr. Hannay, first Sabbath of August; Mr. Sterrit, first Sabbath of September.

MUSKINGUM AND TOMMIKA—Mr. Love, first and second Sabbaths of May, and two other Sabbaths, time discretionary; Mr. Wylie, third and fourth Sabbaths of June, and last Sabbath of August; preparation and dispense the Sacrament on the following Sabbath, aided by Mr. Love.

NEILSBURGH—Mr. Reed, fifth Sabbath of June, and first Sabbath of September; Mr. J. J. M'Clurkin, first and third Sabbaths of July; Mr. Hunter, fifth Sabbath of August.

OIL CREEK—Mr. Reed, fifth Sabbath of June, and first Sabbath of September; Mr. J. J. M'Clurkin, second Sabbath of July; Mr. Hunter, fourth Sabbath of August.

PENN'S RUN—Mr. Milligan, one Sabbath, time discretionary.

YELLOW CREEK—Mr. Hannay and Mr. Sproull, one Sabbath each, time discretionary.

The committee also recommend that Presbytery ask Synod for as much available supply as can be obtained, and should there be a sufficiency of labourers in our bounds after Synod, that the standing committee be instructed to appoint a stated supply at Conneautville and the adjacent places, according to their request.

Respectfully submitted,

JOS. HUNTER, Chairman.

AFFAIRS ABROAD.

PALESTINE. 1. *The Jews.*—A few Jews have ever lingered about their ancient land, notwithstanding its mournful memories, and the constant annoyance to which they have, until lately, been subjected. Generally they have been very poor, particularly those in the city of Jerusalem and immediate neighbourhood. For a few years past efforts have been made—chiefly originating in this country—for the introduction of agricultural improvements into Palestine, with an especial reference to this part of the population, to make provision for furnishing them with useful employment, and thus a livelihood. These movements were coldly met by the wealthy Jews of Europe, until the scene of operations—a part of the plain near Jaffa (the ancient Joppa)—was visited last year by Sir Joseph Montefiore, an opulent and generous London Jew, who has taken, for many years, a deep interest in the condition of his brethren in the East. He became satisfied of the importance and practicability of the scheme, and has put forth his influence and energies, and will contribute of his resources to promote it. We extract a few paragraphs from the second and last report of the Trustees of the Relief Fund—Sir Moses the principal one:

“Sir Moses Montefiore and his lady, and a few friends, went out to Palestine in May last. The Sultan and his ministers at Constantinople granted all that was asked in furtherance of the main object of the trustees—the establishment of industrial pursuits in Palestine, and especially of tillage of the land. A Jew, introduced by Christian dignitaries to a Mussulman potentate, and going from the regal presence with protection—and, above all, protection to agricultural industry—in his hand, is a new spectacle in the world. . . . Sir Moses and his friends had two objects, however, of which alms-giving was the first in pressure, but not in importance. They relieved the existing hunger; but they were even more anxious to cut off the sources of distress—to induce the people to depend on their own industry, and not on European or American alms. . . . Under the advice of practical agriculturists, convened in council, land was bought, on which thirty-five families from Szaffad were planted in one place, and thirty from Tabarea in another; and others again from Hebron, and others from Jaffa. It is noticeable that the inhabitants of the two holy cities near the Lake of Tiberias are not required to give up their privileged residence. In both cases land has been obtained at hand, so that they are still on the spot whenever the looked-for uprising from the lake of the Messiah takes place. West of Jerusalem a tract of land has been obtained; and

there the people are to show what they can do, under the express protection of the Porte. The deputation declare their impression to be, that their poor brethren are as willing as able to work. If so, *the present crisis will be the opening of a new period in Hebrew history.*"

We believe that most of those engaged in this work—Jews and Christians—labour under the mistaken notion that Christ is to appear again in the flesh before the conversion of the Jews, and then to reign in Palestine. Time will correct this delusion. The work is none the less worthy of attention and sympathy. A present purpose of no little interest is subserved—the feeding of the destitute—while the example set by the agricultural improvements going on will be of use even to the Arab and Turkish inhabitants.

2. *Other Changes and Aspects.*—These we find in public prints thus stated:

"Letters from Jerusalem state that the new Pasha of that province is animated with the most liberal sentiments, and is thoroughly carrying out the principles lately adopted at Constantinople, of liberality towards all creeds and denominations of people, with a desire to ameliorate the condition of the inhabitants. The Pasha of Jerusalem and his suite attended divine service in the English church on Epiphany Sunday, and visited the English hospital and the English school, leaving handsome donations for each. Some disturbances, attended with bloodshed, having occurred in the district of Nablous, in consequence of the Governor of the district being very obnoxious to the inhabitants, the Pasha deposed the Governor, who was a Turk, and installed a native in his stead, which has given general satisfaction. The Pasha has been visiting the villages and towns under his authority—a thing which was never done before by any of his predecessors. The Greeks are cultivating land to a great extent in and about Jerusalem, planting olive and mulberry trees, and building silk mills. They have lately made a very good road to the Convent of the Cross, which has been almost rebuilt, and where they have a college. Almost all travellers now succeed in visiting the Great Mosque of Omar, the site of the Temple, though they have to make large presents for the privilege.

Sandwich Islands.—At the spring meeting of the American Board, the Rev. Mr. Clark made some encouraging statements in reference to the results of the mission in these islands. He said:

"It is now twenty-eight years since I landed on the Sandwich Islands. Some missionaries had preceded me. The light was beginning to dawn. Still there was much to be done. But without going into particulars, the results will show what God hath wrought among these people. Christian temples have taken the place of the bloody altars of heathenism. You will find Christian schools in place of heathen ignorance, in every town, city, and village—and 18,000 church members among a population of 73,000. But some say the population is decreasing. Ay. But the gospel is not only saving the Hawaiian people spiritually, but benefiting them temporally. This has been the means of saving them from utter extinction and elevating them to a moral position far in advance of that of the natives of Panama, of whose atrocities you have just heard. . . . The speaker depicted the change which had occurred at the islands by the churches becoming self-sustaining. Fifteen of the mission families are now supported entirely by the islanders, and several of the others receive assistance from them. The people are poor, but liberal for their means. In fact, they set an example worthy of imitation by Christians in this land. A few ladies in his church, learning that their pastor's wife was about to take a voyage around Cape Horn for the benefit of her health, made up a purse of \$30, and presented it to her. A short time since he gave notice of a subscription, which was to be started for the repair of his church. The next morning he received a note from the King, requesting him to put down his name for \$50. The churches there have sent out 16 missionaries, 8 male and 8 female, to the Marquesan Islands. They provide for the support of these themselves."

Spain.—It is evident that religious changes of great moment are impending in Spain. The people—accounts from all sources agree in this—are ready to receive the Bible, and even the gospel. In addition to what we have heretofore furnished on this subject, we give the following from a Dublin paper:

"A Protestant minister, a Spaniard, came from some part of Britain to visit a relative in Barcelona. Soon after, finding a number of persons ready to hear him

preach, he assembled *twenty* individuals in his house. That number the law permits, and no more. But Barcelonese curiosity could not be repressed. A much greater number attended. As a natural consequence, the priests of the city became enraged. Their representations to the police against the Spanish Protestant minister were listened to. Surrounded by a mob, the authorities seized the offender and cast him into prison, whence they were glad to allow him to pass, on condition of his leaving Spain, which he did. The deputy in the Cortes for Barcelona, however, exclaimed against this flagitious proceeding. His protest was unavailing, but his testimony was valuable.

"The Spanish press has leant to the side of liberty. It is notorious that Espartero, the army, the people, and a large number of the Deputies, despise the clerical sway which produces this intolerance, lowering Spain in the eyes of her noblest sons, and in the eyes of the world. The Spanish ministers only appear to abet the oppression. The present aspect of things in the Peninsula is, however, most hopeful."

Italy.—Things cannot long remain in their present state in Italy. Sardinia is moving in behalf of the general interests of that miserable country. Count Cavour, prime minister of Sardinia, presented a memorial to the late Peace Congress in Paris, asking, first, the secularization of the government of Rome—in other words, that a civil government be established there, entirely separate from the pope and cardinals; second, the union of all the States of Italy under one system of customs regulations; and, third, the withdrawal of all foreign troops, and the amelioration of the despotism of Naples and the Duchies. Nothing was done; but the matter cannot rest. England is favourable to these demands. France is not altogether averse. Austria is the great obstacle. She adheres to her late Concordat, and draws still tighter the bands of her usurped authority. Martial law, fines, and imprisonment, are the code of the day wherever she has the power. The London Times thus comments upon the Sardinian memorial:

"No one can believe that the present state of things is permanent; and if reforms be not adopted, there can be no alternative but fresh convulsions, succeeded by even more grinding tyranny. Confident in her position, Sardinia has resolved to speak out; and it is difficult to form too high a notion of the boldness which animates the state papers put forth by her plenipotentiaries. Certainly neither the statesmen of liberal England nor democratic France have ever inveighed in such plain terms against the corruptions of any foreign government. Things are indeed called by their right names in the Sardinian memorials, which, if responded to by the allies, must be the commencement of a new period in Italian history. . . .

"The matters brought before the Conferences relate to every part of Italy, but the chief importance is given to the deplorable condition of the Papal territories. Nothing that a Protestant Assembly in Edinburgh or Belfast could say of the government of Pope Pius IX. would go beyond the diplomatic representations which a Catholic and Italian State now makes solemnly in the presence of Europe. It is urged that the temporal supremacy of the priesthood is an evil which human nature can no longer bear; that even the government of the sword is better than the government of the surplice; that the ecclesiastical ruler of 3,000,000 of Italians is only kept on his throne by foreign troops, and would again be driven forth if his subjects were released for a week from foreign repression. The character of the priesthood is spoken of in severe language, and its incapacity for its high functions boldly declared. . . . As the people are bitterly opposed to the Papal sway, which has condemned them to years of foreign occupation, Sardinia proposes that they should be at once released from it and dis severed from the States of the Church. The territory so constituted should be placed under the government either of an hereditary house, or a viceroy nominally dependent on the Pope, but appointed under conditions sanctioned by the allies. Austrian occupation should be strictly prohibited."

Turkey.—The most remarkable result of the late war is undoubtedly the decrease regarding the Christian population of Turkey. We give a summary, or rather paraphrase of its provisions, from the pages of the London Quarterly Review:

"The Patriarchs are no longer to be, as formerly, dependent for their tenure of office upon the caprice of the Porte or of foreign missions, but are to be elected for

life. Ecclesiastical dues are to be abolished, and the Patriarchs, clergy, and heads of communities are to receive fixed salaries, the Christians of Turkey being thus relieved, should this salutary change be enforced, from one of the chief sources of oppression, the rapacity and avarice of their own priesthood. The temporal administration of Christian and other non-Mussulman communities is to be taken from the bishops, who have exercised and abused the supreme authority claimed by them in civil cases, and is henceforward to be vested in a mixed assembly of ecclesiastics and laymen. Hitherto no church could be built or even repaired without express permission from the Turkish government.

"Hitherto the names and epithets usually applied to such as did not profess the Mussulman religion, by those in authority and by their Mohammedan fellow-subjects, were offensive and humiliating. Infidel and unbeliever had become the common designations of a Christian, and were generally employed without any intention of giving offence. All such expressions are now forbidden, and those, whether private individuals or in authority, who make use of injurious and offensive terms towards such as differ in faith from themselves are to be punished.

"It is declared that all subjects of the Turkish empire, without distinction of nationality, shall be admissible to public employment, merit and capacity being declared to be the only qualifications required.

"The next clause of the firman declares that all subjects of the empire shall be received into the civil and military schools of the government, and that every community is authorized to establish public schools of art, science, and industry. The method of instruction, and the choice of professors in these public schools, are to be under the control of a mixed council of public instruction.

"The recent Hatti-sherif constitutes mixed tribunals for the trial of all suits, commercial, correctional, and criminal, between Mussulmans and non-Mussulmans, and provides that the proceedings shall be public, and that oaths shall be administered to witnesses according to the religious law of each sect. Civil suits are still to be tried before the mixed provincial councils, in the presence of the governor and judge of the place (a clumsy proceeding, which, as business increases, must be altered;) and special cases exclusively affecting non-Mussulmans may be referred, at the request of the parties, to the council of the patriarchs, or of the communities to which they belong. The laws are to be digested into a code, which is to be translated into all the languages current in the empire.

"It declares that, 'equality of taxes entailing equality of burdens, as equality of duties entails that of rights, Christian subjects, and those of other non-Mussulman sects, as it has been already decided, shall, as well as Mussulmans, be subject to the law of recruitment.'

"The firman makes another fundamental change in the laws of the empire, by empowering foreigners to hold land in the Sultan's dominions as long as they conform themselves to the laws and police regulations of the country, and pay the same charges as Turkish subjects.

"Communications by land and by sea are to be established between the different parts of the empire, and special taxes are to be raised for this purpose. A budget of revenue and expenditure is to be made up every year.

"The heads of each community, and a delegate named by the Porte, are to be summoned to take part in the deliberations of the Supreme Council of Justice, on all matters which may interest the generality of the subjects of the empire. The laws against corruption, extortion, and malversation, are to be enforced against public servants of all ranks. Banks and similar institutions to effect a reform in the monetary and financial system are to be established, and roads and canals are to be constructed."

These are great legal changes, but time will be required to give them practical efficiency, and to overcome the hostility of the old Turkish party. This will be done, and then the Ottoman empire will have perished "without hand."

France.—After the war has come the deluge,—thirty provinces of France have been swept by fearful inundations. Property to a vast amount, and not a few lives, have been lost. As to religious matters, there is much encouraging. An evangelical Professor has been chosen in Montauban Theological Seminary. Protestantism is gaining numbers and influence in some important points:

"It is a known fact, that several years ago the Protestant community numbered

1,500,000. This was the amount of our population given in a 'statistic note,' published in 1851, by Mons. Charles Read, *Chef du service des cultes non Catholiques*, at the Ministry of Public Instruction and Worship. And Pastor Dardier, of Avignon, surprised at the small number of 279, given as the amount of the Protestant population of that place, in the year, and according to the census above mentioned, took the trouble to enumerate the Protestants himself; and when his list was completed he published it, that is, the names of the individuals, amounting to 510! So much for the accuracy of the official documents! We have a striking example, in the church of Havre, of the manner in which Protestantism has been gaining ground within the last twenty years; from 500 souls, the Protestants have increased to 3,000; to which must be added a moving population of 1,000 persons, at least. Instead of one school, frequented by 100 children, there are now four schools, frequented by more than 400 children; a fifth is upon the point of being opened. Out of 320 students at the college of the town, eighty are Protestants. The two churches are become insufficient, and a third is about to be constructed, and will contain 2,000 sittings. A friend writes us, that the Municipal Council has just voted a gift of 100,000 francs towards the expenses of the edifice. At Marseilles, we remark the same extraordinary increase in the Protestant population. Within the last fifteen years the number has more than doubled, and amounts at present to upwards of 5,000. The size of the church being very insufficient, two services are performed each morning, as well as others in the afternoon and evening. The Sunday-school numbers upwards of a hundred scholars. In the department of Seine-et-Oise, and in several others, where a very few years ago the Reformed religion was unknown, there are now a number of flourishing churches, all composed of seceders from the Church of Rome."

Russia.—The Emperor of Russia is bent upon developing the resources, and improving the condition of his empire. Roads are to be made, factories multiplied, and the lower classes delivered from the oppression of the nobles. The Independence Belge says, that

"A project for the abolition of slavery in Russia, has been much talked of recently. A St. Petersburg letter states that the plan was some time since submitted to the Emperor, who, before he left the capital for Finland, issued a proclamation, by which, hereafter, the serfs will have the privilege of suing their masters for their freedom before the tribunals of the realm. Former laws granted the serf this power, but it was almost always impossible for him to make a practical use of it. Henceforward the nobles can no longer transfer their serfs to another district, to incorporate them into the army, without being authorized to do so by the decision of a competent tribunal."

In despotic Russia, the government favours personal freedom; in the United States, it favours slavery!

Great Britain.—There is nothing specially worthy of notice in the doings of the Free Church Assembly, except the fact that their Sustentation Fund gives this year \$700 per annum to each minister, for the first time. Their mission schemes are prosperous. In England the Sabbath question excites great interest. The attempt to open the Crystal Palace on Sabbath, failed by a very large majority in Parliament. Bands of music are no longer allowed to play in the parks on the Lord's day. The enemies of the Sabbath are greatly excited about the matter, and hope yet to move the government to restore their amusement. We think they will fail. The Tractarian Archdeacon is to be tried by the Archbishop of Canterbury. The crops abroad are promising.

THE HOUSE OF MOURNING.

"It is better to go to the house of mourning, than to go to the house of feasting." Eccles. vii. 2.

Viewed in the light of human feeling, this chapter presents many paradoxes. The house of feasting and mirth, the laughter and the song of fools, are in all lands the sources of enjoyment to the besotted

mind of the unrenewed man. So far has this been carried on some occasions, as to make the very habitations of death the scenes of revelry. Even in our own enlightened age it is very humbling to see how many efforts are making to divest death of its terrors, and the grave of its dreariness. We refer not to the efforts for enjoying and spreading the consolations of the gospel, which brings life and immortality to light. No, these efforts are the noblest that man can make; and even if they were not, they are too few and feeble to excite opposition. We refer to those delusive dreams of general mercy, of universal redemption, of angelic morality, which attempt to pluck away the sting of death, independent of a Mediator; and in conformity with these, and as a visible embodiment of them, the modern style of burying the dead in the habiliments of the living—putting on the best clothing they possess for the grave. Solemn mockery of the departed, and insult to the living! God intended that death should be frightful, or he would not have made it the penalty of the covenant of works. God intended to make it frightful, or he would not have made it an emblem of our natural condition. God intended it to be frightful, or he would not have made the dead body itself so ghastly, and turned it so soon into the most loathsome mass of putrefaction. Vain are all the efforts of man to counteract this arrangement; presumptuous to make the attempt. Death is, and ever will be, to the feelings of nature the same hideous thing, so long as humanity has ties of affection to be sundered; so long as the soul has a sense of accountability. There is one method, and one alone, by which the terrors of death are to be met and conquered—the faith of the gospel—a method not of man's devising. This admits the reality of all its terrors; and, admitting them, has made the adequate provision for abolishing them, in the death of a substitute. It is this gospel, and this faith, which makes it better to go to the house of mourning than to the house of feasting. Without Christ, one is just as good as the other; both are equally bad. It is the lot of Christ's people to be often in the house of mourning; we may hence infer that the advantages are very important. Let us notice some of the most prominent.

1. *It arrests the attention of the careless.* Much is done for the salvation of a soul when we have gained his attention to the realities of eternity. "O ye sons of men, how long will ye love vanity?" How did the prophets labour to attract the minds of their hearers to the subjects of which they treated! They used similitudes in word and gesture, varied their style from the common language of every day life to the highest strains of sacred poetry. How did apostles, in the same way, travel from city to city, from continent to island, from nation to nation, working miracles, declaring the resurrection of the dead, and preaching the wonders of divine grace; using all the power they possessed, of earnest entreaty, awful denunciation, and unanswerable logic! How did the Redeemer himself use every expedient!—his parables, his miracles, his self-denial, his sermons, his conversation, his very looks, his whole deportment in life, his death, burial, resurrection, and ascension, all tended to this effect. The house of feasting has an opposite tendency; it stupefies the senses of the careless, and dissipates the minds of even those who are endeavouring to fix them on eternal concerns. Our ascended Redeemer is still carrying

on his own work, and the house of mourning is one of his powerful agencies. "The living will lay it to heart."

2. *It detains the mind, and holds it for a time to the subject.* Many have their attention arrested, but suddenly it is borne away like the case of the seed sown by the way-side. The house of mourning counteracts the fluctuation in various ways. The daily routine of thoughts is effectually broken, whether of business or of pleasure. Is the mourner himself cast on the bed of sickness? He has *time* to think, and much to think about, and while living he will lay it to his heart. So, too, when relations have suffered sore bereavement. Neighbours and friends, in obedience to the call of nature and of God, drop for a season their implements of toil, and repair to the chamber of sickness or of death: the night of watching, the burial, the desolated, dreary hearth, all conspire to warn the soul away from earth. Hardened, indeed, is that soul which can bring all its worldly thoughts, feelings, and conversation to such scenes, and carry them safely away again. If any such there be, it is better even for them to go to the house of mourning, to learn how stony their hearts really are. But few are so hardened, the living will lay it to heart:—for,

3. *The house of mourning does much to soften the heart.* Often when the Scriptures have failed to soften, when sermons have left it as hard as before, when the attention has been drawn, and deeply fixed for a time, it is not till some heavy stroke falls, either on ourselves, or others near us, that we *feel*, as well as know, the realities of our existence. We are speaking only of means. The Spirit can ARREST, FIX, and SOFTEN the heart, when he pleases: this is one of his agencies. "Sorrow is better than laughter, for by the sadness of the countenance the heart is made better."

4. *It demonstrates the vanity of all earthly relations and enjoyments.* "That is the end of all men." Earthly relations and enjoyments are the gift of God; good to man at first; good to man still, when received as his gift, and when they lead us to the Giver; but, O, how empty, when enjoyed as an end! "Vanity of vanities. All is vanity." Volumes almost innumerable have been written on this theme, by poets, philosophers, and divines; but those who would *understand* these volumes, must go to the house of mourning. There we *see* the end of all natural relations and enjoyments. "That is the end of all men, and the living will lay it to his heart."

5. *It presents forcibly the necessity of seeking, and of seeking earnestly, a more permanent happiness.* If all here must end so suddenly and so soon, the inference is irresistible that we need "a better, even an enduring substance." The patriarchs sought "a better country"—"a city that has foundations"—"a house eternal in the heavens." Whether we consider the slumbering believer; the fool, whose laughter is like the crackling of blazing thorns; or the sober man of business, all alive to the world; there is need for stirring up to seek "honour, immortality, eternal life." This is one of God's means for this purpose—"the end of all men, and the living will lay it to heart."

6. *It spreads before us the awfulness of eternal misery.* In glowing colours, has the Spirit of God set before us the lake that burns with fire and brimstone—the everlasting burning—the devouring fire—the *second death*. Yet how calmly can all this be read and heard; it be-

longs to some one else, the daringly wicked, or the dying; it is at a great distance from us, "we have much goods laid up for many years." The house of mourning dissolves all these illusions. We see the dying, the most tender cords are breaking, and the chilling hand of the king of terrors is stealing over our nearest relations—over ourselves, or those who are as it were a part of our very life. The judge stands at the door; and this night death, with all its ghastliness, may be doubled to ourselves. If we would realize the terrors of the Lord, we must go to the house of mourning. This concerns one, as well as another—"the end of *all men*"—"the wages of sin," "the living will lay it to his heart."

7. *It calls on all, even the best, to look after their own preparation.* "Where the tree falls, there it shall lie." "It is appointed to men once to die; but after this, the judgment." All, or most, of gospel hearers intend to prepare—will do it some day; this is the *fatal* resolution. The house of mourning quietly asks us, What day? Why put off so long? When you have made an independent fortune? There is no such thing on earth. When you are satisfied with riches, and knowledge, and honour? That will never be. When you have paid your debts? The debt of nature may be claimed first. Have you prepared already? Be certain, very certain—right, very right, in all your preparation: nothing can be rectified after death. See that you keep up your preparation: remember the foolish virgins. Our feelings in the house of mourning, are no small *test* of our preparation—what our state is—whether we are ever changed or not—how far our sanctification has advanced. Those who either have an aversion to such reflections as belong to this place, or who decidedly prefer the house of mirth, can lay no claims to be the Lord's. He was a man of sorrows—not a smile on record—Jesus wept—prayers and supplications, with strong crying and tears. "The heart of the *wise* is in the house of mourning, but the heart of *fools* is in the house of mirth."

8. *It tends much to determine our resolutions for the future.* To unsettle them, if evil; to fix them, if good; to turn the scale of indecision. "When he slew them, then they sought him." "I have said that I would keep thy words." True, there are some who say, "This evil is from the Lord, why should I wait for the Lord any longer?"—some like "that king Ahaz," who in the time of his distress, did trespass yet more against the Lord. Such cases only prove the inefficiency of means; the tendency is all in the opposite direction. Even Pharaoh had his evil resolutions shaken, for a time, by the hand of God, although he soon forgot this and hardened his heart more and more. It is not so with the subjects of grace. "I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble."

9. *It draws out our affections to one another.* The exercise of sanctified affections, is an attainment of great value. The social intercourse arising on such occasions, is of a more sober and solemn cast than usual. The sufferers feel for others, as they never felt before; others feel for them. The little piques and grudges of prosperity are all lost, or at least forgotten, in the sympathy of the present hour, or the solemn reflection that we have all a common destiny—a destiny in no wise flattering to the dignity of man. This is "the end of all men," and

as travellers in the same journey we "lay it to heart." They who cannot forget personal grudges when they meet to bury a common friend, or even an enemy, are in much the same situation with those who would not believe though one rose from the dead. And to those who cannot forgive us in the hour of death, whether theirs or ours, we have nothing to say. God alone can soften such hearts.

10. *Lastly, the house of mourning often displays the triumphs of grace.* (1.) It discovers grace where we expected not to find it. Believers are, in many senses, "hidden ones;" unknown, it may be, to themselves, and to all around them. "The Lord knoweth them that are his." The fault may often be with us, in not inquiring after the spiritual state of our neighbours. "No man cared for my soul." But wherever may be the failure, it is pleasant to have the evil removed, and to find one of God's chosen at the last hour. It is good to go to such a house of mourning. (2.) It sometimes exhibits grace in a degree which we never thought of. "The kingdom of God comes not with observation." Its growth is imperceptible; "first the blade, then the ear, then the full corn in the ear; but when the fruit is ripe, immediately he putteth in the sickle." The grace is ripe before we are aware. It is good to be thus happily disappointed in the house of mourning. Under Christ's cultivation are many plants in "the garden of nuts"—many fruits of the valley; some are rough and ungainly in the outer coating; others concealed among the bushes—their chief connexions are brambles and thorns; others again thrown deeply in the shade by nobler growths—the palm, the olive, and the cedar; and still others trodden in the mire. The house of mourning brings all more nearly to a level; it is the end of *all*. The fruit is dropping from the stem, whether that stem be high or low, whether the production be a *root* out of a dry ground, or the berries on the highest branches in the garden of God. Here one is elevated, another depressed; occasions are furnished for discovering the heart; the affections are moved; we are on the highest step before our Father's door, the hand is on the knocker, heavenly messengers tread softly within, and bear the Master's salutation to all alike—"Come in, thou blessed of the Lord; wherefore standest thou without?" (3.) It shows to what a state of holiness and happiness the wretched, loathsome sinner can be brought; by nature, viler than the earth—by grace, brighter than the sun. Great was the contrast between the rich man, and Lazarus, who lay at his gate, while the dogs licked his sores; great was the contrast between Job in his prosperity, and those who brayed among the bushes and cut up juniper roots for their sustenance; great, too, was the contrast between Solomon, in his glory, and Jehoiakim, in his burial; but greater is the contrast still between the soul that is prepared for heaven, and the unrenewed man. Grace washes away all his filth—heals all his sores—cures all his diseases—clothes all his nakedness—adorns all that is unseemly—ennobles the soul, and fills it with love and joy—adapts it to the inheritance of the saints in light—places it in the chariot of the wood of Lebanon—makes the fruits of the Spirit flow out like spices from the mountain of myrrh and the hill of frankincense, before it is carried out of our sight to Abraham's bosom. It is good to visit such a house of mourning, to see how God's mourners are com-

forted in the hour of greatest need. Yes, the house of mourning has its joys to the Lord's people. Each recurring triumph of this kind gives a new testimony to the reality of gospel truth, its divine original, and invincible power—giving a new impulse to confidence, hope, and joy. Such scenes are not imaginary. "What we have seen and heard, declare we unto you." Among other illustrations—some written, but by far the greater number recorded only in the Book of Life—we present the following

OBITUARY OF SELINA S. BURNS.

The subject of this notice was the daughter of William and Rhoda Glasgow, and wife of E. A. Burns. She was born in Adams county, O., March 29th, 1816; and departed this life June 12th, 1855, aged 39 years, 2 months, and 13 days.

At the age of fifteen years, she made a public profession of her faith by entering the fellowship of the Reformed Presbyterian Church: at which time, or at least before she was eighteen, although she enjoyed no peculiar advantages of education beyond what are afforded in a large number of godly families, she had committed to memory Fisher's Catechism, all the Psalms, the Song of Solomon, Isaiah, Jeremiah, Lamentations, the Epistle to the Hebrews, and many other portions of Scripture. Nor was she, in after life, negligent in the improvement of her mind. She loved natural science, poetry, history, every thing that is refined; but chiefly those works in which the soul holds fellowship with God. She read with much delight the works of Goldsmith and Thomas Dick, which display so much of the goodness, as well as the power and wisdom of God. She intermingled with her household cares the poetry of Milton, of Young, of Thomson, of Campbell, of Akenside, of Cowper, and of Pollok. She admired many things in Adam Clarke, especially his exposition of the Psalms; but so deeply rooted was her aversion to his Arminianism, that she charged her husband to remove out of the family his Commentary, and another work of the same cast. She commended the writings of Brown and others, who have the true system of doctrine taught in Divine Revelation. Such reading was eminently calculated to prepare her for her change. Among the last items of her poetical reading, was the following beautiful passage from Campbell's Pleasures of Hope:

"Soul of the just! companion of the dead!
 Where is thy home? and whither art thou fled?
 Back to its heavenly Source thy being goes,
 Swift as the comet wheels to whence he rose;
 Doomed on his airy path awhile to burn,
 And doomed, like thee, to travel and return.
 Hark! from the world's exploring centre driven,
 With sounds that shook the firmament of heaven,
 Careers the fiery giant fast and far,
 On bickering wheels and adamantine car;
 From planet whirled to planet more remote,
 He visits realms beyond the reach of thought;
 But wheeling homeward, when his course is run,
 Curbs the red yoke, and mingles with the sun!
 So hath the traveller of earth unfurled
 Her trembling wings, emerging from the world;
 And o'er the path by mortal never trod,
 Sprung to her source, the bosom of her God!

“Oh, lives there, Heaven! beneath thy dread expanse,
 One hopeless, dark idolater of Chance,
 Content to feed, with pleasures unrefined,
 The lukewarm passions of a lowly mind;
 Who mouldering earthward, 'reft of every trust,
 In joyless union wedded to the dust,
 Could all his parting energy dismiss,
 And call this barren world sufficient bliss?
 There live, alas! of heaven-directed mien,
 Of cultured soul, and sapient eye serene,
 Who hail thee, Man!—the pilgrim of a day,
 Spouse of the worm, and brother of the clay,
 Frail as the leaf in autumn's yellow bower,
 Dust in the wind, or dew upon the flower;
 A friendless slave, a child without a sire,
 Whose mortal life, and momentary fire
 Lights to the grave his chance-created form,
 As ocean wrecks illuminate the storm;
 And, when the gun's tremendous flash is o'er,
 To night, and silence, sink for evermore!

“Are these the pompous tidings ye proclaim,
 Lights of the world, and demigods of fame?
 Is this your triumph, this your proud applause,
 Children of truth, and champions of her cause?
 For this hath Science searched, on weary wing,
 By shore and sea, each mute and living thing?
 Launched with Iberia's pilot, from the steep,
 To worlds unknown, and isles beyond the deep?
 Or round the cape, her living chariot driven,
 And wheeled in triumph through the signs of heaven?
 O, star-eyed Science! hast thou wandered there,
 To waft us home the message of despair?
 Ah me! the laurelled wreath that murder rears,
 Blood-nursed, and watered by the widow's tears,
 Seems not so foul, so tainted, and so dread,
 As waves the nightshade round the skeptic head.”

We give this long extract as a fair sample of the kind of reading in which she delighted—of a high literary cast, sanctified with the feelings of religion. Much, however, as she delighted in poetical compositions, not a line escaped her lips, during her illness, except the Psalms. She wished that she could convince all the world of the folly of using human composure in the praise of God. She seemed to forget, indeed, almost all her reading, except the Scriptures; but so well was her mind stored with these, that she seemed never at a loss for a suitable expression. She had full confidence of being carried to Abraham's bosom; yet she prayed earnestly for the pardon of her sins, as well as of those around her. She spoke particularly of pride on the one hand, and of sinful diffidence on the other; in connexion with which she repeated Ps. xxxix. 1—10. Addressing those around her on the sin of envy, she recited Ps. xxxvii. 1—8. When, during her illness, there came a thunder storm, she calmly referred to the 27th Psalm—“The voice of the Lord is full of majesty.” To her the word of God shed light on every subject. During her short sickness she uttered the spontaneous current of her feelings in the following, among other Scriptures, giving all the praise of her salvation to God alone:—“Though he slay me, yet will I trust in him.” “All the days of my appointed time will I wait, till my change come.” “I know that my Re-

deemer liveth," &c. "Upon the Lord, who worthy is of praises, will I cry; for but a moment lasts his wrath, life in his favour lies." "Into thine hands I do commit my spirit," &c. "I thereupon have unto thee my sin acknowledged." "Because of life the fountain pure remains alone with thee." "Like as the hart for water brooks," &c. "O send thy light forth and thy truth, let them be guides to me." "God is our refuge and our strength," &c. "My soul with expectation depends on God indeed," &c. "My flesh and heart doth faint and fail, but God doth fail me never," &c. "Lord, from the depths to thee I cried." "Search me, O God, and know my heart." "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." "The Lord will not cast off for ever." "Our light affliction, which is but for a moment, worketh for us a far more exceeding—eternal weight of glory." "No chastening for the present seemeth to be joyous, but grievous; nevertheless, afterwards it yieldeth the peaceable fruit of righteousness to them that are exercised thereby."*

Neither her sufferings of body, nor the emotions of her mind, prevented her from being attentive to those around her. To her physician she was thankful, not only for his faithful attendance, but for fairly warning her of the dangerous nature of her disease. To her husband she gave earnest charges that the education of the children should be strictly religious, reminding him that it would require double diligence on his part now. Her eldest daughter she entreated not to sorrow too much, but to give up her mother to God, and say, "The will of the Lord be done." Her eldest son she charged to remember his Creator, and to do what he could in assisting his father to support the other children. To all the children who could understand, she gave suitable directions. Indeed, the giving up of her family seemed her most difficult task; we might say, her only difficulty. Often did she express her inability to assent fully to the Lord's will; and as often did she acknowledge her obligation, and ask for strength to accomplish it. The struggle was severe, but successful, we trust, through the grace that is in Christ Jesus. All present she warned to prepare for death while they had health; reminding them that a death-bed is a very unsuitable place to *begin* our preparation, and how awful it is to be driven away to endless misery. It was evidently no new thing to her; her whole life had been a constant preparation; while few were aware how diligently and deeply her soul was engaged in spiritual exercises.

Pollok's "Dying Mother" is to us no fancy sketch, nor was it to the author. Almost every particular was in this case verified. The "babe" was but nine days old. About twenty-four hours before her death she used the phrase, "*your* babe," and called it *hers* no more. It requires little alteration to accommodate the poem to even the minutest circumstances. We had just returned from the last Synod—

"When tidings came,
A child was born; and tidings—came—again,
That she who gave it birth was sick to death:
So swift trod sorrow on the heels of joy.
Long, long in glowing memory will burn
That night, which brought no morning to her eye;
That morning thousand suns could never light,
That hour—that dreary day, the twelfth of June.
Our sighs were many, and profuse our tears,
For she we lost was lovely, and we loved.

* Job xiii. 15; xiv. 14; xix. 25; Ps. xviii. 3—5; xxx. 5; xxxi. 5—7; xxxii. 5—7; xxxvi. 9—11; xlii. 1, 2; vi. 7; xliii. 3; xlvi. 1—5; liv. 1; lxii. 1; lxxi. 20, 21; lxxiii. 26; cxxx. 1—3; cxxxix. 23, 24; Isa. lxiv. 4, with 1 Cor. ii. 9; Lam. iii. 31—33; 2 Cor. iv. 17; Heb. xii. 11, 12.

We gathered round her bed, and bent our knees
 In fervent supplication to the throne
 Of Mercy, and our prayers perfumed with sighs
 Sincere, and penitential tears, and looks
 Of self-abasement; but we sought to stay
 An angel on the earth, a spirit ripe
 For heaven; and Mercy, in her love, refused.
 Father and mother both, had gone before;
 Brothers and sisters, too, were far away;
 Some gone beyond the Mississippi's wave,
 And some beyond the Jordan's cold, dark flood.
 To compensate the absence of such friends,
 Her husband and her children stood around,
 And other kindred too, in deepest grief,
 While down their cheeks rolled bitter drops of wo:
 And I too wept, though not to weeping given.
 All in the house was dolorous and sad,
 While friends, in tears dissolved the friendly tie;
 Loosed but awhile, to be renewed in heaven.
 The dying eye! That eye alone was bright,
 And brighter grew, as nearer death approached;
 Too bright for us to look upon, suffused
 With many tears, and closed without a cloud.
 To us they closed, as sets the morning star,
 That melts away into the light of heaven.
 The Angel of the covenant was come,
 And faithful to his holy promise, stood,
 Prepared to walk with her through death's dark vale."

The following features of her character we notice particularly:—

1. She was eminently a keeper at home. This was not owing to any want of social feeling, but partly to bodily ailment; she was many years in delicate health; partly to the absence of her husband, whose occupation called him, of necessity, often abroad. Nor did she seem to complain of her situation, but endeavoured to make the best of it. Her cultivated mind could improve time for herself and her family, where others would have felt at great loss. During a part of her life she was rarely able to attend public worship. In addition to causes already mentioned, she lived for a considerable time at a great distance from the place of meeting. She was never, perhaps, one day absent when she could have been in the house of God. Even though absent in body, her spirit was with us; and she shared the blessing of "women who remain at home."

2. As a consequence of the foregoing, as well as of her natural temperament, she was diffident when thrown into company; but the seriousness of her cast, and sweetness of her disposition, gained the friendship of all who saw her. Although not able to attend regularly, she was often in society—an institution of great advantage in drawing out the graces of the humble and diffident—an institution which unfolds the *adaptation* of Christ's ordinances to the state of his church in the world. They lose much, who either despise or neglect this ordinance. Here she could attend when very weak; the society meeting sometimes in her own house, sometimes very convenient to it. Her presence there was always cheering. She always spoke to the question; and although her remarks were few, they were to the point. I never knew her "pass" the question without some solid observation. In nothing was her worth more felt by the society, than in her selection of subjects when it came to her turn to give a question. Her question was not given at random; but thoughtfully, and judiciously, and, as we suppose, prayerfully.

3. She was very diligent in the training of her children, especially in religious knowledge. In hearing them recite the Psalms and the Catechism she used no book—a matter which deserves attention from Christian parents. There is a degree of unreasonableness, which should, in all possible cases, be avoided, in requiring children to perform a service which the parents are incapable of performing. And besides, there is more energy in the instruction, when the mind of the teacher is engaged, than when it is read from a book. Christian parents who cannot keep up with all the improvements of the age, ought at least to keep in advance of their own children in the Catechism and the Psalms. From the subject of this notice this required no effort. She has given to her family an impulse for good, whatever may be the use made of it in years to come. Some of them give great promise. And we trust none of them will be led away from her example, either by the love of the world, the frivolous amusements of life, unsanctified literature, or even a form of godliness wanting the power.

4. She was much concerned for the public interests of the church. In all her afflictions she remembered Zion; inquiring about the doings of Synod—the renewing of the covenants—the completing of the Testimony—the cause of missions—and other particulars. Although little known herself, she knew much about public movements in the church. She often repeated portions of the 68th Psalm, particularly verses 22—26: “God said my people I will bring again from Bashan hill,” &c.; and of the 66th, as verse 6—“Into dry land the sea he turned, and they a passage had,” &c. Nor was she inattentive to the movements of civil society. She desired to see all social reforms pushed forward with vigour. She had at heart the liberation of the slave; her feelings on that subject are imbodied in the following lines—a sample selected from many articles of her own composition. The second piece is from the pen of her daughter.

R. H.

INVOCATION.

How long shall men bemoan their fate,
In this degrading, wretched state,
Of brutal slavery?
O, God of Sabaoth, awake,
And say Thou, for Thy mercy's sake—
“Let these oppressed go free!”

Rise, break the tyrant's iron arm,
Secure in sin, who dreads no harm,
From Thy avenging rod;
But Pharaoh-like, from day to day,
Denies the bondman time to pray,
And serve the Lord his God.

Since moral suasion has no weight
In Synods or in Halls of State,
Or with the vulgar crowd;
But tyrants boast their power to bind,
And scourge at pleasure their own kind,
Who cry for vengeance loud:

Thou who the seven stars canst bind,
And in Thy hand dost hold the wind,
And earth with thunder shake;
Rise in Thy majesty and might,
The battle for the bondman fight,
Make every tyrant quake.

MY MOTHER.

My mother lies in the church-yard dim,
And there shall be till the voice of Him
Who died on Calvary's rugged steep
Shall awaken her from death's long sleep.

She calmly met the grim tyrant Death,
And with joy resigned to God her breath;
For the covenant Angel stood by her side,
To conduct her safe o'er Jordan's tide.

Her spirit has soared to realms of light,
Where the ransomed ones and angels
bright
Are pouring forth, in ecstatic lays,
To the Eternal One their notes of praise.

On earth in the steps of Truth she trod,
She now enjoys the presence of God;
She has joined the angelic choir above,
She sweeps the chords of eternal love.

H. ADELIN BURNS.

OBITUARY OF ELIZA ELLEN WIGGINS.

Died, at the residence of her father, in the city of New York, on the 7th of April, 1856, ELIZA ELLEN WIGGINS.

She was only in her nineteenth year, yet she was widely known as a dutiful

daughter, a faithful friend, an affectionate and devoted teacher in the Sabbath-school, a working member in the congregation, and a devout worshipper in the assemblies of the people of God. How was this character attained? By the blessing of God upon early and daily religious instruction, enforced by a consistent, godly example in the family. At an age when many baptized children seem to think of little save play and personal gratification, she was anxious respecting the salvation of her soul. She had been taught that she was a sinner, condemned already, utterly ruined and helpless in herself, and unless she accepted the Lord Jesus as offered in the gospel, she must perish for ever. She sought—and none seek in vain—the sinner's Friend, who says—“They that seek me early, shall find me.” She found peace and joy in believing; and in her sixteenth year professed her faith in Christ, and was admitted to the highest privileges of the visible church. For three years she accompanied her father to the communion table; but on the last occasion she was on the sick-bed expressing her gratitude for the sacraments she had enjoyed, and her full assurance that ere long she would be admitted to far higher and more intimate communion with her Redeemer. Her expectations were soon realized. On Monday, while the family were in the great congregation offering their thanksgivings, the messenger came. In a few minutes, without a struggle, she fell asleep. Her warfare had been accomplished.

During her protracted illness no murmur escaped her. Of death she had no fear. She conversed respecting her decease with less feeling than many who visited her. Being asked what promise sustained her, she replied—“That sweet one I got at the table the last sacrament,” and then repeated Isa. xli. 10:—“Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee: yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.” This had been the feast provided for her; and it nourished her in her pilgrimage, even in the dark valley. She had much to render life desirable, yet she was willing to depart. Heaven was with her a great reality. She expected to be there; and when the subject of conversation was respecting the employments and enjoyments of the saints above, she always manifested the deepest interest. Her young friends and relations will recollect her earnest desire that they should meet her in heaven. This notice is designed chiefly to remind them of this. They, too, are by nature children of wrath, already condemned; but God, who is rich in mercy, is willing to receive them. If they accept the offers of the gospel, and dedicate their youth to the service of Jesus, they, too, shall enjoy sweet sacraments, become useful in the church, be sustained in the trials of life, made perfectly holy, and at last received into heaven. Their death may not be as peaceful or as joyous as hers; but, being in Christ, it will be equally safe. Remember, then, her counsels, and endeavour so to live that when you die, you may leave a name savoury in the church, and strong consolation to those who survive, in the thought that you have gone “to be ever with the Lord.” [Com.]

On Friday, the 29th of May, MARY MILLIGAN left the clay tabernacle, gently falling asleep, expressing a little before her decease—“To depart and be with Christ, is far better.” To those who knew her, eulogy is unnecessary. Those who knew her best, esteemed and loved her most. She was seriously concerned from a very early period of her life, as is evident from the circumstance that she had the collection of sacred songs used by the Congregationalists, pretty much committed to memory; and when she became acquainted with Reformed Presbyterians, she very soon learned the catechisms and the Scripture psalms. She carried reserve to an extreme, and it was necessary to be present at a religious meeting to have an opportunity of witnessing the accuracy of her knowledge of Scripture and divine truth. She was a faithful wife, an affectionate mother, a kind friend, and a sincere Christian. It is hoped that all who read this obituary will pray earnestly that this dispensation may be sanctified to surviving mourners, old and young, that they may be helped to improve this dispensation so as to be prepared to follow. [Com.]

☞ Resolutions of Sabbath School association, relative to death of Miss E. Wiggins in our next; also Notices of Books.

(Continued from second page of cover.)

In conclusion, we take pleasure in returning our sincere thanks to those who have contributed towards the erection of said Monument.

P. S. Shortly after we started out on this work, there were among those on whom we called for aid, (the call being general,) those who publicly published their preference of other tokens of remembrance than monuments of stone; referring to "the publication of the deceased (Doctor Willson's) works."

If, Gentlemen and Friends, you are now ready to move in the matter, we will render you our aid in the work; because we are not adverse, but friendly to the publication of said works, and wish you success.

Gratefully and Respectfully Yours. Adieu.

In behalf of the Committee, JOHN W. McCULLOUGH, Treasurer.

ACKNOWLEDGMENT.

Received, Philadelphia, 7th July, 1856, from an unknown Donor, by draft of Messrs. C. Yeager & Co., one hundred dollars, remitted to Rev. J. M. Willson, by John J. Miller, of Pittsburgh, and paid over to me by Rev. Mr. Willson, for Foreign Mission of Reformed Presbyterian Synod.

WILLIAM BROWN, Treasurer of Foreign Mission.

ACKNOWLEDGMENTS.

VOL. XI.—Albany, O. T., Samuel Bell, (50 cents in full;) Elkhorn, Ill., Joseph Torrans, (vol. x.;) Bono, Ind., M. Ferguson; Philadelphia, Pa., John Montgomery; Kossuth, Ind., James Rice, (50 cents, in full;) Salem, Ind., Robert Rock; St. Louis, Mo., James Galbreath. (vol. x.) S. J. Grey. (vol. x.) Mrs. Kerr, Mrs. M. Cutcheon. Thomas Mathews; Waitsfield, Vt., Samuel Strong, (50 cents, in full.) each \$1.00.

VOL. XII.—Albany, O. T., Rev. Thomas S. Kendal, John Marks, Samuel Bell; Belle Centre, O., John K. Mitchell; Bono, Ind., S. McIntire; Degraff, O., Sarah Maxwell; Hobart, N. Y., Mrs. Mary Leal; Kossuth, Ind., James Rice, (50 cents;) Pittsburgh, Pa., J. M. Elder; Philadelphia, Pa., David Smith, Jr., George Bovard; Princeton, Ind., Johnston Robertson; Rushsylvania, O., Aaron Graniel; Salem, Ind., Isaiah Reid; Steele, Ind., Wm. Milligan; St. Louis, Mo., Mrs. M. Cutcheon, Thomas Mathews; Waitsfield, Vt., Samuel Strong, (50 cents.) each \$1.00.

In advance: Albany, O. T., Samuel Bell, (50 cts.;) St. Louis, Mo., Mrs. M. Cutcheon, Thomas Mathews, each \$1.00.

Errata in Minutes.—The name of Dr. ROBERTS does not appear, as it should, in the list of members present: the name of BOYD McCULLOUGH is in the column of ruling elders, instead of ministers; and that of J. C. K. MILLIGAN, should be added to the list of absentees. The Moderator's signature should be—S. M. WILLSON. In the statistical report the decrease of SHARON CONGREGATION is said to be—"By death, 18; by dismission, 1." These figures should be reversed: by death, 1; by dismission, 18. The pastor, in asking this correction, says:—"We have not had half that number of deaths in five years." The error was in the manuscript.

Mr. SHIELDS' appointments were not printed. They are—ILLINOIS PRESBYTERY, July to November; LAKES PRESBYTERY, December to May. They are scored over in the report.

☞ We ask subscribers to forward their subscriptions. We need them much. Hundreds of dollars are yet due on vol. xi. This is wrong: very wrong. Pay up. We have a few copies of the minutes on hand, which we will send to new subscribers for vol. xii.

☞ The address of the Clerk of Synod is—"Rev. S. Sterrett, Poland, Mahoning county, O."

☞ We would respectfully urge immediate attention to the circular of the Board of Foreign Missions, published in our last. Funds will be needed by September 1st; and the whole amount should be in by October 1st, as the missionaries will leave about that time.

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TO OUR READERS.

We again address you, with gratitude and hope, at commencement of another volume. That we have fully realized our expectations and yours, we cannot flatter ourselves; but of this we can assure you, that we have, sincerely and diligently, sought to do so. The difficulties and trials of journalism, in every form, are far greater than the uninitiated imagine. To shape and analyze, in the subjects discussed, and in the facts presented, so as to meet the want of an inquiring, public-spirited, and devout reader, requires no little attention to the movements of Providence, and to the fluctuations of events in Church and the State. This attention we have endeavoured to give; but after all, we are far from having succeeded in daguerreotyping one leading feature and movement of a year so fertile in events and changes as the last. We have done, however, what we could; and have not laboured without some testimonials in a growing subscription list, and in the favour of our friends, to the importance of our design, and its partial execution at least.

We hope, by the grace of God, to hold on as heretofore,—keeping in view a constant witnessing for present truth, and a purpose to furnish the attentive reader with the requisite materials to form a just judgment in reference to the various movements at home and abroad in this stirring and ominous age. We shall enlarge our issue, relying upon the exertions of friends to increase our circulation; and also, and again, asking the aid of our brethren in filling our pages, as we study to do, with original, seasonable, and appropriate articles.

AGENTS.

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| Henry Caldwell, Esq., Staunton, Illinois. Stephen Babcock, Craftsbury, Vermont. Josiah Divoll, East Topsham, Vermont. William M'Leran, Barnet, Vermont. John Brown, Fall River, Massachusetts. Joseph Hood, Pawtucket, Rhode Island. George Spence, Meredith, New York. James H. Thompson, Roxbury, New York. J. Campbell, 92 N. Clinton St., Rochester, N. Y. John M'Cullough, Newburgh, New York. William Thompson, Newburgh, New York. David M'Alister, Bethel, New York. Melancthon W. Calvert, Sterling, N. York. Andrew Garnduff, Livingston Co., N. Y. James Wiggins, New York City, New York. James Smith, Baltimore, Maryland. John Renfrew, Chambersburgh, Penna. James M. Elder, New Alexandria, Penna. David A. Renfrew, Brownsdale, Butler co., Pa. Robert Lowry, Greensburgh, Penna. Wm. George, Danville, Ky. Sam. M'Crum, Freeport, Pennsylvania. Wm. Irvin, 163 Liberty St., Pittsburgh, Pa. Samuel Allen, London, Mercer co., Pa. Wm. Allen, Whitestown, Butler co., Pa. Dr. James Young, Darlington, Pa. John F. Beattie, St. Andrew's, N. Y. Mr. Ballentine, Lisbon, N. Y. Wm. M'Millan, Evansburgh, Pa. Matthew Stewart, Portersville, Penna. Robert Sherer, Newcastle, Pennsylvania. Alex. Hamilton, West Greenville, Pa. | Wm. Wylie, Putnam, Muskingum co., O. Robert Speer, New Concord, Ohio. David Wallace, Norwich, Ohio. James S. Johnston, Belle-Centre, Ohio. John M'Daniel, Utica, Ohio. Samuel Jamison, De Kalb, Ohio. Henry George, Locust Grove, Ohio. James M. Milligan, Morning Sun, Ohio. James Brown, Cincinnati, Ohio. Hugh Woodburn, Macedon, Ohio. Thomas Smith, Bloomington, Indiana. Isaac Faris, Morning Sun, Iowa. Wm. Colhoun, Princeton, Indiana. Isaiah Reed, Salem, Indiana. S. M. M'Cloy, Elkhorn, Illinois. Thomas Donelly, Sparta, Illinois. Joseph Patton, Sparta, Illinois. Andrew M'Clelland, Springfield, Illinois. Robert Stevenson, Mount Sterling, Illinois. Thos. Matthews, St. Louis, Missouri. James Coulter, Coulterville, Illinois. Samuel Blackwood, Northville, Michigan. Samuel M'Ilhinney, Dodgeville, Iowa. James E. Nisbet, Columbus City, Iowa. Josiah M'Caskey, P. M., Fancy Creek, Wis. Jas. Aiton, St. Paul's, Minnesota. Rev. W. Sommerville, Horton, Nova Scotia. Rev. Alex. M'Leod Stavelly, St. John's, N. B. D. Halliday, Perth, C. W. John M'Cullough, Rushsylvania, Ohio. Jacob A. Long, 224 Greenwich st., corner of Barclay st., New York. |
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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 XIX. 7.

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

PHIL. III. 18.

PHILADELPHIA:

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

1856.

Postage, 6 cents per annum, payable in advance.

MEETINGS OF PRESBYTERIES.—A *pro re nata* meeting of the *Pittsburgh Presbytery* will be held in Allegheny, on the 4th Thursday of September, at 2 o'clock, to dissolve the relation between Rev. J. Dodds and his congregation. The *regular meeting* will be held at Little Beaver, on Wednesday, Oct. 8, at 10 o'clock. The *Rochester Presbytery* will meet in Rochester the same day and hour. The *New York Presbytery* in the 1st Church, Newburgh, on Tuesday, October 14, at 7½ o'clock. The *Presbytery of the Lakes*, in the 2d Miami Church, Northwood, on the last Wednesday of October, at 10 A. M. The *Philadelphia Presbytery* in the 2d Church, 17th street, on the 4th Tuesday of October, at 7½ o'clock. The *Illinois Presbytery* in St. Louis, on the 2d Wednesday of October, at 10 o'clock, A. M.

The Board of Foreign Missions, at a late meeting, decided, in view of all the information it could obtain, to direct their efforts so as to have our missionaries sail by the 1st of October, or thereabouts. Congregations will see the necessity of forwarding the funds *immediately*. Large sums should be sent by means of a draft upon either New York or Philadelphia. It is designed to hold a public meeting in these cities previously to the embarkation of the missionaries. Notice will be given.

This number is very late, owing to our absence from the city, in consequence of ill health. We trust this will be regarded as a sufficient apology. The October number will be issued in season.

Think some copies of Truth's Pillar—Mr. Wylie's discourse—may be had by applying to Rev. S. O. Wylie.

ACKNOWLEDGMENTS.

VOL. 11.—Albany, N. Y., Mr. M'Kinney, (8—10, \$3;) Baltimore, Md., Mr. Cochran, Mr. Newell, Mr. Morrow; Centralia, Ill., C. Allen; Charlotte, N. Y., Alexander M'Elravey; Deep River, Ind., Martha Russell; Elkhorn, Ill., Robert Torrans, (10 and 11, \$2;) Little Britain, N. Y., Samuel Finley; Merrimack, N. H., Robert Hamilton; Mt. Hope, O., Margaret O. George, (vol. 10;) Newburgh, N. Y., Mrs. N. Fleming, (50 cts. in full,) Robert Campbell, N. Cunningham; Philadelphia, Pa., James M'Connell, (9—11, \$3,) Samuel Morrow, A. M'Curdy, Andrew M'Kie; Richmond, O., Wm. M'Connell; West Novi, Mich., Jane Smith: each, \$1.

VOL. 12.—Assabet, Mass., John J. M'Kay; Baltimore, Md., Mr. Hemphill; Belle Centre, O., J. S. Johnston; Boston, Mass., Wm. Warnock, sen., Wm. Warnock, jun., Wm. S. Warnock, James Warnock, John Shera, John Hamilton, Miss E. Tolan, Miss M. Drummond, Mrs. Trinchholm, (\$8;) Bethel, N. Y., Richard M'Alister; Crete, Ill., James Orr; Deep River, Ind., David Mathews; Elkhorn, Ill., Mrs. Mary Ramsay; East Topsham, Vt., Samuel Mills; Elkhorn Grove, Ill., Wm. Gamble; Galway, N. Y., Mr. M'Queen; Harper, O., Joseph Aiken; Hartwood, Va., Wm. Irwin, jun.; Hebron, Ind., Alexander Henderson; Little Britain, N. Y., Samuel Finley; Lewisville Canal, O., R. M. Boyd, Joseph Boyd, Wm. H. M'Cormick; Luzerne, N. Y., R. Adamson; Meredith, N. Y., Robert M'Laughry, James Sanderson, George Spence; Mercer, Pa., Samuel Allen, (\$6—7 copies,) John Mayne; Moore's, N. Y., David Gregg; Montgomery, N. Y., Margaret Hunter; Monmouth, Ill., Matthew Mitchell. Newburgh, N. Y., D. T. Cavan, N. Cunningham, Hugh Robinson, Mr. Simms, Robt. Hilton, Wm. Murray, J. W. M'Cullough; New Concord, O., Walter M'Crea, Wm; Elliott, John Jamison, Samuel Jamison, Wm. Speer, Robert Speer, Wm. George; Northville, Mich., Samuel Blackwood, jun.; Otsego, O., Benjamin Wallace, (received in May;) Philadelphia, Pa., Henry Floyd, Wm. Brown, Jane M'Ilhattan, Ellen Smith, A. M'Curdy; Richmond, O., Hugh M'Niece; Ryegate, Vt., Robert Dickson; Rushsylvania, O., Rev. J. J. Peoples; Summit, Ill., David Dick; St. Louis, Mo., T. Fairman; Scott, O., J. A. Torrence, J. W. Torrence, James Williams, Wm. M'Kinley, Thomas Hemphill, R. J. Shields, (\$5;) San Rafael, Cal., David S. Dickson; Triadelphia, Va., Samuel Orr, S. Elliott, Creighton Orr; Tranquillity, O., Rev. R. Hutcheson, (12 copies of August number;) Winfield, Iowa, Isaac Adair; West Novi, Mich., Jane Smith; Xenia, O., James Carson, jun., James Hamilton: each, \$1.

IN ADVANCE.—Montgomery, N. Y., Margaret Hunter, (vol. 13;) Xenia, O., Wm. B. M'Connell, (vol. 14,) Alvin S. Crow, (vol. 14:) each, \$1.

THE
COVENANTER.

SEPTEMBER, 1856.

CONFESSION OF FAITH, CHAP. IV.—OF CREATION.

BY JAMES CHRYSTIE, D. D.

[Concluded from p. 7.]

There can be little question but that by the words "in the beginning" here, is meant the beginning of the first of the six days, in the space of which it is affirmed "all things"—"the world and all things therein"—the world and all things therein, whether "visible or invisible," were created, or made of nothing. The English word create, like its similar word in Hebrew, Greek, and Latin, is itself, and in each of those languages, the only word which has for its true and genuine signification, to bring out of nothing into material or spiritual being, and form out of nothing. But it is improperly used in various inferior forms of meaning, where there may be some approximation in the way of bestowing, in some form, that condition which did not exist before. Therefore our Confession gives the definite interpretation of the sense in which the word is used and to be understood, "to create, or make of nothing"—and in the Catechisms the explanatory paraphrase only is used, "made of nothing." This was done "in the space of six days;" of course, before the commencement of these "six days," there was nothing existent out of God. Nor will there be any doubt that by "the space of six days," they meant no other, no longer time, than the "six days" of secular labour prescribed and restricted in the fourth commandment. They say well:—"The reasons annexed to the fourth commandment are taken from the equity of it, God allowing us six days of seven for our own affairs, and reserving but one for himself in these words, Six days shalt thou labour and do all thy work,"—from the example of God, who "in six days made heaven and earth, the sea, and all that in them is, and rested the seventh day." Now it is certain, "the equity of" the command, and the force of "the example of God," are very much weakened, nay, entirely disappear, if the six days of the creation, and the six days allowed for secular labour, are not one and the same in meaning and duration. It is not to be supposed that a God of consistency and of truth, a God who supremely delights in sincerity and truth, in a command of such high moral obligation, and which was to endure for his own glory and man's welfare through all time, to perpetuate,

moreover, the remembrance of his glory in the works of creation, would employ an equivocation so altogether unworthy of Him, and absolutely unnecessary to Him as Sovereign of the universe, as to make out an argument from his munificence and equity to man, to plead besides his own example in the use of the term six days, once in a form natural and intelligible to all, and once again in the same breath in a meaning which casts away all ideas of munificence, equity, and example, utterly out of sight. Great force is added to this consideration, in that this commandment does not occupy the same place it might be supposed in the details of moral obligation, or ecclesiastical or judicial law, which all the rest of the divine institution and command occupy in the inspired writings of Moses—but are the very words of God himself, once spoken in awful majesty in the hearing of all Israel assembled before Sinai, and twice written with his own hand and power on the tables of stone. We are perfectly justified in understanding God as saying, from his own mouth, and writing with his own hand, in truth and substance thus: Six days shalt thou labour and do all thy work, and devote the seventh in holy rest to me; for in six days I made heaven and earth, and all they contain, and rested on the seventh. Any interpretation which makes this term, twice repeated, “six days,” other than equal in their meaning, charges God with what I dare not utter. “But God is not a man, that he should lie.” Num. xxiii. 19. And, so far as my knowledge of the controversy extends, while the advocates of the ante, or anti-creation system, unscrupulously rend in pieces the account or history of the creation, (Gen. i.) to account for the natural phenomena in the structure of the globe, they rarely approach the fourth commandment, perhaps for other reasons than appear. An infidel age is not characterized by a reverence for the Sabbath, and minds of superior mould may be tainted with the power of prevailing iniquity. Matt. xxiv. 12. But the failure of infidelity and heresy in its resort for countenance to the history of the creation is equally obvious, and fully justifies the doctrine of our Westminster divines. The six days are mentioned in succession as all equal in time, and without the least intimation of difference. After the creation of light, and the distribution of darkness to night, and of light to day, it is said—“And the evening and the morning were the first day;” and thus the narrative proceeds in recording the work of every day, closing each with precisely the same language—“And the evening and the morning were the second day,” “the third day,” &c., &c., till the last—“And the evening and the morning were the sixth day.” Gen. i. 31. What should we think of the intelligence or fidelity of an historian who should, in a professedly careful and most important record, use a word significant of time in one sentence, in its known and acknowledged meaning, and in the very next sentence, without the least notice of a change, or a syllable of explanation, use the same word in a meaning which scorns all proportion or understanding? He would certainly lose caste, confidence, credit, belief.

And here comes in a word well worthy of consideration. “All men have not faith.” More rare this is than appears. “When the Son of man cometh, shall he find faith on the earth?” 2 Thess. iii. 2; Luke xviii. 8. Even where it is, there may be a smaller measure than is supposed; and where it is not at all, the reasons for professing it may

be stronger than for the open confession of real and entire unbelief and infidelity. Matt. xxiii. 5—7. But surely, if we reason from analogy, there can be little serious belief in a record, which is understood to be so far wide of consistency, as to employ words, in the same record, to all appearance for the same purpose, at one time determinate, at another in a sense which none can understand; and while it professes to instruct leaves us in inevitable ignorance or delusion. There can be no reason, therefore, for understanding "the first day" to differ in time and duration from "the sixth day," or any difference in them at all. But, it may be objected, the absence of the sun, not created till the fourth day, and other elements, in the order and state of our globe, forbade the determinate measuring of the evening and the morning of the first three days. These are necessary for us, to measure a day, we acknowledge, but were they necessary to God? Could there be, then, no succession of darkness and light arranged by him, other than we now behold, and could he be at a loss to determine the measure of what he says was the first day? "God said, Let there be light, and there was light." If I know not how that light sprung into existence at his command, and shot its rays through the darkness preceding, and dispersed it, shall I therefore question the fact of its existence and appearing at his command? "Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding." Job xxxviii. 2, 3. "Some have not the knowledge of God. I speak this to your shame." 1 Cor. xv. 34.

"In the beginning," is a term our Confession uses very determinately; for when they say in connexion with it, that it means the beginning of that space of six days, or that space of six days itself, in which all things were made of nothing, the meaning is equally clear and certain, that before the first of these six days, nothing was or had been created, and nothing of the creation now existing, not an element, nor an atom, out of which it was made, existed. Before the beginning of that day, as I have already remarked, there was nothing existent out of God, or other than Himself. All things were created or made out of nothing, in the space of that six days. "By 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." Heb. xi. 3. In all things which are now apparent, visible, "which are seen," not an element is to be discovered of the materials of which they were made, for they were made of things which do not appear—or "were not made of things which do appear." "Things which do appear," comprehend that whole range of beings capable of being cognizant to the senses, or perceived by the mind, "things visible and invisible," (Col. i. 16) the vast firmament, and our globe, and all they contain, the minutest and most remote element of matter which chemical analysis can detect, are among the "things which do appear,"—bodies of men, and the dust of which they were created, are obvious to the senses, and "do appear,"—spirits, such as souls of men and angels, nay, God himself, is made apparent to the eye of the mind, for "the invisible things of him, too, are clearly seen, being understood by the things that are made, even his eternal power and Godhead."

“Blessed are the pure in heart, for they shall see God.” Rom. i. 20; Matt. v. 8. Now, if the things which are seen were not made of things which do appear in the whole range of being, discernible by the senses, or cognizant to the mind, “they were made of nothing,” and that act of the “eternal power” determines “the beginning.” It is true, this word, “the beginning,” may be used in another sense. Thus:—“The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was.” Prov. viii. 22; 2 Thess. ii. 13. Thus speaks he who was afterwards revealed as the Lamb, Christ, by whose precious blood we are redeemed, but “who verily was foreordained, before the foundation of the world.” 1 Pet. xix. 20. Its meaning in that passage, therefore, must be God’s eternal counsel in the constitution of his Son Mediator and Redeemer in behalf of lost man, eminently “the beginning of his way.” But unless we will have the world to have existed “before its foundation” was laid, or to have been “from everlasting, or ever the earth was,” we must acknowledge that as the matters treated of are entirely diverse, the beginning in the one case was far, eternally, anterior to the beginning in the other. God’s decrees are an “eternal purpose,” Eph. ii. 11. Not so the beginning of the creation and of time; this last, faith, adoring the mystery of God’s eternity, acknowledges, eternally posterior to the former. The word “beginning,” of itself, denotes some specific period, in respect of which it is intended to denote that then, and after the thing or things spoken of existed, or begun their existence, but before that beginning, they were not. And, moreover, it always stands in such connexion with the things spoken, as to give an intelligible indication of what and when that beginning was in regard to those things. Otherwise, it is not only superfluous, but useless, and even calculated to cover with an uncertainty and obscurity, which the word itself is ordinarily used to prevent or remove. We know what one day means, one day in seven, the first day, and so forth; and when the words, “In the beginning,” stand so related, we are instructed and enlightened. Here we have the beginning of the creation, the beginning of time, connected with the beginning of days. We also know what one week means, six days of labour and one of rest; and when we have the phrase, “In the beginning,” related to a week, we understand that it is the beginning of the creation, the beginning of time, of days and weeks, of which this week is the first, the beginning. The advocates for a pre-Adamite race of mankind, would of course object to placing the beginning of weeks where our Saviour places it. “Have ye not read that he which made them at the *beginning*, made them male and female?” Matt. xix. 4—8. Their untold ages and generations of the human family anterior, would place the beginning beyond even the middle, and nearer the end of time, and make this word, “the beginning,” a great and strange misnomer. What shall we say of their “beginning,” who place it where none have seen or heard of, or can discover, where God has not revealed it, nor man found it, or can find—separated and disjoined by ages which have no determinate form of computation, from the creation, from time, from days, and weeks, and years, perhaps for ever? For before that evening and morning which were the first day, there were no days, no time, but one awful and immeasurable eternity.

It is said that God declares that with him "a thousand years are as one day, and one day as a thousand years." Ps. xc. 4; 2 Pet. iii. 8. Very true; but when he means so in his word, he tells us plainly, that we may well understand and be humbled with the infinite disproportion between Him and us, and all his creatures. "And dost thou open thine eyes upon such a one?" Job xiv. 1—3. It is said, too, that the word day often means a long-continued period, or succession of days and years. Equally true; but always in such a manner as to direct us to understand that he does not mean the days of which seven are required to make a natural week. It is objected, that the strata of the earth indicate conditions which would require ages to form. With the facts discovered by natural science, I have nothing to do. He knows not God who will not confess, that inasmuch as with Him "a thousand years are as one day, and one day a thousand years," he could effect in one day, what the ordinary course of nature would require a thousand years to produce. Creation is a mystery which has no analogy in the ordinary course of nature, and admits not the laws of nature to interpret its awful secrets. God's ways and thoughts, always above our, high as the heavens are above the earth, (Isa. lv. 8, 9,) must be eminently so in a work and will, which had no parallel in nature before, nor any since. It is said, also, that natural science is not the aim of the Scriptures, nor its theme. I admit its aim and theme are higher. Forgiveness and redemption, life and immortality in the enjoyment of God after death, in the everlasting kingdom of our Lord and Saviour Jesus Christ, respecting which nature is mute and dumb, are the great themes of God's word. But, observe the treachery lurking here; it aims to deprive us of the very faith through which "we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which do appear;" and, of course, that faith rests only upon the testimony of God himself. But to know God, our Maker, and the Creator of all things, our Redeemer, is the true Israel's highest glory and happiness, inspiring devotion and joy inconceivable. It ought never to be overlooked that the Creator of the heavens and the earth revealed in the first chapter of the book of Genesis, was the object of the faith and trust of all the pious from the first promise onward, and to the end of time. And observe its inspiring and elevating influence. Deut. xxxiii. 26—29; x. 14; 2 Kings xix. 15; Neh. ix. 6; Ps. viii. and civ.; cxxi. 2. Isaiah is frequent and full, and all the prophets. In the New Testament how often is it recalled! Acts xvi. 15; xvii. 24; Col. i. 16; Heb. i. 2. And it should be observed, that all these had their faith enlightened by the book of Genesis. To know the Maker of heaven and earth, in his great reconciliation, is eternal life; and to come short of this, is eternal death. John xvii. 17; 2 Thëss. i. 8.

The case of Galileo before the Papal Roman tribunal, is cited as one of the objectionable results of bigotry in this matter. But the cases are not at all parallel. Galileo discovered certain facts, which were visible, and were indisputable in the order of nature: and facts which are no way contradicted by Scripture, any more than they are contradicted by the ordinary language of men of the highest scientific attainments, who speak of the setting and rising of the sun, as if such phenomena were caused by the movement of the sun, not by the revolution of our globe on its axis. Galileo testified what he had seen.

Modern geologists testify what they have not seen, what none living on the earth have seen, and what are inferences merely, and directly at war with the word of God, and with his omnipotence in creation. It is an effort to asperse the advocates of the glory of God in the creation of the universe, equally weak and disingenuous.

It is objected, that our Westminster divines had not the lights of science since discovered. No such lights are requisite. The faith of the church of God, and the saving knowledge of the true God, the Creator, are revealed only in the Scriptures. The modesty and justice of such objectors, is remarkable. They will not allow God's word to correct the infidel objections of natural science, but will have natural science to correct the misteachings of his word. The faith taught, by the Westminster divines, was long before them, and will live and flourish for ever after them. Their teachings have been assailed in various other forms, but they have endured; and as in other matters, so it may be confidently expected they will survive the vain novelties of unstable minds here.

Great names are also pleaded in behalf of a different view—names of acknowledged worth, and devotion, and usefulness in the kingdom of heaven; and even the abstruse and mysterious nature of the subject, impenetrable to human wisdom, and defying the comprehension of frail man, is made an argument for forbearance and hesitation. But in respect of this last, what is inaccessible to human wisdom, it is the very province of Divine Revelation to clear up; and of all mysteries, the work of creation is first in order, and the knowledge of the being and glory of the Creator first in interest. Where shall we go but to his word for light in our darkness, and how shall it be received but by that faith which experiences and acknowledges the power of his word in “casting down imaginations, and every high thing that exalteth itself against the knowledge of God?” 2 Cor. x. 5. His word, so powerful, so great, that while it shines with pure, perfect, and steady light, on all his works, raises our minds higher still to contemplate his own infinite, eternal, and incomparable excellence, in comparison of which the universe itself fades in glory. “In his sight the heavens are not clean.” Job xv. 15. And if it be sufficient to stay our souls on its revelations of Him, we may safely trust its revelations in every thing besides. Great names, great men, great lights, moreover, are only to be followed so far as they follow Christ and his word. Isa. viii. 20; John x. 27; 1 Cor. ii. 1. And it is no inconsiderable temptation and difficulty rightly to discriminate between the respect due to teachers in the church on earth, and the supreme deference due to the word and Spirit of our great Prophet in heaven. But let us consider whether, in the judgment that follows death, great names of earth will avail us; whether great lights on earth can take place of the light of the glory of God, the everlasting God, the Former of all things, then suddenly and perfectly known and revealed in his matchless beauty as the Author to us of eternal salvation. “Whereto we have attained let us walk by the same rule, let us mind the same thing.” And in the midst of conflict, and trial of faith, make his promise our hope. “Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell on the earth. Behold, I come quickly; hold that fast which thou hast, that no man take thy crown.” Rev. iii. 10, 11.

COVENANTERS OF NEW JERSEY.

[Grahame, in his history of the United States, referring to the early peopling of the territory on the other side of the Hudson, says:—"A great many inhabitants of Scotland emigrated to East Jersey, and enriched American society with a valuable accession of virtue that had been refined by adversity, and of piety invigorated by persecution." The circumstances causing and attendant upon this emigration are little known. From the "Contributions to East Jersey History," by Mr. Whitehead, recently published by the Appletons, we make the following interesting extract.]

In December, 1685, an arrival of more than ordinary interest added to the busy animation of the new settlement. A vessel freighted with Scots—men upon whom persecution had wrought its work of purification, and whose souls had been tempered for patient endurance by sore trials and misfortunes—anchored in the harbour after a long and disastrous voyage of fifteen weeks; the circumstances of which, with the events attending the embarkation of the emigrants, are deserving of special notice.

As early as 1662, we find among those who suffered for conscience' sake in submitting to the authority of Cromwell, Sir John Scot, of Scotstarbet in Edinburghshire; Middleton, the lord-commissioner, inflicting upon him a fine of six thousand pounds. Such a parentage renders it less remarkable that, when, on the 25th June, 1674, a decree passed against those who "kept conventicles," we should find the son of Scotstarbet among those who were amenable to its provisions. Among those who appeared before the Council, and acknowledged that they had frequented the conventicles of Mr. John Welsh, Mr. Samuel Arnot, and others, and who scorned to secure their liberty by taking the oath of supremacy, was George Scot, of Pitlochrie, who was not only fined, in common with his companions, for the offence of which they were alike guilty—his penalty being no less than a thousand pounds—but, for his "alleged impertinent and extravagant carriage before the Council," was further fined five hundred merks; and not until these fines were paid was he liberated from prison; and on the 23d July he was again fined a thousand pounds "for harbouring and resetting" the same John Welsh.

The bearing of these provisions may be gathered from the following. No "outed ministers or others" were allowed to preach or expound Scripture, or pray any where but in their own families. A contrary course subjected both ministers and hearers to imprisonment or fines, even wives and children being made subject to the latter, and to imprisonment also, were the fines not paid; the master or mistress of the house where the conventicle was held being fined double the rates of the others. The "Field Conventicles," which were peculiarly obnoxious, were specified to be not merely meetings in the open fields, but "meetings in a house for prayer and preaching, where more meet than the house contains, and some are without doors." The minister and convocator of such a meeting "shall be punished," so reads the act, "with death and confiscation of goods," and the fines imposed upon the hearers were double in amount to those named for attendants on house conventicles.

On the 8th February, 1677, Scot was summoned before the Council, and sent to the Bass prison a second time, for, notwithstanding the

experience he had already of the consequences, he had been "at conventicles;" and on the 7th August following, his wife, Margaret Rigg, (Lady Pitlochie,) not appearing before the Council when cited for the same offence, was fined a thousand merks. In October the Committee for public affairs advised the Council to liberate Scot and others from the Bass, upon their giving bonds to "compear" when called, and it appears that Scot did give bonds to the sum of ten thousand merks "to confine himself within his own lands, and not to keep conventicles," and was thereupon released.

On the 14th May, 1670, Scot was again brought before the Council, and having refused to depose as to his attendance or non-attendance at conventicles, the lords held him as having confessed, and directed his securities to pay three thousand merks, leaving the balance of the ten thousand to abide his future behaviour, allowing him the next day to return to his estate. In February, 1680, he was fined seven hundred pounds "for absence from the King's host," and subsequently—but at what time, or for what special offence, has not been ascertained—was again, for the third time, imprisoned in the Bass.

Well might he say, as he did afterwards, that there were "several in the kingdom who, upon account of their not going that length in conformity required of them by the law, did live very uneasy;" and natural was it for him to turn his thoughts towards that land where he and they might "freely enjoy their own principles without hazard or the least trouble," longing for the wings of a dove that he might flee away and be at rest. From his confinement in the Bass he addressed a petition to the Council, praying for his release, engaging to "go to the plantations," and promising to take with him his wife's cousin, Archibald Riddell, one of the obnoxious preachers—offering to become his security in the sum of five thousand merks. This petition was acted on April 1, 1684, and the Laird of Pitlochie found himself once more at liberty."

This liberty was employed by him in preparing "The Model of the Government of East New Jersey in America," to which we are indebted for a large portion of the information which has come down to us respecting the condition of East Jersey at that time, the character of the settlers, and the circumstances which attended their emigration from Scotland. His position in society, his connexion with many of the first families of the kingdom, and the persecution to which he had been subjected, which, of course, increased his notoriety, all tending to secure for his work much more consideration from his countrymen than would have been the case had the author been less distinguished; and when, adding example to precept, he announced his intention of embarking, with his family, for the newly-discovered asylum for the oppressed, it is not surprising that many should have associated themselves with him in the undertaking.

The approbation of "those in authority" was obtained, and on the 14th February the Council authorized Scot by warrant to transport "to the plantations" a hundred of the prisoners confined at Glasgow, Ebinburgh, and Stirling, if they were willing to go, excluding those who were "heritors above one hundred pounds of rent;" and such persons as were under bonds to appear before them when called, were to have those bonds returned should they join him.

Thus authorized, the Laird of Pitlochie proceeded to collect his company; and, under date of 7th August, he requests the Council to transfer to him a large number of persons who had been banished to Jamaica, (of which number, however, only twelve were granted him,) having already obtained fifty prisoners, and engaged several workmen, to go with him to New Jersey.

Under dates of August 17th, 21st, and 25th, one hundred and five persons who had refused the oath of allegiance to the King, or had been previously banished, and then in the tolbooth of Leith, were ordered to be delivered to Scot, to be transported to East Jersey, on his giving security to land them there as by a certificate from the governor, or deputy-governor, might be made to appear, prior to September, 1686; the penalty to be five hundred merks in case of failure in any instance. Other persons were afterwards assigned to him in like manner, and some, previously named, prohibited from embarking.

Scot, as early as May, had chartered the "Henry and Francis of Newcastle, a ship of three hundred and fifty tun and twenty great guns, Richard Hutton, Master," but it was not until the 5th September, 1685, that the vessel left the harbour of Leith, the banished persons having been on board for some time; the whole number being near two hundred.

The charge for each addition, as publicly announced, was five pounds sterling, for America, and to each of those who were unable to pay for their passage was proposed twenty-five acres of land and a suit of new clothes on the completion of four years of service, to those who advanced the requisite amount. Many of the passengers of the "Henry and Francis" were consequently such as were known at a later period of our history as "Redemptioners."

The vessel sailed from the harbour of Leith on the 5th September, 1685. We hear of no untoward event until after she had got beyond "the Land's End," when a fever began to prevail with virulence, particularly among the prisoners, many of whom were sick when they came on board, and the health of the others was endangered by the condition of the provisions laid in by the Captain; the meat, owing probably to the length of time which had elapsed since the vessel was chartered, becoming offensive and uneatable. A month elapsed, and the fever assumed a malignant type. Few escaped it, and on some days as many as three and four bodies were committed to the deep. Nearly seventy died. Among them was the Laird of Pitlochie himself, and his wife, with her sister-in-law Lady Aithernie, and her two children.

Death and unwholesome food were not the only evils the unfortunate emigrants had to encounter. Wodrow represents the conduct of the Captain as being most cruel; extending even to the devising of measures to interfere with their performance of religious services. The ship, too, sprang a leak twice, and calms and storms added to their anxiety and distress.

On the death of Scot, the direction of the voyage devolved upon John Johnstone, whom Wodrow calls Scot's "son-in-law"—which it is probable he was not at that time—and we are told that he was urged by the Captain to change the course of the vessel towards Vir-

ginia, or to the island of Jamaica, either place presenting better opportunities for the employment of servants than New Jersey; Hutton offering, as an inducement, to charge himself with the disposal of the prisoners, and to account to him for them "in bulk," [in cargo or productions of the country.] What attention Mr. Johnstone paid to these overtures is not definitely stated, but there is an evident desire to impress the reader with the idea that he acceded to the project, for, "when they are thus treating," says our author, "and near an issue, very much for the advantage of the passengers and prisoners, the wind turns straight for New Jersey, and they were forced to sail with it." It is scarcely necessary, with a knowledge of all the circumstances which, from the first conception of the voyage, pointed out New Jersey as its termination, and of the heavy obligations entered into by Scot that such it should be, to proffer a refutation of the insinuated perfidy.

THE BIBLE AND POLITICS.

The truth is coming out distinctly that political affairs cannot be wisely or safely managed independently of the Bible. This is one good result of the present confused and ominous condition of things in this and in other lands. God is himself teaching men the great lesson of dependence, social as well as individual. Christians generally are beginning to see what the more instructed among them have known all along, that Christianity is something more than a mere personal affair—that it has social bearings of the highest moment—and that these two aspects of the gospel are intimately associated. We gather the following—and it is excellent and well-timed—from a long editorial, headed as above, in the columns of the *Christian Intelligencer*. [Ed. Cov.]

"The patriotism of the true Israelite led him to the oracles of God. He felt that the prosperity of his country was linked with that policy or line of action, which conformed itself to the wisdom from above. He went, therefore, with every thing to the Bible—to the law and to the testimony. If men did not speak and act in accordance with this book, the conclusion drawn was, that there was no light in them. We admire this kind of patriotism. It is always high-minded, vigorous, enlightened, and is certain to secure the blessing of God to any people, and to make them a praise in all the earth. This is the great desideratum in our day. The condition of the country at the present time calls most imperiously for the presence of this spirit among the people. The Bible must rule in politics, if the country is to continue united and prosperous.

"In many things the dominion of the Bible is at once admitted. Most men allow that it must speak in all matters of religion. Here they allow the Bible its place, and admit its right to rule. But when we go further, and claim for this book a supreme control in *all things*; when we claim, as we must, its right to govern the actions of men, to rule over the entire domain of thought, and feeling, and effort; and when, especially, we attempt to bring the *political action* of men to the bar of the Bible, and under the direction of its wisdom, we meet with resistance. Men raise the cry of fanaticism—of the union of Church and State—and tell us that we are turning the world upside

down. The idea is looked upon in certain quarters as something monstrous, and, as Rowland Hill would say, is dressed up in bearskins, and all the dogs in the land are set to bark at it.

“We know, indeed, that the great object of the Bible is a spiritual one. Its chief end is to enlighten and save men. But we contend that every thing that men do has a bearing, more or less direct, upon the accomplishment of this end. Hence the Bible must speak in reference to all that men do. If it were to remain silent, or to allow what is wrong in any department of human action, it would countenance that which tends directly to defeat its great object. If the Bible were not to speak in the busy marts of commerce; if it were to remain silent in reference to the accumulation of wealth, the making haste to be rich, and the disposition to trust in riches, it would suffer men to fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown them in destruction, and make it as impossible for them to enter heaven as it is for a camel to go through the eye of a needle. The Bible must go with man wherever he goes. It must stand between him and danger, wherever that danger may be. It must speak out and warn him from the peril, whatever may be the consequence. The Bible must, therefore, go into the *political arena*. It must speak in all the primary meetings of the people, in the nomination of rulers, and at the polls. It must be an *open book*, and its influence felt in the Board of Aldermen, in the courts of justice, and in the halls of legislation. Its authority must bind every man in the place of power, and every citizen in his subjection to law and order. Its mighty pressure must be felt in the entire action of the community, in order to prevent the abuse of power, to restrain the mad effervescence of human passion, and to secure the dominion of peace and order and quietness in the land. Nothing but this can control the dark working elements of our depravity, and keep alive in human hearts the spirit of a pure and elevated patriotism. In nothing is the influence of the Bible more imperiously demanded, in order to save men from action that perils their salvation, than in politics.

“The well-being of the State depends upon the conformity of its action to the legislation of heaven. The social, the intellectual, and the moral elevation of all classes in the community, is found in the action which is in sympathy with the teaching of the Bible. The highest good of the country is secured just as its laws and institutions, and common sentiment, come into harmony with that which is inculcated in the Scriptures. There is no better political text-book than the Bible. There is no charter of human freedom like this. There is no greater guardianship thrown around the birth-right of man, than is secured to this by the influence of the Bible. Like the genial atmosphere around us, it pervades all, and sustains all. It has much to say about politics. It marks out the whole course of political action. It teaches us the origin of government, its benevolent object, and the spirit with which it should be administered. It specifies the qualifications which should be required in the men to be put in the place of power, and inculcates the duties, both of those who govern and of those who are governed, and places both under obligation to God for the right discharge of those duties. Give the Bible its place—let it have its supremacy in the counsels of men—let it direct in laying down

the foundations of government, and in erecting the superstructure—allow it to give form and feature to all its institutions, and breathe its spirit into all its legislation, and impress its own image upon all the action of the people, and what a glorious country that would be! What an excellency in the earth! There freedom would reign. Government would be administered for the good of the people. Rulers would be good men, men fearing God and hating covetousness, men honest enough to be trusted, and pure enough to be revered and honoured in their high places by a virtuous people, without at the same time, feeling that they were degrading themselves in paying respect to the mere skeleton of a man, in honouring the semblance only of what is patriotic and good. The legislation of such a country would all be wise, humane, and benevolent, sustaining all that is good, frowning only upon that which is evil, a terror only to the wicked, the light and glory of the land, the imbodiment of the thought, and feeling, and sentiment of a virtuous and happy people, whose God is the Lord.”

THE BIBLE PSALMS.

At the late meeting of the New School Assembly in New York, a memorial was presented on the subject of Psalmody by the Presbytery of Detroit. It is from the pen of Dr. Duffield, and takes high ground in behalf of a Scriptural Psalmody. It is defective, indeed, in that it does not indicate an *exclusive* Bible Psalmody; but as it is, it deserves no little commendation. It is an encouraging sign of the times. We give extracts.—ED. COV.

“Lyrical poetry claims to excite and express emotion, but the emotions appropriate to lyrical song are not all those of which the heart is susceptible, and which it is the province of religious worship, on different occasions, to induce and indulge. Epic, pastoral, and didactic poetry, all find appropriate place in spiritual song. Some of the Psalms of David furnish admirable specimens of each. This inestimable collection, made by the Spirit of God, possesses a worth and power far beyond any thing to be found in Watts’ imitation, or in any collection of sacred songs, the production of uninspired men. These collections have served the purposes of evangelical religion in many important respects. But the numerous changes that have been made in the psalmody of different evangelical churches, prove that they have not fully met the wants of the members or the purposes of sacred song. The experience of a few years has demonstrated the defectiveness of our own. And the change introduced into it in that portion which purports to be (as Dr. Watts claimed for his) an imitation or paraphrase of the Psalms of David, we think has been an imperfection, instead of an improvement. None of them can claim to be translations, and but few of them paraphrases, of the Psalms of David. There is a depth, a power, an unction, a reach, a grandeur, a comprehensiveness and sublimity, in the psalmody of the Bible, which we look for in vain in Watts’ imitations or imitators.

“There is a simplicity and pathos, a power and grandeur in most, if not all of this sacred collection, which gives it incalculable value. Its use, we think, is eminently calculated to preserve the purity of doctrine, to promote the power of faith, to exalt the authority of the sacred

Scriptures, and to secure respect for their inspiration. Its value and importance have been proved abundantly in the early history of the Reformation. And to the place the Psalter still occupies in the rituals of different churches, may be referred much of that respect for the institutions of religion and the word of God, which are found among them. The experiment of excluding the 'book of Psalms' from the matter of the congregation's praise, has been made extensively in this country by all Protestant denominations but the Episcopalians, and a few minor sects of Presbyterians, Covenanters, and Seceders. The frequent changes, and enlargement of the collection of hymns in different churches must not, we think, be referred so much to the love of novelty, as to the consciousness that there are defects and wants to be supplied in every collection that has been adopted.

"The young may desire and call for poetic compositions in which sentiment is less regarded than splendour of imagery and beauty of language. But where sentiment is of secondary, and style and ornament of chief importance, the poetry that may be consecrated for the purposes of religious worship will not long retain its freshness and power to interest the mind and heart of the devout who seek communion with the Father through the Son, by the Holy Spirit. It is the thought itself—the grand and sublime, the tender and touching, the thrilling and affecting truth of redemption through Christ and the coming glories of his coming and kingdom, that give to the 'book of Psalms' its value and power when intelligently employed for purposes of religious praise. The person, work, character, and affecting scenes and incidents in the life of Christ, the glorious Messiah—his sorrows and sufferings, his trials and conflicts, and his atoning death—the wonders of his resurrection, ascension, and exaltation at the right hand of the Father Almighty—the progress and history, the distresses and persecutions, the triumph and glory of the church—the gracious and retributive providence of Jesus Christ—his supremacy and lordship over this lower creation, and the bright scenes of joy and blessedness at his coming, in his kingdom, which enliven the book of Psalms, are themes that can never prove stale and uninteresting to the Christian heart. The longer the sentiments of this blessed book have been studied and used for purposes of praise and supplication in the worship of God, the dearer does it become to the pious heart, and the contrast between it and other hymns becomes glaring in point of strength and richness, of grandeur and power to enlighten, confirm, and invigorate the Christian's faith and hope, and lift the heart up to the holy joy of conscious, dignified, and triumphing communion with God.

"The parallelism, which forms a conspicuous feature of Hebrew poetry, seems to have been especially adapted, if not designed, for this sort of music. The second member forms a lively response or reiteration of the first, and might be, as probably it was at first, performed by different singers. The semi-chorus also, and the chorus, which form parts of many of them, are distinguished so as to be obvious to every reader; and chanting by the choir, congregation, or portions of the same, would greatly enliven this part of public worship, and form an illustrative comment of great value for congregational uses. A brief notice of the objects, contents, and parties speaking in each, would render the dramatic character of those in which the dialogue style

obtains, both obvious to the reader and instructive in a high degree. Congregations would, by their occasional use, be familiarized with the language and sentiments of holy writ. The spirit of ancient worshippers, and especially that which indited these noble productions, would be more readily apprehended and appreciated, and sympathy with the Divine Redeemer more effectively secured, than by mere precatory appeals to Him for his mercy and benefits.

“Dr. Watts was himself greatly in error as to the views he took of the spirit and design of the ‘book of Psalms,’ which led him to style many of them ‘cursing psalms,’ and represent them to be unsuitable to the Christian spirit. The future tense indicates often mere prophetic character; and the imperative mood, judged by him as inappropriate to the Christian, when employed by the Saviour, whom the literal David personated, possesses a deep significancy, and gives a point and power to the denunciation contained in many of the Psalms, by no means inconsistent with, but corroborative of the faith, and hopes, and spirit of the evangelical worshipper. An intelligent use of the ‘book of Psalms,’ for purposes of religious worship, could not fail to guard congregations against the influx and influence of dangerous error, and keep before the mind that glorious Saviour who apprized His disciples that ‘all things must be fulfilled which were written in the Psalms concerning Him.’ Luke xxiv. 44.”

THE ATONEMENT—BY WHAT WAS IT MADE?

We were somewhat surprised to find in the editorial columns of the Christian Intelligencer, an article maintaining the doctrine that the atonement was made by the sufferings alone of Christ. True, these views find countenance in the work of Dr. Symington, from which the doctor quotes largely; but it is none the less erroneous and dangerous. As to other writers quoted, they did not hold this view. They are not fairly represented by brief extracts—at least those of them who are regarded as sound in the faith. Bishop Burnet and Moses Stuart are of no authority in questions of theology. We have said this doctrine is erroneous. It is so—

1st. *Because* we cannot conceive of an atonement without *obedience* as an element in it, equally indispensable as suffering. An atonement implies a full satisfaction for all the injury done to the law and authority of God by the sinner; it is the basis of a complete and lasting reconciliation. Now, what is requisite to this? The law required obedience. Man did not yield obedience. Thus the law was dishonoured in its *precept*. Man incurred guilt and the curse. Now, suppose this curse met and exhausted, is it enough? Is all done that is necessary to reconciliation? Certainly not. The law has not yet been *obeyed*. The dishonour done its preceptive demands has not been wiped away, and cannot be except by perfect obedience. And does any one believe that God is *satisfied* with the mere evidence of the suffering due to sin, and pays no regard to the positive claims of His law?

In human government, there may be occasions when the payment of a fine, and a short imprisonment, will put the criminal in what may be termed a state of reconciliation with society which he has offended by his act; it may be so generally; but not so in the govern-

ment of God. Here the whole dishonoured law must be vindicated; every claim, *preceptive* and penal, met before the sinner can stand just before God. There is no *satisfaction* without this. The *act* of disobedience must be atoned for, as well as the *penalty* of the act borne.

2. We cannot conceive of satisfactory sufferings except as accompanied by obedience. In fact, it is the element of obedience which gives, in one sense, value to these sufferings; they could not be propitiatory without it. The sufferings must be borne, for they are the righteous penalty of the law; but, in themselves, mere sufferings could never make atonement. It is the suffering of the Holy One, undertaken by the appointment of the Father. "I lay down my life, . . . for so have I received commandment of my Father;" endured patiently, and without any abatement of love to the Father and His elect; so endured as that at no time was this love, and the desire to honour the law and authority of God more intense in the soul of Jesus than when the "pains of hell got hold upon him."

Now, what is gained by attempting to separate the two elements of the same great work? Are we to believe that the Father had regard only to the sufferings?—that He had no respect—in *securing satisfaction for sin*—to the holiness of the Sufferer; the holiness of His heart exercises, the holiness of his deportment under his sufferings? The thing is incredible.

3. The view which we oppose would bring confusion into the actings of faith. We would then be required to believe in Christ as our propitiation first, and then as our Justifier. But is there any such distinction taught in the Bible? Certainly not. We are to receive Christ as our Righteousness by one single, undivided act of faith.

4. This view is dangerous, for it prepares the way for the fearful error that justification consists solely in pardon of sin; leaving the believer to work out a righteousness for himself. We do not say that those who teach this doctrine admit the conclusion, but we are none the less certain that it is a step—and a long one—in that direction.

We are glad to see that the *Intelligencer* has been corrected by its correspondent; but we wished to enter our protest, with others, against an error which we have long regretted to have found a place in Dr. Symington's work, and which might, if unopposed, spread and work deep mischief.

PRO-SLAVERY THEOLOGY AND MORALS.

One error generates another, just as one sin produces another. To justify a sin so deep and so execrable as slaveholding, will, of course, require a pretty large remodelling of all fallacious notions regarding morals and rights. This process has already begun. Southern writers, and their northern friends, have quite repudiated the old doctrine of inherent and inalienable human rights. They refer every thing to "society." Society has rights, but not the individuals which compose it! As might be expected, this reaction is strongest among those professing Christians who patronise slavery, for they feel the necessity of something like a principle to stand upon. Once they *seemed* willing to allow slaveholding to be a sin; but when pressed with the duty of immediate emancipation, they changed their ground.

Once, they seemed to admit that it was a violation of human rights. Pressed in this quarter again, they deny the doctrine of human rights altogether.

We are alarmed at the wide-spread ruin which these advocates of slaveholding iniquity are working in the entire field of theology and morals. They are sweeping away the old landmarks of religion and liberty. Among these "vain-talkers and deceivers," we assign a pretty high place to a certain Dr. Ross, of Alabama, as he exhibited himself in the New School Assembly this spring. On human rights, civil government, and the theory of morals, he advances—and all the pro-slavery side applaud him—the most outrageous doctrines. On human rights he says:—"Life, liberty, and the pursuit of happiness, never were the inalienable right of the individual man." As to civil government, he adopts the old patriarchal theory of Filmer, against whom Algernon Sidney wrote. This theory is, that the authority of Adam "expanded into that of the patriarch and king." He repudiates, with scorn, the idea of "a compact" between the rulers and ruled. In fact, he takes the very ground on which the absolutists of Europe, ancient and modern, base their claims. To defend slavery, he must do this; there is no help for it. For, certainly, if there be a social compact at the basis of the social state, it is evidently monstrous to think of a part of the community, engaging together to enslave the rest, or hold them in slavery! Dr. Ross wants a theory of human society, by which he can throw upon God Almighty all the iniquity, and injustice, and misery of this kind among men.

As to the theory of morals, we quote his language; not very clear, indeed, but as much so as could be expected in announcing so monstrous a principle:

"The other (his) theory is, that right and wrong are results, brought into being, mere contingencies, means to good made to exist, solely by the will of God, expressed through his word; or when his will is not thus known, he shows it in the human reason by which he rules the natural heart. This is so; because God, in making all things, saw that in the relations he would constitute between himself and intelligent creatures, and amongst themselves, NATURAL GOOD AND EVIL would come to pass. In his benevolent wisdom, he then *willed* LAW to control this *natural good and evil*. And he thereby made *conformity* to that law to be *right*, and *non-conformity* to be *wrong*. Why? Simply because he saw it to be good, and made it to be right; not because *he saw it to be right*, but because *he made it to be right*."

The Dr. thinks he has here found something that will effectually guard his beloved slavery; and the Christian Observer, from which we quote, regards this part of the speech as worthy of special notice for its theory of morals. This theory is, that right and wrong are right and wrong, solely by an arbitrary decree of God. To our mind this is most revolting. If it be true, then we can suppose it possible that we might have been commanded to hate God and one another: injustice might have been justice; every thing might have been the reverse of what it is; heaven and earth the abodes of a legalized hatred and enmity, and wrath, and malice! This is an execrable supposition, and just as execrable the theory of morals which warrants it.

The truth is, the ultimate *reason* of right and wrong, is the divine *nature*—and not the mere *will* of God. Turretin explains this subject as follows:—

"A part of the law of God is *positive*, but which depends upon his own free and disposing will, in respect to which things are good because God orders them, . . .

such as the law of food given to man, (Gen. ii. 16, 17,) and the ceremonial laws of the Old Testament. But another part of the law is *natural*, which is founded in the natural equity of God, in respect to which things are not called just because they are commanded, but they were commanded because they were just and good, antecedently to the precept of God, inasmuch as they are in the sanctity and wisdom of God. And such is the nature of God, that granting the creation of man, he could not but enjoin upon him as duties indispensable those things which are to be done by all, and every where."

A more modern writer, Dr. J. Pye Smith, thus states it:—

"The requirements of the moral law, to the fullest extent that is deducible by reasoning or made known by revelation, are not the dictates of the mere or sovereign *will* of the Deity, but are the results of the real nature of things and the propriety of relations. For if the moral rule enjoined by God to direct the practice of rational creatures, were the results of mere will, or an option of indifference, then it might have been made otherwise from what it now is; it might even have been opposite to that which is actually constituted. Injustice, therefore, would have been justice, and justice injustice; hatred, envy, and ingratitude would have been commendable; and benevolence, generosity, and a thankful feeling towards those who are kind to us, would have been blameable, disapproved by God, and deserving of punishment, if omnipotent will had been pleased so to ordain. If any man were to affirm that this is not a sufficient reducing to the absurd and impossible, I should be obliged to decline any further arguing with him. We may reason in another way. The will, which determined the present constitution of moral obligations, acted either from motive or not, with or without reason. If the former, then the *motive or reason* which led to the result was that *ground of propriety* for which we plead; if the latter, the supposition is plainly absurd. If, then, the moral law be the result of the real nature of moral things, there must be an original and necessary difference in that nature, and the actual *reason* of the moral law must have been an intrinsic goodness, truth, and excellency in the dispositions or actions approved; and an intrinsic vileness, baseness, unreasonableness, and unfitness, in those which are disapproved. It also follows that this reason of the moral law is *eternal and unalterable*. It has not sprung out of any arbitrary constitution of things, but out of an impartial consideration of what is right or wrong, originally and of itself, irrespectively of consequences. Further; since this reason must be always the same, the obligation of the law which rests upon it must be always the same; that is, it is the necessary and unalterable duty of every rational being to love God with all its powers, and to love its fellow-creatures as itself; or to do justice. If we attempt to ascend still higher in tracing this reason of the Divine will, we arrive at the total perfection of the Divine nature, as the infinitely glorious and absolute, the sum and essence of all good, the primary and ultimate reason of all that is wise, right, and morally beautiful. Higher we cannot go; and a wish to go higher would be both absurd and impious."

We have dwelt at large upon this part, because of its intrinsic importance, but chiefly to enforce our statement that the defence of slavery is going deep into the foundations of morals, as well as of liberty; and it is becoming quite certain that either slavery must be extirpated, or it will radically corrupt the public mind, in the things of this life and of the life to come.

ILLINOIS PRESBYTERY.

This Presbytery met May 22d, in Bloomington, Ind. Rev. J. Stott was chosen Moderator, and A. C. Todd Clerk. Rev. W. L. Roberts, D. D., was received by certificate from the Rochester Presbytery. Pieces of trial from Mr. John Faris were heard, and unanimously sustained. Pieces of trial for ordination from Mr. D. J. Shaw were heard; and having been sustained as highly satisfactory, he was, according to the usual order of the church, ordained to the office of the ministry, and installed as pastor of the Bethesda congregation of Bloomington, Ind.

Committees reported organizations of congregations, and moderation of calls in Page and Hopkinton counties, Iowa. From the former a call was received upon Mr. Joseph M'Cracken. The following resolution was adopted:—

"Whereas, It has been the former practice of this Presbytery, owing to the far scattered and growing condition of our bounds in the West, to sustain calls without an adequate support being promised at first; and whereas, it is our understanding that the congregation will not claim all of Mr. M'Cracken's time until the salary shall amount to \$400: therefore

"Resolved, That we sustain this as a regular gospel call."

The call was then presented and accepted, and provision made for Mr. M'Cracken's ordination at the next meeting of Presbytery.

From Hopkinton a call was received upon Rev. W. L. Roberts. It was sustained; and a committee, consisting of the Rev. Messrs. M'Donald and Cannon, with elders Faris and Reid, was appointed to present the call; and upon its being accepted, to proceed with the installation.

Rev. J. Wallace was appointed to attend to the moderation of a call in Churchill, Ill., and also to preside in an election of officers in Bethel, Ill. Mr. A. C. Todd was appointed to attend to the ordination of these officers, to the moderation of a call in Bethel congregation, and also to the dispensation of the sacrament of the Lord's Supper.

Dr. Roberts was appointed to attend to the re-organization of Vernon congregation, Wisconsin, and to the moderation of a call and dispensation of the sacrament of the Supper.

The Committee of Supplies—Rev. Messrs. Wallace and Todd; elders, Thos. Donnelly and Thos. Mathews.

The complaint against Elkhorn Session, in the case of one brother suing another at the civil law, was sustained, and Session ordered to manage the case according to the Discipline of the Church.

Presbytery adjourned to meet in St. Louis, the 2d Wednesday of October, at 10 o'clock, A. M. Unanimity in conclusions, and cordial Christian courtesy in counsel, remarkably pervaded all the proceedings.

A. C. TODD, *Clerk.*

REFORMED PRESBYTERIAN SYNOD.

The annual meeting of this body assembled in the Reformed Presbyterian Church, College Street South, Belfast, on Monday evening, July 14, at 7 o'clock, and was opened with a discourse by the Moderator, the Rev. Josias A. Chancellor, on Matt. vi. 10—"Thy kingdom come." The important subject was discussed with much fulness and beauty of illustration; the testimony of the Church in relation to the kingdom of Christ was ably exhibited; and the special duty of Christians in the present day was powerfully enforced by various striking and affecting motives. The Synod was afterwards constituted; and the roll being called, the Rev. William Stavelly Ferguson was unanimously chosen Moderator for the ensuing year.

The arrangement for conducting the business was, that each day the Synod should meet at half past 9 o'clock in the morning for devotional exercises, and at 10 o'clock for public business.

TUESDAY, JULY 15.—Professor Dick conducted the devotional exercises. Upon the opening of the Synod for public business, it was found that a considerable number of additional members had come forward, among whom was the Rev. Robert Allen, of Dublin, Irish missionary, and their names were added to the roll. Mr. Jacob A. Long, of New York, ruling elder in connexion with the Reformed Pres-

byterian Church in America, was requested to occupy a place in Synod as a member of Court, to which he assented.

PSALMODY.—The subject of sacred music, in connexion with public worship, engaged for some time the attention of Synod. The following resolution, proposed by Mr. Simms, and seconded by Professor Dick, was unanimously adopted:—“Synod, taking into consideration the great importance of sacred music, and the duty of seeking to improve a taste for this most interesting part of the worship of God, do hereby enjoin upon Sessions to use all diligence and prudence, in whatever way may seem best, to have the young taught, at as early a period as possible, to sing the praises of God; and Presbyteries are also required to make the subject of sacred music a topic for special inquiry and exhortation at the regular Presbyterial visitation of congregations.” Professor Dick, with Messrs. Simms and Nevin, and James Reynolds, elder, Belfast, were appointed a committee to prepare and publish a tract on the subject of sacred music, and, if practicable, to provide a music book, containing a selection of appropriate tunes for the use of the congregations of this Church.

NEXT MEETING OF SYNOD.—The next annual meeting of Synod was appointed to be held in Belfast, on the second Monday of July, 1857, at 7 o'clock in the evening.

DAYS OF FASTING AND THANKSGIVING.—The last Thursday of November was appointed to be observed as a day of public thanksgiving by all the congregations under the care of Synod, and the last Thursday of January, 1857, as a day of public fasting. A summary of causes of fasting and thanksgiving was afterwards submitted by Mr. Russel, which, after consideration, was adopted, and ordered to be published in the minutes. Messrs. Kennedy and Nevin were appointed a committee to prepare a similar brief summary of causes for next year.

The Commission of Synod was appointed to meet in the evening at 7 o'clock.

COVENANT RENOVATION.—The Committee on Covenant Renovation stated that, since last Synod, considerable progress had been made in the preparation of a narrative of the proceedings of the Church in that important work. It was arranged that, in order to facilitate the carrying out of the design of Synod in this matter, a brief statistical account of the proceedings be furnished by the ministers of those congregations in which the duty had been observed, together with any observations they may think proper to add as to the apparent results; and the hope was expressed that the narrative may be completed before the time of the second meeting of the Commission. The Synod likewise expressed its satisfaction with the progress made in the work of Covenant Renovation during the past year, and urge upon Presbyteries the duty of leading forward those congregations that have not yet attended upon this important work, to do so as soon as may be seen practicable.

FIVE O'CLOCK, P. M.—Soon after the Synod had resumed proceedings, Rev. Dr. Houston, who had been absent for some months on a visit to the Church in the United States, and in the British Colonies of North America, appeared in Court, to the great satisfaction of all the members.

Various routine business, referred to in the minutes of last year, having been transacted, the Court adjourned, in order to allow time for the respective Presbyteries to hold a short meeting, and also for the meeting of the Commission.

WEDNESDAY, JULY 16.—Rev. W. Russel conducted the devotional exercises this morning, after which the Synod was opened in due form by the Moderator.

The reports of the different Presbyteries were submitted. Rev. Messrs. Toland and Simms were appointed to prepare a brief record respecting the decease of Rev. Simon Cameron and Rev. Thomas Carlile, for insertion in the minutes. This was afterwards presented and adopted.

REPORTS OF THE DIFFERENT SCHEMES OF THE CHURCH. COLONIAL MISSION.—Rev. Samuel Simms, the Secretary of the Colonial Mission scheme, read the twenty-eighth annual report of this mission, which was adopted and ordered to be printed.

In connexion with this report, Dr. Houston, at the request of Synod, presented some interesting statements respecting the condition of the several congregations in the Colonies which he had visited, and the state and prospects of the mission generally. He represented the aspect of affairs in relation to this mission as encouraging, and strongly urged the importance and necessity of sending additional labourers into the field of the Colonial Mission. He also mentioned that he was prepared to hand over several sums of money which had been collected for the mission schemes of this Church, after sermons preached by him at different places during his short visit to the Colonies.

IRISH MISSION.—Rev. Wm. McCarroll, the secretary, presented the report of the

Irish Mission for the past year, which was received, adopted, and ordered to be published.

Rev. Robert Allen, of Dublin, the missionary of this Church to Romanists in the South and West, laid before Synod an interesting account of his missionary operations, and of his labours in connexion with the adherents of the Covenanted cause in Dublin. It was gratifying to learn from this statement that Mr. Allen found access to a considerable number of neglected families, and that attendance upon public ordinances had considerably increased during the past year.

Mr. Paul Kirk, a member of the Covenanting body in Dublin, on request, furnished some additional information respecting the Society of Covenanters in that city, and in reference to Mr. Allen's labours in general; and strongly urged upon Synod the importance of occupying Dublin as a permanent station of the mission of this Church.

Mr. Russel presented very interesting details respecting the circumstances which had led him to engage as a catechist a person who had been a convert from Romanism, and had been for some time employed by another body in reading the Scriptures in Irish, in a district of County Mayo. He had previously sought and obtained ample proof of the catechist's orthodoxy, qualifications for the work, and general acceptance among the people. The first engagement for three months had been continued by the Commission till the 1st of August. Extracts from the catechist's journal, which were very interesting, were read.

It was then moved by Dr. Houston, seconded by Mr. Smyth, and passed unanimously—1. That this Synod, having heard with pleasure the statements of our esteemed missionary in Dublin, in relation to his labours among Romanists, and for the advancement of the Covenanted cause in that city, do regard it as their special duty to sustain this mission, and to encourage the members of the Church in Dublin in their laudable efforts to promote the cause of Christ, and resolve, therefore, to continue Mr. Allen in his present sphere of labour for another year, unless it shall appear right to the Commission to order it otherwise, and, at the same time, would earnestly commend this mission to the prayers and liberal support of the Church. 2. Respecting the mission to Romanists in county Mayo, agreed farther:—1. That Synod cordially approve of the proceedings of the Commission, in relation to the employment of the catechist in that district, and recommend to engage him in this interesting field for another year. 2. Appoint Mr. Russel to visit the field of this mission in the end of August, or early in September next, that he may make personal inspection of the labours of the catechist, and give him farther instructions in reference to the principles of the Church, and take whatever farther measures may appear to him necessary or desirable to strengthen and extend this mission. 3. Remit to the Commission the subject of the establishment of industrial schools in connexion with the mission of this Church in county Mayo, and to appoint other ministers to visit the locality of the mission in Mayo, from time to time, as may appear desirable.

MINISTERIAL SUPPORT.—Rev. Josias A. Chancellor submitted the report on the scheme for ministerial support, which was adopted, and ordered to be published. Certain amendments on the overture on this subject were suggested, which were likewise approved by Synod. They were as follows:—

That, while present engagements shall be duly considered, the administration of the fund shall be conducted on the following principles.—1. Congregations having 140 members shall not be entitled to any share in the distributions. 2. The average payment of at least 10s. annually per member shall be required in every case, as qualifications for obtaining the desired supplement.—3. That no application for permanent assistance can be entertained in which £40 per annum has not been subscribed for ministerial support.—4. In those cases in which this sum cannot be raised, an allowance will be granted as heretofore, when the congregation or station raises the average stipend of not less than 10s. per member, and takes up the collections ordered by Synod.

THURSDAY, JULY 17TH, 11 O'CLOCK, A. M.—In the morning, the members of Synod met at a public breakfast, for the purpose of congratulating Dr. Houston on his return from a visit to the Church in America, and likewise to welcome Mr. Jacob A. Long, an esteemed Elder, from New York, and Mr. William Houston, of Glasgow, and his son, from Glasgow. The meeting was distinguished by the cordial interchange of sentiments of fraternal affection, and various important practical measures were proposed by different members of the Synod.

CORRESPONDENCE WITH THE CHURCH IN AMERICA.—On the opening of the Synod, a letter was read from the Reformed Presbyterian Synod in America, which afforded

general satisfaction. The Moderator and Dr. Houston were appointed to prepare the draft of a letter in reply, to be submitted to the next meeting of the Commission.

Dr. Houston, according to previous arrangement, then addressed the Synod at considerable length, giving an account of his recent visit to the Church in the United States of America.

At the close of the interesting statements made by Dr. H., the following resolution was unanimously adopted:—*Resolved*, That this Synod would thankfully acknowledge the kind and gracious providence of God exercised over our esteemed brother, the Rev. Dr. Houston, during his recent visit to America, for the support extended to him in his incessant labours while there, and for his restoration to his place in this Court, in strength and vigour both of body and mind. Synod would farther express the deep sense of the interest with which they have heard the statement of his visit to the missionaries of this Church labouring in New Brunswick and Nova Scotia, and for his indefatigable efforts to advance the interest of the mission during his brief sojourn in the provinces.

DEPUTATIONS ON MINISTERIAL SUPPORT.—On the reports of the deputations that were appointed to visit the several congregations on the business of ministerial support being called for, Mr. Kennedy submitted a report of his visit, in company with Mr. William Wright, elder, to the several congregations of the Eastern and Southern Presbyteries, containing, in addition, some valuable suggestions in relation to the prosecution of the work in future, and in reference to the establishment of a fund for superannuated ministers, and a ministers' widows' fund. In the absence of Rev. Robert Wallace, Mr. Ephraim Chancellor, elder, presented a verbal report of the visitation of the congregations in the Northern and Western Presbyteries. These reports contained highly gratifying accounts of the progress of the work throughout the Church, and were altogether of the most encouraging nature.

FIVE O'CLOCK, P. M.—On resuming business, the reports of the deputations for some time occupied the attention of the Court, and it was afterwards unanimously agreed—That the thanks of this Synod are due and hereby given to the deputations, for the efficient manner in which they have discharged the duties connected with the work intrusted to them, and that thanks are due to God for the good effects which appear already to have resulted from the appointment.

Synod farther enjoined that the deputations be continued; that arrangements respecting their future visits to the congregations be left to the commission, with instructions that they endeavour to bring before the congregations the importance of continued exertions for ministerial support, and likewise the establishment of a fund for superannuated ministers and a ministers' widows' fund.

At seven o'clock in the evening, the Rev. Josias A. Chancellor, the late Moderator, according to previous arrangement, delivered the remaining part of the opening discourse before Synod. It presented many striking and impressive views of the movements of Providence in relation to the establishment of the kingdom of Christ, and of the Church's special duty at the present eventful period.

FRIDAY, JULY 18TH, HALF-PAST NINE O'CLOCK, A. M.—Dr. Stavelly conducted devotional exercises. Upon the Synod entering on public business, the consideration of the propriety of establishing a fund for superannuated ministers and a widows' fund occupied attention for some time. The matter was remitted to the commission, and the Synod strongly urged the necessity of using active measures for promoting those important objects during the ensuing year.

The commission of last year was re-appointed, with Rev. William Russel, as secretary for the Irish Mission, Mr. Sandy Small, elder, instead of Mr. Hale, and Joseph Henry, instead of David Guthrie.

The reports of the several schemes of the Church were ordered to be printed in a separate pamphlet, and extensively circulated.

THEOLOGICAL EDUCATION.—The examination of two theological students, James Anderson and Thomas Brittin, was intrusted to the Commission at its meeting in October. Mr. M'Carroll, in the absence of Mr. Wallace, presented the report of the Theological Hall, which was adopted, and ordered to be printed with the other reports. Dr. Houston reported that, during his visit to America, he had received from friends donations of books and money for the Theological Library, to the amount of from £35 to £40. It was arranged that the next session of the Theological Hall should commence on the 19th of August, and should close on the 11th of October. The collection for the Hall and Synod Fund was ordered to be taken in the congregations on the third Sabbath of September, and to be forwarded to the treasurer before the next meeting of the Commission on the 11th of October. The Rev. Messrs. M'Carroll, Russel, Wallace, and Simms, were appointed the committee of superintendence of the Theological Hall, Mr. Wallace convener.

With respect to the establishment of a periodical to represent the principles and standing of this Church, and as an organ of general missionary intelligence, Synod expressed an earnest desire that such a periodical should be issued as soon as possible. On trial, it was gratifying to ascertain that such a support was promised by the members of Synod, on behalf of the different congregations, as would warrant the commencement of the undertaking. The matter was referred to the next meeting of Commission; and there is every reason to expect that a magazine, deserving of the support of the Church, will be issued, at farthest, by the commencement of the ensuing year.

HISTORY AND TESTIMONY OF THE CHURCH.—On the motion of Dr. Houston, the desirableness of emitting a history and historical vindication of the Reformed Presbyterian Church was brought under the consideration of Synod; and after remarks by members of the Court, Rev. Josias A. Chancellor was unanimously appointed to collect records with a view to such a work, and report progress at next meeting of Synod. In connexion with this matter, Dr. Houston and Mr. Russel were appointed to prepare an additional chapter for publication in the next edition of our Testimony.

CODE OF DISCIPLINE.—The Committee on Discipline reported that Dr. Stavely, who had been intrusted with this work, had read to them the draft of a Code of Discipline, of which they generally approved. Synod expressed thanks to Dr. Stavely for the services rendered by him in this important matter, and requested him to hand over the manuscript to the committee, with any books and documents on Discipline in his possession, for the purpose of assisting them in the completion of the work. The expectation was expressed that the Code might be issued in overture soon after the meeting of the Commission.

EDUCATION FUND.—The report of the administrators of the Education Fund was submitted by Dr. Houston. It was adopted, and allowances were ordered to the two beneficiaries that are at present prosecuting their studies under the direction of the administrators.

After arranging the labours of licentiates, and transacting other routine business, the Synod was finally adjourned, at three o'clock, with prayer, by the Moderator. This meeting was distinguished throughout by the manifestation of fraternal affection, and by the utmost harmony in the proceedings—not a vote having been called for in any part of the proceedings.—*Banner of Ulster.*

THE ROCHESTER CONGREGATION.

We learn, though not officially, that the Commission sent to this congregation, met at the time fixed, and having ascertained the members, called upon them according to the direction of Synod, to vote whether their church property should be held by the deacons, or by trustees acting under the law of the State of New York. It was decided, by a vote of 51 to 48, that the property should be put into the hands of the DEACONS; both parties having pledged themselves previously to abide by the issue of the vote.

We are rejoiced at this result, but none the less disapprove of putting it to a vote of the people whether they will have their pecuniary affairs managed by Christ's officers, appointed by Him for the purpose, or by men acting under a law which Synod, a few years ago, by a nearly unanimous vote, condemned as inconsistent with Presbyterianism and the church's liberties.

SETTLEMENT IN BREMER COUNTY, IOWA.

Mr. Editor,—I have been requested by some of my friends and brethren in the church to give a full and correct report of the settlement of Covenanters in Bremer county, Iowa, through your periodical. Our location is in the forks of the Wapsipinecon, about eighty-five or ninety

miles from Dubuque. We have fine water privileges. The settlement is only two years old; and this fall there will be some five or six saw-mills, and two fanning mills in operation, all within a few miles of the settlement. The railroad is now being made from Dubuque, and we expect it to come near our place. Land sells from two to four dollars per acre, according to quality. Several families have purchased, and several moved in this spring, and some are sending money to purchase while land is cheap. We have a fair prospect of a flourishing congregation in a short time. Those families who are intending to move west ought to come and see the country; and if pleased with it, make a purchase immediately while land is cheap. Mr. Day is agent for land, and will do all he can for any individual who writes to him about land. He is a man that can be relied on. A word, in conclusion, about the ordinances. The Rev. J. Neill is now in the settlement, and actively employed among the people. Those who want more information about the country we would refer to Mr. Neill or Mr. Day, and we hope to be organized into a congregation in a short time.

JOHN PATTERSON.

IOWA.

Clarinda, March 10th, 1856.

Editor of *Covenanter*: Dear Sir,—By request of the congregation of Clarinda, I send you the following notice for insertion in the "*Covenanter*," if the matter and manner of the communication accord with your views of propriety and modesty. Clarinda congregation was organized on the 17th of last December, consisting of thirty-three members, and thirteen families. At the same time a call was moderated to be presented to Illinois Presbytery at the spring meeting.

Clarinda, whence the congregation receives its name, is the county seat of Page county, Iowa. This county is the second from the Missouri river, in the southern tier of counties. The village is about eleven miles from the southern State line, and thirty-five from the western line. It is situated near the Nodaway river, upon a gently rolling prairie; and although but two years old, has already four stores, or places for the sale of merchandise, and others are to be opened in spring and summer. The settlement of this county has been very rapid; yet there is still plenty of unentered prairie, owing to the fact that it has so far generally escaped the grasp of speculators. The price of land is from \$1.25 to \$15 per acre, according to location; partially improved farms from \$7 to \$10; timber land from \$3 to \$10 per acre. The soil is fertile, and easily cultivated. Timber, as elsewhere generally in Iowa, is not plenty, nor of the best quality; I mean, as compared with the forests of Ohio and Indiana. It is considered amply sufficient for the wants of the prairie. The prairie between the Nodaway and Tarkee, is from eight to ten miles wide; in some places there are intervening groves—some of large extent. The Nodaway is a swift stream, about 100 to 120 feet wide, suitable for driving machinery, as it flows steadily throughout the summer. Water is abundant, both in springs and small brooks, and is reached by digging at from fifteen to thirty feet beneath the surface.

Coal beds, of good quality, are wrought seven miles east of Clarinda; coal has been observed, but not wrought nearer.

At present the market is at home. The necessary supplies of merchandise are obtained through St. Joseph and Savannah, on the Missouri river.

Emigrants can reach us either by the Missouri river, landing at either of the above places, or from the Mississippi river, by good roads. The distance from the Mississippi is from 225 to 300 miles, as the point of starting varies. The greater number of the families in the congregation have come by the latter route. We would recommend immigrants crossing the State to come by way of Burlington, or Keokuk, to Keosauque, and thence to Clarinda by the southern tier of county seats. Yours very respectfully,
JOSEPH M'CRACKEN.

AFFAIRS ABROAD.

Sandwich Islands.—The condition of these islands is, in nearly every point of view, highly encouraging. They are Christian islands, and are beginning to enjoy, largely, the incidental, as well as the direct advantages attending the reception of the gospel. Education is rapidly extending; and the next generation, at least, will be found occupying no mean place among intelligent and fully civilized communities. A Board of Education was appointed in 1855. The following is extracted from their report:—

“The number of pupils in the *free schools*, is 10,076. This result is secured in part by a law, which requires the attendance of every child at some place of education. ‘But going to school,’ the report says, ‘has been a habit with the children, and to send them, as far as they have the power to do it, a habit also with the parents; so that ‘there are very few children between the ages of four and fourteen, who are not found at school, at least a portion of the year.’ The expenditure for these schools has been \$25,604.05; a very desirable change having taken place in the finances of this department. There are also *select schools*, which offer privileges of a higher order. Of these the Seminary at Lahainaluna takes the first rank. It had eighty pupils during the year 1855, and the report speaks of it as being ‘in as flourishing a condition as ever.’ The Royal School has had eighty-seven on its roll of attendants, with an average of about fifty, ‘their department commensurable as a general thing, and their progress encouraging.’ The Town School in Honolulu, of nearly the same size, is sustained at an expense of about fifteen hundred dollars. It provides the means of education for a class of children (half-caste) who would otherwise be neglected. There are also sixteen English schools, three on Hawaii, four on Maui, seven on Oahu, and two on Kauai, established for the purpose of enabling the natives to acquire the English tongue. Such are the arrangements which the Hawaiian government has made for the education of its people. If we take into the account all the other schools, including Oahu College, we shall doubtless come to the conclusion that the Sandwich Islanders have greater advantages than the citizens of some of our States. This is one of the fruits of missions.”

We also learn that the ratio of deaths to births is rapidly decreasing, thus relieving the fears that have been entertained regarding the gradual decay of the native race.

Turkey.—Every eye is now directed to the East. Great changes are impending there. The missionary, the politician, and the political economists regard Turkey as a most encouraging field of operations. The door is not yet fully opened for missionary efforts among the Mohammedans. Dr. Hamlin, a British missionary, says:—

“More than thirty evangelical churches have already been formed in various parts of the empire, and the work is moving onward with the most cheering prospects. Through the Protestant Armenians, access has been obtained to many Turkish minds, and in various places Mussulmans have been awakened to examine the Scriptures, and have been led to renounce, in some cases, the Mohammedan faith. The time has not yet come for organizing missions to the Mussulmans. Bigotry,

fanaticism, and jealousy, would be excited, and the doors now open would be closed. Every thing is being done which can safely and prudently be done; and should any think to hasten the cause by a direct organization of the Turks, they would commit a fatal mistake, and embarrass all the efforts for good which are now being made."

We presume this is the true state of the case, and yet we cannot but think that should DIRECT efforts for the conversion of the Turkish race result in persecution, they ought still to be made. Any violence on their part would but hasten the crisis. As it is, some troubles have arisen. The papers state that

"There is great excitement in Thessaly and Epirus, among both Christians and Turks, and fresh outrages have been committed by the latter. The weakness of the Turkish authorities is great, and they are powerless to maintain order and prevent violence. In Crete, seventy Turks, who were Christians before, and who allege that it was only on compulsion that they embraced Islamism, have returned to Christianity. This gave great scandal and offence to the Turks, and in their exasperation they grievously maltreated several Christians, beating some of them almost to death."

Other causes are at work tending to the regeneration of the empire. A resident there says:—

"I am very happy to say that the practicability of cultivating the ground on the principle approved of in Scotland, is soon to be put to test. Mr. Parry, a merchant in Constantinople, has bought an estate of six thousand acres within twelve miles of the capital. The soil is rich, and there is abundance of wood and water on the property. All the other requisites for carrying on agricultural operations are at hand, with the exception of well-skilled labour. Instead of hiring Turks and Greeks to improve the estate, he has engaged an overseer and twenty ploughmen from Scotland. After these men have improved the greater part of the available land he intends to divide it into allotments of twenty or thirty acres, and to invite industrious Scotch families to come and settle on the land. He proposes to build a village, and to encourage tradesmen also to take up their residence on the estate. There is a Turkish mosque quite close to the place where his proposed village is to be built. The mosque was at one time a Christian church, and report says it was one of the oldest churches in the country. It is called St. Peter's, and it occupies the place where the first Christian converts in this part of ancient Thrace were made. He intends to restore the place to its original object of Christian worship, to provide the Scotch settlers with a Presbyterian minister, and also to give them a school and schoolmaster. No Turks or Greeks are to be allowed to settle in the village. The population is to be exclusively Scotch. His wish is to make the village regarded, as much as possible, as a home by those who come to it; and feelings of this kind can be best encouraged and cherished by a population composed of individuals of similar habits, ideas, and religion."

Italy.—Great movements are on foot in the Italian peninsula. Discontent is universal, and there have been a few outbreaks; and large numbers of revolutionists, or suspected, are in the prisons. France and Austria take different sides. The former favours Sardinia, which seeks change; the latter, the Pope. An Eastern paper says:—

"Intelligence has reached me on very high and unquestionable authority, and from a source not accessible even to the daily journalists, which justifies me in stating that your readers will probably very shortly hear of events of the gravest importance in a social, political, and religious point of view, taking place in the South of Europe. *The French garrison will shortly be removed from Rome.* On this Louis Napoleon has determined; and it is equally certain that, in consideration of his doing so, he will require Austria to evacuate the Legations of which she now holds military possession. This course will undoubtedly be extremely repugnant to Austria; but Louis Napoleon, when removing his own grasp from the heart of the Papal territory, will assuredly not consent to Francis Joseph retaining his clutch upon the limbs. Suppose the latter to turn sulky and refuse compliance, the gravest political results may be immediately anticipated, as between France and Austria; but, assuming his compliance, what becomes forthwith of Rome, and of Italy at large? The rickety throne of Pope Pius has been upheld for the last seven years by foreign bayonets; and, those external props removed, it will instantly crumble into

dust. The revolutionary spark once elicited in the State of the church, the congregation will instantaneously seize upon the inflammable materials so extensively prepared throughout the States of the Two Sicilies, Tuscany, and Lombardy; and the only throne in Italy worth a week's purchase will be that of Sardinia, who will probably reap a substantial reward for her recent active alliance with the Western powers, in their sanction of an extension of her territory as one of the earliest results of the coming convulsion."

In Tuscany truth spreads. A correspondent of the *Pittsburgh Advocate* says that, notwithstanding the persecuting grand duke, there is no doubt that true religion is noiselessly making its way. It has been stated, on good authority, that no less than 10,000 persons are prepared to join the Protestant Church the moment it shall be safe for them to do so. The same remarks apply to Lombardy. Numbers of priests, even, are now imprisoned throughout Lombardy, on various charges, but whose real crime is, that they have preached the truths of the Bible, and not the dogmas of Rome.

Spain.—A new revolution has occurred in this unsettled country. This time it is an anti-republican movement. O'Donnell, the leader of the conservative party, has prevailed. Still, we cannot be sure that the constitutional party is subdued. It will rise again. The American and Foreign Christian Union says:—

"It is certain, from many facts which we have gathered and published from time to time, that a wonderful change has come over the Spanish people. This change is in a direction wholly adverse to the interests of the Papacy, for it tends towards the advancement of popular intelligence and liberty. The leader of the movement, the celebrated Espartero, is an open advocate of religious toleration, which is already enjoyed to an extent unknown in that country since the dark days when St. Dominic borrowed the idea of the rosary from the Saracens; and invented, with Satan's help, that hateful institution, the Inquisition. The law of *amortization*, or the law which secularizes the vast estates of the convents, and exposes them to sale for the benefit of the State, has been carried into execution, in the face of the most violent opposition from the clergy. These estates have been sold to the amount of many millions of dollars, and the proceeds are much more than double the price at which they were put up for sale by the government.

"A recent communication from Spain says, that the clergy manifest much concern at the coming in of Protestantism. The Protestant journal *El Alba* is constantly increasing in circulation. The people begin to think it very strange that they should be refused permission to read the Scriptures. An English traveller who carried with him a certain number of Bibles and tracts, writes that he could have disposed of a whole cargo of them, so great was the desire of the people to obtain them. In one place he held meetings every Sunday for the purpose of reading the Scriptures, assisted by persons of distinction, and sometimes even by priests. One Christian, who distributed some Bibles two or three years ago, returning after a year's absence, found a great many of the books carefully preserved and seriously read, some of them at quite a distance from the place where they had been given away. One of these Bibles, left in a shop for the use of the workmen, still remained there; and the master of the shop stated that some priests often came to consult it. Many things indicate that the gospel will yet have free course in Spain; though the bishops, as of old, still invoke against it the arm of the civil power."

France.—Politically, there is nothing new. Missionary efforts are still successful. They are now more free; decisions having been given in the higher courts in favour of various congregations which had been oppressed in the departments. We notice the condition of the church in Lyons—the greatest manufacturing city in France:—

"Public worship is held regularly, both on the Lord's day, and in the week, in four chapels, and on week-days in four prayer-rooms more. Besides this important portion of the mission in the city, employing in active service nine Christian labourers as evangelists, ministers, and visitors, and three more as teachers in schools, (not to mention a goodly number of elders and deacons, as well as the teachers in Sunday and adult schools,) three principal stations are maintained in neighbouring centres, where five Christians are labouring as ministers, evangelists,

and teachers, in ten or twelve towns and villages, carrying the light of the gospel into their populous but benighted neighbourhoods, and not without considerable and growing success.

"In Lyons, several of our places of worship are again becoming too small for the increasing number of hearers, (amounting, at present, to about 2,500, 530 of whom are church members;) and such is the *present growing progress* of the cause of the gospel, that whereas the total number of new members received at Lyons last year was 38, it has pleased the Lord to add 50 to his church at Lyons, within the five months since the first of January of the present year alone; 87 hearers have their names inscribed as candidates for communion."

Bohemia.—We take the following from the pages of the same periodical:—

"Since 1848, in the country of Huss and Jerome of Prague, there has been a very decided movement towards Protestantism. Certain proof this, that the ancient persecutions, which followed the glorious death of those two reformers, and which caused the death of two millions of martyrs in that country, could not kill out the seed of the gospel. In 1848, forty Catholic priests met several times at the Seminary of Prague, and declared that in the Church of Bohemia there was a very great want of the light of the gospel. They were imprisoned as Hussites and revolutionists. Other priests, undeterred by this measure, held similar meetings. Hereupon the superior ecclesiastical authority, pressed by their number, promised to convoke a national synod; but this promise was not kept. Disappointed in this, a considerable number of the clergy, both of seculars and regulars, detached themselves from the Roman to devote themselves to the gospel, and this movement still goes on. We give the names of some of those of chief note: *Smetana*, priest of the order of Chevaliers of the Cross, Doctor and Dean of the Faculty of Philosophy in the University of Prague, declares, in a writing which made a very great sensation, that the Roman doctrine was unscriptural, and that he had ceased to be a member of that Church. Thousands of voices hailed with joy this bold publication. *Smetana* was excommunicated in grand style. When he died, in 1850, twenty thousand people joined in the procession at his interment, which took place in the Lutheran cemetery. Soon after, two other priests of the order of Chevaliers of the Cross, *Hromadnick* and *Worlicek* left the Church of Rome, one joining the Church of the Confession of Augsburg, and the other the Reformed Church. A third priest of the same order, *Walther*, followed their example. The three were all excommunicated, but very quietly, by letters sent to their domicils, so as not to provoke anew the general contempt."

The Waldenses.—We find, from various sources, that this people are actively and successfully prosecuting their missionary labours. Accessions are constantly taking place to their Italian churches. The following shows something of their efforts in other quarters:—

"In Savoy, which is the French part of the Sardinian States, and our nearest neighbour, we employ two ministers, two evangelists, and one bookseller. As colportage is forbidden, our bookseller at Chamberg, who is a Waldense, sends his clerks about the country to offer books. You can imagine how difficult and how slow such a work is. In nine months 69 Bibles, 230 New Testaments, and 1,545 good books of divers kinds have been sold. But in order to render still more difficult this ungrateful task, the Roman Catholic clergy, who are very numerous in Savoy, have commenced a furious persecution against the holy Scriptures, of which about 4,000 copies have already been introduced in Savoy. Wherever they can, they seize and burn them in private houses, and even in the open air, in presence of crowds, generally choosing the Sunday after Vespers. We know the names of several villages where these horrible transactions have taken place. With the greatest effrontery these priests enter the houses to lay their hands on the Bibles, either gratis, or else paying for them, willingly or by force, for they have used menaces, and even raised their hands to strike. We can perhaps count two or three hundred copies thus destroyed in the neighbourhood of our city."

Holland.—This country has been stirred deeply by Papal aggressions. Late accounts say:—

"It appears that the late elections have served to reveal the strong Protestant feeling of the country, and to have produced such an effect on the Parliament as to have obliged the ministry to make way for one more in accordance with the

temper of the nation. This the *Univers* calls the triumph of the Protestant revolutionary party, and augurs the most subversive measures should the new ministry prove able to command the majority. The truth is, that there is in Holland, as in England, and in other countries, the most intense feelings of indignation and disgust at the audacious usurpations perpetrated by Pio Nono. When the Pope dared to carve England and Holland into bishoprics, he little counted on the consequences of his outrageous attempt. The Dutch are said to be phlegmatic; but the anger of a phlegmatic people is the more serious because of its unflinching tenacity; and the Dutch, now that they have achieved success, are not likely to stop until complete victory over Jesuitism crowns their patriotic resolution."

England.—The most important item from England is, the decision of the Archbishop of Canterbury in the case of Archdeacon Denison. It is adverse to the latter, who has been found to entertain and teach views on the Real Presence inconsistent with the articles of the Church of England. He has till the 1st of October to explain or retract. If he does neither, he will be condemned and deprived of his office. The issue is looked for with great interest, as in him the entire Puseyite party is condemned. Some think there will be a secession.

The Future of Europe.—Blackwood's Magazine thus conjectures the future of the European States:

"Were there ever before so many 'armies of occupation' in Europe? Austrians in the Principalities, British and French in Turkey and Greece, French and Austrians in Italy,—all most generously keeping the peace in other people's territories—the wrong men in the right place! The sight of those various white, blue, and red coated soldiers in alien countries is a significant proof of the disjointed state of affairs. It is like the sight of dragoons in a mob, telling of troubles. Italy is specially the seat of troubles and the object of apprehensions. Geologically the most volcanic of European countries, she is so now also politically. The damp dungeons of Naples teem with victims, and King Bomba overawes his people by means of brigands and lazzaroni. French bayonets around the Vatican alone ward off a new Roman Republic, and a second flight of the Pope to Gaeta. Austria, overpassing her own frontiers, has corps of occupation alike in Parma and the Legations, where they rule like demons;—and in her own Italian territories there prevails only a milder form of the same reign of terror.

"Germany is troubled, and will probably be into the furnace sooner than most people imagine. Destitute of the mad impulses of the South, less demonstrative even than the French, the Germans do not give tongue much before they act, but there are symptoms that the tranquillity of Central Europe is any thing but secure. The policy of the governments towards the people has become most reactionary—in many respects there is less freedom now than there was before 1848—and even in the 'free republic' of Hamburgh, the most cruel measures of oppression are put in force against the press. The Germans are a slow-moving race; and if they had even a promise of better things coming, they would wait on, smoking their pipes, and drinking their beer, with true Teutonic phlegm, for another generation. But at present they have not even a promise of better things,—the nobility, worse than the throne, seem only bent upon pushing things backwards towards feudalism; and the consequence is, that were revolution to re-commence in serious form either at Paris or in Italy, Germany would speedily catch the flames.

"In France itself tranquillity is only secure so long as the firm hand of Napoleon III. holds the reins. While he lives, France will not throw its rider. But his death would resolve all into chaos; and Bourbonists, Republicans, and Socialists, would be seen struggling together in the dread maelstrom. For such a convulsion there can be but one issue. *Order* must be re-established,—but around whom is the nation to rally? Suppose Napoleon III. gone, what Saul is there overtopping all the rest by head and shoulders? What name is there, but one, that is known beyond the limits of Paris and a few leading towns?

Finally, look at Spain. There, revolution and changes have been brooding and *emeutes* exploding for the last two years. The whole atmosphere of Spain at present is electric, and portentous of storms. The Queen is unrespected, and her power but a name; while two puissant dictators, Espartero and O'Donnell—the one a Liberal and the other a Royalist—each ready to trip up the other, rule precariously in her stead. And ever and anon plots and conspiracies explode in the pro-

vinces—now Carlist, now republican in character,—each failing, only that it may grow stronger and re-appear; while powerful attempts to carry votes of censure against the Government, show that the discontent finds voice and sympathy in the Cortes. Thus these two opposite principles are slowly maturing and preparing for a trial of strength, and, looking at the essentially monarchic spirit of the Spanish nation, it seems to us that Royalism will ultimately carry the day. Liberalism will culminate in a democratic outbreak, and then the nation will react into Carlism.

“Never was the political state of Europe so full of quicksands. ‘Distress of nations, and perplexity’—such is the exact aspect of the times. One cannot take a bold step any way without plunging into abysses which the future only can fathom. Not to speak of the evidently transition-state of the Spanish peninsula, Turkey is disintegrating—Italy is on the eve of exploding,—even Germany is not safe; and a crisis in any one of these quarters may set Europe by the ears. Liberalism and Despotism are for the moment strangely interweaved. France threatens the press of Belgium,—Austria similarly threatens Sardinia, and crushes Italy. Sardinia menaces despotic Austria,—England sympathizes with freedom every where, but does not act,—France dreads an outbreak in Italy, and stands balancing between Austria and Sardinia, yet at the same time is not disinclined to intervene to check Espartero and democracy in Spain.

“England and Russia form the opposite political poles of Europe. Each mounted high upon a principle, they steadily regard each other across an intermediate mass of wavering States, and watch to profit by the fluctuations of the mass. There is no disguising that they are necessary antagonists—antagonists every where. Like thunder-clouds, they are slowly approaching each other in the East, where the collision will be terrible, drawing into its vortex the populations of one-half of Asia. And in Europe the collision will be not the less marked because it is one of principles.

“Find out the interests of a government or people, and its power of carrying them out, (which depends on their relation to the interests of other States,) and one can tell pretty nearly what the policy of that government or people will be. Judging by this rule, we should prognosticate a speedy disintegration of the Turkish empire—the outbreak of popular movements in Europe, (especially in Italy and Spain,) and the repression of those movements,—to be followed by a grand gala-season for the Despotic Powers, during which time the liberties and Mediterranean possessions of this country will be seriously endangered. If England, by means of an overwhelming fleet, can ride out the first burst of this tempest, she will be safe; for such a league of despotic governments cannot long keep down Europe, and a mighty heave in France and Germany—a wiser and more powerful 1848—will shiver the fabric of despotism all over western and central Europe, giving birth to a federally united Germany, and other arrangements.

“Napoleon I. predicted that in fifty years Europe would be either Cossack or Republican: we incline to think that it will be first the one and then the other,—understanding, however, by ‘Cossack,’ merely the complete triumph of those absolutist principles of which Russia is the champion and grand exemplar; and for ‘republican’ we should read free or popular, as expressed by the establishment of governmental institutions of any kind which may be in unison with the wishes of the respective nations. It seems to us that Europe will see realized the former of these conditions,—that any popular movements in Italy or elsewhere will be put down, and that for a score of years thereafter Absolutism will have a heyday, until a new and more potent ‘1848’ blow the whole fabric to pieces over Western and Central Europe, and inaugurate a revision of the territorial limits as well as governmental institutions of the Continent.”

AFFAIRS AT HOME.

Associate Synod.—This body met in Allegheny, May 21st, and was very largely attended. The principal items of public interest in their proceedings, were the adoption of a series of excellent resolutions on the present aspect of the slavery question, and the sending down in the Basis of Union an overture, after making a few verbal amendments. We learn from the statistical tables that they have 174 ministers, 21,743 members; that they have collected, during the past year, \$5,742 for home missions; and \$6,413 for their mission in India, where they have now three ordained missionaries, with their wives, and one

single lady. Among the members of Synod we find the name of Rev. C. Webster, of this city, who has returned to this church.

Associate Reformed Synod of New York.—This body met in Kortright, N. Y., June 19. The meeting was small. Their foreign mission has been strengthened by the appointment of two missionaries additional. One, however, of their missionaries there has returned, owing to ill health. The amount of funds collected for the support of the mission was about \$1,500, which, with the balance of last year, was enough. The Synod numbers 51 ministers, and 7,700 members.

Congress.—Our readers are aware—but we record it for future reference—that Congress adjourned Aug. 18th, without passing the Army Appropriation Bill; the House insisting upon a proviso forbidding the use of any part of the appropriation for the purpose of enforcing the enactments of the “Border Ruffian” Legislature of Kansas,—that an extra session has been called on this ground.

Kansas.—Civil war again exists in this Territory. The slaveocracy are determined to root out the Free-soilers, if they are able. The world has scarcely, if ever, seen so infamous an attempt to force slavery upon an unwilling people. It is a strange sight to see the government of a professedly free people, and under an administration which *calls* itself Democratic, using all its power to extend the area of slavery, and thus secure the preponderating influence of the slave power in the government of the country. We trace the guilt to the Constitution. It is this instrument, more than any other single cause, that has debased the public opinion of the country so low; and no remedy will ever be found for the pressing dangers from this quarter until the Constitution is amended, not only as regards slavery, but in other respects also, so as to bring it into conformity to the law of God.

The Season.—The crops are abundant, and the health of the country has been almost uniformly good. The Most High deals in great patience and bounty with a sinful nation.

NOTICES OF BOOKS.

PLANTATION SERMONS; or Plain and Familiar Discourses, for the Instruction of the Unlearned. By the Rev. A. F. Dickson, of Charleston, S. C. 12mo., pp. 170. Philadelphia: Presbyterian Board of Publication, No. 265 Chestnut street.

Before opening this volume, we confess we had a prejudice against it arising from its title, “Plantation Sermons.” It suggested slavery, with its black train of evils. On examining the volume, however, we find its contents unobjectionable. The style of these discourses is very plain and familiar, intelligible enough to any but the very meanest capacity. But what of this? The great majority of the slaves cannot read them. If they are to be of any use to the slaves, others must read them in their hearing. The author says very truly in his introduction:—“The position which our slaves occupy, debars them in a great measure from the *means* and *incentives* to mental improvement which are open to other classes of society.” So it does. And yet there are men—professing Christians—who can look very calmly upon a system which thus tends to cramp and dwarf the souls of its victims: men who apologize for it, and reserve ALL their indignation for those who would see the chains taken off the intellect and heart, as well as person of the slave! We say again, as we have said before, that emancipation is the first step to any great improvement in the condition of the slave population.

THE WESTMINSTER ASSEMBLY'S SHORTER CATECHISM EXPLAINED, by Way of Question and Answer. By several Ministers of the Gospel. 12mo., pp. 405. Wm. S. Young, No. 373 Race street, or 50 North Sixth street, Philadelphia. Pittsburgh: Wm. S. Kentoul, 20 St. Clair street. 1856.

This is Fisher and Erskine's Catechism, printed in full, without alteration or abridgment. It is well got up, and is furnished at a reasonable rate. Our recommendation is not needed in behalf of a work which has held its place now for generations as, in some respects, the very best exposition of its kind. It is sound—except one or two sentences on magistracy—full, clear, and so arranged and subdivided as to render it well suited for the instruction of the young; while, at the same time, the mature and the *learned* may find no little valuable information in its pages.

SHALL ALL BE SAVED? The doctrine of Endless Punishment proved, and Objections to it answered. In two Sermons. By Thomas Sproull, Pastor of the Reformed Presbyterian Congregation of Pittsburgh and Allegheny. 8vo., pp. 63. Pittsburgh: printed by W. S. Haven, corner of Market and Second Sts. 1856.

The subject discussed in this pamphlet is one of the most solemn character; and one, respecting which the grand adversary seeks to spread his most subtle and insnaring delusions. It is well handled in these discourses, in a style plain and clear, from the 46th verse of the 25th chapter of Matthew. In the first sermon, it is shown that this text treats of an event to take place at the close of the present state of existence—that this event will be the general judgment, and that on those condemned a punishment never to end will be inflicted. The second sermon is taken up with answers to objections to the doctrine of endless punishment, and with the presentation and refutation of objections to the universality scheme.

“PRAISE AND THANKSGIVING,” “WHERE ARE YOU GOING TO-DAY?—A Question for Sabbath Morning,” “WATCH AND PRAY,” are all excellent Tracts, issued by the Board of Publication.

We have received, in exchange, the ORIGINAL SCOTTISH MAGAZINE—the organ of the Synod of Original Seceders, in Scotland. It is published in Edinburgh.

OBITUARIES.

The following preamble and resolutions, embodying the sentiments of the teachers of the Sabbath-school connected with the Second Reformed Presbyterian Congregation, New York, in the event of the decease of Miss WIGGINS, who departed this life on the 7th of April last, were unanimously adopted at their monthly meeting, held May 13th, and the Secretary directed to forward a copy of the same to the Covenanter and Reformed Presbyterian for publication.

A. ALEXANDER, *Secretary*.

“Whereas, God in his all-wise, though to us inscrutable providence, has been pleased to remove from our midst by death, Miss ELIZA ELLEN WIGGINS, long an exemplary scholar; and afterwards, till prevented by her last illness, a devoted teacher in this Sabbath-school: therefore

“Resolved, That we deeply mourn the afflicting dispensation that has bereft us of one whose amiable disposition and unostentatious piety won for her the love and esteem of all who knew her; while her devotion to the cause of her Redeemer, together with her correct Christian training and high attainments, gave promise of extensive usefulness, and encouragement to others in their heavenward journey.

“Resolved, That we unitedly tender to her afflicted family and friends our heartfelt sympathy in this their sad bereavement, while we weep not as those who have

no hope, feeling assured that our loss is her very great gain. 'Blessed are the dead who die in the Lord.'

"*Resolved*, That we as teachers are admonished by this bereavement to a greater degree of diligence in the performance of our respective duties, and a more unre-served consecration of ourselves to the cause of Christ, seeing there is no work of device in the grave whither we are all fast hastening, and that to none of us does the promise of time for preparation for that event which happeneth to all extend beyond the present moment. 'To-day, if ye will hear his voice.'

"*Resolved*, That to those of us who are yet in the morning of our days, this sad dispensation addresses itself in particularly emphatic tones, as we have been called upon to pay the last tribute of respect to one whose prospects in life were a short time since as bright as ours, but who by the grace of God was enabled to close her eyes on all this world could offer without a murmur, as she fell asleep in Jesus, rejoicing in the hope of a blessed eternity, calling upon us to prepare to meet our God, 'for in such a day as we think not the Son of man cometh.'

"*Resolved*, That these resolutions be entered on the records of this Sabbath-school, and that the Secretary is hereby directed to present a copy of the same to the family of the deceased."

Died, in this city, May 9, 1850, Mrs. MARGARET E. SMITH, wife of David Smith, in the 37th year of her age.

Mrs. Smith was a daughter of Mr. John Ford, previously of Baltimore, where she was born in the year 1819. She was early trained in the catechisms and doctrines of the Reformed Presbyterian Church, and continued to the last in a firm belief and consistent adherence to Covenanting principles. As a wife, she was most affectionate; as a mother, singularly devoted to the instruction and care of her children. We can truly say, we have never known one more so. They were ever on her mind; and evidently her concern was chiefly for their spiritual interests. She had always, when they were present, some inquiry to put to her pastor, that would lead to a train of remark or exhortation that might be profitable in-guarding them against the temptations of the school, and of the associations of business. With her husband, she led them, with the utmost punctuality, to the prayer meeting, of which, when in health, she was a constant attendant. As a friend, she was frank and outspoken, but warm-hearted and abiding. Domestic almost to a fault, she still took a most lively interest in all that related to the public affairs of the church; nor did the great social questions of the day escape her attention, or fail to enlist a share of her thoughts. While unusually diligent in family concerns, she found time to make herself acquainted with the great movements of the day, and would converse upon them with intelligence and animation. As a Christian, she was ever decided and uniform in her attachment to the church and the ordinances. In the language of another—"That she lived near to God, those knew best who knew her best; and especially during the last year of her life did she practically manifest that spiritual-mindedness which is life and peace. Almost the only charge which she left upon her children—five survive her, the youngest about nine years of age—was that they should early give themselves to Christ. She had a strong impression upon her mind for some time previously to her decease, that she would soon be called away. She talked much and often of death and heaven, and even expressed a desire to depart and be with Christ. Her last illness, which was brief and unusually severe and trying, she bore with a patience and fortitude remarkable in the case of one naturally impulsive and somewhat impatient. She never murmured." A devoted life, and peaceful death, leave us no room to doubt that her dwelling-place is now in the heavens, with that Saviour whom on earth she loved and served.

To her husband and children the loss of such a wife, and such a mother, is a dispensation of no ordinary severity; but she leaves behind—we now think of her children—a legacy of example, instruction, and prayer, from which we trust they will reap eternal benefits. Then shall they "rise up, and call her blessed."

SAD NEWS.—We are pained to record the death of Rev. JOHN CRAWFORD, of Baltimore. He died September 3d, after an illness of a few days—congestion of the lungs. He has entered into rest. We deeply sympathize with his afflicted relatives and congregation.

—, April 23, 1856.


A few days since, in connexion with some friends, we visited Coldenham, well known throughout the church as the place where Messrs. Donnelly, Black, Wylie, and M'Leod, were licensed to preach the gospel, by the Reformed Presbytery, in 1779. The object of our visit was to see the monument lately erected to the deceased Rev. J. R. Willson, D. D., formerly pastor of the Coldenham congregation, and Professor of Theology in the Reformed Presbyterian Church. It is of Italian marble, of the best quality, 16 feet from the base, and visible to the traveller from a distance. It is situated where the pulpit of the old church stood. Beneath the very place where that venerable man of God proclaimed, with fervency and earnestness, the unsearchable riches of Christ, repose his sacred ashes. There the affection, esteem, and regard of friends throughout the church has erected this token of respect. The names of the righteous are had in continual remembrance. This is remarkably illustrated in the case of our deceased friend. Throughout all the community where he laboured the savour of his ministrations is felt. His name is a household word, esteemed by the young, and cherished by the aged. While we are persuaded that no monumental pillar was necessary to perpetuate his memory, for "he being dead, yet speaketh," yet we could not but sincerely admire the esteem which was displayed in this tribute of respect. There is one thing still needed for the preservation of the monument, namely, that the ground on which the monument stands be enclosed with an iron paling. Shall it be done? We understand it would cost \$100, or more. The following is the inscription:


"In memory of JAMES R. WILLSON, D. D., for many years Minister of the Gospel, and Pastor of the Reformed Presbyterian Church at Coldenham and Newburgh, where most of his public ministry was passed. Called to the office of Professor of Theology by the Synod of the Church, he devoted himself to the labours of that high charge with untiring assiduity, earnestness, and patience, till the infirmities of age, hastened by his almost unparalleled toils and unsparing zeal in the service of his Redeemer, forced him to the short retirement which preceded his decease. He closed his career on earth at Coldenham, N. Y., September 29, 1853, aged 73 years and 5 months.

"As a preacher of the gospel, he excelled. His devotions in the sanctuary were of the highest order, and often raised the hearts of his fellow-worshippers to a holy awe and admiration rarely experienced on earth.

"To a mind highly gifted he added stores of literature and science. These, with a singularly large acquaintance with the sacred Scriptures, made him a distinguished advocate and witness for the supreme and universal Headship of our Lord and Saviour Jesus Christ.

"Thoughtless of his temporal interests, he was ever jealous of the dignity and honour of his Master, and of the purity of the church on earth. Quick in his perceptions, and keen in his feelings of wrong, vehement and earnest in his pursuit of right, however the infirmities of the man may have triumphed in the servant of God, he earned his full measure of earth's highest honour—"the reproach of Christ." The world was not his rest; and death approached, disarmed of its terrors. A singular and holy calm graced his latter days and hours; and with the simplicity of a child, and the hope of an humble Christian, he departed, we trust, 'to be with Christ.'"

 Rev. H. P. M'Clurkin has received a call to the Grand Cote Congregation, Illinois.

 Rev. Mr. Lawton has accepted the call to Boston.

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To CORRESPONDENTS.—We have on hand a number of communications, which will receive attention in our next.

We again call for money. We must do all we can to get it. Will not agents remit as soon as possible? There are many subscribers yet owing for vol. xi., and some on former volumes.

Received, Philadelphia, 25th August, 1856, from Sharon Congregation, Iowa, per hands of Miss Susan Wilson, \$51.74 for Foreign Mission fund of Synod of Reformed Presbyterian Church. Wm. BROWN, *Treasurer of Foreign Mission.*

Received the following sums for Foreign Mission of the Synod of the Reformed 1856. Presbyterian Church.

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| June 6. Oil Creek Congregation, \$12.50; Neilsburgh, 1.75; Greenville, 5.00; Rev. J. J. M'Clurkin, 75 cents: total, | \$20.00 |
| July 31. From Mrs. Douglas, wife of Rev. J. Douglas, of Bovina, | 5.00 |
| Aug. 4. From the Juvenile Missionary Society of the Reformed Presbyterian Congregation, Baltimore, per Rev. J. Crawford, | 30.63 |
| 5. From Matthew Mackie, 5.00; Alexander Mackie, 5.00, both of 4th Congregation, Philadelphia, | 10.00 |
| 11. From Reformed Presbyterian Congregation of York, per Rev. S. Bowden, | 68.00 |
| 12. From Female Missionary Society of 2d Congregation, Philadelphia, per Mrs. Rev. S. O. Wylie, Treasurer, | 60.64 |
| 13. From a few friends, of Assabet, Mass., per John J. M'Kay, | 10.00 |
| 14. From Mrs. Dalziel Vaughan, of C. W., per Rev. R. Johnson, | 5.00 |
| From the Male Bible and Missionary Society of 2d Congregation, Philadelphia, per Ezekiel Sterrett, Treasurer, | 62.62 |
| 15. From Garrison Congregation, per Rev. Josiah Dodds, | 25.00 |
| And for Domestic Missions, as follows:— | |
| July 31. From Mrs. Rev. J. Douglass, of Bovina, | 5.00 |
| Aug. 5. From James Wiggins, interest on bond held in trust for Synod, | 50.00 |
| From Rev. W. L. Roberts, interest on bond, do., | 18.75 |
| Aug. 15. From a friend, of Assabet, Mass., for the Theological Seminary fund, per James Wiggins, | 5.00 |

WILLIAM BROWN, Treasurer of Foreign and Domestic Missions.

Philadelphia, 15th August, 1856.

Locust street, 23d August, 1856.

Rev. and Dear Sir,—I received a note from Mr. Wm. Wills, of Pittsburgh, who handed you the draft for \$100, and for which my receipt is published in the August number of the Covenanter, as from an unknown donor. Mr. Wills requests a correction inserted in your next number, in order to do justice to Mr. Miller, as follows:—

Correction.—Received, Philadelphia, 7th July, 1856, from Mr. John J. Miller, of Allegheny City, one hundred dollars, per hands of C. Yeager & Co., for the Foreign Mission fund of Synod of Reformed Presbyterian Church.

WILLIAM BROWN, Treasurer of Foreign Mission.

Received, 18th August, 1856, from the Society meeting at the residence of Daniel Wills, Allegheny City, Pa., \$55, for the Foreign Mission fund of Synod of Reformed Presbyterian Church.

Aug. 22, from the Female Missionary Society of the 1st Reformed Presbyterian Congregation, Newburgh, N. Y., per Rev. Samuel Carlile, \$150 for Foreign Mission also.

WILLIAM BROWN, Treasurer of Foreign Mission.

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VOL. XII.

OCTOBER.

NO. 3.

THE
COVENANTER,

Dedoted to the Principles of the

Reformed Presbyterian Church.

JAMES M. WILLSON,
EDITOR AND PROPRIETOR.

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

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

PHIL. III. 18.

PHILADELPHIA:

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

1856.

Postage, 6 cents per annum, payable in advance.

ACKNOWLEDGMENTS.

VOL. XI.—Chandlerville, O., John Taylor; Dresden, O., Andrew Orr, (8—11, \$4;) Fair Haven, N. Y., J. M'Crea, J. Irwin, (vol. 6;) Monticello, N. Y., Alexander Buchanan; Morning Sun, Iowa, Wm. M'Connell, (\$1.25;*) Manchester, England, John Conolly, (4—8, \$5;) New York, N. Y., Mrs. Dorr, Miss M'Collom, Charlotte Wilson, Joseph Taylor, John Taylor; Philadelphia, Pa., David Dill, (9—11, \$3,) J. D. Fulton, Mrs. Armstrong, (10, 11, \$2,) John Young, Wm. Dunlap; Sterling, N. Y., M. W. Calvert, R. Dougherty, W. Craig, Rev. M. Wilkin, (6—10, \$5;) Washington, O., John Adams, (10, 11, \$2;) each, \$1.

VOL. XII.—Bushville, N. Y., James Frazer; Bethel, N. Y., D. M'Alister; Col. City, Iowa, Mrs. M. M'Laughry; Cedarville, O., Hugh Watt, sen; Dalhousie, C. W., Alexander Watt; Dodgeville, Iowa, Daniel Crawford; Dresden, O., Andrew Orr; Fair Haven, N. Y.; A. Gailey; Glasgow, Scotland, Rev. J. Alexander, Wm. Houston; Kossuth, Iowa, Isaac Wilson, Wm. O. Jamison; Linton, Iowa, John Baird, Robert M'Elhenny, John M'Conaughy, J. H. Scott; Mulford, Ireland, R. Stuart, (\$1.25;) Morning Sun, Iowa, Isaac Faris, Robert Reed, George Cunningham, Thomas Cummings, Wm. Henderson, John S. Coulter, J. R. Willson, Isaiiah Tippon; New York, N. Y., John Crow, (\$2—2 copies,) John J. Wilson, E. S. Long, Rev. J. Chrystie, James Wiggins, (\$5—5 copies,) Jacob A. Long, (\$6—6 copies,) Wm. Graham, D. Brown, R. Thomas, Wm. Taylor, J. H. Jacks, Wm. Miller, James Linn, Francis Walker, James Warnock, J. J. M'Candless, John Marshall, John Kennedy, Wm. Steele, H. Cheyne, J. Spence; New Concord, O., Rebecca Law, Martha Wortmann; Norwich, O., Archibald Stevenson; Philadelphia., Pa., John Caldwell, (\$6,) Dr. M'Whinney, W. Bradford, John Cunningham, Wm. Dunlap, Samuel Stevenson, Wm. Young, James Stevenson, Thomas Maxwell, David Dill, R. Forsyth, J. D. Fulton, Dr. A. S. M'Murray; Rose Point, Pa., T. Wilson, Wm. Thompson, E. Wilson; Staatsville, N. C., Robert White; Solitude, Ireland, Ephraim Chancellor; Sennett, N. Y., John Anderson; Sterling, N. Y., R. M'Inroy, Hugh Crockett, J. Gilbert, J. Bennie; Warren, R. I., Jane A. Long; Washington, O., John Adams; White-lake, N. Y., John Tacey, Richard Hall; each, \$1.

IN ADVANCE.—New York, N. Y., James Armstrong; Philadelphia, Pa., Thomas Maxwell; each, \$1.

* Credited wrong in last number.

1856. RECEIPTS FOR FOREIGN MISSION.

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| Aug. 23. | From Sharon Reformed Presbyterian Congregation, Iowa, per Miss Susan Willson, | \$51.72 |
| 28. | From 4th Reformed Presbyterian Congregation, Philadelphia, per John Caldwell, | 40.00 |
| Sept. 1. | From David Dick, of Summit, Ill., per Rev. J. M. Willson, | 5.00 |
| 5. | From Elkhorn Congregation, Ill., per Matthews & Dean, St. Louis, | 118.00 |
| 8. | From Conococheague Congregation, per Rev. Joshua Kennedy, | 80.00 |
| 10. | From 1st Reformed Presbyterian Congregation, New York, per John Nightingale, | 107.50 |
| | From Bloomington Congregation, Ind., per Thomas Smith, | 97.00 |
| | From Pittsburgh and Allegheny Congregations, per David Gregg, | 260.00 |
| 12. | From Beech Woods and Garrison Congregation, per Rev. Josiah Dodds, | 8.00 |
| | From Springfield Congregation, \$27; and from Wm. Steel, \$1, per Rev. J. J. M'Clurkin; total, | 28.00 |
| 13. | From 2d Reformed Presbyterian Congregation, New York, per Rev. A. Stevenson, as follows, Sabbath-school offering, \$123.75; congregational collection, \$150; total, | \$273.75 |
| 16. | From Brush Creek Congregation, O., per Rev. R. Hutcheson, | 120.00 |
| | From Reformed Presbyterian Society of Cincinnati, per Rev. R. Hutcheson, | 41.00 |
| | From Foreign Missionary Society of Southfield, Michigan, per Rev. J. S. T. Milligan, | 50.62 |
| | From Rev. John Middleton, per Thomas Brown, | 5.00 |
| | From Mr. James Cummings, of Baltimore, per Rev. S. O. Wylie, | 100.00 |
| 17. | From Reformed Presbyterian Congregation of Jonathan's Creek, O., per James A. Thompson, | 34.00 |
| | From Salt Creek Congregation, O., per Rev. H. P. M'Clurkin, by hands of Miss Susan Willson, | 137.00 |

Received, Philadelphia, 19th September, 1856, from Mr. C. B. French, Ruling Elder of First Congregation, city of New York, one hundred dollars, for outfit of Foreign Mission.

WILLIAM BROWN, *Treasurer of Foreign Mission.*

THE
COVENANTER.

OCTOBER, 1856.

CONFESSION OF FAITH, CHAP. IV.—OF CREATION.

BY JAMES CHRYSTIE, D. D.

[Continued from p. 38.]

Sec. 2. We cannot too frequently and too carefully recall our minds to the consideration of the necessity and extent of the teachings of the sacred Scriptures. Eminent writers in defence of divine revelation have often and ably demonstrated the necessity of such a revelation from the intellectual and moral darkness of the nations, clearly manifest in the gross idolatry, and innumerable and most degrading vices with which they have been, and are overwhelmed. Every consideration of this nature should stimulate the Christian, and especially the Christian minister, to apply himself with undivided and exclusive devotion to the sacred oracles, as the alone fountain of light to us in our darkness. What is observable in the history of the nations, is too often exemplified in various forms in the visible church; so it was of old, as is evident from the constant and earnest warnings of the prophets, and so we are told it will be, and has been, in later periods,—“for the time will come when they will not endure sound doctrine, but after their own lusts will heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables.” 2 Tim. iv. 3, 4. Such considerations should undoubtedly quicken our attention to the word of God, as alone “able to make us wise unto salvation,” and perfectly satisfy every legitimate inquiry to so important an end. Great weight is added to such considerations, when we learn that the church, in her whole order, worship, and faith, is “built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.” Eph. ii. 20. No teachings from the light of nature, or natural science, are to be allowed to rival, or to bend or pervert, or in any degree to interfere with authority so great, and light, when discovered, so great, and perfect, and infallible. A warning is not only written in the word, but painfully recorded in the history of the church, how vigilantly we should guard against every such encroachment. “O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called; which some professing have erred concerning the faith.” 1 Tim. vi. 20, 21. One of the greatest advantages of ecclesiastical history, is to learn how, age after age, some

favourite hypothesis has been broached, has spread its malign influences for its time, has done its work and died out, to appear in some other form; while the word of God, which endureth for ever, has still been held in patience by an obscure, conflicting, and faithful remnant.

As in other matters, so especially in matters relative to "the beginning," a very large license has been taken. If any where obscurity prevails, it may be supposed to be there, where remoteness of time, and brevity and scantiness of records both conspire to urge a claim for every aid to gather light. Infidelity, wholly discontent with inspired records, resorts to speculations with respect to the origin of man not more remarkable for their stupidity than for their degrading estimate of our nature, claiming that progress and development is the only principle of explaining our present state,—men of no ordinary pretensions in the ranks of natural science maintaining that we are only an improvement of the monkey race, whose long tail has in process of ages been dropped, and left only its stump and proof in the lower vertebræ of the spinal bones. In perfect harmony with the geologists who claim that the creation has at length dropped its long tail of chaotic matter of foregone ages, and now stands forth fair and unincumbered in its now living and perfect forms. We are justly surprised when we learn that men have stooped so low as to take a monkey for their god, as did the Egyptians. Ought we not to be amazed that amidst all "the pride of life," the pride of science, the pride of ancestry, men, even of noble birth, should acknowledge a monkey for their progenitor and sire? and that with all the magnificence of heaven and earth before us, replete with marks of power, wisdom, and goodness, no other than infinite and eternal, men should see no more than the struggles of nature through untold ages, casting off at last its exuvixæ, and standing forth by its own power and effort in its present glorious form, bearing marks of its long conflict, and leaving records in itself of the final triumph it has achieved?

It is a fact that cannot be disproved, that in proportion as mankind have departed from the presence, light, and influences of divine revelation, they have gradually sunk into idolatry, vice, superstition, until they have lapsed into a condition of ignorance, and of loathsome and revolting bestiality, cruel and degraded in the extreme. The inhabitants of the southern extremity of this Continent, and of Africa, together with some other parts of the world, furnish incontestable evidence on this subject. And even among those remote nations whose appearance of wealth and advance in the arts cover them with some show of civilization, it cannot be denied, it is clearly proven, that they are immersed in the most degrading superstitions and immoralities. Their ignorance of the world with which they are surrounded, and the laws of nature to which they are subjected, exposes them at times to the most superstitious terrors, and compels them to resort to the most stupid forms of relief. No family, well conditioned and educated in Protestant Europe or in this country, even if they were wholly infidel in their principles, would be willing to relinquish their present social and intellectual advantages, and take caste and position among any of those nations, even with the highest advantages of rank and wealth. What does this prove but that where divine revelation shines, it has an elevating, improving influence on nations, families, and individuals?

That under its light, spread over the world, over man—faintly, too faintly, alas!—discovering the glory of the Creator Himself, the very sciences of nature and of moral principles, which are too often arrayed against him and his word, there, nevertheless, best flourish. The permeating influence of truth, often little heeded, nevertheless almost insensibly sists the human conscience before the majesty of the Creator, and diffuses its power in the production of improvement in social, domestic, and individual character, seen nowhere else among our race, With so much the more interest and attention should we give ourselves, to that word, whose moral power is derived from not only the glory of its Author, but the greatness of its revelations respecting Himself and the work of his hands.

Infidelity, as its turn may serve, degrades man in his origin, that he may have the glory of his own recovery and elevation. God's word exalts man in his origin, that his own glory may be conspicuous in his work, and man covered with shame for his own fall, and, convinced of his turpitude and ruin, look out of himself for recovery, and betake himself to the very God who first gave him being and honour.

“After God had made all other creatures, he created man, male and female, with reasonable and immortal souls, endued with knowledge, righteousness, and true holiness, after his own image, having the law of God written in their hearts, and power to fulfil it.”

It is a very significant expression of the goodness of God to man, and also of the high honour and great purpose for which man was created, that “after God had made all other creatures” he was made, the last of the works of creation, on the last of the six days, in which he made the heavens and the earth, and all they contain, all the host of them, visible and invisible. The earth was before him, and under him as his present abode, stored with provision ample and unfailling for himself and his posterity. The heavens were spread before him in all their host, number, magnificence, and the vast firmament, bright in its splendour; suggesting that, however fair and happy his earthly habitation, higher dignity and state could be conceived, enjoyed, and aspired after. I see no reason to question this elevating impulse from the glory of the heavens on the soul of man. It is the very voice of nature; and if the voice of inspiration, and the language of grace in the renovated nature of the godly moves that very way, (Matt. vi. 19, 20; 2 Cor. v. 2; Phil. iii. 20; Col. iii. 2,) and rises from earth to heaven as the indication of a higher and happier state, how would it have failed of power in a soul perfect in beauty, in light, in the very image of God? In all the beauty and variety of the works of creation before him, the earth and all it contained “very good,” “the light of the knowledge of the glory of God” must have led him to discern the infinite goodness, and the supreme and incomparable excellence of the Creator, as the supreme good of his own immortal soul, and that glory of his goodness and excellence expatiated with far more mysterious power over the heavens above and beyond. The very idea of “the image of God,” in which he was created, indicates filial relation and communion with God, conscious and existent, inherent in the soul of the first man, Adam. The new creation in the souls of the pious, has this for its highest excellence, instinct, and impulse, that it indicates filial relation and communion with God. Jer. iii. 19; John

i. 12, 13. For it is of importance in ascertaining the true spiritual condition of the first Adam, to observe how it is illustrated in the second, who recovers for us what the first lost, the very same in substance, only in vastly superadded honour, happiness, and security, and that it is in this very respect we are to consider Adam, set up from the first, from the beginning, to the church, as a most instructive and significant "figure of Him that was to come," (Rom. v. 14,) who says of himself, "I restored (כָּשַׁח, I brought back again) that which I took not away." Ps. lxi. 4. This language cannot mean less, than that he replaced as the second Adam, what the spoiler took from the first, in greatly augmented form and degree. The contrast of "earthy" and "heavenly" is not designed to impair the real dignity and honour of the first Adam, though it is designed to show how it is eclipsed by the dignity, power, and essential immortality of the second. "The first man is of the earth, earthy; the second man is the Lord from heaven; as is the earthy such are they also that are earthy, and as is the heavenly such are they also that are heavenly; and as we have borne the image of the earthy, we shall also bear the image of the heavenly." 1 Cor. xv. 47—49. The design of the whole passage is clearly to contrast the dependent, frail, mortal, and precarious condition of the first Adam with the omnipotence, eternity, and essential immortality of the second, and also the present frailty and mortality of the bodies of the saints, with the power and immortality to which, in their resurrection state, they will be advanced. 1 Cor. xv. 42—44; 53, 54; Phil. iii. 21. But the saints, even in their present earthy bodies, far inferior in their condition in every aspect to that of Adam in his state of innocency, when not an element of death, not a fear of it, not a pain, nor even the slightest knowledge it was present—even we have the most wonderful anticipations, hopes, and even longings, for the future and heavenly immortality; (Ps. xvii. 15; lxxxiv. 2; Gen. xlix. 18; Rom. viii. 23; Phil. i. 23;) the certainty of which is strongly expressed in the language he employs, "as we have borne the image of the earthy," (in our natural state of sin and death entire, and its remains even yet, Rom. vii. 24,) "*we shall also bear the image of the heavenly.*" But the application of the term "earthy" to the first man must be divested of all sin and mortality, of which there was nothing in him as created, and understand it as referring to his earthy origin, and his liability to change and fall, from both of which "the Lord from heaven," as to his divine nature in the one case, and as surety representative in the other, was entirely exempt. As to his divine nature there was nothing earthly—as to his surety representative office, there was no possibility of change, failure, or fall. Hence the contrast. But this leaves undisturbed the doctrine of Adam's high and heavenly aspirations in his state of innocency, and the parallel between him and the second Adam clearly confirms it. Adam was endowed with a reasonable and immortal soul, and "created in the image of God in knowledge," must have been conscious of that immortality, unclouded by any fears or even knowledge of death, in its true nature, such as he had after his fall, and is now common to all his posterity. He must from that "image of God, in knowledge, righteousness, and true holiness," have been conscious that that immortality had its blessedness in the freedom of God as the supreme

good, and hence his happiness in contemplating the glory of that God in all his works; and hence also is established my remark, that replete with happiness as was the earth, his habitation then, the heavens, visible above, around, and beyond, would suggest the far greater happiness and honour of a state now unseen, but to which he might aspire. This view is requisite also, to be in harmony with the covenant relation afterwards established. Eve, afterwards formed from a part of his own body, to preserve the identity of communion of nature in both, was furnished with the same immortality and image of God. "God created man in his own image, in the image of God created he him; male and female created he them." The very idea of society, and of an help meet for him, indicates the meetness of both to have communion with God in knowledge, love, and worship, and conscious fellowship with one another in that high and holy communion with their Maker, their proper dignity and happiness. The occupations of both, as it regards the present life, must have been, in their state of innocency, few, light, and easy, beyond our present comprehension, and must have assumed more the form of recreation, and of exercise for enjoyment. The idea of help meet must be taken as excluding all thoughts, therefore, of toil and drudgery there; and a very large portion of their time must have passed, and was designed to be passed in contemplation, and in adoring consideration of the glory and excellency of God, revealed in all his works before them, faultless, and "very good." The very atmosphere then, not only absolutely innoxious, and exempt from the taint which sin and death, covering our earth, and ministering impurity and disease from decayed matter in endless forms, must have quickened and exhilarated life in a form the most pure and elevated. Every form of vegetable and of animal life, in their number, beauty, variety, in their harmony, peace, and submission, must have ministered admiration and happiness, and still suggested the wondrous wisdom and goodness of their Creator, and given increasing impulse to praise and gratitude. The naming and the classifying of the animal tribes, attributed to Adam, is plainly recorded principally to indicate the extent and power of his mind, and the extent and variety of his knowledge, concreated and innate, as well as the gift of language simultaneous with his creation, and not only necessary for that social state in which our first parents were placed, but an eminent part of their happiness as rational and immortal beings, knowing, loving, and worshipping their Creator. How well may we understand each to have said of God, in their holy and happy communion—"The eyes of all wait on thee, and thou givest them their meat in due season;" "I will speak of the glorious honour of thy majesty, and of thy wondrous works;" "Every day will I bless thee, and I will praise thy name for ever and ever!" Ps. cxlv. "O Lord, how manifold are thy works! in wisdom hast thou made them all, the earth is full of thy riches." Ps. civ.

The absolutely spotless, and the strong power of, the integrity of their nature, is beautifully indicated in the narrative. "And they were both naked, the man and his wife, and were not ashamed." It is little understood to what an extent now, garments, which so often minister to pride and vain show, are a proof of our universal disgrace—a necessary defence against the brutal and lawless lusts of our fallen

nature, and a poor covering of our shame. Though they were formed with the same laws of nature which exist in their posterity, every emotion was subject to a control of "knowledge, righteousness, and true holiness;" and in a manner mysterious and incomprehensible, their very purity of nature must have ministered to their happiness in every form.

All these considerations respecting the tendency of their souls and all their powers to the knowledge, glorifying, and enjoying of God as their chief and highest end, are confirmed by the "writing of the law of God on their hearts, and the power to fulfil it," bestowed in their creation. This fact, we are assured, pertains to our nature, and is universal; and Paul, as an inspired writer, asserts and employs it as an evidence of the inexcusableness of mankind in their universal apostasy and idolatry, and as a justification of their eternal condemnation. They sinned, and do sin universally against the light of nature in them. "The wrath of God is revealed from heaven against all unrighteousness and ungodliness of men, who hold the truth in unrighteousness. Because that which may be known of God is *manifest in them*, so that they are without excuse." The language clearly indicates that there is in man, even now, a natural faculty, power, or light, making "*manifest in them* that which may be known of God," which is directly, distinctly, and clearly addressed by the discoveries which he makes apparent of his eternal power and Godhead "in the works of creation." Its present and universal weakness and insufficiency, a just punishment of loss brought on by man, sin and departure from God in Adam's first transgression, is no proof that such a principle or faculty does not exist. Its very misdirection and misapplication in "worshipping and serving the creature more than" ("*rather than*," as the preposition *κατα* properly signifies) "the Creator," so "changing the truth of God into a lie," (Rom. i. 18, 20, and 25,) a misdirection and misapplication so prevalent and universal in all nations and in all ages, is proof that it is inherent and natural in man. How great, therefore, must have been that light and power in man, in his state of innocence, leading him to the true God, "from the creation of the world, and the things that are made, to see clearly and to understand the invisible things of his Maker, even his eternal power and Godhead." Rom. i. 25. How inspiring and elevating such sight of the glorious excellency of such a Being as his God, portion, and end! The mysterious, and unquenchable, and indestructible power of such a principle, though overwhelmed and well-nigh suffocated by every device to extinguish it, is evident in that it still endures through all ages, in all people, and nations, and tongues, a dreadful witness for God in his fearful sentence of eternal condemnation. The same truth is confirmed when the same inspired writer affirms that "the Gentiles, which have not the law, show the work of the law written in their hearts." He says of them, that though they "have not the law;" that is, are not possessed of the written and inspired revelation of the will and law of God, the peculiar honour and distinction of Israel, (Rom. iii. 1, 2,)—yet they "do by nature the things contained in the law;"—a very remarkable and significant expression, and indicative of most momentous truth. They "do by nature the things contained in the law;" nature teaches, nature prompts; and what it teaches and prompts it brings forth into act,

"*t hey do* by nature the things contained in the law." I need not here show that such conformity of nature to the things contained in the law never did, and never can attain to the perfection the law requires; but it is sufficient, and it is of importance to show what nature in man teaches, requires, and does, in evidence against itself, by which it is rendered inexcusable, and at the same time discovers its high, original dignity from which it has fallen. It is evident that among the Gentiles there always was, and still continues, numerous and very active and powerful forms of moral obligation, however variously misapplied, and repeatedly violated, wherein "conscience," an indestructible and deathless witness, is constantly active, "in the mean while accusing, or else excusing." Thus there was prevalent among them a reverence for their deities, accompanied sometimes with a jealous exclusion of new or strange gods of other nations, and a zealous vindication of the honour of their own. The sacredness of an oath was very generally acknowledged, and often observed with the greatest solemnity. The relations of parents and children were felt and acknowledged as requiring reciprocal affections and duties, and were often admirably illustrated. Social virtues rose very high at times in patriots, and in domestic relations. Chastity was esteemed a virtue, and adultery, fornication, and their kindred vices, held and punished often as crimes. Murder, theft, and falsehood, in their various ramifications and forms, were seen and adjudged to be criminal and punishable by law, or visited with condign private revenge. Much of this, in some of their forms, may be attributed to traditionary remembrance, or influences of revelation once had, but long since lost. But their universal prevalence, observance, and acknowledgment, in some degree, in all nations, in all ages, in all mankind, must satisfy every candid reasoner that this must be, as inspiration asserts it, of "nature;" and so the Gentiles, in various forms and degrees of corruption and horrid disorder, still "*do by nature the things contained in the law,*" and so give proof of, and "*show the work of the law written in their hearts,*" in measure amply sufficient to render utterly inexcusable their reiterated violation and resistance in every form. Therefore, that law, written by nature in the human soul, is as essential an element in its moral constitution as the conscience which is inherent in it; and from its lasting and wide-spread ruins before us now, we may form some estimate of its original beauty, dignity, and power in man. Like the broken columns and shaft, still standing or fallen—like the rich and magnificent relics of architectural glory, faded and fallen, and scattered in a desert, indicating the glory and greatness of a structure now in ruins; every moral virtue, every attainment in wisdom, every trait of social kindness, clemency, or purity—and these have sometimes risen very high—all go to indicate, not excellence now enduring, but excellence that once was, in all its perfection, lustre, and beauty in man as created of God. "Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering in the day that thou wast created." Ezek. xxviii. 12, 13.

(To be continued.)

JUDICIAL TESTIMONIES.

“Be not thou ashamed of the testimony of our Lord.”—2 Tim. i. 8.

Paul was in prison for the testimony of Jesus Christ, and exhorts Timothy not to be ashamed of that testimony, nor of Paul, Christ’s prisoner. Doubtless Timothy was tempted to be ashamed of both, as the testimony was unpopular, and Paul not less so. Very similar were the temptations by which Moses was assailed in Egypt, being subjected to the “reproach of Christ.” Heb. xi. 26. Similar are the temptations of Christ’s witnesses at the present time. Their testimony was never less popular than it is in our day; and indeed the unpopularity, both of themselves and of their cause, may be expected to increase till the announcement of Babylon’s fall. In the mean time, much of their consolation lies in this,—that *their testimony* is also the *testimony of their Lord*. “Ye are my witnesses—ye shall be witnesses unto me—and I will give power unto my two witnesses.” Isa. xliii. 10; Acts i. 8; Rev. xi. 3.

But that their testimony may have due efficacy, the witnesses must be united in visible fellowship, and also in the matter of their testimony. They must speak that they do know, and testify that they have seen—“all speak the same thing, that there be no divisions (*schisms*) among them; but that they be perfectly joined together in the same mind, and in the same judgment.” 1 Cor. i. 10. Not that they “must agree in every object of thought,”—no, that is impossible; but, as already said, in the *matter* of their testimony. After agreement in this, there will still be ample scope for diversity of opinion, and for the legitimate exercise of charity in mutual forbearance.

As to the matter of a Testimony, what is it? Or, what ought it to comprehend? Here, it is to be lamented that those who would be considered witnesses for Christ, are in our day far, very far from unanimity. And history shows that want of agreement here has been on the increase for the past two hundred years—ever since the overthrow of the Second Reformation. Of this disagreement existing judicial testimonies are a visible demonstration. Of these the first in historical order, is that emitted by the Associate body in Scotland, near the middle of the eighteenth century; which was followed, some years after, by the emission of the Testimony of the Reformed Presbytery. Will any one say that these testimonies agree? Why, one of the avowed objects of the latter is to overthrow some of the matter of the former. But this disagreement as to the matter of a testimony, was not confined to the Associate and Reformed Presbyterian bodies. Early in the present century, some of the descendants of the Covenanters in this country conceived the idea of giving a new “Exhibition of Reformation Principles.” At the time it was avowed, and ever since it has been maintained by some, that for matter and substance the Scottish and American Testimonies agree. Is this the fact? On the contrary, some think, and others have all along thought, that these well-known ecclesiastical documents are as really, though not so obviously, different in matter, as they are dissimilar in arrangement. That this is the state of the matter will appear to any unbiassed mind, on even a slight examination. For whereas *history* and *argument* are alone declared to be testimony in the Scottish document;

in the American these are expressly excluded, and *doctrine alone* declared to be testimony. Surely this is a difference in matter,—a difference as great as can be conceived. The Christian profession includes *practice* as well as principle. There are indeed *damnable heresies*," (2 Pet. ii. 1;) but it is no less true that many "*walk*" so as to evince "that they are the enemies of the cross of Christ." Phil. iii. 18. These two things our Scottish fathers had in view, when they testified not only for "sound doctrine," formally imbodyed in their Confession of Faith; but also for the power of godliness exemplified in Christian practice, and exhibited in a joint Testimony." Among consistent Reformed Presbyterians, *unity* in the faith, and *uniformity* in its application, have ever been the terms of their fellowship. And this unity and uniformity are mutually pledged, not only as required by the word of God, but as the subordinate standards of both their faith and practice "were received by the Church of Scotland." Of course the avowed faith—that is, the principles of our covenant fathers, and their Christian practice—are known to us only by the evidence of uninspired history; and while we view neither their system of faith nor their known practice as *infallible*, we nevertheless own their principles and engage to follow their footsteps—and both, if need be, with all the solemnity of the oath of God. All this is implied and carried out in covenant renovation. (1.)

Renovation! What is the import of this term? Among other things, it imports that the covenanted witnesses of Christ are a perpetual corporation—an indestructible moral personality—the only proper, real, historical society on earth. He who is not ashamed to be called the God of Abraham, Isaac, and Jacob, has said—"This is my name for ever, and this is my memorial unto all generations." (2.)

Some may be disposed to inquire how this important subject of covenant renovation was received and handled by the Old Light Synod at the late meeting; especially when that solemn ordinance was directly in contemplation. Well, so far as competent to a spectator, the following brief statement of facts is submitted, subject to correction if necessary. The "Confession of Sins and the Bond" being under review for adoption, several amendments were made, as will appear on inspecting the two copies of each. There was little discussion, and evident unanimity in adopting the amendments. These consist mostly in abbreviations, and the reason for expunging, more than once offered and deemed satisfactory was, "that the paragraph, clause, &c., was *historical*." And a member of Synod, who was most forward in suggesting amendments, added as a further reason or argument, that "he did not like to swear to the truth of history!!" These sentiments were tacitly endorsed by the *whole Synod*, as there was no opposition openly manifested. It occurred to us while looking on, that the reasons assigned, if valid at all, would naturally lead to the expunging of the whole Bond! and more—to expunging of the original covenants themselves; yea, the entire subordinate symbols of our profession!!! For assuredly these are not found in the Scriptures, nor were they framed by that Synod; they come to us from the hands of *uninspired men*. (3.)

But if we "cannot swear to the truth of history," what is the reason? We assume that the only reason having the shadow of plausibility is

this, we cannot be sure that the history is *infallibly true*. Well, then, if we can swear to the truth of *doctrine*, the reason must be, because we are sure of its *infallibility*. (4.) We shall not call this the "worst form of the popish error," preferring that the reader pronounce upon it according to his own judgment.

As farther illustrative of the matter of a faithful Testimony, we notice the "advance and offer of the olive branch," by the New Light to the Old Light brethren. Special prominence is given to the idea of *doctrinal unity* between the bodies. "It is cause of thankfulness that the two bodies recognise the *same ecclesiastical standards*—maintain a common profession—recognise the *same symbols* of a public profession," &c. How is this?—one in principle, yet divided in fellowship! Surely if any thing can convince us that *agreement in principle* is not of itself a sufficient bond of fellowship, this example of the relation between Old and New Lights, for more than twenty years, ought to produce such convictions. (5)

For many years the New Lights have *consistently* dropped the Historical Part of Reformation Principles, as being no part of their Testimony; while the Old Lights continue *inconsistently* to publish the "Historical Views" as part of their Testimony; *contrary to its own evidence!*—unreasonably requiring of the New Lights a recognition of said history as a bond of renewed fellowship, and at the same time "expunging" from their "Bond" of closer union among themselves certain provisions, *because they are historical*. (6)

It is to be deplored that the Old Light Synod, at the late meeting did, with more visible unanimity and apparent boldness, declare against historical testimony as any part of the bond of fellowship amongst them than at any former period. Surely it might suffice that they had violated our covenant unity and uniformity by divers kinds of unholy fellowship with ungodly men; from which sins, though partially forsaken, "they are not cleansed to this day" by judicial confession. But the evil is greatly aggravated, and guilt unspeakably augmented, by the late attempt to open wide the floodgate at which those evils entered.

We would beseech former brethren to ponder the path of their feet—to consider the plain import of the Scriptural terms, "paths—ways—footsteps," and such like; and tell us whether these mean *doctrine* or *practice*; and if practice, whether we are under any obligation by the law of God and our solemn covenants to walk in those footsteps marked by God's covenant people, and appointed by our Divine Lawgiver. (7) "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. vi. 16.

DAVID STEELE.

Tranquillity, Aug. 7th, 1856.

(1.) How they were "received by the Church of Scotland," appears in the documents themselves: in the recorded acts. *We* take these acts as furnishing the proper explanation of certain passages.

(2.) We deny nothing of all this, nor doubt it. But what has this to do with the question, whether a man is unworthy of membership in the church of Christ who is not acquainted with the entire system of evil against which the faithful have testified? For the question between our correspondent and us resolves itself into this. He would limit this knowledge nearly, if not entirely, to the practice of our

forefathers in Scotland. But by what right? Other Testimonies have been exhibited—multitudes of them. Why not include them? That history is a “help” to understand the doctrines of the witnesses, and guide their application, we admit; but that history is a “term of communion,” we never can admit.

(3.) If the design of this paragraph is not to make “our faith stand in the wisdom of men,” we are unable to comprehend it at all. As to the doctrinal standards, we receive them as being “agreeable to the Scriptures,” and we have the Scriptures in our hands with which to compare them, and are not the Scriptures “infallible,” and their teachings “infallible?” They are the fountains. As to “swearing to the truth of history,” we ask, How much would our correspondent have us swear to? Knox wrote the history of the first Reformation—Buchanan also; Stevenson wrote the history of the second. Would Mr. S. “swear” to them? If not, how can he “swear” to the truth of writings derived from them? Again, we say, we have no difficulty in receiving them on “human testimony;” our difficulty is, in excluding from church membership persons who believe the doctrines of the Bible—apply them correctly against all sins—public and private—unless they are willing to take in a 3d Book of Chronicles, compiled by uninspired men. If others are prepared to do this, we have no sympathy with them.

(4.) Certainly, “infallible” because Bible truth. But is humanly compiled history of equal authority with the Bible? Here is our correspondent’s radical error. He would give us an addition to the infallible history of the Bible.

(5.) How so? If the New Lights really held these doctrines and *practised* accordingly, they would, of course, be sound Covenanters. We admit neither. The “relation” between us and them, is that of a people adhering to the truth, and its application, to a people who have abandoned both.

(6.) A recognition of history has never been required of the New Lights. They are required as a term of union to apply the principles of the Reformation correctly.

(7.) Of course, we are so bound, and so we do. We make the same application which we have good evidence they did, of the same principles. They did this in their day—for the last eighteen hundred years—and we do it in our day. What more does Mr. S. want?

And, finally, if this article of our correspondent is taken merely as an argument on behalf of a historical Testimony, as a “help,” to understand a doctrinal one—as a becoming record of the contendings of the great and good in past times—we have no dispute with him. If as an argument on behalf of the principle that we must “swear to the truth of history,” we differ widely from him. And we wonder that he does not see, that the result of this effort—if successful—that is, if he shows that if we have a history with our Testimony, it must be infallible—the result will be the *entire rejection* of such a history as part of the church’s Testimony. It would really amount to a “*reductio ad absurdum*.” Be assured, the Covenanting Church will never abandon the doctrine that the “word of God is the only rule of faith and manners.”—Ed. Cov.

THE DIFFICULTY IN THE WAY OF COVENANT RENOVATION.

For several years past the Reformed Presbyterian Church in this country has had in view the important duty of solemn covenanting with God, and of acknowledging and renewing the obligations of former federal deeds, so far as these are moral and permanent, and not peculiar to the land and times in which they were entered into. The lawfulness and seasonableness of the duty were admitted, but a main obstacle in the way seemed to be the want of a suitable bond. A bond containing all the obligations of former covenants, and adapted to the state of the church in this country, seemed to be a desideratum not easily attained. After several unsuccessful attempts such a bond was prepared by a committee appointed for the purpose, and presented to Synod at its meeting in Allegheny, in May, 1855. This excellent draught of a covenant, after a few amendments, mostly verbal, was nearly unanimously adopted by Synod; and Synod adjourned to meet in Philadelphia in May last, chiefly for the professed design of com-

pleting the solemn and important work of covenant renovation. Our people, in different parts of the church, looked forward to the late meeting of Synod with deep solicitude and earnest concern as the dawn of the day of the church's espousals, and of the gladness of her heart. At this meeting of Synod the bond was again taken up and considered; and after a few slight amendments were made, it was unanimously adopted as a suitable form of covenant renovation. No objection was made to the duty as not called for by the times, or to the proposed form of observing it. The propriety and seasonableness of the duty seemed to be admitted on all hands.

Why, then, did not Synod enter upon and perform this important duty? To this question it may be answered, that so many and important matters came before Synod, that the time was occupied which might have otherwise been employed in covenanting. To a very superficial observer, perhaps, this answer might be deemed satisfactory. But there is another reason, deeper and broader, which is itself sufficient to account for the omission of this expected and promised duty; and which also explains the fact that so much time was unnecessarily spent in adjudicating several matters before Synod. I refer to the views which some of the brethren entertain of the deacon's office and duties. It is well known that a part of the members of Synod deny that the deacon has any official power over any of the church's temporalities, except such as belong to the poor; and, consequently, as there are no poor in some congregations, and but few in any congregation, therefore there is no need for such an office in the church at the present time. Hence they uniformly oppose the appointment of deacons in our congregations. Even where there are poor in some of the congregations, as in the cities, they have no deacons. This view of the deacon's office is so different from that of all Presbyterian churches, so inconsistent with the perfect organization of the church, and interferes, or is thought by its friends so often to interfere with the ordinary proceedings of Synod, that much of Synod's time is needlessly spent in discussing principles of ecclesiastical government and order long since settled by the church.

The notion that the office of the deacon is entirely concerned about the poor, is novel. It never had a place in the profession or established practice of the church of God: Individuals maintain that the deacon's duty is to take care of the poor only; but no Christian church has ever professed or acted on the principle, and we may safely say no church ever will. A few ministers and members of our church in the United States alone advocate this principle, and this only lately; for, although many of the congregations in this country and in Britain have not had deacons, yet their office was admitted, and the non-introduction of it into the church was generally acknowledged to be a defect and want, which should be supplied. As is often the case, that which was regarded as a neglect or defect, began to be apologized for, and then to be justified. The personal character of those chargeable with this neglect, it was thought, was concerned, and they must be vindicated. A want of love to those who endeavoured to restore this part of the order of the church followed, and they must be opposed. This accounts for the opposition to deacons in our church at the present time.

This new view of the deacon's office has greatly crippled the energies of our church for several years past. It is urged, in divers forms and ways, upon Synod at every meeting, with a pertinacity and zeal worthy of a better cause. The discussion of what is called "the Deacon Question," occupies a large portion of the time of every Synod, which might have been spent in attending to the general interests of religion and the enlargement of the church. No good reason can be assigned why our church has not a theological seminary in successful operation, except the dividing and distracting influence of the new views about the deacon's office and duties preventing concentration of feelings and effort in choosing a location and professors. Missionary operations might have been going on at home and in foreign fields successfully, and rejoicing the hearts of the whole church, had it not been for "the distracting question" which cannot even excite debate in any other Presbyterian church, and which should never have been even mooted in ours.

We have here also an answer to the question, Why did not the last Synod engage in the work of covenant renovation? Those who deny that the deacon's power extends to any thing but the money of the poor, occupy a position very different from the Church of Scotland, when she again and again entered into covenant with God. The second Book of Discipline, which contains a summary of all the attainments of the Church of Scotland on the subject of church government, says:—

"Their (the deacons') office and power is to receive and to distribute the whole ecclesiastical goods unto them to whom they are appointed." Again: "The goods ecclesiastical ought to be collected and distributed by the deacons, as the word of God appoints, that they who bear office in the kirk be provided for without care or solicitude. In the apostolic kirk the deacons were appointed to collect and distribute what sum soever was collected by the faithful, to distribute unto the necessity of the saints, so that none lacked amongst the faithful. These collections were not only of that which was collected in the manner of alms, *as some suppose*, but of other goods, moveable and immoveable, of lands and possessions, the price whereof was brought and laid at the apostles' feet. This office continued in the deacons' hands, who intromitted with the whole goods of their kirk, and ay until the estate was corrupted by Antichrist, as the ancient canons bear witness." "We desire, therefore, the ecclesiastical goods to be uplifted and distributed faithfully to whom they appertain, and that by the ministry of deacons, to whose office properly the collection and distribution thereof belongs, that the poor may be insured of their portion thereof, and they of the ministry live without care and solicitude, as also the rest of the treasure of the kirk may be reserved and bestowed to their right uses." (Second Book.)

This language is too plain to need explanation. It cannot be misunderstood. The wayfaring man, though a fool, cannot err in finding out the footsteps of the flock in reference to the management of the temporal affairs of the church. Indeed, among all the doctrines for which the Church of Scotland contended during a long and hard struggle with Episcopacy and Popery, there is none more clearly stated in the symbols of her faith than that of the deacon's office and power to collect and distribute the whole temporalities of the church. She asserts this principle in a great variety of forms, positively and negatively; and she is so jealous of this truth on this subject, and so zealous for the exclusive headship of Jesus Christ over the temporal as well as the spiritual affairs of his church, that she will not permit any but officers appointed by him to attend to any temporal interest of the

church." It is to be provided, all other intrmitters with the kirk rent, collectors, general or special, whether it be by the appointment of the prince or otherwise, may be denuded of further intrmission therewith, and suffer the kirk rents, in time coming, to be wholly intrmitted with by the ministry of the deacons, and distributed to the use before mentioned." In other words, she orders that all persons who had served as trustees in church, to be deprived of their power, and all the church's temporal affairs to be managed by deacons. She would not endure a trustee within her pale. Accordingly, deacons were appointed in all her congregations over the outward work of the house of the Lord, and trustees deprived of all power over the church's goods. According to apostolic precept and example, deacons were set over this business. They formed a part of every congregation organized by the reformed Church of Scotland.

Now, this doctrine of the deacon's office and power contained in the second Book of Discipline, formed an important part of the faith of the Church of Scotland, for which she had long and earnestly contended, and it was professed and sworn to in the National Covenant, and Solemn League and Covenant of Scotland, England, and Ireland. The second Book of Discipline was adopted by the church in 1578, two years before the National Covenant was sworn. The National Covenant, when first sworn, was an engagement to adhere to, and defend the doctrine and discipline of the Reformed Church of Scotland contained in her second Book of Discipline, which had superseded the first Book. Hence we have this language—"We shall continue in the obedience of the doctrine and discipline of this kirk." "We believe with our hearts, confess with our mouths, subscribe with our hands, and constantly affirm before God and the whole world, that this only is the true Christian faith and religion, pleasing to God, and bringing salvation to men, which now is by the mercy of God revealed to the world by the preaching of the blessed evangel, and is received, believed, and defended by many and notable kirks and realms, but chiefly by the Kirk of Scotland."

The Solemn League and Covenant is still more explicit and pointed on this subject. It says:—

"With our hands lifted up to the Most High God, do swear, that we shall sincerely, really, and constantly, through the grace of God, endeavour, in our several places and callings, the promotion of the reformed religion in the Church of Scotland in doctrine, worship, discipline, and government, against our common enemies; the reformation of religion in the kingdoms of England and Ireland in doctrine, worship, discipline, and government, according to the word of God and the example of the best reformed churches."

There are two or three things here worthy of special attention. The Church of Scotland, as then existing, when deacons formed a prominent and integral part of her profession and practice, is recognised as the model to which all the other reformed churches are to be conformed. She was then the most reformed of all the reformed churches. The covenanters there swear that they will maintain and defend against all enemies the government and discipline of the Church of Scotland, where deacons existed in all her congregations, having power over all her temporalities. And they engage to bring the churches of England and Ireland, where deacons did not exist, into conformity in this and

in all other things to the established practice of the Church of Scotland. In other words, they solemnly swear that they will maintain deacons with power over the temporalities of the church where they are, and introduce them as far as they can in all churches where they are not. Here there is, and there can be no diversity of opinion. The office of deacon, with all the power now claimed for it in our church, was sworn to in these covenants as clearly as any other thing.

Now, when it is proposed, and steps have been taken to renew these covenants by our church in this country, those who confine the deacon's office entirely to the poor, and oppose the introduction of deacons into congregations where there are poor to be attended to, find themselves at a loss to know what to do. To avow, plainly and directly, opposition to these covenants, would be to change their name and profession; and to renew these covenants, sincerely and honestly, would be to renounce their whole opposition to the deacon's office in the church. They are not willing to do either. We cannot see how they can, as honest men—and such we presume them to be—swear these covenants, entertaining their present views. Did we regard the deacon's office as they do, no considerations could induce us to renew our fathers' vows. And so long as a part of the church perseveringly opposes the appointment of this officer in our congregations, while they admit him a place in the Bible and in our ecclesiastical standards, and yet seem to regard even the word deacon with suspicion and dislike, and even refuse to hold fellowship with their brethren in the same congregation, or to sit down at the same communion table with them, merely because they maintain the ground of the Church of Scotland in her purest and brightest days, as sworn to in her covenants, and so long as altars are pleaded for and set up in opposition to God's altar, simply on account of fidelity to our fathers' covenants, it is in vain to expect that our Synod can honestly and unitedly renew the covenants.

In Ireland no such difficulty exists. For, although deacons had not been appointed in all the congregations of the church, yet the want of them was felt and acknowledged to be a defect which should be supplied. Hence the work of covenant renovation has gone on there harmoniously and successfully.

The Lord Jesus Christ is the only King and Head of his church. He claims and exercises the right of governing all the departments of his church, temporal as well as spiritual, by officers appointed by himself. Those who oppose deacons maintain that Christ has left an important department of his church without officers, and that this great deficiency should be supplied by the people appointing trustees, to manage the temporalities of the church in their own way. Which is the right view? What kind of government has Jesus Christ appointed in his church? Perfect, or defective? This is the question that has agitated and crippled the Reformed Presbyterian Church in this country for eighteen years, and prevented her from covenanting with God. That a principle and office so clearly stated in the word of God, so plainly held forth in our standards, and so solemnly sworn to in our covenants, should be so long and pertinaciously opposed by those called Covenanters, is a lamentation, and shall be for a lamentation.

W.

THE PRINCE OF PEACE.

The phrase "Prince of Peace," intends and implies *that Christ's reign is connected with all kinds of peace.* The term "Peace," in the text, is *abstract*; we are not told particularly how he is the "Prince of Peace," but we are informed that he is "Prince of Peace" in the abstract, or in general. He is Prince of all kinds of real, genuine peace. 1. He has obtained peace between heaven and earth, or between man and God. One of the designations given to the covenant of grace is "a covenant of peace" (Isaiah liv. 10;) and the result of Christ's expiatory sacrifice is said in Isaiah liii. 5, to be "peace"—"the chastisement of our peace was upon him." Peace between heaven and earth, the removal of the cause of controversy between God and his people, is in a multitude of passages of Scripture shown to be the glorious result of Christ's atonement. (See Psalm lxxxv. 9—13; Isaiah lvii. 19; Luke i. 71, 72; Eph. ii. 17; Gal. i. 20.) 2. Christ's claim to the honourable designation in the text is vindicated by the fact that it is he who procures peace between a man and his conscience. This is done when the kingdom of God is set up in the soul of the believer—even that kingdom which is not meat and drink, "but righteousness, and peace, and joy in the Holy Ghost." As we are taught in Job xv. 20—30, the dread of two tremendous evils—fear of God and terror of conscience—continually harasses the wicked. What has this dread terror not done? Is it not this which sustains the vast fabric of home and foreign superstition? In the vain attempt to procure peace by the removal of an evil conscience, untold wealth has been poured out with reckless avidity at thousands of heathen shrines, and also, alas! in the midst of many professedly Christian temples. But can mere human efforts avail to impart peace of conscience—this so desirable a blessing? Ah, no; pleasure, learning, philosophy, friends, riches, fame, are all alike incapable of imparting one moment's real peace. To enjoy this priceless treasure, the cattle upon a thousand hills, and ten thousand rivers of oil would be offered in vain. The blood of Christ, applied to the soul by the Divine Spirit, is the means, and the only means of securing peace; for the guilty sinner can have no peace till he believes that justice is satisfied and engaged on his behalf. With the application to the soul of the Redeemer's blood, a double peace—with God and with conscience—the latter depending on the former, immediately ensues, and the believer delights himself in "an abundant peace;" "the peace of God" rules in his heart; yea, "the peace of God, that passeth all understanding, keeps his heart and mind through Christ Jesus." (Psalm xxxvii. 2; Col. iii. 15; Phil. iv. 7.) 3. Christ is the author, preserver, and promoter of SOCIAL PEACE, OR OF PEACE BETWEEN MAN AND MAN; but as we have selected this idea as the theme of more extended observations, the remark is merely presented in this place. 4. Nay, it might also be shown that physical peace as well as heavenly, spiritual, and social, is connected with the Redeemer's blissful reign. In this sense it is that the believer laughs at destruction and famine, neither is he afraid of the beasts of the earth, for he is in league with the stones of the field, and the beasts of the field are at peace with him. (See Job v. 22—24.)—*Rev. Samuel Simms.*

FELLOWSHIP MEETINGS COMMENDED.

Under the increased light and privileges of the New Economy, the institution of select prayerful fellowship is recommended and enforced by the most impressive and attractive examples. Our Lord himself is presented as our ever-bright and blessed Model; and He who guaranties to all succeeding generations his gracious presence to two or three assembled in his name, showed, while He tabernacled on earth, his special delight in private fellowship with his disciples. As He went in and out with them, some of the most tender and affecting mani-

festations of his glory were made in connexion with retired assemblies for private intercourse and communion. Thus, the memorable interview on the Mount of Transfiguration was of the nature of a *select prayer meeting*. When celestial visitants conversed with the three favoured disciples, and the Great Master of assemblies was there, the Evangelist specially records that it was "as he prayed." He was transfigured, and his raiment became "white and glistening." This memorable display of the Redeemer's glory, so affecting as preparatory to his deep abasement shortly to follow, so fraught with important significance to all future ages, was made to a private social meeting. What a powerful recommendation is thus given to the continual observance of such an institution! It is, moreover, observable that when our Lord, during his public ministry, was employed in preaching and working miracles, He frequently led his disciples into scenes of retired fellowship; and that He chose such private intercourse for imparting to them more fully his mind, and for communicating to them the meaning and design of his instructions. Thus He dealt with them as a considerate and compassionate parent with his children. The tender emotions of his heart gushed forth, and the combined graces of his character appeared in the most attractive lustre. On one occasion he addressed his disciples—"Come ye yourselves into a desert place, and rest awhile." Mark vi. 31. Thus He spoke as knowing their frame, declaring his desire to open his breast to them unreservedly, and intimating the necessity to them of more private intercourse than they could enjoy in attending upon his public ministrations. Frequently is He said in the gospels to reserve the unfolding of the meaning of the parables which He spoke, to this private fellowship. See Matt. xiii. 36; Mark ix. 28; xiii. 3, 4; iv. 34. The disciples looked with desire to this retired, select fellowship, to have their darkness removed, and their doubts solved; and with peculiar readiness and condescending familiarity, our Lord met, and even anticipated their desires. "When they were alone he expounded all things to his disciples." In the presence of the multitudes, He made the most wonderful displays of his power and Godhead, and He spake as never man spake. But it was in the retired meeting for private fellowship with his disciples that He delighted to unfold to them all his heart, and to discover to them his unspeakable tenderness. Thus does the Redeemer yet honour the private fellowship meeting. Even in glory, He remembers the scenes of intercourse with his people while on earth, and his delights are still with the sons of men. While He blesses the proclamation of his truth, and honours the public ordinances of Zion, his servants that desire to know his will, obtain, in social fellowship, more familiar intercourse with the Beloved. Their doubts are resolved, their fears dispelled. They experience the sweetness of the word in plain and personal application—the "secret of the Lord" is with them, and He shows them his covenant.—*Houston on Fellowship Prayer Meetings.*

GOD'S GOODNESS OVERPOWERING.

The sense of God's amazing goodness, of his tenderness to such unworthiness as ours, this it is that overcomes us, and makes us weep. We are thus sweetly subdued, because we are able in a clearer manner to "behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The predominating feeling is, "I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant." We sink down in overpowering humility, because overcome with melting love. No wild or boisterous feeling, no nervous enthusiasm, no burst of passion, then disturbs the soul. All, all is perfect peace. Such were the exercises of Mrs. Graham, when on the borders of heaven, a few hours before her death, bathed in tears, she said: "I have no more doubt of going to my Saviour, than if I were already in his arms; my guilt is all transferred; he has

cancelled all I owed. Yet I could weep for sins against so good a God: it seems to me as if there must be weeping even in heaven for sin." At a time of the deepest pious exercises, Edwards says: "There was no part of creature holiness, that I had so great a sense of its loveliness, as humility, brokenness of heart, and poverty of spirit; and there was nothing that I so earnestly longed for. My heart panted after this, to lie low before God, as in the dust; that I might be nothing, and that God might be ALL, that I might become as a little child."—*Burrowes*.

GOD MERCIFUL.

Still more wonderful is his administration in his kingdom of grace. He is present with all his creatures, but in a peculiar manner with his own people. Each of these is a monument of a more illustrious display of power, than that which spread abroad the heavens like a curtain, and laid the foundation of the earth; for he finds them all in a state of rebellion and enmity, and makes them a willing people; and from the moment he reveals his love to them, he espouses their cause, and takes all their concerns into his own hands. He is near and attentive to every one of them, as if there was only that one. This high and lofty One, who inhabits eternity, before whom the angels veil their faces, condescends to hold communion with those whom men despise. He sees not as man seeth—rides on a cloud disdainful of a sultan or a czar, to manifest himself to an humble soul in a mud-walled cottage. He comforts them when in trouble, strengthens them when weak, makes their beds in sickness, revives them when fainting, upholds them when falling, and so seasonably and effectually manages for them, that though they are persecuted and tempted, though their enemies are many and mighty, nothing that they feel or fear is able to separate them from his love. And all this he does alone. All the abilities, powers, and instincts, that are found amongst creatures, are emanations from his fulness. All changes, successes, disappointments—all that is memorable in the annals of history, all the risings and falls of empires, all the turns in human life, take place according to his plan. In vain men contrive and combine to accomplish their own counsels, unless they are parts of his counsel likewise; the efforts of their utmost strength and wisdom are crossed and reversed by the feeblest and most unthought-of circumstances. But when he has a work to accomplish, and his time is come, however inadequate and weak the means he employs may seem to a carnal eye, the success is infallibly secured; for all things serve him, and are in his hands as clay in the hands of the potter. Great and marvellous are thy works, Lord God Almighty! just and true are thy ways, thou King of saints. This is the God whom we adore. This is he who invites us to lean upon his almighty arm, and promises to guide us with his unerring eye. He says to you, my Lord, and even to me, Fear not, I am with thee; be not dismayed, I am thy God; I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness. Therefore, while in the path of duty, and following his call, we may cheerfully pass on regardless of apparent difficulties; for the Lord, whose we are, and who has taught us to make his glory our highest end, will go before us, and at his word crooked things become straight, light shines out of darkness, and mountains sink into plains. Faith may and must be exercised, experience must and will confirm what his word declares, that the heart is deceitful, and that man in his best estate is vanity. But his promises to them that fear him shall be confirmed likewise, and they shall find him, in all situations, a sun, a shield, and an exceeding great reward.

[*John Newton.*]

WHAT DOST THOU HERE?

This is certain, that if the light of God's countenance, and communion with him in love, afford the greatest happiness we are capable of, then whatever

tends to indispose us for this pursuit, or to draw a veil between him and our souls, must be our great loss. If we walk with him, it must be in the path of duty, which lies plain before us when our eye is single, and we are waiting with attention upon his word, Spirit, and providence. Now, wherever the path of duty leads, we are safe; and it often does lead and place us in such circumstances as no other consideration would make us choose. We are not designed to be mere recluses, but to have all a part to act in life. Now, if I find myself in the midst of things disagreeable enough in themselves to the spiritual life, yet if, when the question occurs, What dost thou here? my heart can answer, I am here by the will of God; I believe it to be, all things considered, my duty to be here at this time rather than elsewhere—if, I say, I am tolerably satisfied of this, then I would not burden and grieve myself about what I cannot avoid or alter, but endeavour to take all such things up with cheerfulness, as a part of my daily cross; since I am called, not only to do the will of God, but to suffer it: but if I am doing my own will rather than his, then I have reason to fear lest I should meet with either a snare or a sting at every step.—*Id.*

NATIONAL OBLIGATION.

We give a few extracts from a discourse by Dr. E. D. M'Master, on the "Nation Blessed of the Lord." It is a hopeful sign of the times that doctrine like this is taught by one occupying a Professor's chair in an Old School Presbyterian Seminary.—ED. COV.

"1. First of all, it is the imperative duty of a nation to acknowledge *Jehovah*, the true and living God, the God of the Bible, *God in Christ*, as *its* God, *its* Judge, Lawgiver, and King; and his law as the supreme standard by which it is obliged to conduct its affairs.

"The obligation of a nation to acknowledge God as the God of nations, and his law as the supreme standard in political affairs, as in all things, however it may be practically disregarded, will hardly be denied in terms, by any one with whom it is worth while to reason on the subject. The danger is, that the *formula* of customary doctrine, orthodox so far as it goes, be emptied of its true meaning; and that even the residuum of truth which may remain in customary forms of words, may lie as a dead letter, without practical power, in the minds of men.

"Allow me to warn you then, fellow-Christians, against resting in that vague and indefinite Epicurean notion of a god, afar off, who in some undefined sense is in general the Supreme Ruler of the world. It is not a god that a nation is to acknowledge. It is *Jehovah*, the true and living God. It is not a God afar off. It is *its* God; *its* Judge; *its* Lawgiver; *its* King; that a nation is bound to acknowledge.—It is *God in Christ*. For nations, as well as individual men, are *sinful*. Our own nation! alas! what *national* sin has it not committed? what *national* guilt has it not incurred? Nations, as nations, like individuals, are accountable to God. They have *national* responsibilities and *national* reckonings with God. Out of Christ, God is a consuming fire. It is only *in Christ* that he is gracious to men. To him *in Christ* nations are bound to come, and to acknowledge him as *their* Lord; as he is Lord of all. *Jehovah*, in the person of the Son, Christ Jesus, is exalted on high, as Head over all; the Prince of the kings of the earth: To the nations, as such, to them in their highest form

of organization as bodies politic, that is, as States, the Divine command is addressed, through their rulers, summoning them to submission to the dominion of God's Anointed:—Be wise now, therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear; and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his anger is kindled but a little. Blessed are they that put their trust in him.

“3. A third duty incumbent on a nation, and on all its citizens, is in reference to all their national affairs, to cherish towards God, their Judge, and Lawgiver, and King, a deep reverence and godly fear.

“It is amazing what light thoughts even men professing godliness have of God, in reference to their political affairs, and to his relation to them as their Judge, and Lawgiver, and King. Who is this glorious King? He who, before the mountains were brought forth, or ever he had formed the earth and the world, is the Eternal God. He who sitteth on the throne of his majesty in the heavens, in the midst of the principalities and powers there, the blessed and only potentate, the King of kings, and Lord of lords. He who hath measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance, and taketh up the isles as a very little thing; before whom the nations are as a drop of a bucket, and are counted as the small dust of the balance;—all nations are as nothing, and they are counted as less than nothing, and vanity. He before whom the Seraphim, covering their heads and their feet, cry, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory. He whose eyes are as a flame of fire; if he looketh on the earth, it trembleth; if he toucheth the hills, they smoke; from whose face, when he cometh to judgment, the earth and the heaven flee away, and no place is found for them.—Who would not fear thee, O King of nations?—Yet, Oh, my God, how do the wicked blaspheme thy holy name! How do the nations forget God! How do even thine own people fail to walk before thee softly, and while they bless thy name and rejoice because the Lord God Omnipotent reigneth, fail to serve the Lord with fear, and rejoice with trembling! He who hath on his vesture and on his thigh written, KING OF KINGS, AND LORD OF LORDS, rideth among the nations of the earth, to overturn, and overturn, until he come to his right, whose right the dominion is, and it shall be given to him. “I saw the tents of Cushan in affliction: the curtains of the land of Midian did tremble. Was the Lord displeased against the rivers? Was thine anger against the rivers? Was thy wrath against the sea, that thou didst ride upon thine horses, and thy chariots of salvation? The mountains saw thee; they trembled: the overflowing of the waters passed by: the deep uttered his voice, and lifted up his hands on high. Thou wentest forth for the salvation of thy people; for salvation with thine Anointed: thou woundest the head unto the neck, out of the house of the wicked, laying bare the foundation.

“And thus saith the Lord of hosts, Yet once it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations; and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts. He whose voice then shook the earth, hath now promised, saying, Yet once more

I shake not the earth only, but also heaven. And this, 'Yet once more,' signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." The Lord God is a Man of War. I hear the tread of his march amongst the nations. I hear the roar of his battle, from the plains of Egypt, from the valleys of Italy, from the fields of Austerlitz and of Waterloo, and from the fortresses of Sebastopol. I hear in the muttering thunders and the rumbling sounds of the earthquake, over Hungary, and Italy, and Poland, and all Europe, from the Euxine and Bosphorus to the Baltic and the Pillars of Hercules, the portents of a revolution already begun; in which our God shall come, and shall not keep silence; a fire shall burn before him, and it shall be very tempestuous round about him: he shall call to the heavens from above, and to the earth, that he may judge his people; Gather my saints together unto me, those that have made a covenant with me by sacrifice;—and the heavens shall declare his righteousness; for God is Judge himself. He shall overturn the thrones of the Man of Sin, who exalteth himself above all that is called God, so that he as God sitteth in the temple of God, showing himself that he is God; and of the kings of the earth leagued with him against Jehovah and his Anointed; and will make the earth empty and waste, and turn it upside down, and scatter abroad the inhabitants thereof. And it shall be as with the people so with the priests; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him: the land shall be utterly emptied and utterly spoiled; for the LORD hath spoken his word. And when the zeal of the Lord of hosts shall perform this, and he shall say to his people, Come, behold the works of the Lord, what desolations he hath made in the earth! he maketh wars to cease unto the ends of the earth;—where then, amidst this wreck of kingdoms and destruction of nations, shall this nation be found? Standing established by God, as the righteous nation; the nation whose God Jehovah is; safe as the kingdom of our God and of his Christ? In the hope of this, receiving a kingdom that cannot be moved, let us have grace, whereby we may serve God with reverence and godly fear: for our God is a consuming fire."

SLAVERY—ITS SPIRIT.

The contest now going on in this country, is as really a contest in defence of the liberties of white men as of the enslaved. The South is as really under a despotic government as is Russia, or Rome, or Naples. There is no more freedom of speech in South Carolina, or in Southern Alabama, than in either of the above European countries. A word against slavery, or the sale of an anti-slavery book, subjects to exile by Lynch-law. The New York Tribune—the published speeches of Free-soilers in Congress—are "incendiary," and those who circulate them are prosecuted at the civil law in Virginia—Fremont meetings are broken up by violence; and, in a word, every means employed to repress opinion and argument against the slave system. Are these States republican? Are they free? Is there any liberty in them? No more than in Russia,—if as much. Foreigners may live, and trade, and travel, in despotic coun-

tries abroad, provided they keep a silent tongue—say nothing about the government—and hold no suspicious intercourse with the oppressed people. Just so—*though less freely*—in the South. The apology in both cases is the same. The European despot fears any thing that may disturb his quiet possession of despotic power: so does the Southern slaveholder. Both are anxious lest their “institutions” should be disturbed. Both resort to force—the suppression of free speech and a free press, to protect them in their oppression and robbery.

The following from the “South Side Democrat,” (Petersburgh, Va.) comes out openly against all human freedom, except freedom to deal in slaves. It says:—

“We have got to hating every thing with the prefix *free*, from free negroes down and up through the whole catalogue—*free farms, free labour, free society, free will, free thinking, free children, and free schools*—all belonging to the same brood of *damnable isms*. But the worst of all these abominations is the modern system of *free schools*. The New England system of free schools has been the cause and prolific source of the infidelities and treasons that have turned her cities into Sodom and Gomorrah, and her land into the common nestling-places of howling Bedlamites. We abominate the system, because the *schools are free*.”

We have no doubt that this paragraph expresses the real sentiments of the leaders of the Southern Democracy (!) They abhor liberty. If they could, they would—to use the language of another Southern man—“have *all* the labour of the country ‘owned’ by the capitalists.” And yet the Democrats of the North maintain them by their votes!

THE THEOLOGICAL SEMINARY—ACCEPTANCE OF PROFESSORSHIP.

New York, September 18, 1856.

Rev. and Dear Sir,—To you as Chairman of the Committee appointed by Synod in the matter, I at length offer my acceptance of the office of Professor in the Theological Seminary, with the following understanding.

I do not purpose to relinquish my present pastoral charge. My family is in such condition as may require my occasional attendance at home. This last, I trust, commonly granted in similar cases, I am sure a requisition of humanity and religion will be allowed in my case. The former will require a supply of my pulpit, as far as it can be obtained, by the voluntary kindness of my brethren in the ministry during my absence.

All the remuneration I shall require, as I hereby relinquish the salary promised, is that Synod meet the expenses incurred to supply my pulpit in my absence, and such expenses as I shall incur in Pittsburgh, and my travelling to and from. My services there they may acknowledge as they shall think proper, or let them remain a gratuitous offering in the temple of our God.

Yours respectfully and affectionately in covenant bonds,

JAMES CHRYSTIE.

REV. J. R. W. SLOANE.

P. S.—This temporary arrangement is proposed, that Synod be at liberty at its next meeting to confirm and perfect its original organization, or alter it at their pleasure.

NEWBURGH PRESBYTERY—ORDINATION, &c.

A *pro re nata* meeting of this Presbytery was held in Newburgh, Tuesday, Sept. 23d. The object of the meeting was attended to—the ordination of Mr. JOSEPH BEATTIE, missionary to Syria. We have not received the particulars. The Interim Committee of Supplies have appointed Mr. ARMOUR to preach in *Argyle* the 1st and 2d Sabbaths of October.

OUR FOREIGN MISSIONS.

We find in the columns of the Westminster Herald—of the Associate Church—the following communication.

[ED. COV.]

“Marchand, August 9th, 1856.

“Amongst the incidents lately occurring in this neighbourhood, and indeed a circumstance that is worthy of notice by all the evangelical Christians in this country, is the intended departure of the Rev. R. J. Dodds as missionary of the Reformed Presbyterian Church to Syria. I had the privilege on last Sabbath of hearing Mr. Dodds deliver farewell discourses at two of the places he has been wont to commend, with fervid earnestness, Christ and his righteousness to portions of his widely-scattered charge.

“He discoursed in the morning from Acts xx. 21—‘Testifying both to the Jews, and also to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ;’ and in the evening from the 32d verse—‘And now brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.’ And whilst we followed the affecting words of the apostle in his address to the elders of Ephesus, we could feel vividly their application to ourselves, and to the faithful and unwearied labours of our dear friend, who was about to part from us; for above any other man with whom I was ever acquainted, Mr. Dodds seems to approach the character of the great apostle of the Gentiles. And in making choice of him as their foreign missionary, I think that the Covenanter Church evinced no common degree of discernment. This is still more strongly corroborated by the promptitude and cheerfulness with which he accepted the appointment, notwithstanding the many trials it would subject him to, in leaving a congregation to whom he was very warmly attached, and who were bound to him with more than common affection.

“I have a word more to say on the destination of this mission. The destination of the missionaries in Syria, and their location, when there, is optional with themselves. Now, in the providence of God, the war lately closed in the East has opened facilities in that interesting country for the preaching of the gospel, where the Mohammedan power till lately sealed every avenue, and now the secular and worldly eye of the statesman and merchant in Great Britain is directed with earnest observation in that direction; and interested motives will prompt them to establish their power there—a power that, wherever it is exerted, recognises the aid, and lends its support to the missionary and the teacher. And while worldly motives may thus rule to a great extent with worldly men, Providence uses them for the direct purpose of advancing the interests of the Messiah's kingdom. And the churches

in Great Britain are earnestly watching their opportunity to follow up and secure for Christ the conquests of the States. It is an interesting country, and in the rapid progress of events, we look for the day fast approaching when scenes of no common interest will take place in the Holy Land. It is of great importance, then, that in view of these things, some of the most faithful of the sons of Levi should be on the ground when God turns back the captivity of Israel."

An encouraging amount of funds has already been received by our Board. It will not be necessary for the Board to avail itself of the privilege of drawing upon the Home Mission fund, granted by Synod.

BOARD OF FOREIGN MISSIONS.—REV. J. CRAWFORD.

The Board made arrangements at a late meeting which we hope to see carried out, for the sailing of our missionaries from this city about the 16th of October.

It also adopted the following minute in reference to the decease of Mr. Crawford:—"This Board record, with deep concern, the decease of Rev. John Crawford, one of its members, who had endeared himself to us all by his piety and intelligence, his wisdom and devotedness to the cause of missions, as well as by his social qualities. We had hoped to profit much by his zeal and counsels, but would acknowledge with submission the hand of our Master in his removal from his labours to his reward; an admonition to us who survive to renewed diligence in working 'while it is called to-day.'"*

AFFAIRS ABROAD.

China.—The revolutionists are again mustering, and are making progress. The Dutch Reformed missionaries in Amoy have organized a congregation there by the ordination of four elders and three deacons. The number of members is over one hundred and ten. The election and ordination were conducted, as we learn from the *Intelligencer*, in all respects according to their modes of procedure in this country. It was an occasion of much interest.

Turkey.—The way is becoming more clear, and the facilities greater for the prosecution of missionary work in the Ottoman empire. The Bible is free:—

"There is now, so far as the authority of the government is concerned, no obstruction to the circulation of the Scriptures throughout the Ottoman empire. The agent of the American Bible Society, writing from Constantinople, says:—'We have placed the open Bible, in various tongues, in the windows, announcing to the multitude of every nation who throng this crowded seat, that each in his own language can buy the Bible.' The same agent reports that he has applications for the Scriptures from many parts of Turkey."

Ten years ago the first evangelical church was formed in Constantinople. There are now two others in the neighbourhood. The following possesses a good deal of interest:—

"The three churches of Pera, Constantinople, and Hass-keui, came together on this interesting anniversary, to celebrate the day. They assembled in the same place in Pera, where the first church was organized ten years ago. The house was full to overflowing. Various addresses were made by native pastors, and by

* Reformed Presbyterian please copy this resolution.

missionaries. The table of the Lord was spread. And by a very natural and easy transition we passed from the national and the temporal to the spiritual and the eternal, commemorating that 'love of Christ which passeth knowledge;' and, forgetting all other deliverances, speaking only of that infinitely greater one from the bondage of sin and Satan, which had been procured for all the redeemed at such an infinite sacrifice. To the church in Hass-keui, four females were added on the 22d of June, all of them mothers, and three of them having children married. Several other individuals are to be examined for admission at the next meeting of the church committee. There appears to be no abatement in the religious interests, either here or in Constantinople; and the congregations continue steadily to increase."

Germany.—The power and spirit of Popery are nowhere more clearly exhibited than in the Popish States of Germany. We quote from the correspondence of the London Times:—

"In Bohemia the people are of the same savage and superstitious spirit that they were in the days of the Reformation; and the Roman clergy have wholly failed to civilize them, even if they have not fomented their bad passions. The priests do not disguise their wish to exterminate all the Protestants; and the latter are actuated by quite as bad a spirit toward the former. The cruelty of their ecclesiastical courts is as great as any of the worst periods of the Inquisition, and is exercised without mercy upon every one of their own body who falls under their suspicion."

Another writer, after some details of recent persecutions, goes on to say:—

"The effect of all this is to aggravate the hostility which is universally felt by the common people in every part of Germany to the civil as well as to the ecclesiastical government. Finding a young countryman of more than ordinary intelligence, he was questioned on the feelings of the people, and the result of his statement, in a compressed form, is this:—'I have served, and seen other countries, and so have many of us, and we are not that set of quiet, ignorant people our fathers were. We will know shortly why we are so oppressively taxed—what our rulers do with the money they wring from us; and we will make them answer. We know, however, very well why it is; they know as well as we do, that we are only waiting for an opportunity to drive (*jagen*) them out of the country; and they have sent all this money to England, where all tyrants go when their subjects rid themselves of them, to live upon there.' This is the feeling throughout all that part of Germany which lies between the Rhine, Hanover, &c., down to Switzerland. It is a little better in Saxony. Even in Asiatic countries oppression has its limits, and the inhabitants of Europe will no longer bear to be mere political and ecclesiastical slaves in the hands of a few families, who have usurped over them the rights both of nobles and people."

Still, Popery has its troubles:—

"In Vienna the Concordat lately entered into is considered to be *vox et præterea nihil*. It has disgusted the Roman Catholics so much that great numbers are declaring themselves Protestants, in order to escape from the tyranny of the priests. Even the Augsburg Gazette has laughed at it, by publishing a late decree of the Emperor, in which he declares that the Concordat 'shall be carried into effect so far as the laws of the Austrian empire permit;' and these last words were printed in italics."

Among the German Protestants there are additional evidences of revival. New and earnest efforts are making in behalf of Sabbath sanctification. And in Prussia, the government concurs.

Rome.—We have often furnished evidence of the demoralized condition of the city and States of Rome. We find in the London Quarterly Review a more profound examination of their social state, with particular reference to the oppression exercised, in every form, of their priestly rulers. We quote some paragraphs:—

"Far from desiring to effect improvements, the endeavour of the Pontiff is to retard all progress, and shut out every ray of light which could relieve the mediæval darkness in which the Papacy had its being. . . . Permission to construct railways was delayed as long as delay was possible, and when a tardy and reluc-

tant consent had been extorted, the obstructions put in the way of the projectors prevented more than a few miles from being completed. . . .

"When a good law chanced to be passed with the honest concurrence of the Pope, it is either revoked or remains a dead letter, if it interferes with the interests of any dominant class. . . .

"If the Pope, indeed, had the best intentions, he would be worsted in the effort to effect a reform. Although approached with humility, and apparently obeyed as the vicegerent of Heaven, his influence is much less than might be imagined. He is ruled by the colleagues who placed him on his throne. . . . There may be occasional acts of independence, but for the most part he is in the hands of a clique of Cardinals, who never fail to act in concert in all that concerns the power of their order. . . .

"The administration of the law is full of the vilest abuses. There are innumerable tribunals, with undefined jurisdictions, which give rise to incessant contests among the judges, and inflict a vast amount of litigation upon the suitors. . . .

"The criminal do not yield to the civil courts in the plenitude of injustice. The *Sacra Consulta* is the highest tribunal in Rome, and commences proceedings against the presumed culprit without giving him any notice. We know a case in which a person was sentenced to twenty years' imprisonment, not only without any trial, but without any cause being assigned. He was kept in confinement for seven years, and was only released when the Papal government was alarmed by the progress of the liberals in 1831. . . .

"Besides the ordinary tribunals, the Pontifical Government often gives power to a special criminal court to proceed to judgment without observing the usual forms prescribed by the law; and this is called judging by a summary process. Neither the interrogatories nor the answers of the witnesses are committed to writing, nor do they take place in presence of the accused, who is kept in total ignorance and is not allowed to have counsel to defend him. . . .

"The bishops, who are little princes in their diocesses, have also their courts. These tribunals decide on all causes in which ecclesiastics are in any way interested, even when a layman is one of the parties. The abuses which grow out of this privilege may easily be conceived. The bishops are endowed with one power which carries tyranny into every household. They inflict fines and penances for eating meat on fast days, and if the offence is committed in a public tavern, the proprietor is likewise involved in the punishment. We have been informed by various officers of carabineers that during their long service the greater number of orders came from the bishops and inquisitors, and they even vie with the Cardinal legates in consigning men to prison and exile, without any trial. . . .

"Amid these engines of oppression the *Inquisition* remains the same as ever in spirit, the arrogant enemy of all human freedom and progress. . . .

"Even the police of Rome are endowed with extraordinary powers. The lowest commissary has the right, without assigning any reason, to give an order, which in Rome is called a 'controlla,' in other places a 'precetto,' to any one he pleases, to remain in his house from sunset to sunrise; he must not go to a coffee-house, tavern, or eating-house, and he is liable to be visited by the police at any hour of the day or night. . . .

"In a country where the magistrates are legislators, and above the law; where immorality often gives a claim to public rewards; where thieves and murderers go unpunished; where men are judged in secret and condemned without being heard; where spies are encouraged in the bosom of families; where it is a crime to have a book that treats of religion, or to express a conscientious opinion; every one is surrounded with snares from which he must defend himself as he best can. But all precautions will frequently prove vain. To the various and undefined powers to which the unfortunate subjects of a government ironically called 'holy' must yield obedience, is to be added yet another authority. If the bishop does not reach with his excommunication, nor the inquisitor with his darker terrors, nor the gendarme with his bayonet, nor the sbirro with his chains, there will surely extend the power of the Austrian military courts, which are now established as permanent tribunals in the Roman States, and in the arbitrariness of their judgments yield to none of their competitors. . . .

"Financial difficulties are among the greatest which press upon the Papal government. According to a statement prepared by Dr. Bowring, in 1838, from official information, the annual deficit was 654,000 scudi. But the expenses of the foreign troops, which at the period Dr. Bowring wrote, amounted to 6,000 men, at a calculated cost of 400,000 scudi, are not included. The number and the outlay

have since greatly increased, and the sum paid by the State to the armies of occupation, from 1849 up to the close of 1855, is stated by M. Galli as amounting to 6,000,000 scudi. Even this shows but a part of the burden. Handsomely furnished apartments for the officers, fuel for the army, carriages to be kept at the call of the superior officers, are all provided by the towns where the Austrians are quartered. There are various other expenses which do not appear in the returns, but they press very heavily on the people, and every class suffers grievously except officials, contractors, and all who wear the priestly garment.

“Large sums are spent upon spies, and in providing pensions for unworthy creatures of the government, whose ill conduct has been proved. In the time of Pius VII. the very robbers and murderers of the Campagna were pensioned.

“The restrictions upon the press are complete. Every fragment, from the most profound scientific treatise down to the most trifling sonnet, published according to the Italian custom, on a single sheet of paper in honour of a birth, a marriage, or a death, must pass under the review of five separate censors. The last of these is the Inquisition.

“The enumeration of some of the ordinary abuses of the system in operation gives a faint idea of the extent of the evil and the irritation it produces.

‘Do not reproach us for our many faults,’ exclaims an eloquent Italian, ‘but rather wonder that, having lived so many years under such a dominion, we do not walk on all-fours.’”

As to the present state of political affairs in Italy, we have rather rumours than facts:—

“A correspondent of Voss’s *Gazette*, writing from Rome on the 21st ult., says he has learned, by private letters from Bologna, that riots had occurred at that city and its neighbourhood, the populace being enraged at the dearth of food, which they attributed to forestallers; the Italian tri-colour was hoisted by some of the rioters, and the Austrian troops shot fourteen of them. A letter from Milan in the *Presse Belge* says:—‘The other day, bills were found stuck on the walls of the palaces Greppi, Traversi, and Poldi, displaying in large characters the words, “King Victor Emanuel for ever! Cavour for ever!”’

“A letter from Vienna, in the *Cologne Gazette*, says:—‘The military measures that our government is taking in Italy, and which do not merely consist in placing the Fifth Corps of the army on a war footing, have given a fresh impulse to the hostile sentiments of Sardinia towards Austria. It is stated that the Sardinian army is to be increased, and that Count Cavour has already addressed a note to the Sardinian ministers at foreign courts, in which he declares that this measure has been adopted solely in consequence of the policy of Austria, and intimates pretty clearly that he will not tolerate a purely Austrian intervention in Italy.’”

It is also rumoured that both the Austrian and French armies are to be removed—the former, from the Italian legations—the latter, from Rome. What substitute the Pope will find for the bayonets of Napoleon, we cannot imagine. Left alone with his subjects, he would soon find it necessary again to resort to some more secure locality.

France.—The privileged of the Protestant community, it is hoped, will be less infringed upon hereafter. The Emperor has declared in favour of religious liberty. The Papists themselves are far from being united. The Immaculate Conception decree is still vigorously opposed. In other respects, the ultra Papists are called to mourn over the loss of their influence. We take the following from the correspondence of the “Presbyterian:—

“The reverend Father Valny is of opinion that, at present, in France, in the villages, the majority of the men absent themselves from the sacraments; that in the small towns hardly a third partake of them; and that in the larger cities five out of a hundred could not be found who do. ‘With such facts before us,’ says the *Univers*, ‘the question might be asked, whether France must still be considered as a Christian country?’ . . . ‘Pious ladies,’ says Mr. Valny, ‘indulge in speeches or opinions which would hardly distinguish them from Protestant ladies.’”

Reciting some instances and other proofs of the violent spirit of the ultra party, it is added:—

“Amidst this growing hatred of the Ultramontane party against all that is con-

trary to their own spirit, it is interesting to mark the progress and firm attitude of the men whose consciences cannot subscribe to the new dogma of Immaculate Conception, but who yet remain strongly attached to their church, in hope of a reformation which they expect to take place within the church itself, as you saw in the case of the Abbe Laborde. Many are the protestations which have thus been raised, not only in France, but also in Italy and Spain. As might be expected, the ecclesiastical authorities use their power against the opposers, some of whom have been deprived of their functions, and others more severely dealt with. But in these difficulties the firmness of the friends of truth has not failed; and they have encouraged one another by a correspondence which breathes Christian resignation and a touching confidence in the power of the gospel. The editors of the *Observateur Catholique* in Paris are the centre of this correspondence, and through them we are made acquainted with sufferings, and also with Christian virtues, which otherwise had remained unknown."

The class here referred to are the descendants of the old Jansenists. They are not Protestants, but neither are they loyal subjects of the Papal see. They have not cast off all reverence for the Bible, and would maintain the Gallican liberties against the usurpations of Rome.

NOTICES OF BOOKS.

THE DUTY OF PRAYING FOR OTHERS. By the Rev. Wm. Romaine, A. M. With a Sketch of his life by the Rev. John Forsyth, D. D. 24mo., pp. 82. *Presbyterian Board of Publication.*

The name of Romaine, the author of the well-known and esteemed work on "Faith," is a sufficient guarantee of the excellence of this little volume. It is really a lecture on prayer, characterized by all the clearness, and fulness, and evangelical savour of the mind of the author. The following is highly appropriate:—

"My brethren, do you find yourselves stirred up much to prayer in the present troublesome times? Are your hearts greatly disposed to pray that God would put an end to these troubles, and to preserve to us the blessings of the Protestant religion? Do you spend much time with God, do you wrestle with him in prayer, resolved 'not to let him go' until he hear and answer? If this be the case, we shall certainly be preserved. If the Lord's people be led out into fervent and earnest prayer, if they pray often alone, and often with one another, for the peace of our Jerusalem, then we need not despair. Though all things make against us, as they did in Peter's case, yet if God put it into our hearts to pray for deliverance as he did into the hearts of the faithful, then we may promise ourselves the like blessed answer to our prayers which they met with."

The introduction by Dr. Forsyth, is an interesting, well-written, and brief sketch of the author's Life and Times. We find, however, what is said to be a saying of Romaine's, commenting upon Whitefield's course as a preacher, against which we enter our protest:—"That he acted wisely, finding it much more comfortable to himself, and more edifying to his hearers, to preach Christ, and let other things and other people alone." Now, did Christ do this? Surely not. He denounced the "scribes and Pharisees, hypocrites." Did Paul do this? Surely not. He denounced the Judaizing teachers, (Gal. i., v.,) and constantly warned—sometimes by name—against corrupters and seducers. Did Luther, Calvin, Beza,—any of the Reformers, act on the "Let alone" principle? Not one of them. We protest against such a principle, even though propped up by the name of the honoured and excellent Romaine.

AN EXPLANATION OF THE ASSEMBLY'S SHORTER CATECHISM. By the Rev. Thos. Vincent. 8vo., pp. 365. Philadelphia: Presbyterian Board of Publication, No. 265 Chestnut street.

Vincent's "Explanation" has long been in high esteem as one of the best expositions of the Shorter Catechism. It differs somewhat in plan from Fisher and Erskine's—a new edition of which we notice below—in that it is less minute and abstract. It may be read or studied. Parents would find it very useful as a reading book, to accompany their Sabbath evening catechising—or as a help to suggest to themselves suitable questions to be proposed to their families upon the Catechism.

However, while we commend it highly, we must express our regret in finding that the excellent author teaches the doctrine of two covenants—one, of redemption, made with Christ, of which the condition is Christ's righteousness; the other, of grace, made with believers, of which faith is the condition. The reader will need to guard against this. There is but one covenant of grace—that made with Christ, and "in Him with all the elect as His seed." In this covenant the *believer* has an *actual* interest through faith, but it is all one covenant. We would have been pleased to see an editorial foot-note correcting this error, and thus removing the only considerable blemish from a work of very great excellence.

"Forgive us our Debts," "Praise and Thanksgiving," "The Pious Artificer," "Thoughts on Secret Prayer," are all late issues of the Presbyterian Board, and are excellent, as their tracts almost invariably are.

OBITUARY.

Died, September 3d, 1856, in the city of Baltimore, of congestion of the lungs, Rev. JOHN CRAWFORD, pastor of the Reformed Presbyterian Congregation, in the 29th year of his age.

Thus has terminated a brief, but most useful and promising career. Truly, God's ways are not as our ways. His providence is enwrapped in mystery. A beloved pastor, surrounded by an affectionate people and an attached circle of relations and friends, is snatched away, almost in a moment, and that at a time when apparently revived health gave encouragement to hope that days of happy and successful labour in the ministry to which he was so heartily and wholly devoted, were yet in store for him. Still, we are well assured that "He doeth all things well," and "what we know not now, we shall know hereafter."

Our lamented brother was born in Ireland, Co. Antrim, near the town of Dervock, May 26th, 1828. He was the youngest son of Mr. John Crawford, and his wife, Jane M'Cauley, members of Dr. Stavely's congregation. From his infancy he was regarded as a child of more than usual promise. He soon gave decided evidence of that literary taste, and of those amiable qualities, for which he was ever distinguished. After learning to read at a small school near the residence of his parents, he was sent to the school in Dervock, where he pursued the usual English studies for some years. At the age of eleven he commenced the study of languages in Derry Keva, but afterwards repaired to Ballymoney, for greater advantages in study, walking the entire distance from his father's house, four and a half miles, morning and evening. When seventeen years of age he entered Belfast College, where he continued during the session of 1845—6, taking at the end of the term one of the prizes for superior scholarship in all his classes. From this time, he maintained himself by teaching, chiefly by private tuition, still prosecuting his studies, until the year 1849, when he repaired to Edinburgh. Here he attended some classes in the University, and also the lectures of Dr. Cunningham of the Free Church Seminary, on Systematic and Polemic Theology. During its sessions he attended the Reformed Presbyterian Seminary in Paisley. He was also employed in the Home Mission among the Irish Papists in Edinburgh. In this work he acquired a large and very accurate acquaintance with the errors of that system—gained no little valuable experience for his future labours as a minister and pastor—secured the friendship and confidence of a large number of the most pious and active of all classes of society in Edinburgh. His labours, however, were too onerous. The

two years thus occupied 'made serious inroads upon his constitution, which, originally good, had never been hardened by toil. He was attacked with spitting of blood, and thus suddenly arrested in his studies and missionary labours. He then, by advice, emigrated to this country, January 15, 1852, in the city of Philadelphia, and connected himself with the 1st congregation, where his father and brothers had been already for some time members. During the remainder of the winter he prosecuted his studies, partially, under the direction of James M. Willson; and at the ensuing meeting of Presbytery, having been received upon certificate from his Presbytery in Scotland, he was directed to pursue his studies until next meeting under the care of James M. Willson and S. O. Wylie.

He was licensed to preach the gospel in May, 1853; the Presbytery, in consideration of his fine literary attainments and matured character, anticipating by a year the usual period. From this time the career of Mr. Crawford has been before the church. He received a call, very unanimous and cordial, from the Baltimore congregation; and was ordained to the ministry and installed there as pastor, Nov. 16, 1853, by the Philadelphia Presbytery, which had been constituted a few weeks previous. His labours there, both public and private, were, considering the condition of his health which had never been completely re-established, most abundant. His preaching was most acceptable; his demeanour most kind and conciliating. A blessing seemed to rest upon the "work of his hands." The congregation was much revived—and the prospects of growth encouraging; his health was still apparently improving. But his work was done. His last appearance in the pulpit was on the last Sabbath of August—his last discourse upon the "river of the water of life," Rev. xxii. 1—preached with difficulty, but with his usual *unction*. On Friday he took his bed, from which he never rose. Still, no danger was apprehended, until a day or two before his death. The progress of the disease was, as usual, insidious; and was, besides, concealed by a painful affection of the face. From Monday he began to sink more rapidly, and expired on Wednesday morning before day, in peace himself, but amid the tears of those of his people who attended at his bed-side. His remains, which were followed to the grave by a large company of mournful friends, acquaintances, and relatives, lie in a cemetery in this city. "Blessed are the dead that die in the Lord."

Mr. Crawford, we have already said, gave early indications of excellence. He was ever a most dutiful son, affectionate brother, and attached friend. Fond of books, his stores of knowledge were rapidly augmented, even in the retired position in which his earlier years were spent. His piety was marked, even in boyhood. We have been informed that he would take a part in conducting family worship at eight years of age. At eleven he began to deliver public addresses upon the subject of Temperance, and other topics. He spoke frequently, always extemporaneously, and was ever heard with interest, so early was he undergoing important preparation for his subsequent "high calling." His public spirit was also early developed. In the controversies which resulted in the separation of a number of ministers from the Reformed Presbyterian Church in Ireland, he took a deep interest, and ever afterwards adhered intelligently and firmly to the doctrines of the church as then vindicated. But he did not limit his interest in public affairs to any one point of view. He made himself familiar with every public movement; and, as we can testify, brought a very large store of such knowledge to bear very happily in his pulpit ministrations.

As a scholar, he had not many superiors in the ministry. In the original languages of the Scriptures he was more than ordinarily proficient. He had learned them, thoroughly and critically, under the ablest teachers. As a preacher, he excelled in impressiveness and *unction*. Living as he did long, in the near view of death, his preaching and his prayers were singularly characterized by an evident conviction of the infinite moment of suitable preparation for the last change, by consolatory views of heaven in its rest and glory. In doctrinal statement he was ever clear and accurate; his illustrations were often very beautiful and happily introduced; and what he might lack in vigour was well made up in his deep earnestness, and ever manifest desire for the eternal welfare of his hearers. He loved and often introduced the peculiar doctrines of the church, and often spoke with the liveliest commendations of the martyred dead. His style was pure and perspicuous. His voice soft and musical. With these excellencies, it is not strange that he was heard with marked attention every where, or that he won so largely the affections of his people. As a pastor, he was most tender, and yet faithful. His soul yearned over the youth of his charge. He sought their acquaintance—gained their affections—and laboured that they might be won early to Christ. As a friend

and companion, Mr. Crawford was uncommonly cheerful and social. He loved the conversation and the fellowship of brethren. A full mind, an affable disposition, and a cultivated taste rendered him a most pleasant companion. Ever having the Saviour before him—as all could see—he was at the farthest remove from any thing like gloom or moroseness. Always cheerful—we doubt not, because there was peace within—he diffused a spirit of cheerfulness wherever he went.

This providence has made a deep impression. Friends—an aged father particularly, to whom we are indebted for the particulars of his early life—mourn him as one much loved and honoured. His congregation have met with a loss which will not easily be made up—every one mourns not only for a pastor, but for a friend. His acquaintances, here and abroad, will feel that one has been taken from their company, to whom they have been indebted for pleasant and profitable hours. But to him, we have no doubt, all is gain. He now drinks of that “river of life,” of which he loved to speak, and whose perfections his last effort in the ministry was an attempt to exhibit. His flesh “rests in hope,” and we submit to the will of his and our common Master.

Since the above was in type, we have received the following from the pen of a member of the Baltimore Congregation, which will be read with interest. We omit the sketch of his life. Except, however, the fact, that Mr. Crawford was admitted a member of the church, in Dr. Stavely's congregation, in his 13th year.—Ed. Cov.]

His ministry in Baltimore, where he was ordained in November, 1853, was indeed a time of reviving from on high to that congregation. His very first ministrations were hailed with enthusiasm and delight. It seemed as if he had been commissioned to say to them, in the name of his Master, “O thou afflicted, tossed with tempest, and not comforted, behold I will lay thy stones with fair colours, and lay thy foundations with sapphires, . . . and great shall be the peace of thy children.” And the hopes thus raised in the outset were not disappointed in the end. For the three years that his labours lasted, his character continued to rise higher and higher in the estimation of his people, his teachings became more and more precious, and he himself more and more dear. It will never be known till the Great Day shall reveal the secrets of all hearts, how closely the hearts of pastor and people were knit together in the bonds of Christian love. The old, who were near the end of their Christian course, felt that he was in advance of them in Christian experience. The young who were newly awakened to spiritual life, found in him all the freshness and buoyancy of first love; and the child who had heard of a Saviour, at its mother's knee, felt, as it received his fervent blessing, that he was like that Saviour, who took little children in his arms and blessed them.

The striking characteristic of Mr. Crawford's preaching was his intense earnestness and evident sincerity. The lessons of God's word came from his lips in no stinted measure—in no cold and formal strain; they welled forth in a living current warm from the heart. The truth which he besought others to embrace, had evidently no temporal lodging, but an eternal home in his own soul. Some preachers may have been more textual, some more argumentative, some even more practical; but no one ever succeeded more completely in enlisting the entire sympathies of his hearers, and in speaking directly from the heart to the heart. He spoke that which he knew, he testified that which he felt, and when he went into the pulpit, his knowledge and his feelings poured themselves out in one united and abundant stream. His manner was solemn and impressive, but full of tenderness. When he reproved, it was in love; when he threatened, it was in meekness, when he warned, it was with tears. The accuracy of his scholarship and the extent of his learning, lent authority to his expositions of Scripture; the purity of his life and the loveliness of his character gave weight to his exhortations; while a cultivated taste and vivid imagination adorned his discourses with the graces of rhetoric and the charms of poetry.

His mind was essentially of a generous and liberal character. He was ever ready to recognise goodness and truth wherever he met them. Strongly attached as he was to the distinctive principles of our church, his affections were bounded by no denominational lines; wherever he found a friend of Christ, in him he acknowledged a friend and a brother. His sympathies were confined by no geographical limits;—his heart was large enough to embrace the whole Church of God. Especially were they enlisted in behalf of the heathen. Of them he often thought; for them he poured out earnest supplications; and it is believed, that

had it not been for the advice and remonstrances of friends, he would at the late meeting of Synod have offered himself "a willing sacrifice" for their sake.

His piety was a living, active principle. A desire to advance Christ's kingdom on earth was the spring which kept all the powers of his soul in action. The anxiety which he felt to be at work, seldom allowed his frail tabernacle the rest it so often needed. He never for a moment forgot that he was sent here an ambassador for Christ. To his intimate friends he often expressed the conviction that his career would be short. When he was told that his health was improved, that he had no reason to fear, he would reply, "Oh! yes, I feel very well; it is not that—but I have such strange longings to get away." Then with a look of unutterable love, he would exclaim, "My precious Saviour, when shall I be with thee!"

Perhaps that which distinguished Mr. Crawford more than any other circumstance from other Christians, was his extraordinary prayerfulness. Prayer was with him not so much an exercise, or a duty, or a habit, as the natural frame and action of his mind. He prayed as freely, as easily, as regularly, as involuntarily almost, as he breathed. Indeed, prayer was to his soul what respiration is to the body:—the sign of life, the index of health, the cause of warmth; the sustainer, the purifier, the invigorator of the system. When he was only eight years of age, his cousin was in great distress about a relative that had gone to America, and being anxious to comfort her, he said, "If you come into the next room, I will pray with you." They went in, and he prayed; and that prayer is still remembered on earth;—may we not also believe that it was "had in remembrance in the sight of God." So constant was his habit of prayer, even when a child, that when the family missed him from his place in the house or in the field, they were sure to find him "behind the hedge," praying. This hedge, and other trysting-places where he had been in the habit of meeting with God, these Peniels where he had wrestled with the Angel, were to him ever afterwards hallowed places: to them he often looked back with fond affection: and on them his imagination loved to linger, as the brightest and greenest spots in memory's wilderness.


The habit of prayer, thus formed and cherished in his youth, did not desert him as he became older;—it "grew with his growth, and strengthened with his strength." When business accumulated, and his time was insufficient for his laborious occupations, he only prayed the more frequently, and the more earnestly; as the workman, tasked beyond his ability, takes in deeper and quicker breath, and finds therein relief and strength. When he had more leisure, he valued it chiefly because it gave him more time for prayer. It was no unusual thing for him to spend half the day in private devotion. Every light word he uttered sent him to the Throne for forgiveness; every harsh word he received brought him to the feet of that Saviour who said, "Reproach hath broken my heart." He has been overheard, in the silent watches of the night, and amid the noise and bustle of noonday, to utter such yearnings after holiness, such aspirations after closer communion with God, such deep longings to be with Christ, as bespoke a soul far advanced in sanctification and rapidly ripening for glory.

The morning before he died, he suffered much distress on account of some trivial words he had spoken. Closing his eyes for a moment, with an expression of intense pain he said, "My precious, loving Saviour, how often have I wounded thee!" For a few minutes afterward he seemed engaged in prayer—then with eyes and hands upraised, and a countenance beaming with holy joy, he exclaimed "Thanks be to God which giveth us the victory through our Lord Jesus Christ." On the evening of the same day, when friends were gathering round the bedside to bid farewell, he requested one of them to sing the latter part of the seventy-second psalm to the tune of "Dublin," and to pray with him. He joined in the singing himself, with a loud and distinct voice; and during the prayer, when allusion was made to the righteousness of Christ, he raised his hands to heaven, with an expression of trust and confidence.

After this time his bodily sufferings increased. Towards night, every breath was a struggle, yet with every breath he laboured to say something of the love of Christ. At times his mind wandered, but it was always to those "green pastures and quiet waters" where he had so often sought repose. He fancied himself at table, and would invoke God's blessing upon "the offered mercy;" or at the family altar, and poured out his heart before God in prayer, as coherently as when in the enjoyment of health. But no thought of worldly concern seemed to cross his mind;—certainly no word that was not purely spiritual fell from his lips. About 3 o'clock his voice failed, and shortly afterwards, without a struggle, and with a pleasant smile, he fell asleep in Jesus.

RECEIPTS FOR DOMESTIC MISSION.

Received, 1st September, 1856, from David Dick, of Summit, Ill., per Rev. J. M. Willson, \$5.00. Wm. BROWN, *Treasurer of Foreign Mission.*

 *Valuable work for sale.*—"Wodrow Collections," Edinburgh edition, 24 vols. 8vo., cloth. Price \$36. W. S. YOUNG, 373 Race St.

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To those who have sat under his Lectures, and who solicited their publication while he was yet alive, no apology, we presume, need be offered. To others, the nature and utility of the work will be apparent from the above general statement. We may add, however, that the book will contain the substance of the author's Lectures complete, to the students, on Theology—Didactic, Polemic and Practical, and consequently embrace his views on every topic in Theology, treated with his own peculiar plainness and ability. Also, the various points are presented in the form of question and answer, and thereby a brevity, and perspicuity, and pointedness attained, otherwise unattainable.

And, therefore, although aware that the book must appear before the public to some disadvantage, owing to its being deprived of the finishing stroke of the author; yet believing that, under the blessing of God, it may be of signal use to our Theological Seminary, to the Ministry in general, and to the Church and people of God at large, and being desirous that all should with them share its advantages, the Students have unanimously resolved on its publication.


J. S. M'CREADY,
JAMES A. DUFF, } *Committee.*
G. H. ROBERTSON,

Canonsburg, August 1, 1855.

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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. Boston: Crocker & Brewster, 47 Washington St. 1856. Pp. 106, 12mo. And for sale also by Wm. S. Young, 373 Race St., or 50 N. Sixth St., Phila.

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* * We are unexpectedly somewhat late this number.

* * Letter of Dr. Chrystie to Baltimore Congregation, in our next. Too late for this number. Communication signed "Altera Rars," we decline. At one time we designed publishing it with comments; but, upon further reflection, have concluded not to.

* * Dr. Chrystie accepts the Professorship. The terms on which this acceptance is given in, seem to render it less necessary to proceed in the endowment. We hope, however, that liberal collections will be taken up throughout the church, so as not only to meet his expenses, but also to furnish the means of making an ample acknowledgment for his services at the close of the sessions.

* * A meeting of the Board of Inspection of the Seminary, is called to be held in Allegheny, November 4th.

* * Where bills are presented this month, it is at the request of agents.

AGENTS.

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|--|--|
| Henry Caldwell, Esq., Staunton, Illinois. Stephen Babcock, Craftsbury, Vermont. Josiah Divoll, East Topsham, Vermont. William M'Leran, Barnet, Vermont. John Brown, Fall River, Massachusetts. Joseph Hood, Pawtucket, Rhode Island. George Spence, Meredith, New York. James H. Thompson, Roxbury, New York. J. Campbell, 92 N. Clinton St., Rochester, N.Y. John M'Cullough, Newburgh, New York. William Thompson, Newburgh, New York. David M'Alistair, Bethel, New York. Melancthon W. Calvert, Sterling, N. York. Andrew Carnduff, Livingston Co., N. Y. James Wiggins, New York City, New York. James Smith, Baltimore, Maryland. John Renfrew, Chambersburgh, Penna. James M. Elder, New Alexandria, Penna. David A. Renfrew, Brownsdale, Butler co., Pa. Robert Lowry, Greensburgh, Penna. Wm. George, Danville, Ky. Sam. M'Crum, Freeport, Pennsylvania. Wm. Irvin, 163 Liberty St., Pittsburgh, Pa. Samuel Allen, London, Mercer co., Pa. Wm. Allen, Whitestown, Butler co., Pa. Dr. James Young, Darlington, Pa. John F. Beattie, St. Andrew's, N. Y. Mr. Ballentine, Lisbon, N. Y. Wm. M'Millan, Evansburgh, Pa. Matthew Stewart, Portersville, Penna. Robert Sherer, Newcastle, Pennsylvania. Alex. Hamilton, West Greenville, Pa. | Wm. Wylie, Putnam, Muskingum co., O. Robert Speer, New Concord, Ohio. David Wallace, Norwich, Ohio. James S. Johnston, Belle-Centre, Ohio. John M'Daniel, Utica, Ohio. Samuel Jamison, De Kalb, Ohio. Henry George, Locust Grove, Ohio. James M. Milligan, Morning Sun, Ohio. James Brown, Cincinnati, Ohio. Hugh Woodburn, Macedon, Ohio. Thomas Smith, Bloomington, Indiana. Isaac Faris, Morning Sun, Iowa. Wm. Colhoun, Princeton, Indiana. Isaiah Reed, Salem, Indiana. S. M. M'Cloy, Elkhorn, Illinois. Thomas Donnelly, Sparta, Illinois. Joseph Patton, Sparta, Illinois. Andrew M'Clelland, Springfield, Illinois. Robert Stevenson, Mount Sterling, Illinois. Thos. Matthews, St. Louis, Missouri. James Coulter, Coultersville, Illinois. Samuel Blackwood, Northville, Michigan. Samuel M'Ilhinney, Dodgeville, Iowa. James E. Nisbet, Columbus City, Iowa. Josiah M'Caskey, P. M., Fancy Creek, Wis. Jas. Aiton, St. Paul's, Minnesota. Rev. W. Sommerville, Horton, Nova Scotia. Rev. W. Staveland, St. John's, N. B. D. C. W. John M'Callister, Rushsylvania, Ohio. Jacob M'Callister, Greenwich st., corner of New York. |
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THE
COVENANTER,

Dedoted to the Principles of the

Reformed Presbyterian Church.

JAMES M. WILLSON,
EDITOR AND PROPRIETOR.

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

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

PHILADELPHIA:

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

1856.

Postage, 6 cents per annum, payable in advance.


1856.

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| | | |
|-----------|---|---------|
| Sept. 19, | From 2nd cong., Miami, per David Boyd, | \$50 00 |
| " | James Robeson of Sandusky, Ohio, | 10 00 |
| 20, | Princeton cong., In., per Jas. Little, | 30 00 |
| " | Lake Eliza cong., per Rev. P. H. Wylie, | 19 00 |
| 22, | Bethel cong., Ill., per J. M. Sloan, | 117 92 |
| " | Jas. Stitt of Zanesville, Ohio, \$10, Jas. H. Stitt \$2, Mrs. M. A. M'Cammon \$5, Robt. Kirkpatrick \$2, Jas. Kirkpatrick \$1, | 20 00 |
| 22, | Wilkinsburg cong., per Rev. J. Hunter, by hand of D. Gregg, | 45 00 |
| 24, | Mr. Hugh Glassford, former Treasurer of Synod's mission fund, principal and interest, | 383 55 |
| " | The 3rd cong., N. Y., per H. Glassford, | 201 00 |
| " | The Miami cong., per Saml. Johnston, | 33 00 |
| " | Miami cong., per Rev. J. B. Johnston \$7, from the Female Missionary Society of said cong., \$15, all by hands of Miss M. Crawford, | 22 00 |
| " | An anonymous friend of Bovina, | 10 00 |
| 26, | Ryegate and Barnet Female Missionary Society \$12 63, Benj. M' Leran \$1, others \$34.37, per Rev. Jas. M. Beattie, | 48 00 |
| 29, | The 3rd cong., Phila., per Rev. O. Lindsey, | 60 00 |
| " | Missionary Society of do., per Saml. Jack, Treasurer, | 16 60 |
| 30, | The New Alexandria, Greensburg, and Clarksburg cong., per Rev. A. M. Milligan, | 100 00 |
| Oct. 1, | The Female Missionary Society of Pittsburg and Allegheny, per Rev. Thos. Sproull, | 100 00 |
| " | Miller's Run cong. \$28.25, from Middle Wheeling cong. \$17.25, per Rev. Wm. Slater, by hands of Rev. T. Sproull, | 45 50 |
| " | Brookland, North Washington, &c., cong., per Rev. Robt. Reid, transmitted by Rev. T. Sproull, | 219 00 |
| " | The Monongahela cong., per Rev. J. Crozier, | 81 50 |
| " | The Topsham cong., Vt., per Parker M'Niece, | 29 00 |
| 3, | Lisbon cong., N. Y., per John Smith, | 56 00 |
| " | The Sandusky cong., per Rev. John C. Boyd, | 18 00 |
| " | Union Pine Creek cong., per Rev. J. Galbraith, by hands of Rev. R. J. Dodds, | 74 60 |
| " | Joseph M'Giffin of Jefferson co., Pa., per Rev. R. J. Dodds, | 15 00 |
| " | Matthew Dickey of Jefferson co., Pa., per Rev. R. J. Dodds, | 5 00 |
| " | R. P. Society of Warsaw, Pa., per Rev. R. J. Dodds, | 3 75 |
| " | Members of Rehoboth cong., Pa., per Rev. R. J. Dodds, | 5 00 |
| " | Kortright cong., per Rev. S. M. Willson, per Rev. J. Beatty, | 73 00 |
| " | Bethel cong., per Rev. J. B. Williams, by hand of Rev. J. Beatty, | 30 00 |
| 4, | Utica cong., Ohio, per John M' Daniel, | 43 00 |
| 8, | 1st cong., N. Y., per J. Nightingale, | 10 00 |
| " | Rev. A. Stevenson at Farewell Meeting, N. Y. \$1, from Jas. Wiggins at do. \$1, | 2 00 |
| 9, | George Thomas of 2nd cong., N. Y., | 5 00 |
| 11, | St. Louis cong., per John Gass, | 103 15 |
| " | Rev. Boyd M'Cullough, collected in his cong., | 10 00 |
| 16, | Thos. Hunter \$5, James Hunter \$5, John Hunter \$10, all of Loudon co., Va., per John Hunter, | 20 00 |
| " | The Londonderry Ohio cong., \$42 less 32cts., discount paid by Rev. Sproull, from Union \$3, per Rev. T. Sproull, | 44 68 |
| " | Slippery Rock, Camp Run, &c., cong., per Geo. Boggs, | 80 00 |
| " | A friend in Allegheny, per Rev. R. J. Dodds, | 4 40 |
| 17, | The 1st cong., Phila., per Wm. Crawford, | 286 25 |
| " | The Missionary Society of 1st cong., per H. Floyd, Treas., | 81 67 |
| 20, | Princeton cong., per James Little, additional, | 18 00 |
| " | Old Bethel cong., per Henry Dean of St. Louis, | 210 45 |
| " | From Church Hill cong., by Henry Dean of St. Louis, | 61 69 |
| " | The 2nd cong., Phila., per Rev. S. O. Wylie, | 500 37 |
| " | Sabbath School of 2nd cong., per Rev. S. O. Wylie, | 15 68 |

WILLIAM BROWN.

Treasurer of Foreign Mission of Synod of Ref. Presbyterian Church.

•  THANKSGIVING.—The fourth Thursday of November is the day appointed by Synod to be observed as a day of Thanksgiving by all our congregations, societies and households.

THE
COVENANTER.

NOVEMBER, 1856.

CONFESSION OF FAITH—CHAP. IV.—OF CREATION.

(Concluded from p. 71.)

“The law of God written in their hearts,” (the hearts of Adam and Eve,) indicates the perfection of their knowledge of its requisitions, in all its parts, as occasion for its observance occurred or appeared. With them there was none of that hesitation, uncertainty, or obscurity of perception, attendant on the wisest and holiest now. The light was equally clear, perfect, constant, and unvarying, not a taint or contrariety to its teachings, in the soul that “God had made in his own likeness,” and “in his image,” an impression of his own light and purity. It must have revealed to them also the glory of the Law-giver himself, supreme in dominion as in excellence, most justly claiming the love, admiration, reverence, homage, and obedience of his reasonable creatures. Devoid of such knowledge, the writing of the law of God in their hearts would have wanted its cheerful glory, and have been utterly destitute of its proper majesty, authority, and sanction. In regeneration this very grace is bestowed. “I will put my law in their inward parts, and write it in their hearts, and they shall all know me from the least of them unto the greatest of them, saith the Lord.” Jer. xxxi. 33, 34. The covenant of grace replaces and restores what was lost by the covenant of works; and Adam must have possessed this knowledge in its perfection, to lose it by transgression. There was also “power to fulfil it.” “God made man upright,” Eccles. vii. 20. The harmony and correspondence of the will with the dictates of the understanding must have been spontaneous, perfect, and entire, in a soul yet undisturbed by any jarring element of moral disorder. We distribute the soul into various faculties; but its spirituality, wherein it is diverse from the body, which consists of parts to make up the whole, determines its unity. Like pure water in a transparent vessel, it is all, and must be all of one hue. No part of such liquid can be coloured or discoloured without communicating the same change throughout; no one part remains pure, and another changed in hue. The moral beauty of Adam’s soul in the image of God pervaded all its faculties, gave character to all its workings, in thought, purpose, volition, memory, in all their various actings. Hence what the intellect or mind discerned as right and fitting, the will spontaneously

chose; and the power of volition, as now directing the animal organs of the body, then more perfectly put itself forth in action. In his whole system, intellectual and moral, corporeal and spiritual, there must have been, and was, a perfect conformity in knowledge, righteousness, and true holiness, and a readiness to an equal conformity in action. Such, surely, we must understand him to have been "in the image of God," the workmanship of God; without one contrary or antagonistic element of sin, or enmity, or disorder of any kind or degree, in his entire nature.

And yet that "will was subject unto change," and themselves "under a possibility of transgressing" the law so revealed, written upon their hearts, and inwrought in their nature. No creature can claim of God more than he is pleased to confer. "Shall the thing formed say to him that formed it, Why hast thou made me thus?" The subsequent history makes it evident that God did not endue him with the power of perseverance through every trial, and that his nature was under a possibility of transgressing, and his will liable to change. Nor can any reason be given to show that God's justice in his moral government holds him bound to any of his creatures to confer, with the gifts he confers on his accountable creatures, a tenure in all cases of endless and immutable possession. It is for him assuredly to do with his own as seemeth to him good; and men who quarrel with God here, must have brought down that dread Being to a level with themselves, in order to dispute with him, and must have determined to hold him bound to their laws of government, whose will is the supreme and perfect rule of all law and government. "Of him, and through him, and to him are all things, to whom be glory for ever."

Besides this law written in their hearts, they received a command not to eat of the tree of the knowledge of good and evil; which, while they kept, they were happy in their communion with God, and had dominion over the creatures.

This superadded and positive constitution answered various and instructive ends.—1. It demonstrated that man is to be subjected not merely to law in the constitution of his nature, but to an express revelation of the will of his Creator. He is not to be left, even in his highest state of wisdom and holiness, to the suggestions or dictates of his own mind, the volitions of his own will, or the uninstructed dictates of his own conscience, even when all these powers are in their highest state of perfection, but to understand that he is to be subject to the express, revealed, and positive law of his sovereign Lord God, and Him so to obey and serve. 2. It taught that in all the bounties of God to his creatures there are restraints and limits growing out of the will of God, to which man is to be submissive, and be sensible of his dependence in all things. This was the more significant, in that God had given him dominion seemingly universal. Gen. i. 26, 28. 3. It reminded him of the present imperfection of his condition, and his probationary state. His enjoyment and his dominion were great, but limited; and the possession of what he held, and the hope of greater things, were on the condition of his obedience to God his Lord. In this he sustained a representative character; and God's dealings with him, in the institution of marriage, (Gen. ii. 24,) and in the grant of dominion over the creatures, (Gen. i. 28,) related to posterity; and

in both Adam "was the figure of Him that was to come." Ps. viii. 5, 6; Heb. ii. 7—9; Matt. xix. 3—9; Eph. v. 30—32. At the same time, it was expressive of the goodness and care of God, in that, while prescribed and specific obedience to this one command was indicated as his particular duty and the condition of his welfare, an implied assurance was given that God would effectually guard and defend him from temptation or trial on all sides else. Here, he was taught, lay his only danger; and the facility and reasonableness of the condition was equally expressive of goodness and condescension. Adam, in this transaction, was all of human nature then existing. Eve afterwards formed, "bone of his bone and flesh of his flesh," was associated by representation. Gen. ii. 21—25. "And the Lord God commanded *the man*, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Gen. ii. 16, 17. In the penalty annexed to transgression, we see nothing but death; death with respect to its all-pervading power over his whole nature and condition, an evil which he could and did learn only by transgression of this very command. For "death is the wages of sin," and in its true nature is only known by sin. But to the mind of Adam it must have conveyed the clear and certain conception of the loss of all that honour and happiness with which in his own nature, in his dominion over the creatures, in his state in the garden of Eden, in his conscious immortality, in his knowledge of the glory and enjoyment of communion with God, then within, before, and around him. And this not only for himself, but all of his nature descending from him by the law of procreation determined and revealed. Gen. i. 28. If it should be questioned whether Eve were merely represented, and she not a party in the covenant, her own transgression, first in order, is recorded to indicate her fellowship with Adam in sin and death, till then unknown. Though that she was represented, as may be inferred from the entire character of the transaction, is still more apparent, in that after her own transgression, she appears to have been unconscious of evil or loss, but rather deluded with imagination of good till Adam shared in the offence. Then followed mutual shame, guilt, remorse, and terror. Gen. iii. 6—8. The condition of this covenant, therefore, was vested in him; and his state, as representative of his race, is repeatedly, and in every variety of language almost, asserted in the New Testament. "By one man sin entered into the world, and death by sin,"—"Death reigned from Adam,"—"Through the offence of one many are dead,"—"The judgment was by one to condemnation,"—"By one man's offence death reigned by one," (transgression or offence,)—"By the offence of one judgment came upon all men to condemnation,"—"By one man's disobedience many were made sinners." Rom. v. 12—19. "In Adam all die." 1 Cor. xv. 22. I have multiplied these quotations to show with what perspicuity and force the Scriptures assert and insist on the representative character of Adam in that momentous transaction, recorded with such brevity, and covered to all appearance with so much obscurity. It indicates at the same time to the Bible believer, reader, and student, with what reverence, circumspection, and prayer, these awful mysteries of the eternal providence of God to man are to be searched into, that they

may be savingly known. "Of the tree of knowledge of good and evil thou shalt not eat." Conjectures with respect to the nature and properties of this tree and its fruits, I judge equally vain and unprofitable; its name, however, is significant. "The tree of the knowledge of good and evil" would be so called, as it held forth to Adam a visible symbol of his present great and abundant good, and the tenure of obedience by which only it could be secured. At the same time, I cannot but judge it to have been a kind of sacramental sign and seal of greater good to be known, future and hereafter, as the reward of that same obedience when his probation should expire, left and reserved in the secret or unrevealed and sovereign will of God his Sovereign. The very garden, the Eden, the earthly paradise, would to his immortal soul, elevated high with the knowledge of the everlasting God, the Creator of the worlds, whose invisible things, even his eternal power and Godhead, were so conspicuous in the things which were made, whose favour, moreover, and love and condescension were so manifest in his condition of honour and happiness inconceivable, made still clearer by the communion to which he was admitted mysterious and joyful, in the well-known "voice of the Lord God walking in the garden" whilst they remained in their innocency—all would conspire to elevate his hopes with this symbol of good, present and future, temporal and eternal before him. I cannot but scorn the low and mean thoughts of God and his eternal kingdom which would circumscribe this wondrous transaction, and the knowledge and anticipations of the first Adam, the figure of him that was to come, to earth and time. I see in it the clearest indications, from all that has grown out of that great event, that the soul of Adam in his innocency and in his probationary state, was upheld, as became his nature, "in the image of God," with anticipations of "glory, honour, and immortality," perfect and never-ending "eternal life;" the very same in substance, though inferior in form and degree, now promised to, and hoped and longed for by "them who seek for them by patient continuance in well-doing." Rom. ii. 7. As death, "dying thou shalt die"—death temporal, spiritual, and eternal—were included in the awful threat, and evil, the knowledge of which that tree gave warning and signified, as I shall endeavour to show, so life temporal, spiritual, and eternal, were held forth in the good it signified. The promise, therefore, included the re-union of his deathless body, advanced in glory to a higher paradise, accumulated endowments bestowed on his immortal spirit, and an eternal life of conscious blessedness, in the vision and freedom of the glory of God. The evil it indicated was the death threatened, as we have observed, an evil only to be known by the violation of the prohibition repealing its fruit—"In the day that thou eatest thereof thou shalt surely die." In that day, in that hour, death would claim man as his victim, and spoil, and prey. Guilty of high treason against the sovereign Lord of the universe, he would be subjected to an immediate forfeiture of life, and all the possessions of life. The trees of the garden could no longer yield fruit that he could claim as his own, for the grant expired with the end and term of his obedience, and was made void by transgression and rebellion. Existence might be continued for ulterior designs; but life, in its beauty, power, and dominion, was gone. Death is an outcast and the loathing of life; and between God, who is life,

and apostate man, the victim of death, there can be no communion. Spiritual death in the loss of all joyful, loving, and holy longings after God; the very fragments of the knowledge of him that remain only inspired by dread. "I heard thy voice, and I was afraid." "The devils believe and tremble." Eternal death, for death has no recuperative power. "Dying, thou shalt die," and the very immortality of the soul, only fits it to be the victim of constant and unending death.

"While they kept this command they were happy in their communion with God, and held dominion over the creatures."

How long this period lasted, is certainly not clearly revealed. Some have shortened it to a period altogether too brief to furnish to our first parents a proper knowledge of the state, and the duties, and the responsibilities, resting upon them. There may be reasons, but I see none, why weeks might not have been passed, and holy Sabbaths returning, themselves expressing a better and higher rest than even paradise on earth could give. That paradise was visited by fallen spirits, certainly the arch-leader in apostacy, at least suggests that holy angels would visit so choice an abode of so distinguished a favourite of God as man, and that this would sweeten the happiness of our first parents, and prompt their ambition in holiness, obedience, and happiness. But "they were happy in their communion with God." They were happy in the security of innocence and holiness, which, when perfect, has no evil to dread. And their very knowledge of immediate danger and evil vaguely conceived, but against which, in their obedience and innocence, they were guarded and secure, would add to their joy. It is a singular feature in our constitution, that the knowledge of ills against which we are protected and secure, adds to existing enjoyment. The loud and sweeping tempest adds, as it howls around the dwelling, to the security of the happy inmates in their entire and conscious exemption from danger and suffering. The angels that kept their first estate must have raised higher anthems of praise as they beheld the ruin of their apostate associates, from which they were preserved. So our first parents, secure in innocence and obedience against so great a dread, tasted with delight, the sweets, peaceful and frequent, of intercourse with God. All that we have said respecting the dignity, knowledge, righteousness, and holiness of man, created in the image of God, serve to illustrate the joy and reverence with which they would hear the voice of the Lord walking in the garden. It was familiar and well-known, and in some degree would correspond to the joy with which the church now says—"It is the voice of my beloved."—"Let my beloved come into his garden, and eat his pleasant fruits."—"They had dominion over the creatures," All were subject to their will, or ministered to their happiness. "Thou hast put all things under his feet." "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." How perfect their happiness in this respect, when not an enemy was known or feared, and that approbation and delight with which God pronounced all his works "very good," and them pre-eminently so, as his own image in honour and immortality! The beginning is here of interest, of eternal good or eternal evil, and this gives all its interest to us and to our race.

DR. WARDLAW ON MILLENARIANISM.

Without dilating, then, upon particulars which are adventitious and circumstantial, I would at once observe, that the chief question respecting this passage is, whether it is to be interpreted *literally* or *symbolically*. I say the *chief* question: for we shall see by and by, that, even if the general principle of a literal interpretation were conceded to the Millenarian, it would not bear him out to any thing like the full extent of his hypothesis. But still it is the chief question,—whether, on the one hand, the passage is to be understood of a real personal appearance and reign of the Lord Jesus Christ on earth—and of a real corporeal resurrection from the grave; or whether, on the other hand, the representation is not rather to be interpreted on the principle of prophetic symbol, as figuratively representing a certain character and condition of the church during the period of the thousand years.

I shall call your attention to a series of observations tending, (in my apprehension,) decidedly to disprove the former, and to establish the latter hypothesis.

1. *In the first place*, then, notwithstanding all that has been said, and said, at times, with a kind of indignant and lofty scorn, which might as well be suppressed, of the sentiment I am about to state,—I do still, I confess, retain a very strong impression of the *previous improbability of the thing itself*,—I mean, of a personal advent and reign of the Son of God upon this earth.

Do not imagine that I mention this, with the view of directly *resting* any thing upon it. Far from me be the presumption of assuming the point, and saying such a thing *cannot be*. I am too well aware, that this is not at all the spirit that becomes us. We must bring our minds, humbly and entirely to the question, what saith the Scripture? and by its decision, whatever it be, we must, without gainsaying, abide. Still, however, it is right and necessary for us to consider how the case, in this respect, stands.

Looking, then, into the simple testimony of my Bible, I find it repeatedly written, that when Jesus Christ, our Divine Master, left the world, he “*went into heaven.*” Passages to this effect might be multiplied. “*So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.*” Mark xvi. 19. “*Who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers, being made subject unto him.*” 1 Peter iii. 22. “*For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.*” Heb. ix. 24. My belief, therefore, is, that the *heaven* of the Bible is that place or region of the universe, (wheresoever it may be,) where the exalted Redeemer now is, in his glorified body;—that, although the happiness of heaven consists substantially in character,—in perfect likeness to God, and the consequent perfect enjoyment of him,—yet that it has a *locality*,—a locality divinely adapted to all the purposes of glory and blessedness,—and that that locality is, (and we cannot say more) *where Jesus is*.

A good deal has been said about the necessity of a more *material* world than this residence of souls for the habitation of material beings, such as, notwithstanding the refining and spiritualizing of their bodies, it is justly conceived the risen saints shall be. But, in answer both to argument and to scorn on this subject, I feel it, for my own part, quite sufficient for me to know that the glorified body of the Saviour is in heaven; that, along with it, the bodies of Enoch and Elijah are in heaven; from which I infer, that if in *that* heaven—the heaven where Jesus now lives and reigns—there be sufficient materiality for his body, and for the bodies of these his two translated servants, there is surely sufficient materiality for those of all his saints.

In conformity with the plain and simple intimations of the same record, it is my firm conviction that the *souls* of all believers who have fallen asleep in

Jesus, have, in succession, "immediately passed into glory," and that they are now with their Lord in the heaven to which he ascended when he left the scene of his humiliation and sorrows. I feel no necessity to look farther for this than to such plain passages of the record as the following:—"For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better." Phil. i. 21—23. "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) we are confident and willing rather to be absent from the body, and to be present with the Lord." 2 Cor. v. 6—8.

Is it, I would ask, at all conceivable, that the apostle, who, in the midst of his eminently useful labours, but heavy and uninterrupted trials, "desired to depart and to be with Christ," is not yet with him, nor any nearer being with him than we ourselves are, more than eighteen centuries having elapsed from the time of his uttering the wish? Would the wish, in that case, ever have been formed? Does not the second of the two passages—I will not say imply—but affirm, as plainly as it is possible for words to do so, that it is only while resident in the body that believers are absent from the Lord, and that as soon as they *migrate* from the body, they are at *home* with the Lord?*

Now, persuaded as I am of the truth of these views, I do honestly confess, that I cannot but consider it as a previously improbable thing, that the blessed Redeemer, with all the company of his ransomed ones, should leave the heaven of heavens, the "place prepared for his people from before the foundation of the world," (and, therefore, I should apprehend, distinct from this world itself, in any supposed state of it,) to dwell for a thousand years upon the earth—Christ in his glorified body, and his people therefore, in theirs; and then—what shall we say?—*to return*? So, I should think, we must presume; for, since the general conflagration, the melting of the heavens with fervent heat, and the burning up of the earth with all things that are therein, cannot be supposed to take place till after the final resurrection, it is evident that the righteous cannot remain on the earth *during the time* at least of this fearful catastrophe, whatever may be said for the renovated earth being their place of happy abode afterwards. Of the degree of the improbability which I have mentioned, however, every one may have his own impression. I do not, therefore, dwell upon it, but rather proceed to notice—

Secondly. It ought not to be regarded as an evidence of the Millenarian interpretation being the true one, that it *accords with the plain and literal meaning of the words*. I must not satisfy myself, indeed, with putting this merely in a *negative* form. I go farther. It appears to be a proof of the very contrary. It should be recollected that the passage forms part of a prophetic book; of a book, that is constructed on the very principle of symbol, and figurative

* The original terms convey the idea of a present and future *residence*, or *home*; and of *migration* from one, and immediate *settlement* in the other; ἘΝΔΗΜΟΥΝΤΕΣ ἐν τῷ σωματί, ἘΚΔΗΜΟΥΜΕΝ ἀπο τοῦ Κυρίου.—εὐδοχοῦμεν μᾶλλον, ἘΚΔΗΜΗΣΑΙ, ἐκ τοῦ σωματος, καὶ ἘΝΔΗΜΗΣΑΙ πρὸς τὸν Κύριον. I might add to these passages the case of Stephen. He saw, in vision, "the glory of God, and Jesus standing on the right hand of God." When, in the moment of departure, he said—"Lord Jesus, receive my spirit!" did he not expect his departing soul to be admitted to that place of glory, where he had just seen his exalted Lord? Was Jesus to receive it any where else than where he himself was? And is the spirit of the martyred saint not, even to this hour, with the Lord whom he prayed to receive it? With plain passages such as these before me, I cannot allow my faith to be shaken by disquisitions on Hebrew or Greek terms, of which the very learning expended upon them shows the precise import to be of somewhat difficult ascertainment. It is a good general rule, that the simple should explain the obscure, not the obscure the simple.

almost throughout. Is it not, then, a fair and reasonable principle of interpretation, that this particular passage should be understood in harmony with the general character of the book? Did the words occur in an historical or epistolary composition, it would be justly pronounced unnatural, (unless we were specially warned of the writer's purposed deviation from his ordinary style,) to explain them *symbolically*. Now, in a professedly symbolical book, there is the very same force of objection against their being interpreted *literally*. The interpretation is not in harmony with the avowed and universally admitted style of the writer and the principle on which his entire work is constructed. It is just as unfair to interpret prophecy on the principles of simple history, as it would be to interpret simple history by the symbols of prophecy. We might bring the force of the argument to bear still more closely. The whole of the very vision where the text lies, is symbolical. We have in the preceding verses, the dragon, the binding of him with a chain, and setting a seal upon him, or upon the entrance of his prison. Why, then, are we immediately to make a transition from the symbolical to the literal, from the obscure and figurative to the direct and simple, from the style of prophecy to the style of history? Why are we, in the text, to understand literal thrones of earthly dominion, and a literal and corporeal resurrection of men to sit upon those thrones, when all around is symbolical and figurative? This leads me to observe—

Thirdly. John is here said to have seen the *souls* of them who had been beheaded for the witness of Jesus. His expression appears to me decidedly to favour the idea of a figurative or spiritual resurrection, in opposition to that of a literal and corporeal one. I am quite aware that the word *souls* is frequently used to signify *persons*. It is needless to quote instances, or to attempt to deny the fact. We are ourselves accustomed to the same use of the word, when we speak, as we do every day, of a population of so many thousand *souls*. But the cases are not at all parallel; and I can only marvel that any person should ever have cited them as if they were. John does not say he saw "the souls" (meaning the persons) "that had been beheaded for the testimony of Jesus;" but "the souls of them that" had been thus martyred. Now, although we may speak of a *soul*, when we mean a *person*, a *man*; when we speak of a *man's soul*, and far more, when we speak of a *dead man's soul*, we must be understood as meaning, not his entire person, but his spirit as distinguished from his body. On this principle I cannot but consider the vision of *the souls* as a circumstance strongly in support of the figurative or spiritual interpretation.

If you now ask me, What, on this principle, did the vision signify? What was the meaning of the symbol? I answer (and in the answer I give no new sense of my own, but that commonly affixed to it by Protestant interpreters, although Juan Josafat Ben Ezra, in his laboured Dissertation recently translated from the Spanish, is admitted not to have known that such a view had ever been taken)—I answer, it signifies, *a glorious revival and extensive prevalence of the SPIRIT AND CHARACTER of those who had laid down their lives for the word of God, and for the testimony of Jesus*. Christians, during successive generations, on a natural principle explained in last discourse, continue the same community; and the martyrs, (for it is of *them* the text speaks,) the martyrs, according to prophetic figure, rise, and live, and reign, when a race of successors appears, signally animated by their spirit, and pursuing their glorious career; and when their principles become predominant and extensively influential. Millenarians may smile at this as *the old story*. But the question is not about the *age* of the respective interpretations, (their own is far from having any claim to novelty,) it is about the *truth*; nor is there any term of prescription, by which truth can be changed to falsehood, or an argument become futile that once was just. Now, that the *souls*, seen here in vision, do not mean the persons raised bodily from their graves, we have additional and clear evidence, were more necessary, in a parallel passage of this book. "And when he had opened the fifth seal, I saw under the altar the souls of

them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled." Rev. vi. 9—11. Here, the souls that were seen under the altar, were the souls of the same description of persons; those, namely, who had been "slain for the word of God, and for the testimony which they held." But observe, they were the souls of such as were not only dead, but were for a specified time to *continue dead*. Their souls, therefore, must be their separate spirits.

Fourthly. The figure of a *resurrection*, to signify a remarkable revival of the church, a period of new life and spiritual activity, is not only in itself exceedingly natural, but it is to be found in other parts of the sacred Scriptures. This passage is not the only one where it occurs, else there might be some reason for questioning it.

It is the very figure that is used in Ezekiel, in the striking and sublime vision of the valley of dry bones. These bones were "the whole house of Israel," considered as in a low, lifeless, outcast, hopeless condition. Their resurrection is not a literal resurrection of the deceased children of Abraham; but a glorious revival of the character and prosperity of the people by the power of Him who "quickeneth the dead, and calleth those things which be not as though they were." And mark how strong and emphatic the language is. So far as the expressions are concerned, one might fancy it impossible that any thing short of an actual corporeal resurrection should be meant by them. "Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost, we are cut off for our parts. Therefore prophesy, and say unto them, Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you unto the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live; and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." Ezek. xxxvii. 11—14. The very same kind of figure is used in reference to the *conversion of sinners*. Their natural character is a state of death in trespasses and sins; and the spiritual change effected in their conversion, is represented as a resurrection from the dead. And, (to use an illustration very directly in point,) the prophecy that *Elias* should come, was fulfilled when John the Baptist came "*in the spirit and power of Elias*," not by the resurrection of Elias himself from the dead. What, then, more natural as a prophetic symbol, than a resurrection of the *martyrs*, to signify the unexampled revival and prevalence of "*the spirit and power*" of the *martyrs*? To any one at all acquainted with the symbolical language of prophecy, such an explanation, so far from appearing strained and unnatural, will recommend itself by its appropriateness and simplicity.

Fifthly. I before hinted, that, even if the principle of literal interpretation were conceded to the Millenarians, it would not bear them out. The truth is, that in adopting this principle, they appear *singularly inconsistent with themselves*. They argue from the passage, for a *general resurrection of the righteous* at the commencement of the supposed millennial reign of Christ. But observe, if we would be consistent in applying the principle of literal interpretation, we ought unquestionably to limit the resurrection spoken of to the *martyrs*. They alone are mentioned. It is not the souls of *all the righteous* that are seen in the vision as living and reigning with Christ, but of "those who had been beheaded for the word of God." If we *will* be literal, then, let us be *consistently* literal. There is not a word in the passage about

the righteous generally. The resurrection—if it be an actual bodily resurrection from the grave—is the resurrection of the martyrs only. Nay, it seems to be even more restricted. It is not, as it should seem to me, *the martyrs generally*, but a particular class or description even of them; those, namely, who had suffered under the sanguinary usurpation of the papal antichrist, verse 4. “And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands: and they lived and reigned with Christ a thousand years.” We shall have occasion for a farther application of this remark immediately.

(To be continued.)

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 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 to be paid to this point. “Enter into thy closet,” says Christ. He says not *a* closet, nor *the* closet, but *thy* closet. This habit of secret communion 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 of pride or 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. It is in the closet, and not in the crowd, that men become acquainted with God. Oh! how it lightens the pressure of a calamity, relieves the loneliness of death, and breaks the shock of the entrance into 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, needed no forgiveness, and whose mind was not liable to be diverted and distracted, as is ours, 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, who 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 thine own, is not the night? That was the Saviour’s time for prayer, and the cold mountain-top his oratory!

ANXIOUS CARE.

You must not indulge any anxious care about success in your lawful endeavours, any more than by prayer to commend them to God. First. Because it

is to usurp upon God's peculiar right, God's divine prerogative, taking his sole and proper work out of his hands; for care of success, and of what shall be hereafter, is proper to God, 1 Peter v. 7. Secondly. It is a vain and fruitless thing, when you have diligently used lawful means for any thing, to take thought for success, Ps. cxxvii. 2. For who can by taking thought add any thing to his stature? Luke xii. 25, 26; or make one hair white or black? Matt. v. 36. Understand the same of all other things. Thirdly. Every day brings its full employment with it, together with its crosses and griefs, Matt. vi. 34; so that you will have full work enough for your care, to endeavour to do the present day's work holily; and to bear each present day's affliction fruitfully and patiently; you have little reason, therefore, to perplex your heart with taking thought of future events, or of what shall be to-morrow. Fourthly. It is altogether needless to take thought about the success of your actions, for success is cared for already by God, Matt. vi. 26, 30, 32; one whose care is of more use and consequence than yours can be. You are cared for by one who loves you better than you can love yourself, who is wise and knows what is best for you, and what you most need, better than yourself; who is always present with you, and is both able and ready to do exceeding abundantly for you, above all that you can ask or think, Eph. iii. 20; even God, who cares for meaner creatures than you are, who also is your God, your heavenly Father, of whose care you have had happy experience, who in times past cared for you, when you could not care for yourself, who has kept you in, and from your mother's womb; who, if you are believers indeed, ordained you to salvation before you had a being, Eph. i. 4; who in due time gave his only-begotten Son for you, and to you, Rom. viii. 32, as appears in that now he has given you faith and hope in him, and love to him. It is your God and Father who has commanded, that for the present, and for the future, you should cast your care and burden on him, 1 Peter v. 7; Ps. lv. 22; having made many gracious promises, that he will care for you, that he will sustain you, and that he will bring your desire to pass, Ps. xxxvii. 5. What wise man, then, will incurber himself with needless cares? Fifthly. Carefulness or anxious thoughts about success, proceed from base and cursed causes; namely, ignorance of God, and unbelief and distrust of God, in whomsoever this sin reigns; hence it was that the heathen abounded in this sin, Matt. vi. 32. And by how much this carefulness is indulged by any, though it reign not, by so much he may be said to be of little sound knowledge, and of little faith, Matt. vi. 30. Sixthly. Carefulness, and doubtful suspense about success in your lawful endeavours, be it whether you or yours shall prosper, or whether you shall profit by the means of grace, or whether you shall be saved in the end, does produce many dangerous and mischievous effects. 1. It will cause you to neglect the proper use of the means of this life, or of that which is to come, 2 Kings vi. 33, according as you doubt of success in either; or if you neglect them not utterly, yet you will have no heart to go about them. For as those that needlessly intermeddle with other persons' business, usually neglect their own, so you will be apt to leave your own work undone, when you take God's work out of his hands; and who is he that will take pains about that which he fears will be to no purpose, or labour lost. 2. You will be ready to use unlawful means for any thing when you doubt of success from lawful, Gen. xii. 11—13; xvi. 2; xxvii. 5, 19. 3. Taking thought does divide, distract, overload, and consume the heart and spirits; nothing more. 4. You can never be thankful to God for any thing whereof you fear that you shall have no good success. 5. This anxious thought and distressing fear about success, will deprive you of the comfort of all those good things you have had, and which now you do enjoy.—*The Christian's Daily Walk.*

SPIRITUALITY OF MIND—HOW ATTAINED.

When you find yourselves yet perplexed and entangled, not able comfortably to persist in spiritual thoughts, to your refreshment, take these two directions for your relief. 1. Cry and sigh to God for help and relief. Bewail the darkness, weakness, and instability of your minds, so as to groan within yourselves for deliverance. And if your designed meditations do issue only in a renewed gracious sense of your own weakness and insufficiency, with application to God for supplies of strength, they are by no means lost as unto a spiritual account. The thoughts of Hezekiah, in his meditations, did not seem to have any great order or consistency, when he so expressed them; 'Like a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes failed with looking upwards; O Lord, I am oppressed, undertake for me.' Isa. xxxviii. 14. When the soul labours sincerely for communion with God, but sinks into broken, confused thoughts, under the weight of its own weakness, yet if he looks to God for relief, his chattering and mourning will be accepted with God, and profitable to himself. 2. Supply the brokenness of your thoughts with ejaculatory prayers, according as either the matter of them, or your defect in the management of them doth require. So was it with Hezekiah in the instance before mentioned; where his meditations were weak and broken, he cried out in the midst of them, O Lord, I am oppressed, undertake for me. And meditation is properly a mixture of spiritual apprehension of God and heavenly things, in the thoughts and conceptions of the mind, with desires and supplications thereon. It is good and profitable to have some special designed subject of meditation in our thoughts. I have at large declared before what things are the proper objects of the thoughts of them that are spiritually minded. But they may be more peculiarly considered as a matter of designed meditation. And they may be taken out of some especial spiritual experience that we have lately had, or some warnings we have received of God, or something wherewith we have been peculiarly affected in the reading or preaching of the word, or what we find the present posture and frame of our minds and souls to require; or that which most frequently supplies all the person and grace of our Lord Jesus Christ. If any thing of this nature be peculiarly designed antecedently unto this duty, and a season be sought for it with respect thereto, the mind will be fixed and kept from wandering after variety of subjects, wherein it is apt to lose itself, and brings nothing to perfection. Lastly, be not discouraged with an apprehension, that all you can attain to in the discharge of this duty, is so little, so contemptible, as that it is to no purpose to persist in it. Nor be wearied with the difficulties you meet with in its performance. You have to do with Him only in this matter, who will not break the bruised reed, nor quench the smoking flax; whose will it is that none should despise the day of small things. And if there be in this duty a ready mind, it is accepted, according to what a man hath, and not according to what he hath not. He that can bring into this treasury only the mites of broken desires and ejaculatory prayers, so they be his best, shall not come behind them who cast into it out of their great abundance in ability and skill. To faint and give out, because we cannot arise to such a height as we aim at, is a fruit of pride and unbelief. He who finds himself to gain nothing by continual endeavours after holy, fixed meditations, but only a living active sense of his own vileness and unworthiness, is a sufficient gainer by all his pains, cost, and charge. But ordinarily it shall not be so; constancy in the duty, will give ability for it. Those who conscientiously abide in its performance, shall increase in light, wisdom, and experience, until they are able to manage it with great success.—*John Owen.*

Selden says:—"The English translation of the Bible is the best translation in the world."

ADDRESS TO THE DEPARTING MISSIONARIES.*

It becomes my duty, dear brethren, by appointment of the Board of Missions, to address you, in their name, a few parting words of counsel and encouragement. The position you now occupy is one of the highest interest, and no little responsibility. You are ministers of Christ, commissioned and sent by Him to make known His name and salvation, His glory and His claims, to your fellow-sinners; and, as His ambassadors, to beseech them to be reconciled to God. How high and sacred your office! How momentous, both to yourselves and those to whom you are sent, the issues which it involves! You are also missionaries,—called to labour, not at home, amid the comforts and supports of Christian fellowship and counsel,—but far hence, among the Gentiles. To them it is henceforth your work to “proclaim the unsearchable riches of Christ.”

You are—we may truly say—the first missionaries of the Reformed Presbyterian Church of this land, in the foreign field. You are to act as her pioneers in this work; the first-fruits, we trust, of a great company, yet to follow you, as heralds of the same salvation and testimony.

You go out from a witnessing church. A church which enters her claim to be in the true succession of the faithful, the laborious, and the suffering—whose toils, and tears, and blood, have placed them in the first rank in the great host of witnesses and of martyrs for the name, and gospel, and kingdom of Christ on earth.

You go to a land of hallowed recollections,—to a land most honoured of God, and ever dear to His church,—to a land trodden by the feet of patriarchs, and prophets, and apostles,—to a land once the abode of “God manifest in the flesh,” the scene of the Divine Saviour’s own singular ministry, sufferings, and death.

You go to this land, not merely as the missionaries of a higher civilization, to convey the arts and the order of a social state, enlightened by literature and science, and controlled by salutary laws. This, however important in itself, is but secondary and subordinate. Your grand mission is to a people sitting in darkness, and in the region of the shadow of death—“to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may obtain an inheritance among all them that are sanctified through faith that is in Christ.”

1. Then, understand well, the place you occupy. Endeavour to appreciate the magnitude and surpassing importance of the work to which you are called. Ever remember—and let this thought guide and stimulate your every effort—that there are around you multitudes perishing—and perishing for ever—under fearful delusions; and that you have been commissioned by the only Saviour of sinners to bring them the only salvation. Let your hearts’ desire and prayer ever be, that they may be saved. And for this, you are to follow the example of the great apostle of the Gentiles—to know nothing among them but Christ, and Him crucified. You are to preach the cross of Christ,—

* Delivered Oct. 14th, 1856, by James M. Willson, by appointment of the Board of Foreign Missions of the Reformed Presbyterian Church, to Messrs. R. J. Dodds and Joseph Beattie, Missionaries to Syria.

“for the preaching of the cross of Christ is to them that perish foolishness; but unto them that are saved, it is the power of God.” It is by the foolishness of preaching that God has been pleased to save them that believe.

In your hands, indeed, will be other collateral agencies. You will occupy the place—as circumstances admit and require—of the ordinary teacher. You will employ schools, as auxiliaries to your main design. But only as auxiliaries, and so conducted as neither to conceal nor embarrass you as the direct and commissioned heralds of the great salvation. And for this end, let the word of God, and the knowledge of its contents, occupy the first place on the rostrum and on the bench of instruction.

2. Ever remember that you are missionaries of the Reformed Presbyterian Church. That you are to stand as her representatives in the Gentile world. That she has intrusted you, in a distant land, with that banner which she has long sought to elevate, and around which her ministers and members have rallied at home, amid no little reproach, privation, and trial. In the same spirit, may it be your purpose, wisely and seasonably, to speak to such as will hear your message, of the glory and claims of Immanuel—that to Him belongs the kingdom—as supreme Lawgiver, Judge, and Moral Governor. You will tell them, that He will suffer no divided allegiance. That He demands the whole heart, soul, strength, and mind. That His throne is above every other throne. His law, above every other law. In short, let me remind you, that neither time nor place works any change in the Scriptural principles to which you and we stand mutually pledged, and that no change in our external circumstances can ever justify the least compromise of truth and right. You are, in all your relations abroad, as we are at home, to preserve a uniform consistency, not only in exhibiting the principles of the testimony of Jesus, but in applying them to all things, civil and religious. I have said, “wisely and seasonably;” and here, permit me to suggest, there will be demanded, all your wisdom—all your fidelity and integrity.

3. You will meet in that land with the representatives of other Christian churches, from this and other nations. With these, while maintaining frankly and fully the entireness of the covenanted system of faith and practice, you will, of course, cultivate the most friendly relations of personal Christian fellowship. They are engaged in the same work, in the main, with yourselves. Your relations and theirs to others about you will, in that land, be substantially the same. Their experience and wisdom, freely communicated, we doubt not, will be invaluable in the outset of your labours. In the choice of your special field, in the specific direction of your efforts, in all that relates to your comfort, personal and domestic, and in other matters besides, they will prove kind and reliable advisers and counsellors. You will love them for their personal excellencies, honour them for their work’s sake, and do your part to advance also their efforts and success. I need hardly add—as equally, or even more important—that you cherish mutual confidence and co-operation in all things, especially in your missionary plans and labours. Permit me to add—

4. That you will find it—as it ever is—your wisdom, as you acknowledge it to be your duty and privilege, to cultivate an elevated

tone of personal piety, and a consistent Christian and ministerial deportment. At home or abroad—this, as you well know—is first and chiefest. But there are special reasons which should act as additional stimulants to the missionary in remote and benighted lands. You will there be but partially sustained, as living Christians, by the example and influence of others like-minded with yourselves. Much of what you will see and hear—most of what you will see and hear, will be of a nature adverse to vital religion. So see, and so hear, as that the errors and sins of the dying around you, may not cool, but quicken your love to Christ, His word, promises, and salvation. Again; you will be closely and severely scrutinized—in your conversation, in your daily life, in your business transactions, by no partial observers. They will recognise you as Christian missionaries; they will learn your designs among them; it will be no secret to them that the end which you contemplate is no less than to persuade them to receive—in room of their own, whatever that may be—another standard of faith, another rule of life—God's own word. Be assured, they will examine you closely. They will take knowledge of you in your going out and coming in. See to it that you abide the scrutiny. Let your whole deportment be an epistle read and known of all men—honouring to Christ, and a living proof of the excellence and power of his message which you bear.

5. Earnestly seek the blessing of God to attend all your efforts. Pray without ceasing. Nothing short of God's almighty power can give success, there or here. Man is every where the same blind and perverted being: proof against all instruction, entreaty, and warning, until God, by His Spirit, opens the understanding, and renews the heart. In heathen lands—these obstacles, insuperable by mere human agency every where—are strengthened and confirmed by every circumstance that can add to the obstinate impenetrability of the heart of man. There is the power of tradition, the force of public opinion, the very relationships of life—parental and conjugal—and all the weight that attaches to authority, civil and ecclesiastical. What can break these chains? How shall these captives be delivered? Our hope is in God. His arm can pull down the strongest holds of sin and of the Devil. He can remove mountains, and will do so, in answer to the prayer of faith. And when He does so, He will have the glory.

Do not misunderstand me. We are not to expect great immediate success. There is need of patience. "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient." Patient, under the assurance, however, that the "word of the Lord will not return unto him void,—that it will accomplish that which pleaseth Him, and fulfil that whereto He hath sent it."

But, enough of exhortation. Brethren, you occupy a highly favoured and honourable position. No higher honour can be conferred upon you. You are ambassadors of God—the messengers of Christ—to the lost and helpless. Your mission is, by the blessing of God, to snatch them as brands from the burning, and to put them in possession of an inheritance, infinite and eternal, among all the redeemed of God. What place of mere social dignity, however eminent, can be compared for a moment to this? That you will experience trials, we well know.

It is the common lot of man. It is the lot of the ministry of Christ. It has ever been the lot of those whose call has been to carry the pure light of truth, to shed its rays in the thick darkness of heathenish delusions and abominations. Expect trials, but remember your encouragements; they are abundant and sure. You have been called by the unanimous voice of the church, in her highest judicatory, to your present position. The brotherhood have expressed their hearty assent, in the form of liberal and ample contributions. Your brethren here will hold up your hands by their frequent and earnest prayers to God for you while you labour abroad. Brethren in other churches will regard with prayerful interest, your labours and your trials. You serve a Master of infinite resources. One who will be to you more than father or mother, brothers or sisters, or friends. One in whose hands are the reins of government and dominion—in grace and in providence—to whose dominion there are no created limits. Under His protection you are safe. Under His guidance, you will walk surely. Cheered by His approbation, you will labour cheerfully and in hope. You are enrolled among a rising host similarly commissioned, and of like spirit, who are at this moment in the field, bent upon subduing the world to Christ. The example and successes of the faithful now, and of earlier times and other lands, are before you. A great work has already been accomplished. A day has dawned—the harbinger of noon-day brightness—upon many a land covered, as it were but yesterday, with midnight darkness. Every indication of Providence points us to the speedy coming of a glorious day. The pillars of the earth are shaking. A noise of tumult is heard among the nations. The footsteps of the Son of God begin to resound throughout the earth, as he comes in glory to build up Zion. The kingdoms of this world are soon, we fondly and firmly believe, to become the kingdoms of our Lord and of His Christ. And for yourselves personally—believing, covenanted, faithful—there is held out a glorious and lasting reward. “For they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.”

Finally, brethren, in bidding you as a Board farewell,—in the language of the great apostle—“We commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.”*

SLAVERY—ITS EFFECTS.

Slavery is an evil—only evil—and an evil continually. Morally, socially, politically, and religiously, it works out nothing but evil. It is as bad, economically. With every advantage of climate and soil, the Southern States are far in the rear of the Northern, in every way. The two divisions of the country can hardly be compared,—they must be contrasted. With what results, the following sketch of the present condition of the neighbouring States of Pennsylvania and Virginia, which we take from a paper before us, will show:—

* The “Reformed Presbyterian,” please copy.

“Virginia was settled three-quarters of a century before Pennsylvania; in other words, it is nearly half as old again. Virginia contains over 61,000 (sixty-one thousand) square miles, while Pennsylvania contains but 46,000 (forty-six thousand); in other words, Virginia is one-third larger than Pennsylvania. How, then, do they compare in population and other important respects? To answer this question, let us consult the census of 1850. As to *population*, in 1850, Virginia had 1,421,000 inhabitants, all told, bond and free, less than 900,000 of whom were free whites; Pennsylvania had 2,311,000, all free. That is, Virginia, with one-third more territory had scarcely three-fifths as many people. For every square mile Virginia had twenty-three persons, while Pennsylvania had fifty. As to *property*, in 1850, the wealth of Virginia was rated at 392,000,000 of dollars; the wealth of Pennsylvania at 729,000,000 of dollars. But it must be remembered that the value of the slaves is included in the wealth of Virginia, while of course, the value of her workingmen is not counted in the estimate of Pennsylvania's wealth. Estimating, then, each Virginian slave (nearly half a million in number.) at the very moderate price of five hundred dollars, we have 236,000,000 of dollars to be subtracted from the sum first stated; leaving \$156,000,000 as the true valuation of Virginia; or somewhat more than one-fifth of the valuation of Pennsylvania. In other words, each free person in Virginia is worth, on an average, \$164; and each free person in Pennsylvania is worth, on an average, \$315; or almost thrice as much. As to *education*, the ‘educational income’ of Virginia, according to the census of 1850, was \$855,000; that of Pennsylvania was \$2,252,000. In other words, it was sixty cents for each inhabitant in Virginia, and ninety-seven cents for each inhabitant in Pennsylvania. The number of public libraries in Virginia was fifty-four, containing 88,000 volumes; the number of the same in Pennsylvania was 393, containing 363,000 volumes. The number of newspapers, &c., in Virginia, was eighty-seven, with a circulation of somewhat more than nine millions in the course of a year; the number in Pennsylvania was three hundred and ten, with a circulation of somewhat less than eighty-five millions in the course of a year. As to *churches*, the value of the churches in Virginia, in 1830, was less than three millions of dollars; that of the churches in Pennsylvania, between eleven and twelve millions of dollars.”

What makes this difference? Can there be any doubt here? Slavery is the curse of Virginia. Thus said one of her own sons twenty years ago:—“I believe that no cancer in the physical system was ever more certain, steady, and fatal in its progress, than is this cancer in the political body of the State of Virginia.” And this is the system which the South, aided by its Northern allies, is determined, by force even, to thrust upon the vast, unoccupied territory of the West.

SLAVERY—CONDEMNED BY A SLAVEHOLDER.

An influential paper of this city publishes the following extract from a letter written by a planter of South Carolina to a friend. The writer is a slaveholder; seems to have no conscientious scruples on the subject, and regards it in no other than an economical and social point of view:—

“I am thoroughly dissatisfied with the prospects of myself and my posterity in these parts. This State is drifting into hopeless insolvency. Our population is moving away rapidly, and old farms are going a begging at less than the cost of their buildings. The capitalists of every district send their money to Georgia and Tennessee, to be loaned out. Our few cotton manufacturers are hard run to get money to carry on their business. The farming interest suffers in the same ratio. Now, Jack, in confidence, is there any hope when our lands have reached the very minimum of cheapness that they will be replenished with population from abroad, or from the Northern States? Or will they be abandoned to the foxes and owls? I am firmly resolved to school my sons in Europe, and my daughters near Philadelphia. My present income will not allow this, for the growth of negroes is all the gain I have made. I will not sell them, as my necessities require them—for I am doomed to live poor, though nominally well off. I own more than thirty slaves. I

want to train my children to self-restraint. Myself I doom to the management of negroes. I have negroes that I could not have the heart to sell; and to give them liberty, with their present cultivation, would be no boon.* I am surrounded by a few of the wealthy, but chiefly by a set of poor, ignorant people, whose prospects are dim indeed. From among such my children shall escape."

This is a voice from the very prison-house itself. What a picture of ruin! Are the politicians of the South ignorant of all this? Certainly not; and yet they would heartlessly and cruelly inflict—with their baser coadjutors and allies in the North—all these and worse evils upon the great territory of Kansas.

THE FOREIGN MISSION.

We take no little pleasure in announcing that our missionaries—Messrs. Dodds and Beattie, with their wives, are now on their way to Syria. They sailed from this city in the steamer *City of Manchester*, Oct. 16th, for Liverpool. From England, they will take one of the English steamers for Beirut. If they connect in England, soon after their arrival there, with the Levant line, as we expect, they will reach Beirut—the chief port of Syria—should no untoward circumstance occur, about the first of December. From this port they will have fifty-eight miles of land travel over Mt. Lebanon to Damascus, where they will remain until they have selected a suitable location for entering upon their work.

Previously to their departure, public meetings, of a highly interesting character, were held in the cities of New York and Philadelphia—in the former, in 11th street Church—Mr. Stevenson's—in the latter, in the 17th street Church, Mr. Wylie's. Both were attended by large audiences, which waited with the utmost attention, and with deep interest, on the addresses of the missionaries, and others. At the meeting in Philadelphia, a charge was delivered to the missionaries, which will be found on another page. At both meetings ministers were present from other denominations, and took part in the exercises.

The day of sailing was highly auspicious, and many of their kind friends having met on shipboard to bid our departing brethren a final farewell, they were commended to the Divine keeping by prayer and singing a part of the 121st Psalm.

We are thus fairly embarked in this glorious work. Our brethren are on the great deep. They will soon—God willing—occupy their place in their selected field of labour. We will not forget them. The church has already given evidence, in the liberal and seasonable contributions of her members, that she is in earnest in the cause. They will meet with friends, most ready and happy to give them aid and counsel in Syria; and many and frequent prayers will ascend, in every part of the church, to their God and our God, for His blessing to rest upon their persons and their labours. Let them be commended to God in the closet, at the domestic altar, in the social meeting, in the public assembly. We hope to lay before our readers, in our next number, a brief communication from them, as they are on their way; and

* We have no doubt this is a great mistake.—Ed. Cov.

arrangements have been made for the reception of regular monthly communications from the time of their arrival in Syria.

Rev. Mr. Lansing, of the Associate Reformed Church, who has already been a missionary in Syria a number of years, accompanies our friends as far as Alexandria.

LETTER TO BALTIMORE CONGREGATION.

Lebanon, N. J., 12th Sept., 1856.

To the Members of the Reformed Presbyterian Church in Baltimore,—You have requested me, dear brethren, to address you a word of condolence in your late sore affliction caused by the removal of your much loved and greatly lamented pastor, the Rev. Mr. Crawford: I can ascribe such an expression of your confidence only to my advanced age, and I hope to my known and sincere regard for my well-beloved and highly esteemed brother. I am indeed a fellow-mourner with you; and though not suffering the bereavement which has afflicted you in the removal of such a pastor, yet I can hardly recall his sudden, and to our feelings untimely death, without the deepest emotions. My tears, while I write, flow with yours; and my feelings well-nigh disqualify me, at the beginning, for the service you have required.

Nevertheless, we do not sorrow as those who have no hope; and now is the time, and this is the occasion to call up our faith in the resurrection of the dead and the life everlasting—to open our eyes, and look upwards—to see the King in his beauty, and the land that is afar off. There the just are assembled, and enter into their rest; for their days, both of labour and of mourning, are ended. The joy unspeakable and full of glory, which secretly touched and moved their hearts here, is there enlarged and perfected to its fullest measure. The dignity of our nature, renovated in the image of God, in knowledge, righteousness, and true holiness, has at last been reached and consummated. They have been “presented faultless before the presence of his glory with exceeding joy.” Whilst we mourn naturally, necessarily, and dutifully, the departed—there, there has been a meeting of the most ravishing delight between Him who so loved as to give Himself for them, and them who were so loved. If the meeting of friends, long parted and dear on earth, touches our hearts with great and sudden joy, what must be the transport of the Redeemer and his redeemed gathered into his presence, faultless, triumphant, and with-conscious, everlasting joy, now fully begun? There the promise, we often dimly saw, or looked in vain to see here, is at last fully realized—“And ye now therefore have sorrow; but I will see you again, and your hearts shall rejoice, and your joy no man taketh from you.” While your beloved and God-honoured pastor was here touched with sorrow at times, and felt, however advanced in his gracious attainments, that the joys of the pious are easily and often interrupted here,—there, “our hope of him is steadfast;” he beholds fixed upon him, in transporting tenderness and complacency, an eye that sees him again, and gives him a joy that no man taketh, or can take from him for ever.

Though taken away from us so early, and so truly in the morning

of his life, he was longer ripening for his change than many who live far longer in the church on earth. My acquaintance with his early life is not great, but sufficient to authorize me to say that his youth and manhood are both together a beautiful exemplification, and recommendation, of early piety. While it was a piety marked with intelligence, thought, and discrimination, it was active, uniform, and aimed at doing good. In this aspect John Crawford's name will be long remembered and cherished in the hearts of many who know and love God. Gentle, kind, harmless, and affectionate, he had a cheerfulness that qualified him to rejoice with them that rejoice; and a tender sympathy that made him ready to weep with them that weep. He gave, moreover, good proof of a mind assiduously cultivated, and well furnished with the knowledge of "the truth as it is in Jesus," that held him fast amidst the countless winds of doctrine that sweep over the church, and carry away the unsteadfast in every direction that is wrong. In the low state of the Testimony, he had the heaven-born wisdom to discover its true dignity and high honour, and to take and keep his place among the witnesses, few, feeble, and of little account in the earth, and there await his appointed time. He believed, and was earnest to confess, that God has given to our Redeemer "a name that is above every name, a name at which every knee should bow." There was, moreover, in his mind, and manner of thought and teaching, a beautiful exemplification of the convictions of high and everlasting obligations in leading him to ascribe such high honour to his Redeemer: "Thou art worthy, for Thou wast slain, and hast redeemed us unto God by thy blood." A right view and persuasion of such mercy, so great and so seasonable, led the church, in all her true members, and in the inner convictions of their souls, to behold with reverence, and to acknowledge with joy, the crown of universal and everlasting dominion, which God, his Father and ours, has put upon his sacred head. There was, besides, in our beloved and lamented brother, the deep humility of a saved sinner; of one conscious that he belonged to a family "by nature children of wrath," and of whom it is true, as it is written, "There is none righteous; no, not one;" "For all have sinned and come short of the glory of God." He therefore took his place and part in the confession and hope of the true church in all ages, and in all places, and in every member:—"All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Isa. liii. 6.

So much may be surely said of the character and memory of our departed brother. Whilst it is wrong to lavish praise upon the unworthy, and in any case to minister to pride and high looks, especially in the presence of Him who is alone to be exalted, it would be equally wrong to withhold the praise of gifts and graces with which God sometimes conspicuously adorns his servants, for his own glory, for their usefulness, and the comfort and encouragement of others in this vale of tears. It is a common stock of edification and consolation, which God mysteriously, in his providence, provides for his children. It appears a certain conclusion, that where the remembrance of the just is dear and fragrant there, they must be animated to some stronger and deeper purpose to follow them in their faith and patience. It becomes manifest to the observant and thoughtful that there is some-

thing in the character and destiny of the soul, something more great and wonderful than earth and time can develop or reveal; that there is transition from darkness to light, from night to day, when it passes "into the everlasting kingdom of our Lord and Saviour Jesus Christ," well worthy of our supreme ambition, study, and pursuit to the end. The darkness or obscurity of death, in any of its circumstances, makes no difference before Him to whom the darkness and the light are both alike, nor at all to the soul, which has been and is "light in the Lord." If the life has been devoted to his service, the death must be "precious in his sight," and will be certainly followed by a voice, though unheard by us who remain, penetrating the emancipated and liberated soul with inconceivable transport—"Well done, good and faithful servant; thou hast been faithful in a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord,"—and that joy is perfect, high, and everlasting.

Now, you would fail in your duty to your God and yourselves, if you overlook or neglect the right improvement of the correction with which you have been visited. Your candlestick has been removed, but He remains to you who has promised to be an everlasting light. It remains for you, my beloved and mourning brethren, to inquire how you have improved ministrations so suddenly and mysteriously closed. The very engaging character of your departed pastor may have won for him a place in your hearts, of which the King is the true proprietor; and in his jealousy he has taken your idol, but his servant away, to himself. There is danger in glorying in men, or even in ordinances, however precious or excellent. And it is for this reason, methinks, that God often visits and marks even his most honoured servants with notice of their infirmity to keep them low, and let the people see they are but men; or removes them altogether out of sight in death, that He whose right it is, may reign supreme in their hearts. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time, and make this time of weeping a time of sowing the seed that is precious, and then shall you reap the life everlasting.

Nor can I overlook or omit in my poor way, to remind you of the evidence, that all the excellence of your pastor's life and too brief ministry, alas! all the high and wonderful anticipations and hopes of his happy end, grow out of the enlarged views of the kingdom of our exalted Redeemer, and the glory of his throne which is for ever and ever. Our testimony is neither a matter of doubtful disputation, nor a soul-narrowing dogma of strife and separation. The more we ascribe of the just honour that belongs to our once suffering and dying, but now highly exalted Saviour, in his person, work, and mediatorial dignity—the more we ascribe of this to his great Name, the more enlarged are our conceptions of the glory of God, and of his kingdom, that hath no end. In like degree and manner, our thoughts ascend from earth to heaven: it imparts a proper conversation here, and amidst our wretchedness, infirmities, and griefs, inspires and elevates us with the most wonderful and astonishing anticipations. So was it often in our God-honouring and God-honoured forefathers. Their very enemies were amazed at the sublimity of their testimony, and the heavenly majesty of their anticipations and conceptions in death. Surely the soul that has caught a sight of Christ in his throne and kingdom, once

dead, but now alive, and living for evermore; may well and securely trust Him as the Author of everlasting salvation. Fears of death give way before his great and glorious triumph: "O death, where is thy sting? O grave, where is thy victory?" Attachments to earth are loosened, and give place to the longing desire of the regenerated soul—"Make haste, my beloved." Truth has its value. "Hold fast the profession of your faith without wavering." "Be steadfast, unmovable, always abounding in the work of the Lord, knowing that your labour is not in vain in the Lord."

From your truly sympathizing, but unworthy servant,

JAS. CHRYSTIE.

THE PULPIT—WHAT IT IS, AND SHOULD BE.

The following is eminently true and seasonable. We extract it from a sermon by Dr. Cheever, of New York. It will be a good day for the country and for religion, when all ministers speak out as boldly and Scripturally, on their own rights and the duties of the pulpit. [Ed. Cov.]

But here again I hear the stale, accustomed outcry of political preaching; and perhaps you say, it produces noise and agitation, dispute and disturbance in the churches, to have the sluices of God's word opened on this iniquity, and revivals of religion will be stopped, and every thing will go to ruin. But, my hearers, every thing will go to ruin by sin, and not by the noise or the efforts to put a stop to sin. It produces a dreadful noise, to have the safety valves opened on board a steamboat, racing with such reckless speed and pressure of steam that the boiler is about bursting. And suppose a party of men on board, engaged in a religious conversation, should run and jump upon the safety valve to prevent that noise, declaring that they could not converse while the noise continued. Would that be piety or wisdom? Suppose they asserted that all the danger was from the noise, and not from the racing. Your fire engines make a great noise, tearing through the streets to put out a conflagration. Suppose that they should be indicted as a nuisance, while the incendiary goes at large, and the flames prosper. According to the word of God, he that kindleth the fire shall make restitution, not he that made a great disturbance in striving to put it out.

Ludicrous as it may seem, I have absolutely had the charge brought against my preaching, that it excites the nerves to such a degree that the man could hardly sit still under it. A man complained to a friend who brought him to church one Sabbath evening, that he never was so excited in his life, that he did not come to church to be excited, but quieted; but that he never found himself under such excitement of mind any where, and he would not stand it. Poor man! just as if the word of God were nothing but carpenter work, to make sound sleepers! He did not consider that there are sleepers enough in our churches any day, strong timber, and no danger of disturbing them; and that the very thing we need is excitement by the truth, excitement in the mind, excitement in the heart, excitement in the conscience. But you cannot have it all one way; and when there are snags in the mind, there will be a ripple where the current of truth sweeps

over them. Hurlgate itself could be kept smooth, by widening the channel, and blowing up the rough rocks at the bottom.

Between the mealy-mouthedness of preachers and the mealy-heartedness of the people, with the motto *First peaceable, then pure*, there comes to be a most unsubstantial, unreliable state of things. Christians educated in this manner are not to be relied upon for a confession of the truth in troublous times, or a defence of it when it becomes unpopular. You might as well make a cable out of a bag of meal, as expect to hold fast by such a Christianity. The fashionable and time-serving congregations cannot endure plain truth. The flour of the gospel itself must be finely and so exquisitely bolted, that all the strength is excluded, all that goes to make bone and gristle, and between that and the evil mentioned in God's word, (*Ephraim is a cake not turned*;) you get nothing from the gospel-oven but doughfaces. And the same monstrous inconsistency is visible now, in the profession and life of Christians, as was in the character of the people of God of old, when in one verse he described them as a people making great ostentation of seeking God, and delighting in his ordinances, and parading their oblations; and in the next as a rebellious generation, a lying people; who would not listen to the word of the Lord when it condemned their own cherished and defended sins. They fasted, but refused to break a single yoke. They prayed, they made long prayers, and then turned and gave their influence against all preaching and all effort to establish freedom, instead of slavery, which was quite equivalent to making long prayers, and then devouring widows' houses. Just so now, men pray for revivals of religion; but if any brother from the country, too simple-hearted to understand the atmosphere and the currents of the prayer-meeting, happens to pray for the deliverance of the oppressed and the enslaved, a feeling runs through the room, as of something strange, ill-judged, unmannered; as if fanaticism has appeared bodily in the assembly. If slavery be in any way referred to, they remark upon the injudiciousness of such preaching, how certain it is to put a stop to revivals of religion, and drive away the pious, praying hearts that long for the outpouring of God's Spirit.

Now, is it to be supposed that God does not see to the very bottom of such hollow professions, or that His indignation against such hypocrisy is any less at this day than it was when He told his people of old that all their oblations, and their approaches to Him, were a smoke in his nose, instead of gaining his approbation; and that even when they burned incense to Him, it was no better than if they blessed an idol? Yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them. God is not mocked, and we have yet to learn what that meaneth, I will have *mercy*, and not sacrifice. Love your neighbour as yourself, and thus prove that the love of God is in you.

A deplorable, sickly, hypocritical fastidiousness is in danger of settling down on our congregations, destructive of every thing manly, bold, and original. There are plenty of gentlemen with kid gloves in our pulpits, but no brawny blacksmiths with sledge hammers; or if by chance a sledge hammer ever does come into play, it must be gilded with silk and flowers, or cased in India-rubber, to accommo-

date itself to the elastic conscience with which it is to come in contact; and even then, though it may be used advantageously to pound all in pieces the sin of dancing, it cannot preserve a conservative reputation if brought down upon any organic iniquity. But God's description of his word as a fire and a hammer certainly smacks of the blacksmith's shop rather than the parlour, and looks as if burning thoughts and hard blows were more acceptable to him than fastidious elegancies. Our young men look in vain to our pulpits for that sympathy with the oppressed, and affinity with the native impulses of the human heart for freedom, which true religion always possesses, and which the true gospel cultivates. They are repelled by the cold, sanctimonious caution with which all enthusiasm for freedom is banished from the sanctuary.

NEW YORK PRESBYTERY.

The New York Presbytery met, according to adjournment, on the second Tuesday in October, at 7 o'clock, P. M., in the First Reformed Presbyterian Church, Newburgh. Members present—Rev. James Chrystie, D. D., J. W. Shaw, S. Carlisle, N. R. Johnston, J. R. Thompson, J. R. W. Sbane; with ruling elders W. Brown, James Frazier, John W. Bowden, Thomas Bell, with Samuel Arnot. Absent—Rev. Messrs. S. M. Wilson, A. Stevenson, James Douglass; and J. M. Beattie.

Rev. Dr. Chrystie demitted the charge of the 1st Church, New York, and requested the dissolution of the pastoral relation, on the ground that he had accepted the Senior Professorship in the *Theological Seminary*. Against this a remonstrance was presented by several members of the congregation. A communication was likewise received from the congregation, referring the matter to the decision of Dr. Chrystie and the Presbytery; the remonstrants being heard through their commissioners, and the congregation through theirs. Presbytery granted the request of Dr. Chrystie, and Rev. J. W. Shaw was appointed to preach in Third, New York, on the third Sabbath in November, and declare the congregation vacant.

A committee, consisting of Rev. A. Stevenson and J. R. Thompson, with Messrs. R. S. Warnock and Jacob A. Long, was appointed to attend to the installation of Rev. James Reed Lawson, who was received by Presbytery on certificate from the Presbytery of Nova Scotia and New Brunswick; and who had accepted the call presented to him by Boston Congregation. Said Commission to meet in Boston for that purpose on the third Thursday of November.

Mr. Graham, theological student of the second year, delivered as a specimen of improvement a sermon from John vi. 44—"No man can come unto me, except the Father, which hath sent me, draw him," which was unanimously and cordially sustained, and received as a subject for the next meeting of Presbytery, John xiv. 17; and was intrusted to the care of Rev. A. Stevenson for the ensuing winter. Mr. Dixon, theological student of the fourth year, delivered as trials for licensure a lecture on Isaiah vi. 1—7, and read a Latin exegesis, both of which were cordially sustained; and he received as a subject for an historical essay, the History of the Church of Scotland from 1638 to 1649,—for exercise and additions, Heb. v. 1—7; for sermon, Co-

Fossians iii. 1, last two clauses—"Seek those things which are above, where Christ sitteth, at the right hand of God."

Scale of Appointments.—J. M. ARMOUR, *Argyle*, 3d Sabbath October: 4th, and all November, *Craftsbury*. Mr. SHAW, 1st, *N. York*, November 8d Sab., and 1st December. Mr. THOMPSON, December 2d, and March 4th Sab. Mr. CARLISLE, Jan. 1st and 4th. Mr. SLOANE, Feb. 1st and 4th. Mr. WILLIAMS, 1st and 2d Sabs. March. Mr. LAWSON, 2d and 3d April. Mr. JOHNSTON, 3d May. *Fayston*. Mr. BEATTIE, two days discretionary, with two at *Craftsbury*. Mr. JOHNSTON, two days discretionary at *Craftsbury*.

The sacrament of the Lord's Supper was appointed to be administered in the 1st Church, New York, by Mr. SLOANE, assisted by whomsoever Session may procure, at whatever time they may mutually agree.

Mr. BEATTIE was appointed to moderate in a call in *Craftsbury*, at whatever time the congregation may desire. An Interim Committee of Supplies was appointed, consisting of Rev. J. R. W. Sloane, Samuel Carlisle, with Jacob A. Long.

Sessions under care of Presbytery, were directed to prepare statistical reports for the spring meeting. Adjourned to meet in the Third Church, New York, on the Tuesday of the week previous to the meeting of Synod. SAMUEL CARLISLE, *Clerk*.

ROCHESTER PRESBYTERY.

This Presbytery met in Rochester, N. Y., on Wednesday, the 10th October. The principal items of business were—

1. The hearing of trials for ordination by Mr. Matthew Wilkin, who, as our readers already know, had received a call from the Sterling congregation. The trials were unanimously sustained, and a committee appointed to attend to his ordination and installation at Sterling, the 23d ult.

2. Mr. Middleton demitted the pastoral charge of the Perth congregation, on account of inadequate support. Presbytery dissolved the pastoral relation, and Mr. Middleton was dismissed at his own request to the Philadelphia Presbytery.

3. Some appointments were made out, and the completion of the list put into the hands of a committee.

AFFAIRS ABROAD.

Palestine.—Every thing relative to this land will be invested with a lively interest, at this time, in the minds of our readers. There, or in its immediate neighbourhood, the brethren whom we have sent out will be employed, as their missionary field. They will encounter difficulties,—they will suffer some privations. The nature and source of some of these are stated in a letter, from which we take a few extracts, written by Mr. Dickson, who has gone out to establish an agricultural mission in the "Vale of Sharon." He says:

"We have purchased a tract of land in Jaffa, on the plains of Sharon, upon which we have raised a considerable quantity of grain, such as wheat, barley, and simsim, besides our vegetable crops, and we have no way to thrash our grain but to adopt the method of the Arabs, which is to lay it upon the ground and tread it out with oxen and cows; bams, as you are aware, we have not, and the scarcity of lumber would render a wooden floor too expensive for farmers of our ability,

and even if we had them, the grain is so very adhesive to the head, that it is next to impossible to thresh it out with a flail. In consequence of threshing the grain upon the ground, after it is winnowed, which is done in the wind, it is always full of little stones; and in consequence of these, and a little bitter seed that grows among the grain, which might be taken out by a good winnowing mill—we say, in consequence of these, all the grain that is designed for bread must all be picked over by hand before being ground into meal, which is no small job, I can assure you. And now, to come to the point, we will tell you what we very much need, and that is, a good ‘endless chain one-horse power,’ a threshing machine; and a fan-mill.

Now we are subjected to the necessity of either going three miles to mill, among no desirable class of Bedouins, and frequently to stay all night, and spend two days to get one grist ground, or else to grind it by hand in the way that our Saviour alluded to, when he said, ‘Two shall be grinding at the mill, one shall be taken and the other left.’ Should our kind friends deem this request of sufficient importance to deserve action, we would suggest a few things in relation to it. It will be necessary that there should be two pairs of good wheels to the horse power, (and which may be used for other purposes,) in size like the wheels of a wagon, made of the best thoroughly seasoned timber, and fired with streak tire instead of hoop tire, that is, as many strips of tire as there are felloes, leaving a space between each strip of tire of three-eighths of an inch over the centre of each felloe. The nail holes in each strip should be four in each end, being countersunk through to the under side, and nails fitted to the countersink under the head; this mode of tiring is indispensable in this country, on account of the long dry season, which would render hoop tire loose, and in the rainy season it would cripple the spokes. Thills and axles, of course, will be needed. We have mentioned the ‘endless chain horse power,’ as that was considered the best in use in New England when we left. If any other kind is preferable and more durable, we are not partial to the endless chain. The less wood, without too much heft of iron, would be best. The threshing machine should be the kind that will beat out grain that threshes hard, no matter how fine it breaks the straw, the finer the better, as it is the only dry fodder that is used here for all kinds of animals. We should think one with teeth would be preferable. The winnowing mill should be of strong lungs, or wind, but not bulky. It is necessary that every article should be in complete running order, with belts, pulleys, wrenches, etc., as it is very difficult to obtain any thing of the kind here. We believe that any thing of the kind introduced into Palestine, would not only be of great service and benefit to us, but would greatly interest the Arabs, and could be used among them, as labourers in the harvest and threshing time are difficult to be obtained, especially animals for threshing. All improvements that are made among them, they are eager to examine, although somewhat cautious of adopting, until they have seen them thoroughly tested; and if successful, they serve greatly to do away prejudice against foreigners.”

Italy.—There is trouble brewing in Italy. France and England, reluctantly aided by Austria, are endeavouring to bring about an amelioration of the senseless and heartless despotism of the King of Naples. They have withdrawn their embassies, and are about sending a fleet each to Naples, for the purpose of protecting the interests of their respective subjects, should any attempts, in consequence, be made against them by the government, or a rising occur among the people, which is not unlikely. Other parts of Italy are in an equally uncertain condition. The papers sum up as follows:

“The affairs of Naples, and the condition of the whole of Italy, are rapidly approaching a crisis. Letters from Bologna, state that the provinces of Romagna and Umbria had been lately visited by Mazzinian agents, who had the audacity to give out that they were sent by the Sardinian government to revolutionize the country. They stated that Piedmont would shortly raise the standard of Italian independence, and that her Parliament would proclaim itself the National Italian Parliament. These Mazzinian manœuvres were known to the Austrian authorities; but as they were directed in reality against Piedmont, they were supposed to be encouraged underhand by those authorities. Two of the English ships of war destined to form part of the expedition to Naples, have arrived at the rendezvous at Ajaccio. The Admiral who is to command the French Neapolitan squadron has been summoned to Paris, in order, it is supposed, to have an interview with the Emperor before a decisive step is taken. It was the general impression in Paris

that the King of Naples would make, if not all, at least some of the concessions demanded of him. A despatch from Naples, received at Vienna, states that the King has removed all his most valuable property to Gaeta, and that the population of the capital was in a very excited state."

In some aspects, the accounts regarding the spread of religion are encouraging. The American and Foreign Christian Union says:

"At Florence, the scene of so much persecution under colour of law, there is an evangelical church of one hundred and twenty-five members, which is receiving constant additions. Thousands of the people there are reading the Scriptures with increasing earnestness. The government of the Archduke Leopoldo is obliged to wink at this, for fear of the intervention of the British Cabinet in case persecution is renewed. One accused person, who is at large on bail, asked the public prosecutor why his case was not brought on for trial. 'Oh!' said that functionary, 'you have too big dogs to bark for you!' The Italian Committee at Geneva is getting out an edition of ten thousand of Diodati's Italian Bible, and they well know by what means they can circulate them through the Peninsula. The Waldenses are soon to have a press at La Tour, having never till recent times been permitted to have the use of that powerful engine."

Germany.—Our accounts from Germany are more meager than we would desire. So far as they go they indicate progress in the right direction, but with not a few drawbacks. In Bohemia the gospel is making undoubted advances, but is met by pretty active persecution—especially in the case of Popish priests, some of whom have renounced their errors and openly take sides in favour of the Bible and evangelical religion. The Irish Presbyterian gives the following summary of the movements in Germany—not in all things sound, but upon the whole evangelical:

"When the revolutions broke out in Germany in 1848, and the authority of the Established Church was shaken to its base, a few earnest men resolved to exhibit to the German nation the great truth, that, though the outward forms of church government, and the relations between church and state, should be completely changed, still the church of Christ remains the same which it ever was—namely, the united body of believers. This was the great principle of the Reformed Church, as distinguished from Lutheranism. Lutheranism had held and taught that where a church, regularly constituted, is to be found, there is faith; the Reformed always held that where faith is there is the essential element of the church. In the commotions attending the Revolution, it was desirable to see how many were willing publicly to profess their faith in Christ; and, to this end, an invitation was given to such of the clergy and laity as stood firmly on Reformation principles, to meet and show themselves. The first meeting was held at Wittenberg in September, 1848; and, standing on the graves of Luther and Melancthon, the leaders of that movement gave no uncertain trumpet sound. The assembly was declared to consist of members of the Lutheran, the Reformed, the United, and the Moravian churches, who firmly acknowledged and held the great principles of the Reformation. A public invitation was given to all who held these principles to join with the movement, and a desire was expressed that mutual intercourse should be held with other evangelical churches in Switzerland, France, Britain, and America. In the course of time it was found necessary to declare the principles more distinctly; and at the meeting in Berlin, in 1854, it was unanimously resolved that the Augsburg Confession of Faith should be adopted as the expression of the views which the Kirchentag holds of the leading truths of the gospel, and especially on the subjects there referred to. We need not attempt to analyze that Confession, for the sake of showing its bearing. It is a declaration which no earnest Christian holding the views of our own Westminster Confession, would refuse to sign. The doctrines of the Trinity, of the fall of man, Holy Spirit, of a final judgment, with the eternal happiness of the redeemed, and eternal misery of unbelievers, are there Scripturally and clearly set forth."

It then presents the darker side:

"There is a movement going on in Germany, very much resembling the Puseyite movement in the Church of England. Its friends are called in Germany the 'New Lutheran School.' We are often confused by the accounts we receive from the Continent, in which the distinction between the 'Lutheran' 'Old Lutheran,'

and 'New Lutheran' schools is not sufficiently indicated. The last is nothing more than Puseyism run mad. While the 'Old Lutherans' are gradually separating from the Established churches, whether genuine Lutherans, as in Hamburg and some parts of Baden, or 'united,' as in Prussia and Wirtemberg, the 'New Lutherans' continue where they are, but, at the same time, make their influence felt in every form. These last have acquired a complete ascendancy in Mecklenburgh, in Saxony, in Protestant Bavaria, and in the Grand Duchy of Hesse. Under this baneful influence, tract and Bible distribution, and every free effort for advancing true religion, is either discouraged or prohibited. Against this growing plague the Kirchen-tag firmly and solemnly protests, and maintains its declaration against every movement that would exalt either priest, or church, or sacraments, or confession of faith, or king, or civil power to that position which is due to Christ alone."

The following we quote, chiefly for the sake of the names of the leaders of the respective evangelical parties, without committing ourselves to the statement regarding the substantial identity of the two Confessions:

"Our church meets on common ground with the Reformed churches of the Continent, which maintain in the Hekelberg Catechism, that Popery is an 'execrable idolatry,' and with the genuine Lutheran churches, which have nailed their colours to the mast, and proclaim, through evil report, and good report, the grand principle of the great Reformer, that 'a man is justified by faith alone, without the deeds of the law.' The former is represented by a Krummacher, an Ebrard, and a Ball; the latter, by the sublime and seraphic Sander, the acute Sartorius, and the learned, eloquent, and practical Wichern; while such names as Nitzsch, Julius Muller, Schenkel, and a host of others, declare that the difference between the two Confessions is not such as ought ever to separate sincere and earnest Christians even in their most solemn exercises."

In Prussia, which is mostly Protestant, the latter seems to be gaining upon the Popish population. The American and Foreign Christian Union says:

"The Jesuit print at Paris, the *Univers*, is all the time declaring that Protestantism is dead in Germany, and every where else. But sometimes it forgets its cue, and some very singular admissions escapes from it. See what it says of Prussia, in its number for July 1st:—'In all the Catholic cities, as it appears by the statistics, the number of Protestants is increasing in a frightful manner. Dusseldorf, which used to be altogether Catholic, now numbers seven thousand Protestants. There is a certain parish at Cologne, which now counts scarcely any Catholics.' Alarmed at results like these, the *Univers* winds up its article with a cry to its Prussian co-religionists—'Wake up! for the enemy is not asleep.'"

Geneva.—The only accounts we have from Switzerland are embraced in a brief notice, given by the American and Foreign Christian Union, of the operations carried on by the Geneva Church—mostly, it will be seen, abroad:

"The Evangelical Society of Geneva held its anniversary in the latter part of June. This Society, which is aided somewhat by us, and which we should be glad to aid with a very large subvention, if we had the means, employs thirty-five labourers in twenty-five stations, mostly in France. In that country, as was stated in the anniversary meeting, about a hundred Bible colporteurs are employed."

Spain.—Great changes, still more favourable to Popery and absolutism than the late revolution, are daily looked for in Spain. O'Donnell will probably be replaced by Narvaez, the great enemy of republicanism in every form. The sale of the church property has been suspended, and even the repeal of the law may be attempted. The concessions made to Protestants will, it is feared, be withdrawn; and active measures may even be adopted against the circulation of the Scriptures. Still enough has been done, and is yet doing to alarm the priesthood. One of the order thus writes in a Spanish journal:

"We cannot but be filled with horror when we consider the immense treasures and large resources with the aid of which insatiable Protestantism has propagated error, and caused the perdition of souls by the thousands of Bibles which it has diffused throughout the world; but our indignation ought to be redoubled when we see that it can now lift its hideous Gorgon head on the most classic ground of Catholicism itself. One more hour of negligence on the part of those in whose hands

repose the destinies of the nation, and we are lost: 'Yet a little while, and ye shall not see me.' Impiety and heresy can be held in check only by the vigorous hand of kings and governments, who ought not in vain to bear the glorious title of Catholic, and without whose protection the Church is powerless to root out the tares sown by the enemy."

Belgium.—This kingdom has long been distinguished as the most liberal of all the Popish kingdoms. It has a constitution, and is governed by it. The King is, nominally, a Protestant. Of course, Belgium has presented a more than commonly favourable field of operations for the friends of gospel truth. They have not failed to occupy it, and have met with encouraging success. As usual, the priesthood have not been wanting to the interests of their craft, and have been untiring in their efforts to accomplish, by working upon the popular mind, what they have failed to effect by means of law and the magistracy. Their doings, and the result of them, are stated in the following extract from the columns of the "*Economiste Belge*," which we take from the American and Foreign Christian Union:

"We have learned a fact which shows how much the essential liberties inscribed in our Constitution have yet to do ere they can find a place in our manners and customs. There has gone on for some time in Ghent, a very active Protestant propagandism, which has gained a considerable number of converts among the working-class. We can well suppose that the Catholic clergy would be moved at the desertion of any members of their flock, and we should strongly approve of their opposing their own propagandism to that of Protestantism. But, instead of having recourse to this legitimate and wholesome course, what have they done? They have begun by appealing to the brutal violence of the rabble, stirring them up against the heretics, just as if we were still in the middle of the sixteenth century, and it were now expedient to treat the 'stealers of souls' to hard kicks, (*coups des sabots*). Such, at least, is the burden of a pious song profusely scattered in the populous quarters of the city of Ghent. Nevertheless, the mob has not been excited; for, thank God! we are not living in the fine times of the Duke of Alba. The people have kept their wooden shoes to themselves, and the Protestant propaganda continues its work. And now, what next? Having failed to stir up the masses, they have applied themselves to the manufacturers, a number of whom have been solicited to drive from their shops the workmen who take part in the Protestant assemblies. We are bound to state, to the honour of the manufacturers of Ghent, that they have not yielded to this pressure upon them. Some, we know, have answered, with abundant correctness and good sense, that they had never pried into the religious opinions of the labouring class, and that they could not but deplore as Catholics, that their labourers should go to the preachers, but that they must regard it as an unjust and odious measure to force them to return to the mass by depriving them of their livelihood. We learn from the *Chrétien Belge*, that events of a graver kind have occurred at Weert-Saint-George. A band of men and women have assailed at night, the chapel and the dwelling of the evangelist, and, in the midst of furious cries and menaces, proceeded to demolish the latter, when a neighbour fired a gun-shot into the air, and put them to flight. The local authorities were notified of the depredations thus commenced, but there is reason to fear that they will take the authors of these violences under their tacit protection, as they have done on other occasions. Many times already have our friends, in the vicinity of Louvain, had to suffer the brutalities of their enemies. Each time the authorities have received notice of these things, but they have contented themselves with giving assurances of protection *hereafter*."

The correspondent of the Christian Intelligencer states that—

"In the Episcopal city of Ghent, exists a university under government control. Some of its professors are liberal men. They continue to pour the light of modern thought and inquiry upon some of the protectors of the priesthood, and then ask their pupils to look at them. Many of the dogmas of the church are repudiated by them. Alarmed for the consequences of this daring, the spiritual guardian of the diocese has addressed one of his pastorals to the parents. He denounces the professors—the university is godless—the children are in danger—and he implores the parents to withdraw their children from such a poisoned circle, and especially to consult their pastor about the teacher to whom their children should be intrusted."

France.—It is by no means improbable that France may again take the lead in the convulsion of the nations, of which every sign of the times indicates the near approach. Tranquil on the surface, it is deeply agitated within. The correspondent of the Christian Intelligencer regards this as certain; and after a hasty, but comprehensive sketch of the present state of the European nations, as indicating great changes, proceeds thus:

“France itself is full of portents. The Emperor, however prudent, will, in all probability, have a bloody struggle for his throne, unless by foreign conquest he can satisfy the French thirst for glory. If there be civil war in France, even although the Emperor triumph, there will be many insurrections in Europe; if the Emperor be dethroned, all Continental Europe will be involved in one blaze of revolution. No man of sagacity can look deeply into the state of France, and note the discontent of all the surrounding nations, without perceiving that France is a loaded mine, central to so many others, and the exploding of which must fire all. Louis Napoleon professedly rests his government upon the *vox populi*, while a large portion of the population hate his rule, and his dynasty, and his person, and the majority of the remainder accept him on conditions which, the moment he ceases to fulfil, they cease to regard him as their chief. As to the first class, there are both houses of the Bourbons and their adherents; the true Republicans; and the Red Republicans of various gradations. As to those voters in France who support Napoleon, the smallest party is that which goes for a Napoleon dynasty. These prefer that to any other, but will support neither that nor any other which does not fulfil the conditions upon which they will consent to a Royal or Imperial regime. But what, it may be asked, of the army of France? The army of France is gradually influenced by the people; each new conscription brings in a fresh supply of popular feeling, and the army would speedily follow the majority of the nation. Thus the chance of the Emperor remaining on the throne is small, unless he make vast concessions to the popular desires, and reign practically as a Constitutional Prince, depriving the secret societies of material to work upon. Should the Emperor proceed in his present course, the secret societies will comprise the fighting population of the country, and a grand outburst, far surpassing in magnitude any yet witnessed, will arise. An outbreak in France is but a question of time, and it does not admit of a long time for the solution, and ‘after that the deluge!’”

We find increasing evidence of dissatisfaction among French Papists with the Ultramontanism which now so clearly characterizes the Popish system. A book has been issued by Messrs. Bordas-Dumoulin and Huet, entitled “Catholic Reform.” It is thus announced:

“This book is the *programme* of a religious revolution. It aims at the radical reform and regeneration of Catholicism. Catholicism is, at the present day, unknown and disfigured. It has been made so by its blind chiefs, and also by its fanatical defenders, who have made it a system for imbruting the mind and enslaving the conscience. They place in the middle ages their political and religious ideal. It is towards the middle ages that they are striving to lead back the generations. This is what so violently repels the spirit of our times, and inflames a mortal hatred against the church. Messrs. Bordas-Dumoulin and Huet aim to defend Catholicism after another manner. They labour to free it from the abuses and corruptions of the middle ages, and restore the primitive purity. They combat its errors, its despotism, its superstitious and idolatrous practices. They depict in strong terms the decline of the church, of which they trace the beginning to the reign of Constantine, the period at which Catholicism became the religion established by law, and consequently became unspiritual and persecuting. But alongside of the evils which for ages have so completely perverted the institutions of Christianity, they point out the means of safety, and of a new birth for true and primitive Catholicism—of CHRISTIAN CATHOLICISM. Establish, say they, in all states, complete freedom of worship, agreeably to the gospel; abolish all the political power of the Popes and the clergy, and every relic of theocracy and intolerance; replace liberty in the church, where she had her birth-place; restore the canonical elections; give back to priests and laymen the rights too long wrested from them; revive religious life and ecclesiastical science; extirpate from education, morals, and worship, the influence of the Jesuits, their false and immoral doctrines, and the profane novelties of which they have always been the promoters, and which seem to have been of late officially consecrated by the heretical proclamation of

the Immaculate Conception; oppose every where the pharisaic spirit, the spirit of domination, and of superstitious ignorance and grasping ambition, by the evangelical spirit, the spirit of liberty, of enlightenment, and of charity; this, in its look and bearing, is the reformation which is called for by Messrs. Bordas-Dumoulin and Huet."

Russia.—This power has again made its appearance among the nations as one of the great leaders of the age. She has issued a circular in defence of Naples, or rather opposed to all intervention in the affairs of that kingdom by the Western powers. As this is a most important document, we present the gist of it in the following summary:

"The King of Naples," it is declared, "is subject to pressure, not because his Majesty has transgressed any of his treaty engagements with foreign powers, but solely because, in the exercise of his *incontestable rights of sovereignty, he governs his subjects according to his own fashion.*" Amicable warnings, even pressing exhortations, are allowed to be admissible in such a case; but that the Russian minister declares is the extreme limit of what international law allows. There never was a time, we are told, when Europe could less afford to forget the absolute equality of sovereigns among themselves; and the endeavour to extort from the King of Naples, by threats or demonstrations, any concessions as to the internal management of his own dominions, is represented as a violent usurpation of his authority, an attempt to govern in his stead, a proclamation, without disguise, of the right of the strong over the weak."

Russia has been thwarted in her projects, and she now lets the other great powers understand that she will watch them and hold herself in readiness to maintain the divine right of kings to rule everywhere the world over. We will not be surprised if new complications—there are some already—should arise, and impel the nations into a new war. Peace is not established. It is a mere truce.

England.—Two new bishops have been appointed in England—both evangelical. A new hymn-book has been published by a minister of the Congregational Union, and highly recommended by eminent names—some well known heretofore by their sound evangelical writings—which is charged by very high authority as being "destitute of the least trace of evangelical sentiment." This business of making hymn-books, has nearly, we hope, reached its end. Surely the considerate and godly will soon take this matter to heart, and inquire whether the evil has not originated—as it undoubtedly has—in the departure of the churches from the inspired manual of praise.

NOTICES OF BOOKS.

A GLANCE BACKWARD AT FIFTEEN YEARS OF MISSIONARY LIFE IN NORTHERN INDIA. By the Rev. Joseph Warren, D. D. Philadelphia: Presbyterian Board of Publication, 265 Chestnut street. 1856.

Missions have already become fit subjects of history: and very interesting histories they are capable of furnishing. The one before us is not a history of the mere externals of the work. It enters into the details of mission life, work, conflicts, trials, as these were experienced by the author. It treats of their housekeepers, and learning the languages, of the printing house, of the catechists, of church buildings, and preaching at the stations—itinerations, books, relations with Europeans and Indians, and success. To the general reader, this work will furnish much information, collaterally, regarding the native population of India; to the candidate for missionary labours, it will prove an invaluable manual.

WEDGE OF GOLD; or Achan in El Dorado. By the Rev. W. A. Scott, D. D. 18mo., pp. 162. Presbyterian Board of Publication, Philadelphia.

This is a volume of sermons preached in California. It contains a series of discourses from the history of Achan. They are plain, evangelical, and faithful; and may be read with profit, especially by young men, to whom they were particularly directed.

THE WORLD AND ITS INFLUENCES. 32mo., pp. 120. Presbyterian Board of Publication.

The tenor of this little volume is not unlike that of Dr. Scott's discourses. Its scope, however, is wider. It presents a very judicious defence of the gospel against cavils, and warns against "the world"—that delusive and dangerous enemy of the Christian.

THE SOWER AND THE SEED. By John Hall, D. D. 32mo., pp. 127. Presbyterian Board of Publication.

An excellent commentary upon the parable of the sower.

"Lizzie Ferguson"—"Ellen Sinclair, or the Earnest Inquirer"—"Why are you not a Communicant?"—"Dying Experiences, and Death-bed Contrasts," are also late issues of the Board. The first is a small volume, calculated for the young. It is the history of a young disciple. The second is an autobiography of a young lady, recording her conversion. The subjects of the others appear in the titles.

TRUTH'S PILLAR; or the Church and her Mission. A Discourse delivered at the Opening of the Reformed Presbyterian Synod in Cherry street, Philadelphia, on Tuesday evening, May 27, 1856, by Samuel O. Wylie, Pastor of the Second Reformed Presbyterian Congregation, Philadelphia. Published by Synod. Philadelphia: Wm. S. Young, Printer, 50 North Sixth St. 8vo., pp. 40. 1856.

This is the discourse preached by the late Moderator of the Reformed Presbyterian Synod, at the opening of its sessions this spring. It is well written, and contains a large amount of seasonable truth. It will well repay a careful perusal.

THE CHARACTER OF JOSEPH; or the Young Man's Model. By Rev. J. R. Lawson. 18mo., pp. 21.

An address before the St. John's Young Men's Christian Association, and published at their request: and a very good one. The exhortations are well chosen, and well enforced. We commend the judgment of the Association in requesting its publication. It urges total abstinence from intoxicating drinks, and argues the subject in a note with ability.

THE PRINCE OF PEACE. By Rev. Samuel Simms, Pastor of the Reformed Presbyterian Church, Loughbrickland. 8vo. pp. 41.

This is the second edition of the sermon preached at the opening of the Reformed Presbyterian Synod of Ireland in 1855. It abounds in most excellent matter. It magnifies the Lord Jesus Christ. It exhibits the gospel as "the grand civilizer of mankind, and the pacificator of the nations of the earth." It looks forward, and scans the view before us. We are happy to see that so excellent a discourse has reached a second edition. We have already furnished some extracts from its pages.

☞ Rev. John Crawford was the youngest son of *James Crawford*, not John Crawford, as stated inadvertently in our last No.

☞ THE PHILADELPHIA PRESBYTERY held its fall session, October 28th. The principal items of business of public interest were,—1st. A call of the Third Congregation, Philadelphia, upon Rev. J. Middleton, which was received, sustained, presented and accepted, and arrangements made for his installation on the evening of the third Tuesday of November; J. M. Willson to preach the sermon and give the charges to the pastor; D. M'Kee the charge to the people. 2. The sacrament of the Lord's supper is to be dispensed in the Baltimore congregation, on the fourth Sabbath of November, by S. O. Wylie, assisted by Joshua Kennedy. Mr. Middleton to preach there the third Sabbath of November, and D. M'Kee the 1st Sabbath of December.

☞ We again urge speedy payment of subscriptions. It is our due and we need them.

☞ We have some communications on hand yet, but we would urge our brethren to communicate for our pages.

☞ It will be seen that Dr. Chrystie has resigned his pastoral charge. Of course he accepts the professorship in full. Collections, which we hope will be liberal, should be forwarded in season, so as to enable the treasurer to pay the salary of the Professors when the term closes,—say April 1st.

ACKNOWLEDGEMENT.

Received, Philadelphia, October 22, 1856, from Mr. C. B. French, Ruling Elder in First Congregation, New York, one hundred dollars, to be paid to Rev. Dr. Chrystie, in advance on account of first year's salary, as first Professor in the Theological Seminary; also fifty dollars, to be paid in like manner to Rev. Thomas Sproull, as second Professor, in advance on account of first year's salary.

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Treasurer of Synod of the Ref. Presbyterian Church.

ACKNOWLEDGMENTS.

Vol. XI.—Bloomville, N. Y., John Rice; Murray, New York, J. A. M'Master; Phila. Pa., William M'Knight, John Brown, Eliza J. Fulton, (9—11, \$3 00,) Nancy Parker; Princeton, Indiana, John Little, (vol. 7;) Rochester, N. Y., James Frazer, Margaret Barry, Hugh Robinson, Robert Aiton, (50 cents in full;) Sparta, Illinois, Mrs. Jane Miller, James W. Miller; Scotland, Pa., Rosanna Thompson, each \$1 00.

Vol. XII.—Aldie, Va., Mrs. J. Hunter; Bakerstown, Pa., David Dodds; Belle Centre, O., James Dunlap; Bloomville, N. Y., John Rice; Chandlersville, O., David Hawthorn, James Auld, Daniel Forsyth; Davenport, N. Y., Joseph Spence; High Hill, O., Marshall Hardessly, Nancy Forsyth; Newburgh, N. Y., Alex. Wright, Mr. Henderson, John Bayne, Jas. M'Meekin, Robert Campbell; Orange, Ind., James Reid; Pittsburgh, Pa., John Thursbey; Phila., Pa., John Evans, Thomas Walker, Hugh Lamont, Robert Paisley, Robert Keys, Sr., John Brown, George Orr, Samuel M'Mullin, John M'Cabe, Wm. M'Knight, Thos. Love; Perth, C. W., Mr. Rose; Ramsey, C. W., Mr. Waddell; Rochester, N. Y., A. Eernisse; Robert Wilson, S. Gormley, A. Semple, Mrs. J. Montgomery, Jane Middleton, John Lowry, Catharine Brown, Robert Aiton, (50 cts.) James Campbell; St. Paul's, Min. T., James Aiton, (3 copies, \$3 00;) Steubenville, O., Mrs. Hazlitt, L. Robertson; Scotland, Pa., Rosanna Thompson; Sparta, Illinois, John Sinclair, Alex. M'Kelvy, Mrs. Jane Miller; San Francisco, California, S. P. Taylor; Topsham, Vt., John Long; Webster, N. Y., James Middleton, each, \$1 00.

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* Said to have been paid in March.

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The attention of Presbyteries is earnestly solicited to the following resolution adopted by the Fiscal Board for Domestic Missions, at a late meeting. It is manifest, upon the slightest inspection of Synod's action at its last meeting, that the Board is not at liberty to disburse the funds in its possession without a compliance, on the part of Presbyteries, with the conditions stated in the resolution. To do so, would be to defeat the very object of Synod in taking that action, namely, to secure a full and detailed account of missionary operations throughout the Church. Hitherto the Church has had no information as to what was being done in the various Presbyteries, nor any means of knowing to what purposes its funds were applied. In its subsequent reports the Board is enjoined to supply this information, a requisition totally impracticable unless Presbyteries do as Synod has directed. We may state that the Board has ample funds at its disposal, and is ready and desirous to meet the demands of Presbyteries, when presented in due form.

Resolved, That this Board declare its understanding of the deed of Synod in regard to the distribution of domestic mission funds to be, that before paying out these funds, it shall receive a definite statement of the names of the stations to be supplied, and of the amount of supplies to be furnished, that it may be able to fulfil the duty assigned it of preparing a full statement of missionary operations for the Synod.

In reference to the complaint of the Reformed Presbyterian regarding the sending of proofs of the minutes, we have only to say that we made an express arrangement with the printer, and then intrusted the matter to his care. The copy of the Covenant containing the minutes, was forwarded as usual. If it failed to reach the Reformed Presbyterian, it was the fault of the mail.

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| Henry Caldwell, Esq., Staunton, Illinois. Stephen Babcock, Craftsbury, Vermont. Josiah Divoll, East Topsham, Vermont. William McLeran, Barnet, Vermont. John Brown, Fall River, Massachusetts. Joseph Hood, Pawtucket, Rhode Island. George Spence, Meredith, New York. James H. Thompson, Roxbury, New York. J. Campbell, 92 N. Clinton St., Rochester, N. Y. John McCullough, Newburgh, New York. William Thompson, Newburgh, New York. David McAlistcr, Bethel, New York. Melancthon W. Calvert, Sterling, N. York. Andrew Carnduff, Livingston Co., N. Y. James Wiggins, New York City, New York. James Smith, Baltimore, Maryland. John Renfrew, Chambersburgh, Penna. James M. Elder, New Alexandria, Penna. David A. Renfrew, Brownsdale, Butler co., Pa. Robert Lowry, Greensburgh, Penna. Wm. George, Danville, Ky. Sam. McCrum, Freeport, Pennsylvania. Wm. Irvin, 163 Liberty St., Pittsburgh, Pa. Samuel Allen, London, Mercer co., Pa. Wm. Allen, Whitestown, Butler co., Pa. Dr. James Young, Darlington, Pa. John F. Beattie, St. Andrew's, N. Y. Mr. Ballentine, Lisbon, N. Y. Wm. McMillan, Evansburgh, Pa. Matthew Stewart, Portersville, Penna. Robert Sherer, Newcastle, Pennsylvania. Alex. Hamilton, West Greenville, Pa. | Wm. Wylie, Putnam, Muskingum co., O. Robert Speer, New Concord, Ohio. David Wallace, Norwich, Ohio. James S. Johnston, Belle-Centre, Ohio. John McDaniel, Utica, Ohio. Samuel Jamison, De Kalb, Ohio. Henry George, Locust Grove, Ohio. James M. Milligan, Morning Sun, Ohio. James Brown, Cincinnati, Ohio. Hugh Woodburn, Macedon, Ohio. Thomas Smith, Bloomington, Indiana. Isaac Faris, Morning Sun, Iowa. Wm. Colhoun, Princeton, Indiana. Isaiah Reed, Salem, Indiana. S. M. McCloy, Elkhorn, Illinois. Thomas Donelly, Sparta, Illinois. Joseph Patton, Sparta, Illinois. Andrew McClelland, Springfield, Illinois. Robert Stevenson, Mount Sterling, Illinois. Thos. Mathews, St. Louis, Missouri. James Coulter, Coultersville, Illinois. Samuel Blackwood, Northville, Michigan. Samuel McIlhinney, Dodgeville, Iowa. James E. Nisbet, Columbus City, Iowa. Josiah McCaskey, P. M., Fancy Creek, Wis. Jas. Aiton, St. Paul's, Minnesota. Rev. W. Sommerville, Horton, Nova Scotia. Rev. Alex. McLeod Stavelly, St. John's, N. B. D. Halliday, Perth, C. W. John McCullough, Rushsylvania, Ohio. Jacob A. Long, 224 Greenwich st., corner of Barclay st., New York. |
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THE
COVENANTER,

Dedicated to the Principles of the

Reformed Presbyterian Church.

JAMES M. WILLSON,
EDITOR AND PROPRIETOR.

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

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

PHIL. III. 18.

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

DECEMBER, 1856.

THE OFFICE OF THE MINISTRY—ITS SURPASSING
EXCELLENCE.

“If a man desireth the office of a bishop, (to be a minister of the gospel and overseer of the church of Christ,) he desireth a good work:” a work of incomparable excellence, dignity, and usefulness. This is the testimony of one, whom long and large experience in the labours of a most active and successful apostleship, had qualified above all men to pronounce a sure judgment: who spake, moreover, by the direct inspiration of the Omniscient and the Faithful Witness. He had had his trials. Trials of no ordinary character,—trials peculiar to his calling, and which he well knew every upright and earnest minister is destined to encounter. “In afflictions, in necessities, in distresses,” Paul had laboured in his chosen and most arduous vocation as an “ambassador of God,” but his judgment of its eminent excellence and dignity had never wavered. It is still, to him, of all others, “a good work,” one in which he was content to spend the rest of his days on earth; and a “work” which he is prepared, with a good conscience, to commend to the esteem and the choice of the intelligent and the pious, then and in every age of the church. He will, still, “magnify his office.”

Does the judgment of this inspired and trustworthy apostle meet with a due response now? Does the church—do her educated youth—fully accord with his high commendation of the work of the ministry? To these interrogatories, we fear, there must be rendered a negative answer. The age is, we fear, too worldly; the church is too deeply imbued with the spirit of the world; young men are captivated too much by the all-pervading love of wealth, and ease, and earthly honour, to appreciate, in its true character, or to estimate, at its real value, an office so unearthly, so spiritual, so heavenly in its origin, and designs, and issues, as that of the gospel ministry.

Paul is right, however; and this age is wrong. No other “work” will bear to be put in comparison with that of a “bishop” in the house of God. It is *the* work, of all works committed to human hands, that may claim the highest moral excellence, whether we regard it in its relations to men, to the minister himself, or to the cause, and kingdom, and glory of Christ. Let us consider the ministry, a little, in each of these aspects. And—

I. *As to men.* And—

1. *The ministry is the medium of communicating knowledge—knowledge of the very best kind.* We need not commend the attainment of knowledge. First among the elements of our rational nature is the understanding, the glory of man. It is like the sun among the inferior planets. It spreads its light upon all within and around, and reveals every object in its true character, beauty, proportions, place, and nature. By it, man is assimilated to the invisible and eternal; comprehends the vast, and observes the minute; looks back to the illimitable past, forward to the illimitable future; above, to the most exalted and glorious, even to God himself; beneath, to the deepest recesses of created existence. Limited, indeed, but ever advancing in its reach and in its acquisitions, we can place no fixed and determinate bound to its onward progress. How excellent, then, the office of instructor! How noble the employment of him, whose business and “work” it is to train and supply the growing and expanding intellect! But the minister is a teacher. Of all men, “his lips keep knowledge.” To him are intrusted the “mysteries of God:” he is a “steward of the things of God.” High as the professor of human science deserves to stand, his place is far below that occupied by him whose calling it is to make known to men the things that belong to the glory, the law, the government, the grace of God: the nature, the duties, the destiny of man. And still more, without the Christian minister, what becomes of science and of literature? Even these decay and perish—at least, they can never reach their highest eminence—they have never done so, unless where the “work” of the ministry precedes and attends, or directs and stimulates them. And, still more. To know human science, is not indispensable to intellectual culture; much less to the securing of man’s highest interests, present and eternal. Without the knowledge of God, man must perish for ever.

2. *The ministry is the grand means by which sinners are converted, sanctified, and saved.* This was the immediate and leading design of the institution of the ministry. They are sent “for the perfecting of the saints, for the edifying of Christ,” (Eph. iv. 12:) that by their labours the church might be “built up,” in the addition of new members, in the effectual calling of the elect of God, until at last the mystical “body” of Christ may be fully complete under Him, the Head. For this, Paul was chosen, and commissioned, in his apostolic office, “to turn the Gentiles from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins, and inheritance among them which are sanctified.” Acts xxvi. 18. “For in doing this,” says the same apostle, “thou shalt both save thyself and them that hear thee.” 1 Tim. iv. 16.

We know well, and admit, that other agencies are at times the direct instruments in accomplishing these blessed results. We know, and admit, and even insist, that private Christians may and ought to set this high end before them,—they may also labour in hope. Children will “rise up” in heaven itself, “and call their parents blessed.” But it still remains true that “God has been pleased, by the foolishness of preaching, to save them that believe.” And every other agency is, somehow, dependent upon the ministry, designed and established as

the great and leading institution "for edifying of the body of Christ." Hence, with entire safety, we affirm that when, at last, the redeemed and elect of God are gathered together in Christ, and with Him, they will be, each and all, as jewels in the crowns which will then adorn the brows of the faithful ministry of Christ.

What, in all works of beneficence, whatever their moral dignity and worth, can be compared for a moment, in this one aspect, with that of the ministry? What is it to feed the hungry, to clothe the naked, to train the ignorant and careless, even to secure habits of intelligence and virtue, compared with this—that of saving sinners, and presenting them polished and adorned in the garniture of gospel holiness in the presence of Christ? "Here am I," will the successful "worker" in the ministry say in the great day—"Here am I and the children which thou hast given me."

3. *With the work of the ministry is linked, inseparably, all virtue, comfort, and social prosperity.* This is subordinate, but not unimportant. The ministry is the great conservative power in human society: for all moral excellence among men, all domestic purity and peace, all industry and frugality—every thing that promotes the social order—every thing that makes life comfortable or tolerable—every thing that contributes to the well-being of states and nations, and secures their permanent and real good, results directly from their labours.

Other influences may have their share in securing man's temporal welfare. We would enter no undue claims; but first and foremost, we *will* place this blessed institution of Christ.

Well, then, may the inspired writer say—"If any man desire the office of a bishop, he desireth a good work:" for it is "the office of a bishop" to promote the highest and most indispensable knowledge—to bring sinners, as instruments in the work, to God—to advance every interest of man, even on earth. In all these departments of beneficence the minister of Christ has a pre-eminence: to all these, the institution of the ministry, we may safely affirm, is absolutely indispensable. Take away the ministry, and knowledge departs—sinners perish for ever—society retrogrades in every department, and, at last, either dissolves, or is held together in its misery and degradation by the iron hand of an unmitigated despotism.

II. As to the minister himself, the office of a bishop is "a good work." Because—1st. *He is engaged about things of the noblest kind.* The text-book of the minister is the word of the living God. With this he is ever occupied, in investigating its high and holy teachings, meditating upon its blessed doctrines and promises, acquiring additional knowledge of the great things of God and of redemption, feeding his mind and heart, for days and years, with the rich stores of the sure gospel of salvation. The glory, the grace, the law, the providence of God, are ever before him; expanding and ennobling his intellect, and,—being sincere and faithful,—elevating, and enlarging, and purifying his heart. He has to do, in all his researches, with the mighty works of the Most High in the kingdom of grace, as these are recorded in the pages of history, sacred and profane, and as they illustrate the principles of the Divine government, now and always, towards the church and the world, men and nations. What themes

are these! And how rich in all that is worthy of the immortal mind, are studies like these!

Other professions have their attractions to the man of intellect and taste. The science of law, the art of medicine, rightly and honestly studied and pursued, afford no little gratification to the intellectual and the beneficent. But who would compare these, after all, with the themes which engage the understanding of him who holds "the office of a bishop?" The lawyer has to do, mainly, with laws of human enactment,—the physician, with the bodily organization—its diseases and their remedies. The one is led into mazes of subtle and technical disquisition: the other, into the foul workings and results of influences hurtful to the human frame. We would not disparage them; we recognise their importance and their high uses, but how far inferior is all this to that divine science which forms the constant object of his contemplation who has chosen the work of the sacred ministry as the business of his life!

Nor is this all. The minister is a pastor also. He deals with soul and heart. The subject on which he operates is eternal; and he labours for its eternal welfare. And as high as the moral is above the physical, the eternal above the temporal, so high are his aims, and his efforts above all others, whatever excellence they may claim.

With other pursuits than professional, there can be no comparison. Lawful and praiseworthy as the occupations certainly are in which the mass of men are employed, they cannot enter into competition, for a moment, with the ministerial office. They may require skill, they may furnish scope for ingenuity and invention, they may be associated, in the mind of the citizen, the merchant, the man of business generally, as they are in fact, with not a few of the highest interests of human society. But, admitting all this, still, in their direct suggestions, in the actual mental processes to which they give rise—what are they compared with the work of him whose immediate themes are so heavenly, so divine? Surely, it is no inconsiderable privilege and blessing to spend the days—not in mere earthly ministrations—not in toiling among the things of sense—but surrounded and occupied with the noblest subjects that can engage the human intellect: the very subjects that, pre-eminently, occupy the mind of God himself; the very subjects that shall for ever fill and satisfy the souls of angels and redeemed men in the very presence of God.

2. *The fruits of ministerial effort are fitted to yield the highest present satisfaction.* The fruits—what are they? The ignorant instructed, sinners converted, the converted still further enlightened, sanctified, and made joyful in the knowledge, and love, and favour of God, morality promoted, families blessed with domestic virtues, and mutual peace and happiness; and as the ultimate and highest issue, the everlasting blessedness of the converted and sanctified. In a word, the saved are to the faithful minister "a rejoicing and a crown." How pure and soul-satisfying are fruits like these! Along with all this, or rather as a part of them, see the minister or the pastor, at the bed-side of the sick and the dying, the honoured instrument of conveying to the suffering and the departing child of God, the light and comfort of the gospel of the Son of God—of dispelling the fears which gather around the heart of the departing saint. And even, in his ordi-

nary ministrations and pastoral labours, with what heartfelt joy may the servant of God reflect upon the cheering and sanctifying influence which, he may hope at least, attends the exhibition of the word of God's grace as it falls from his lips!

True, this blessedness is not monopolized by the ministry. The private Christian, the elder in the house of God, may reap their share of fruits like these. But we cannot err when we say, that to none are they so abundant as to him who "goes in and out" among saints and sinners, as the Lord's own commissioned ambassador, bearing, in His name, glad tidings to the lost, the tried, the tempted, the frail, the dying. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation." (Isa. lii. 7.) A "good work" indeed; rich in the most profound and heart-penetrating satisfaction, in the very nature of its issues, is "the office of bishop" in the house of our God.

3. *There is laid up for the faithful minister a most glorious reward.* The language of Scripture is most express. "They that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." John saw the ministry (Rev. iv.) under the symbol of four living creatures occupying a place very near the throne of God—indicating the high felicity and special honour which await them in heaven, when their course on earth is finished. Near to Christ, even on earth, as His own ministers and stewards, as His ambassadors to guilty men, as under-shepherds to Him, the great and chief Shepherd, we might well infer that to them there is allotted a place of peculiar dignity at last among the redeemed of God.

We are far, in this, from any design to give encouragement to that spirit, ineffably mean and niggardly, which would seek an apology in the future glory of the minister of Christ, for robbing him here of the proper acknowledgment for his pastoral toils and services. But we are careful to bring before the view of the minister himself so eminent an encouragement as this. Let men abuse this truth as they may, it still remains the consolation of the intelligently earnest and devoted, that there is for them a reward, of which none, on earth, or in hell, can deprive them—a reward unfailing, glorious, and eternal; a reward of inestimable value, compared with which all the glory of wealth and power on earth, transient and unsatisfactory as they are, grows dim and valueless. A "good work," then, is "the office of a bishop"—for the minister himself, in its noble employments, its present satisfactions, its final reward.

III. In relation to the cause and glory of Christ. And—

1. *The ministry is mainly instrumental in the preservation of the truth.* That truth—gospel truth—is a treasure most precious, we may surely take for granted. "To know God, and His Son Jesus Christ, is eternal life." "Where there is no vision, the people perish." It is "light and truth," sent forth from God, which can alone guide erring men into the way everlasting.

We do not claim for the ministry the sole and exclusive agency in the preservation of this truth among men, but we do claim that it is the leading agency, and in fact, indispensable to every other. The written

Scriptures, creeds, and confessions, the fidelity of private Christians, and the influence of a sanctified literature, are no inconsiderable co-workers with a gospel ministry. But this stands out with a prominence and life, which, after all, establish fully our claim on its behalf. Much of Bible circulation, of the compilation of creeds, and of a sanctified literature, is due to a faithful ministry; while they are themselves, in most cases, the spiritual fathers of those very Christians who labour in defence of the gospel. *They* hold up the "word of life." *They* bring truth out of its depositories. *They*, as a living ministry, expound, enforce, and apply the truth, and so keep it active and influential upon the minds of men. Take away the ministry, abolish their order entirely, and in what condition would the world be left? Like that of science and literature, and the schools without their teachers and professors. Facts demonstrate this. The history of the world shows it. It has been the faithful pulpit, in every evangelized land, which has filled the chief place—as a means, of course—in preserving the knowledge itself of the gospel of salvation.

2. *The ministry are the chief agents in the promulgation of the gospel.* This is their office. They are "stewards of the mysteries of God." They are "ambassadors of God." In every age the word of God has been carried by their hands, and by their mouths proclaimed to nations sitting in darkness. Occasional instances there are, indeed, upon record, in which the knowledge of salvation has been first communicated by other means; for the Lord is not tied, even to his own institutions, so absolutely as to accomplish nothing without their interposition. But the fact remains, nevertheless, honourable to the ministry—that by them, the kingdom of Christ has gone on to enlarge its boundaries from age to age. They are "the angel" of Rev. xiv., "flying through the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." By the apostles and their coadjutors, the work of evangelization was begun throughout—or at least largely in—the then known world. As we trace the progress of the gospel in subsequent ages, it is still in connexion with the ministry. Others might do a part in sending them out; but, in the main, the actual workers have been the commissioned ambassadors of Christ. So it is now. Modern missions are, mainly, in the hands of Christian ministers. So it will be hereafter: and when the time comes to which we look forward with so much interest and hope—the time of the Church's universal spread and triumph, it is to the ministry—a self-denying and self-sacrificing ministry—that the honour, as instruments in the work, will be mainly ascribed.

3. *The ministry commend, by their lives, and so preserve, sound Christian morals.* We still mean, as the prominent agents; but not exclusive. We know well that "the church" is "the salt of the earth—the light of the world." But nevertheless do we affirm, that the interests of personal and of social morality are closely bound up with the institution of the ministry. A faithful ministry is a living example and pattern to any community; an example indispensable to its moral well-being. That the ministry are far from perfect, we readily admit. That, in some lands and times, the professed ministry have been largely and deeply corrupted, and even leaders in vice, we do not

deny. But we speak of an evangelical and faithful ministry; and reiterate the assertion that such stand in the front ranks as exemplifications of the proper nature and excellence of Bible morals. They are "ensamples to the flock."

Our statement is amply confirmed by the fact, that both in the church and in the world, the ministry are judged by a high standard of personal character and deportment. Many things which would pass unnoticed in other men, are strictly marked in them. In their presence, sinful levity and folly—not to say, vice—stands rebuked and restrained. From them society expects truth, honesty, honour, and consistency, in more than usual measure. Any defect here not merely stains, but blackens, ministerial character. Why is this? The answer is at hand. As a class of men, specially devoted to a very sacred work, and employed in it, they are regarded as the conservators of a high tone of Scriptural morality. Take away the ministry, and what then? We answer unhesitatingly—a deterioration of morals—a fearful and rapid deterioration, just such as takes place when the ministry itself becomes corrupted. With all their infirmities, no class of men on earth have been, upon the whole, so free from scandalous vice—so far in advance of their contemporaries, as the evangelical and faithful ministry.

4. *The ministry are witnesses for Christ.* Something more is needed on earth than the mere pronouncement, or even promulgation of the truth. It must assume the form of testimony; and this, for the manifest reason that it meets, in every land, in every age, with the hostility and opposition of a world "lying in sin." The truth is a "sword." It assails the "strongholds" of error—the fortresses which sin has erected, and behind which it lies intrenched. The world is, also, an assailant. It wars against the truth, and against its glorious Author. "There is war in heaven—the heaven of the visible church—Michael and his angels, his messengers—fight against the dragon, and the dragon and his angels fight." And the contest is the grandest—the issues the most momentous the world has ever seen, or will see. The Lord Jesus Christ contends for his own dear-bought rights—to reclaim a rebel province of the dominions of God—to establish divine law and authority in the hearts and affairs of men. Against Him are arrayed vast hosts, animated by the spirit, and guided by the skill of the Grand Adversary—the dragon of the Revelation. With Christ are found *all* the faithful: we would exclude none, either from the toils of conflict, or from the rewards of victory. But foremost are the ministry. Not all who challenge the title, but all that deserve the name. Some, far more clear-sighted and courageous than others; but all engaged in some department of the army that marches under the banner of Christ. Or, narrowing our view, who have stood out most distinctly, in vindicating the claims of Christ? Surely, the ministry: such as the giant-minded Athanasius, the vigorous Augustine, the fearless Luther, the sagacious Calvin, the heroic Knox, the devoted Covenanters—Henderson, and Guthrie, and Cameron, and Cargill, and Renwick, of Scotland's second Reformation, and subsequent sad reverses and sufferings. And to-day—is it not still hard to believe, honour—and we admit it to be no little—is due to the intelligent and zealous, in every position in the church, still we claim for the ministry the most

prominent and responsible, and, if there be peril, the most perilous place among Christ's witnesses. They are "set for the defence of the gospel."

This, then, is the work of the ministry—"a good work," eminently "a good work," holding a place of unquestionable superiority over all other employments in which man can engage on earth—the most beneficial to man—most rich in its returns to him whose work it is—most intimately connected with the kingdom and cause of Christ. Permit us, then, to add some deductions and inferences.

1. *The Christian minister should honour his calling.* And that he may do so, let him constantly keep in view, not so much the hardships and privations which attend it, as the high aims and issues of his ministerial toils and efforts. That there are hardships in the ministry, we know too well. That it is not a life of ease, or of plenty, we also know well. That the minister has, besides the cares which visit him as a man, and member of society, other sources of anxiety, often very painful and wearing, we also know well. And, worse than all, it not unfrequently occurs that the gospel seems to be attended with few beneficent and saving fruits. Still, the "work" is no less an excellent work. The minister may leave no legacy of worldly goods—he rarely does—to his family after him; but they have a richer legacy in his prayers and example, and in his connexion, however unimportant he may seem to be, with a cloud of witnesses, to the glory of Christ and the extension of his kingdom. And as to his success, the minister himself can but imperfectly judge. The seed sown may be late in vegetating, but it will not be lost; and if but one soul be saved through his instructions, this soul will shine as a burnished jewel of heavenly splendour and undiminished radiance eternally in the heavens. A Jeremiah is not the less honoured of God and of the godly, in that his ministry seems to have had little other fruit, than to be a living and faithful testimony against the growing obstinacy and impenitence of a backsliding generation. And at the worst, why should not the earnest minister be comforted at least, in view of the fact that he has spent his days and his nights in *endeavours* to serve God in his high calling as a steward of his word and as a co-worker with Christ in the great designs of his mission?

2. *Let the qualified youth of the church remember this commendation of the work of the ministry.* If you wish for wealth, ease, and earthly honour, you will not seek the ministry. If you are willing to put things like these in competition with this "good work," you will go to your farm or to your merchandise, and, resisting the cry of perishing souls, and disregarding the honour of your Saviour, you will delve for life amid the things of this world, and for them. To others, these may be a true calling. In themselves, they are not to be disparaged. But God has given you the ability and the opportunity to engage in a better work—a work whose reward is not houses and lands, and office and renown, but the souls of redeemed men and the honour of the best of Masters. Will you not then inquire, seriously and devoutly, what path of duty lies before you? Ministers are sadly wanting. The fields are white to the harvest. At home and abroad, your fellow-men are perishing in untold multitudes. The name of Christ is every where, either unknown or despised. Will you not

enter the field, and give your effort—humbly, devotedly—with those of your predecessors already engaged in the work, that the lost may be reclaimed, and that the Messiah may, at last, receive due honour, and obedience, and love? Remember, the reward is certain: the work itself is its own—but not only reward. Its ultimate recompense is in the ineffable joy and blessedness of the honoured servant of a most exalted and liberal Master—in souls gathered to the Redeemer, and happy for ever in his blessed presence. Labour, then, cheerfully and humbly—but as instruments—for the increase is of God.

3. *Let the people honour and cheer the faithful minister in his work.* “Hold such in reputation.” “Honour them for their work’s sake.” Cheer them, by your attention to their ministrations, your concern for their temporal support and that of their households, by your improvement of their ministrations, by labouring with them in the work of adding to the church the saved of Christ, and in mutually edifying one another. Remember that the ministry are not your debtors—you are theirs. It is for your good that they have abandoned the ordinary sources of gain amongst men, and, casting themselves upon the good-will and generous spirit of the brethren, have sought a work so strange to the natural mind and heart—so contrary in its requirements to the common inclinations of men. Judge the ministry, not censoriously, but kindly; for “this treasure is committed to earthen vessels, that the excellency of the power may be of God, and not of man.” Improve the ministry. For your responsibilities are great. “He that receiveth you,” says the Saviour himself, “receiveth me; and he that receiveth me, receiveth him that sent me.” And, finally, pray that a large supply may speedily be furnished of able and devoted ministers. You have a duty to perform here, as well as the youth of the church. If you are careless—and especially is this true of parents—what can you expect but the frowns of our blessed Head—and these seen in the backwardness of your sons, and of the sons of the church, to turn aside from the attractive pursuits that every where allure the youth of our age, and devote themselves to such a work as this? “Pray ye, therefore, the Lord of the harvest, to send forth labourers into his harvest.”

DR. WARDLAW ON MILLENARIANISM.

[Continued from p. 106.]

Sixthly. The Millenarians ask us, What will you make of the phrase, “The rest of the dead lived not again until the thousand years were finished. This is the first resurrection?” Is not *this* a literal resurrection? and, if it be, must it not be a literal resurrection also that is meant, when it is said of the “souls of those that were beheaded,” that they *lived* and reigned with Christ? “*Lived*,” in the one case; and “*lived again*,” in the other, are corresponding terms, and must mean the same thing—rising to life.

I should be disposed to grant at once the conclusiveness of the inference from a literal resurrection in the one case, to a literal resurrection in the other. I could not, in candour, get rid of the conclusion. Both sides of the vision must certainly be explained on the same principle.

But I am far from granting that the words, “the rest of the dead lived not again,” signify, any more than the other, a literal resurrection. The latter I take to be symbolical, and symbolical on the same principle as the former—

signifying, *the re-appearance of the spirit and character of the hostile opponents of Christ and his cause.*

To make this as plain as I can. There are two classes or descriptions of persons in the passage: first, those in the 4th verse, who were slain for their attachment to Jesus and profession of his truth; and secondly, those called in the 5th verse "*the rest of the dead.*" Now, who are these last? If we are to interpret the passage *literally*, the phrase ought to mean all the dead, *except those before mentioned.* Now, those before mentioned are not, as formerly noticed, the righteous generally, but the martyrs, and only a proportion of the martyrs, the victims of the tyranny of the beast. "*The rest of the dead,*" then, ought to include, not only the wicked, but all the righteous, except those martyrs. In this way, however, we could make no sense of the passage at all. I ask then, again, who are *the rest of the dead?* Now, it appears to me that we are to look for an answer in the context; and that one is furnished there, which makes every thing, on the principle of symbol, consistent and beautiful. Look, then, to chap. xix. 21:—"And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh." "THE REMNANT," and "THE REST," are, in the original, *the very same word.* The "remnant," were followers of the beast and the false prophet. Now, as we interpret the resurrection of the martyrs, as symbolically signifying the revival and gloriously extensive prevalence of their principles and characters; if we are right in this, then the resurrection of the "*remnant,*" or "*rest,*" of the dead, even of those who had been "slain with the sword of him that sat upon the horse," must signify the revival and prevalence of *their* principles and character. Are we, then, taught to look for any thing of this kind? We are, most expressly. A most singular re-appearance of their principles and character is expressly predicted in the very passage, as to succeed the thousand years' reign of Christ and his risen martyrs:—"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea." Rev. xx. 7, 8. Here seems to be the rising of the *remnant,* or *rest* of the dead: a strange, extensive, fearful apostacy, an infatuated and presumptuous rebellion;—the prevalence of the same principles of hostility to Jehovah and his Anointed as those which characterized "the remnant that were slain with the sword of him that sat on the horse." The correspondence is thus very remarkable. The *martyrs* are those who were victims of the impious usurpation and spiritual despotism of the beast; the *remnant,* or *rest,* are the followers of the beast and of the false prophet; the resurrection of the former symbolizes the revival and glorious prevalence of their principles and character; that of the latter, the revival and prevalence, for a time, of theirs. The former is accomplished during the millennial glory; the latter, by the appearance of Gog and Magog after it: and it is worthy of notice, in further confirmation of this view, that Gog and Magog are represented as having their part finally with the beast and the false prophet:—"And the devil, that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." Rev. xx. 10.

Seventhly. This very description of *what is to succeed the thousand years,* appears to be altogether irreconcilable with the scheme in question. According to that scheme, the day of judgment is a period comprehending the whole of the thousand years, and terminating in the final sentence and destruction of the wicked. But, on this supposition, it will follow—1. That there is to be *no proper judgment of the righteous at all.* And by some of the leaders of modern Millenarianism, this consequence is accordingly admitted and maintained. The judgment, properly so called, is, according to them, to be confined to the *wicked.* Now nothing, surely, can be more contrary than this to the plainest

and most explicit intimations of holy Writ. "We must all," says the apostle, (and he is at the time speaking especially of Christians,) "we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. v. 10. The Judge himself gives the following description of the transactions of the great day:—"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment; but the righteous into life eternal." Matt. xxv. 31—34, 41, 46. Passages of Scripture to the same purport, are frequent. And can any thing, indeed, be more decisive than the representation given of the same solemn and universally interesting scene in the conclusion of the very chapter whence our text is taken:—"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." 2. In this and other accounts of the judgment, the judicial awards are described as *immediately taking effect*; the solemn scene as closing in the instant and everlasting separation of the two great classes of mankind. But if the thousand years be themselves the day of judgment, what shall we make of the rising of Gog and Magog, and their combined, though unsuccessful, opposition to the cause and people of God? On the ordinary hypothesis of the Millennium being simply a period of unprecedented and glorious spiritual prosperity to the church and cause of the Redeemer, we have a prophetic assurance (strange and unaccountable as it may be,) of a subsequent period of liberty, and fearfully successful temptation, to the prince of this world, the enemy of souls, between its close, and the last scene of the world's eventful history, the final "judgment of the great day." But on the Millenarian hypothesis, we can find no place for it,—except on a supposition, which to me appears so gross, that my whole soul revolts from it; and I mention it as a separate objection. 3. It is, that the wicked dead, *after they are raised from their graves*, shall combine under certain leaders, to make a desperate effort against the power, and cause, and people of the Most High, and against the Lord reigning in the midst of them!—and when we add to this the counterpart of the hypothesis; that, namely, of the *risen saints*, with their spiritual and glorified bodies, mustering against those embarked squadrons, as an equipped and encamped armament of warriors, under Christ as "Captain of the Lord's host," we are presented with a scene, such as, to me, I freely confess, would require statements and assurances incomparably more explicit than any yet produced in its behalf, to bring it at all within the limits of credibility. This leads me to notice—

Eighthly. In the account of the final judgment, in the close of this chapter, the resurrection of *all the dead*, without distinction, is, in very plain terms, represented as taking place simultaneously, *immediately before it*, and *in order to it*. "And I saw the dead, small and great, stand before God! and the books

were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works." Rev. xx. 12, 13. And this representation, both of the resurrection and the judgment, accords with that given in many other plain portions of Scripture; portions in which there is no room for dispute about the meaning of symbolical language. For example:—"Marvel not at this, for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John v. 28, 29. "*The hour is coming.*" Is not this *the same time* "when *all* that are in the graves shall *hear his voice*?" Is not this *the same voice*, heard at the *same time*? And "*shall come forth*; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Could any reader ever imagine, or rather, could any of our Lord's hearers imagine, that between the rising of the one class and that of the other there was to be the lapse of ten centuries? Again:—"And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." 2 Thess. i. 7—10. Can any thing be more explicit than this? Are not the two events of Christ's being "revealed from heaven in flaming fire, taking vengeance on the ungodly," and his coming to be "glorified in his saints, and admired in all them that believe," here represented as synchronous?—or rather, I should say, is it not *one event* that is spoken of, with its two "great designs or accompaniments?" Who would ever, by such a description, be led to fancy that the time of his "*coming*" to be glorified in his saints, was to be earlier by a thousand years than the time of his being "*revealed*" to take vengeance on his enemies? Now, either this supposition must be made; or another, which appears—especially when the passage is compared with others—to be hardly less untenable, namely, that the fearful description does not refer to the general and final destruction of the wicked, but only to some partial exercise of judicial vengeance, to attend the commencement of the Millennial reign.

These, and other passages, are plain and simple; and it appears to me a fair and reasonable principle of interpretation—one, indeed, which might be laid down as a general canon, not admitting of dispute—that, when we find passages of Scripture, historical or epistolary, which are literal in their terms and explicit in their statements, we may conclude with certainty that we must be under some mistake in our explanation of the prophetic and symbolical, when such explanation is at variance with the unconstrained and obvious meaning of these passages.

(To be continued.)

SLAVERY—A SIN.

That the system is sinful in the sight of God, is capable of demonstration by several distinct lines of proof. We take the simplest first, and from that ascend to a broader induction. First, there is the law of love. Second, there are the laws against oppression. Third, there are the laws against man-stealing and man-selling. Fourth, there is the nature, the inviolable sacredness, of the parental relation. Fifth,

there are recorded retributive judgments of God for the attempts to hold and use servants as property. Sixth, there is the providential argument of great power, the manifestation of God's curse upon the established system of slavery in full blast, and the destruction of nations by it. The evolution of the argument on any one of these lines would be enough for conviction; the forces marched upon them all are overwhelming, irresistible. I restrict myself to the word of God; and even thus, much brevity will be requisite, in its various steps, to compass the argument.

First, we take the law of love. "Thou shalt love thy neighbour as thyself;" and "Whatsoever ye would that men should do to you, do ye even so to them." Neither colour nor race puts any man out of the category of my neighbour. You would not yourself be made a slave. You cannot in conscience say that you would, under any circumstances, be so treated—be deprived of your natural liberty, and held as the property of another. You feel that you are a person, and not a chattel; and that to be treated as a person and not a chattel, is your right, by the law of common reciprocal justice and benevolence. If you had been stolen and sold, or your father before you, and had passed through forty different hands, called your owners, you would still feel that no theft of your father, grandfather, or most remote ancestor before you, could pass by transmission into honest ownership, or could give to any human being any right of property in you, and that no money whatever could purchase such right. Applied to yourself, as a man, to yourselves as men, you know, you feel that these principles are undeniable, impregnable; by the law of God, then, you are bound to apply them to others, as yourselves. On this ground, the command in the New Testament, specific as to duty, "Masters, give unto your servants that which is just and equal," would strike the fetters from every slave in existence. No man can claim property in man, and not violate that injunction. You would not have your fellow-men compel you to serve without wages. You would not have a master sell your wife and your children from you. You would not have your fellow-beings take away every natural right and dignity of a human being from you, and treat you as a beast of burden. You would not consider it exaction on your part, if you demanded that your children should be *your* children, and should be free, since you never entered into any contract with any human creature otherwise, and could not rightfully have done such a thing, if you had wished.

Now then the law of love demands in you the same treatment, the same award of justice, to your fellow-being; and any relation in which you hold him, subversive of these natural rights and claims of love, is sinful. The compulsory relation itself, as your work, is sinful. It is sin *per se*, and cannot possibly be otherwise. I might trace and demonstrate this sinfulness, in other infractions of the law; but the worst of all, and the most prolific, is the robbery of children from their parents, the moment they are born into the world, and the claiming, as your property, what was the gift of God to those parents, what you never paid a farthing for, what you never made a contract for, what you never received from any trader even in human flesh, and over which you have not the least shadow of a claim, or any ground on

which human beings ever settle the just relation of possession or ownership, as between one another. You cannot in any thing do to others as you would they should do to you, if in this fundamental thing you take their children, and claim and use them as your property. You could not rightfully use your own children as your property; much less the children of others.

I might rest the whole argument here; but I pass to a second demonstration of the sinfulness of slavery in the various laws enacted against *oppression*, which are indeed necessary conclusions from the law of love. If slavery is *not* oppression, nothing under heaven can be. It is the violation, in every particular, of every one of the statutes of God against that wickedness. When God says, "Cursed is he that oppresseth his neighbour, in whatever respect," *that* curse comes, in every possible shape, upon the man who claims property in man; because that claim gathers up into itself every conceivable exaction and exasperation of tyranny, either as essence or result. When God says, "Thou shalt not oppress the stranger, the fatherless, the widow, the servant, the hireling;" and when he teaches us to pray, "Deliver me from the oppression of man; so will I keep thy precepts;" every one of these statutes and instructions demonstrates the system of slavery to be sinful; because its fundamental claim of property in man is the sum of all these oppressions; and God could never sanction in a general system as right that which He forbids in every particular as wrong. All the laws against oppression, all the manifestations of God's abhorrence of it, go to show the Divine sentiment and sentence in reprobation of slavery—God's hatred of it, God's intense feeling and judgment against it. When God says, "If a stranger sojourn with thee in your land, ye shall not vex him; but the stranger that dwelleth with you, shall be unto you as one born amongst you, and thou shalt love him as thyself;" and when He names the counts in His indictment of the nation for its sins, "In the midst of thee have they dealt by oppression with the stranger; the people of the land have used oppression and exercised robbery, and have vexed the poor and needy; yea, they have oppressed the stranger wrongfully;" the just moral application of these sentences cannot possibly be made without the condemnation of slavery as sin.

There was never at any time in the Jewish statutes, or authorized by them, any such thing as slavery in the Hebrew nation; never any claim of property in man. When they fled out of Egypt there were no slaves with them; the census of souls is that of free souls only; not a creature went out of Egypt on compulsion. And the laws promulgated by Moses in regard to the obtaining and the treatment of servants were in no respect what is called slave legislation, but legislation *against* slavery, legislation to render its introduction into the nation absolutely and for ever impossible, legislation only for free, voluntary contracts of service with freemen. The obtaining of a servant by such a contract was called the buying of him; it was simply and solely the buying of his time and service for such period as might be specified in the contract; and to prevent the possibility of such service running into slavery by long possession, the period itself of such contracts was limited to six years; and if in any case extended to a longer time, only by solemn mutual agreement, and in no case, on no

consideration, nor with any party, could such contract hold beyond the jubilee. Every fifty years, every servant in the land was free.

And children were never servants because their parents were; no claim upon the time or service of the parents, created any claim to that of the children. Servitude was not transmitted by birth, and never could be. Every instance of service, whether of the Hebrews or the heathen, was by free voluntary contract. The same phraseology is used of contracts with the heathen as of those with the Hebrews, and the one is no more a possession than the other. Whether Hebrew or heathen, when a man entered into a contract with a servant, he was said to have bought him (as when he married a wife he was said to have bought *her*,) and as to the obligation to fulfil the contract, and perform the work paid for, the servant was described as his money, his possession, for that contracted period. Hebrews thus sold themselves to strangers or heathen, and heathen sold themselves to Hebrews, but in every case as freemen, in no case as property. There is no such idea as that of property in man recognised, except as a wicked oppression; and the whole Mosaic legislation guarded the people at every point against such oppression, and was admirably contrived to render it impossible.

DR. CHEEVER.

(To be continued.)

PROVIDENCE AND THE CROSS.

All the measures of the throne of Providence should be studied at the cross; for all their immediate purpose is to maintain its authority, and all their final bearings to secure its dominion. To avenge its neglect or to advance its triumphs is the design of all personal, relative and national providences. Whether the church be crucified to the world, or the world crucified to the church, both are so by the cross of Christ. All judgments are as much "the wrath of the Lamb," as all mercies are the gifts of the Lamb. Whether he act as the Lion or as the Lamb of Judah, he acts for the glory of the cross. There is therefore no real difference, except in point of *magnitude*, between personal and national providences. Their scheme is the same, however their scale may differ. Both have as their final and grand object to endear or to avenge the Saviour. We sadly mistake both the nature and design of Providence, if we imagine that it is pursuing one object in the case of individuals, and a different object in the case of nations. It is either beseeching each to be reconciled unto God by the blood of the cross, or punishing each for refusing to be reconciled. Your lot and mine are as much regulated by Providence, with an express regard to our individual reconciliation or punishment, as the lot of an empire. "Kiss the Son, lest he be angry, and ye perish," is as much the language of all personal calamities to individuals and families, as it is of all public calamities to cities or nations. The fate of both turns upon their treatment of the Saviour. In like manner, the language of all personal mercies is the same as that of all national mercies. "We beseech you, in Christ's stead, be ye reconciled unto God." Thus you and myself are as much interested in Christ's providential opening of the sealed book of the Divine purposes, as kings upon their thrones or statesmen in their cabinets. Our affairs and fate are as much in his hands, as their destiny is. Our inferior rank no more places us beneath his notice, than their elevation places them above it. PHILIP.

THE GLORY AND THE FEAR OF GOD.

It is astonishing that any one should neglect to fear and glorify God! However common the neglect be, we ourselves are amazed at it when we pause to re-

flect. Not all the bustle and cares of life can then hide from us the folly of neglecting godliness, it is so very glaring. We even see at times, that our excuses for evading the claims of God, are in fact reasons, strong reasons for immediately complying with them. And they are so. Have you much to do? The more need you have of the hope of salvation to sweeten your labour. Have you much to think of? The more need you have of the Divine wisdom to direct your thoughts. Have you much to struggle with? The more need you have of grace to strengthen and uphold you. Yes; to none is the religion of the Bible more adapted, and to none should it be more endeared, than to those who have much to do and to suffer in the world. The hope of salvation through Christ, connected with habits of piety, is the very thing for them; just what they need, in order to enable them to do and endure the will of God in their lot. It is therefore truly astonishing, that all men, and especially those who must work hard and bear much, should not fear and worship God. It is the height of folly to neglect this. They are their own enemies who neglect it: for, in doing so, they are throwing open their business to the frowns of Providence, their families to the curse of God, and their souls to the wrath to come. Now, if this be not astonishing infatuation, there is nothing amazing in human guilt or folly.—*Id.*

EFFICACIOUS GRACE.

The gospel ascribes all that is good in man to the free and powerful grace of God: he "worketh in us to will and to do of his good pleasure," Phil. ii. 13. He gives grace to some, because he is good; denies it to others, because he is just; but doth injury to none, because all being guilty, he owes it to none. Grace, in its being and activity, entirely depends upon him. As the drowsy sap is drawn forth into flourishing and fruitfulness by the approaches of the sun; so habitual grace is drawn forth into acts by the presence and influences of the Sun of righteousness. "Without me," our Saviour tells his disciples, "ye can do nothing," John xv. 5. "I have laboured more abundantly than they all," saith the apostle, "yet not I, but the grace of God with me," 1 Cor. xv. 10. The operations of grace are ours, but the power that enables us is from God. Our preservation from evil, and perseverance in good, is a most free, unmerited favour, the effect of his renewed grace in the course of our lives. Without his special assistance, we should every hour forsake him, and provoke him to forsake us. As the iron cannot ascend or hang in the air longer than the virtue of the loadstone draws it, so our affections cannot ascend to those glorious things that are above, without the continually attracting power of grace.

JOHN IN PATMOS.

Never was any exile so cheered in his banishment. Domitian sent John to work in the mines of the earth; but God called him to explore the deeper and richer mines of futurity and heaven. He does not seem to have had any human society in Patmos; but he was not alone! That ocean-rock of the Cyclades, like Carmel in the days of old, was covered with horses and chariots of fire. Thus the imperial edict, though unintentionally, sent him "to an innumerable company of angels; to the general assembly of the church in heaven; and to Jesus, the Mediator of the new covenant," to hear and see how "the blood of sprinkling" was honoured at the eternal throne by God, and by all the godlike universe of being: for, "from the tops of the rocks" of Patmos, he beheld this beautiful vision of immortality, as well as the prophetic visions of futurity. Thus his lone island in the Egean sea was to him "a gate of heaven," wider than Bethel to Jacob, or Horeb to the Elders of Israel, or Tabor to Peter, or the Sanhedrim to Stephen. Who would not submit to exile, even on a solitary island, for the sake of such revelations? John could well afford to let all the curtain, thus drawn off from the invisible world, drop its folds upon the scenes and society of this world. PHILIP.

CHURCH MUSIC.

We have frequently brought before our readers very satisfactory evidence of a growing discontent already in very influential quarters in some of the larger denominations, on the subject of church music. From the following, which is an extract from a speech by Dr. Hawkes in the late General Convention, it will be seen that even among Episcopalians a feeling is arising against the terrible abuses of the ordinance of praise:—

“I know not how it is with most of my brethren; but I can say for myself, that few things have shocked me more in the house of God than the condition in which I have found the music. Instead of being a sacred offering, instead of being something in which a large portion of the congregation could join, too often it has been made up of selections from favourite operas or particular airs, that have been found to be very agreeable to the popular taste. I certainly have seen at the close of a most solemn discourse, a congregation played out of the church with music which, as it appeared to me, would have answered very well for a lively march of a body of troops to meet the charge of an enemy.”

We add, that the pastor of one of their churches in this city has dismissed the choir, and established a precentor in front of the pulpit. These are signs of the times, and should encourage and strengthen us in our old-fashioned ways.

The Christian Intelligencer, from which we quote the above, adds:—

“There are few, very few ministers, who have not had the same experience, or worse. We all know the evil; but, pray, what is the remedy?”

There is no remedy, so long as they will keep up their organs and their choirs. Dismiss these, and the business is settled at once. The votaries of fashionable music will be offended, it is true; but better this, than the fearful profanation of the worship of God.

THE PHILADELPHIA PRESBYTERY.

This Presbytery met in the 2d Reformed Prebyterian Church, Seventeenth street, on the 28th of October, at 7½ o'clock, and was constituted with prayer by the Moderator, Rev. Joshua Kennedy. All the ministerial members of Presbytery were present. The elders were H. Floyd, James M'Knight, William Young, James Stevenson, and James Dickson.

Rev. John Middleton presented his certificate of dismissal from the Rochester Presbytery, which was received, and his name added to the list of ministerial members.

The decease, since last meeting, of the Rev. John Crawford, a constituent member of Presbytery, being announced by S. O. Wylie, the following minute was adopted as a testimony of the high estimation in which he was held by his co-presbyters:—

Presbytery records with unfeigned sorrow the removal, by death, of one of its constituent members, Rev. JOHN CRAWFORD, since its last meeting. Mr. Crawford expired after a brief illness on the 3d of September last, amid the tears of his much-attached congregation, and to the great grief of his co-presbyters, and of all who knew him. Our deceased brother was unexpectedly summoned to render an account of his stewardship, but we have the best reason for believing that the summons found him in readiness to depart. His work of preparation was well and fully done. Like Enoch, he walked with God; and, like Paul, he finished his course with joy. His memory will long be cherished by those who were honoured

with his acquaintance, as well for his many admirable social qualities, as for the earnestness, fervour, and consistency of his piety. Presbytery extends its condolence and sympathy to his bereaved and sorrowing people, and feels especially called upon, in the providence of the Head of the church, to improve this afflictive dispensation as an admonition to work while it is called to-day, and to be always ready for the coming of our Divine Lord and Master.

The clerk was ordered to forward a copy of the above minute to the magazines for publication; and also one to the Baltimore congregation, of which the deceased was pastor.

Mr. Willson, appointed at the last meeting of Presbytery to moderate in a call for a pastor in the 3d congregation, Philadelphia, reported that he had fulfilled the appointment on the 21st of October; and that the congregation had made a unanimous call on the Rev. John Middleton. The call being sustained as a regular gospel call, the salary was supplemented by Presbytery with one hundred dollars; and being presented to Mr. Middleton, was by him accepted. Messrs. Willson, M'Kee, and Floyd, were appointed a commission of Presbytery to install Mr. Middleton in the pastoral charge of the 3d congregation on the 18th of November; Mr. Willson to preach the sermon and charge to the pastor, and Mr. M'Kee to the people.

The Baltimore congregation presented a petition for the moderation of a call, and the dispensation of the Lord's Supper, with supplies, to the next meeting of Presbytery. Mr. Wylie, assisted by Mr. Kennedy, was appointed to dispense the sacrament on the 4th Sabbath of November, and also to moderate in a call when requested by the session and congregation. Mr. Middleton was appointed to preach in Baltimore on the 3d Sabbath of Nov. and 1st of Feb.; Mr. M'Kee, 1st of Dec.; Mr. Kennedy, 4th Dec. and 1st of Jan.; Mr. Willson, 3d of Jan. and 4th of Feb. M. Faris, licentiate, was appointed to preach in the Baltimore congregation all March, and 4th Sabbath of April, and 1st of May; Dickinson, 1st and 2d of April; and Wrightsville, 3d Sabbath of April.

The meeting of Presbytery, which was characterized by its accustomed harmony, and orderly and speedy despatch of business, afforded a good exemplification of the sentiment of the inspired poet—"Behold how good and how pleasant it is for brethren to dwell together in unity."

Presbytery adjourned to meet in the same place on the 1st Tuesday of May, 1857, at 7½ o'clock, P. M. DAVID M'KEE, P. C.

PHILADELPHIA PRESBYTERY—INSTALLATION.

On Tuesday evening, Nov. 18, Rev. J. Middleton was installed by a commission of the Philadelphia Presbytery in the pastoral charge of the 3d congregation, Philadelphia. J. M. Willson preached the sermon from 2 Cor. v. 20—"Now, then, we are ambassadors for Christ." Ministers of the gospel are "ambassadors for Christ:"—I. As they are sent forth by Him. II. As they have duties assigned them to perform in His name. And—III. As He identifies himself with them in the faithful discharge of their duties.

The charge to the pastor was also given by Mr. W.; and the charge to the people, by D. M'Kee. The services were well attended; and the congregation manifested no little interest on the occasion, in extending a hearty welcome to their pastor.

PROCEEDINGS OF PITTSBURGH PRESBYTERY.

Little Beaver, Oct. 8, 1856.

Presbytery met in Little Beaver. Ten ministers and eleven ruling elders were present. Rev. T. Sproull was chosen Moderator, and A. M. Milligan continued Clerk.

Congregations that are still delinquent are again urged to pay the sums apportioned to them for the liquidation of the debt upon Westminster College. The Board of the College were instructed to fit up rooms for the accommodation of the Theological Seminary, and the congregations are called on to contribute funds necessary for this purpose. (The expense will amount to near \$150.)

Mr. R. M'Thompson, a student of Westminster College, was received under the care of Presbytery as a student of theology. Messrs. T. M. Elder and J. M. Johnston, students of theology, were received on certificate from the Presbytery of the Lakes. The latter was present, and delivered a discourse, which was unanimously sustained.

A Board of Examination, consisting of Revs. T. Sproull, A. M. Milligan, S. Sterritt, J. Galbraith, and J. Hunter, were appointed for Westminster College, to examine students and give certificates, which shall be considered equivalent to a literary degree in this Presbytery. The members of the Board are appointed a committee to receive applicants for admission to the Theological Class under the care of this Presbytery.

Rev. H. P. M'Clurkin, at his own request, and with the consent of the congregation, was released from his pastoral charge. Rev. J. Love appointed to announce the same to the congregation, and declare it vacant.

Rev. J. Love, Dr. Milligan, and Elder Forsyth, were appointed a committee to receive and present to him a call from Church Hill congregation, Illinois.

Revs. T. Sproull, J. Newell, and Elder J. Carson, were appointed a committee to communicate to Synod's committee the state of our missionary operations, and draw \$100 from the Domestic Mission fund.

Erie and Cherry Tree (Crawford county) were received under the care of Presbytery, as missionary stations.

Appointments.—Dr. MILLIGAN, Oct., 3d Sab., *Penn's Run*; 4th, *Cherry Tree*; Nov., 1st Sab., *Bear's Run*; 2d, *Mahoning*; 3d, *Piney*; 4th, *Leatherwood*; 5th, *Sandy*; Dec., 1st Sab., *Warsaw*; 2d, *Perry*; 3d, *Oil Creek*; 4th, *Sugar Lake*; Jan., 1st and 2d Sabs., *Conneautville*; from March 1st Sab. till next meeting of Presbytery, *Salt Creek congregation*.

Mr. SPROULL, Nov., 4th Sab., *Wellsville*; Jan., 4th Sab., *Rochester*; Feb., 4th Sab., *Piney*.

Mr. CROZIER, Nov., 4th and 5th Sabs., *Brownsville*.

Mr. HANNAY, Dec., 3d Sab., *Wellsville*; Jan., 3d and 4th Sabs., *Piney*.

Mr. STERRITT, Nov., 2d Sab., *Piney*; Dec., 2d Sab., *Muddy Creek*.

Mr. A. M. MILLIGAN, Feb., 3d Sab., *Piney*.

Mr. REED, Nov., 4th Sab., *Penn's Run*; Dec., 2d Sab., *Bear's Run*; 3d, *Mahoning*; Jan., 4th Sab., *Sandy*; Feb., 1st Sab., *Piney*.

Mr. HUNTER, one Sabbath at *Rochester*; time discretionary.

Mr. NEWELL, Dec., 4th Sab., *Rochester*; Feb., 4th Sab., *Wellsville*; March, 3d Sab., *Rochester*; 4th, *Wellsville*.

Mr. J. J. M'CLURKIN, Oct., 3d Sab., *Lackawanak*; Nov., 4th Sab., *Cherry Tree*, Crawford county; Dec., 3d Sab., *Conneautville*; one Sabbath at *Erie*; time discretionary.

Mr. LOVE, *Salt Creek*, from Nov., 3d Sab. till Dec., 3d Sab.; Jan., 4th Sab., and Feb., 1st Sab., *Brownsville*.

Mr. SLATER, Dec., 4th Sab., and Jan., 1st Sab., *Brownsville*.

Dr. MILLIGAN is appointed to hold a session, with Elders Robert Allan and David Porter, at *Perry*; and with Elders William Rogers and William Cochran, at *Erie*; to receive applicants into the fellowship of the church.

Rev. A. M. MILLIGAN is appointed to hold a session at *Piney*, with Elders Thomas Dunn and David Armstrong, to adjudicate the case of John White.

It was agreed to revive the rule requiring the Moderator to open the meeting of Presbytery by a sermon.

Presbytery adjourned to meet in Allegheny on the second Tuesday of May, 1857, at 10 A. M.

A. M. MILLIGAN, *Clerk*.

ILLINOIS PRESBYTERY.

This court met in St. Louis, October 8th, 10 o'clock, A. M., and was constituted by the Moderator, J. Stott. W. L. Roberts, D. D., was chosen Moderator, and R. B. Cannon Clerk for the ensuing year.

R. Z. Willson presented a certificate of dismission and ministerial standing from New York Presbytery. His name was added to the list of constituent members of this court.

Two calls were laid on the table of Presbytery. The one from Church Hill, Ill., on H. P. M'Clurkin, of New Concord, O.; and the other from Vernon, Wis., on John Middleton, Perth, Canada West. They were sustained, and ordered to be transmitted to the Presbyteries respectively of which the candidates are members.

The call from Maquoketa was presented to Dr. Roberts, and by him accepted; and R. Z. Willson, and Joseph Purvis, ruling elder, were appointed to install him as pastor of said congregation.

Joseph M'Cracken, to whom pieces of trial for ordination had been assigned at the last meeting of this court, was unable, through indisposition, to appear before Presbytery. His ordination was therefore deferred till the 29th of October, when a special meeting was appointed to be held in Sharon, Iowa, to attend to this business.

A missionary station was established in Davenport, Iowa, to which one hundred dollars from the missionary fund was appropriated, and R. Z. Willson appointed to cultivate it till the next regular meeting. A special committee, consisting, of James M. M'Donald, R. B. Cannon, and Samuel M'Elheny, ruling elder, were appointed to report a plan for carrying on more efficiently missionary operations in the bounds of this Presbytery. Those performing missionary labour are required to report the condition and prospects of the stations in which they labour.

APPOINTMENT OF SUPPLIES.

J. STOTT—Walnut Ridge, 4 Sabbaths.

D. J. SHAW—Morgantown, 4 Sabbaths.

R. SHIELDS—Eden and Grand Cote, Oct. and Nov.

Mr. BROWN—Dec., Vernon, 2 Sabs; Tishilwa, three, discretionary; Feb. and March, Grand Cote and Eden; April, Morgantown.

R. Z. WILLSON—Mineral Point, Wis., 3 Sabbaths.

Presbytery adjourned at 4 P. M., 9th inst., to meet in Sharon, on the 29th of Oct., at 10 A. M.

Oct. 29th.—Pursuant to adjournment, Presbytery met in the place above named. The business of the Presbytery was the ordination of Mr. M'Cracken. After delivering the usual trials, and being examined on theology and church government, he was set apart in the usual form to the work of the holy ministry. R. Z. Willson preached the ordination sermon, R. B. Cannon proposed the questions, A. C. Dodd offered the ordaining prayer, and James M. M'Donald gave the charge.

R. B. Cannon, and James Dougherty, ruling elder, were appointed to install Mr. M'Cracken over the congregation of Clarinda, Page county, Iowa, to the pastoral charge of which he had previously been called.

Presbytery adjourned to meet in Bethesda Church, near Bloomington, Ind., on the Monday preceding the next meeting of Synod, at the hour of 1 o'clock, P. M.

[Extracted from the Minutes by the Clerk.]

THEOLOGICAL SEMINARY—MEETING OF SUPERINTENDENTS.

Allegheny, Nov. 11, 1856.

Pursuant to a call of the chairman of the Board of Inspection of the Theological Seminary, the following members met:—Present, J. R. W. Sloane, J. Crozier, and J. B. Johnston. The Board was called to order by the chairman, and opened with prayer by J. B. Johnston.

Rev. Dr. Chrystie, Senior Professor, was introduced by the chairman. The Professor then, before the students, and in presence of a large and attentive audience, delivered an appropriate address; after which it was resolved that it be published in the Reformed Presbyterian and Covenanters, and that one hundred copies extra be also published. J. B. Johnston was appointed Secretary of the Board.

Resolved, That the respective congregations of the church be called upon to contribute to the salary of the Professors, and forward by the first of January, or as early as possible.

Resolved, That Daniel Euwer, (Pittsburgh,) be appointed Treasurer of the Seminary till next meeting of Synod, and that he receive all contributions for Professors' salaries.

Resolved, That the Committee having charge of the Theological Library be requested to forward the books to the Seminary, and that all persons who may have any of the books in their possession are desired to send them to the Seminary.

Resolved, That the Professors be directed to draw from the Synod's Treasurer any funds in his hands appropriated for the use of the theological students, and that they give to students as they may need aid.

Resolved, That the Treasurer pro tem. be requested to engage a janitor for the recitation and lecture rooms of the Seminary.

The Board adjourned to meet in Allegheny, 4th Tuesday of March, 1857, at 7½ o'clock, P. M.

J. R. W. SLOANE, *Chairman*.

J. B. JOHNSTON, *Secretary*.

LETTER FROM MR. DODDS.

Liverpool, Nov. 3, 1856.

Rev. and Dear Brother,—By the good hand of our God upon us, we arrived safely at this place on Saturday last, having made our passage in sixteen days. We encountered no storms, but had a dark sky and a rough sea through most of the voyage. Most of us were seasick the great part of the way; but, once over our sea-sickness, we enjoyed the sea very much; and since our arrival here, we are all in the best of spirits.

We have very comfortable lodgings and good entertainment at Lawrence's Temperance House, Clayton Square; but the things which we see when we go abroad through the city, especially after night-fall, are far from prepossessing us in favour of the general character of Liverpool for morality. If the cities of Syria are much worse, and we can contribute to their improvement, the sooner we are there the better.

We have taken our passage for Beirut in the steamer Pactolus, at the rate of £25 sterling for each passenger—which is an abatement of five per cent. from the usual charge—and expect to sail on Thursday, the 6th inst., with a fair prospect of making our arrival a few days before the first of December.

The brethren in Manchester, in anticipation of our coming, had sent us, through Mr. David Stuart, an invitation to spend the Sabbath with them; but owing to the lateness of our arrival, we failed to receive their communication till to-day, when, of course, it was too late to act upon it.

We would earnestly recommend any missionaries whom you may send out in future, to complete their outfit in the United States, where they have at least the advantage of knowing the customary price of such articles as they require. It is somewhat provoking, after prudentially deferring the purchase of saddles till you come to England, to be offered a lady's saddle in Liverpool for £9—45 dollars—and to be told that you cannot buy one for less in the city.

We would also respectfully urge upon the church at home the importance of adding a physician to our missionary corps, as soon as possible. To families taking up their abode in a strange land, among a semi-barbarous people, and under the influence of a strange climate, the thought of being beyond the reach of medical assistance is somewhat uncomfortable. It is no doubt our duty to trust in God, and it is to be hoped that we will have grace to do so; but it will not be well for the church to put our faith to too severe a trial. Besides, a physician who would combine professional skill and winning manners with earnest piety, would be a very efficient help in the propagation of the gospel among a people who look with a peculiarly reverential regard upon the art of healing. The truth is, that a physician can obtain access to such people as those to whom we are sent, and acquire an influence over them much sooner than a minister of the gospel; and it is worthy of observation that a great majority of those miracles by which the gospel was at first recommended to the acceptance of the world, were miracles of healing; miracles which, while they established the authority; at the same time proclaimed the benevolence of the gospel, from which we may learn that we are not only

to vindicate the authority of the message which we bear from Christ, but also by all lawful means to conciliate the good-will of those to whom it is addressed; and also, that this latter object may be legitimately and successfully sought by curing the diseases of the body, even when this is not done by miracle.

We are much refreshed by the company of brother Lansing; and his counsel—the result of much experience in the foreign field—will, no doubt, be greatly helpful to us in the Lord's work.

We take this opportunity to bid an affectionate farewell to all our friends and brethren in our native land, praying that the gracious presence of their God and ours may be with them in all their efforts in the service of Christ; and that they and we, when our work is done, may rest sweetly together in the peaceful mansions of our Father's house. Yours in Christ Jesus,

R. J. DODDS.

Rev. James M. Willson.

AFFAIRS ABROAD.

Syria.—The following relative to the field of missionary operations in Northern Syria, will give some idea of the prospect before our own missionaries. The writer is Rev. J. L. Porter, one of the missionaries of the Presbyterian Church in Ireland. Having stated that "there are several large and populous villages on the eastern slopes of Anti-Lebanon," he adds:

"Notwithstanding the long dominion of Mohammedanism in the land, and notwithstanding centuries of insult, mockery, and cruel oppression, a portion of the inhabitants of these villages still retain their ancient faith; but, alas! corrupted and debased. Their names are as follows:—1. Yabrūd, the ancient *Jambruda*, an episcopal city; 2. Nebk; 3. Deir 'Atīyeh; 4. Kara, the ancient *Comochara*, an episcopal city; 5. Málūla, the ancient *Magluda*, an episcopal city; 6. Saidnāya, the ancient *Danaba*, an episcopal city; 7. Sudud, the *Zedad* of Scripture; and—8. Kuryetein, the *Hazar-enan* of the Bible, and the episcopal city called *Karodea*. These villages, so ancient, so honoured, and yet so long obscure, are now receiving pure gospel truth—that truth which is always the harbinger of peace and prosperity, through the medium of your mission in Damascus. They form a most interesting group in a missionary point of view, they are all within an easy day's journey of Nebk, which is the largest and most central; and your missionaries trust that as they have been the means of throwing light upon their history and geography, so they will also be the means of causing to shine upon them the 'light of the knowledge of the glory of God, in the face of Christ Jesus.'"

In theory, these villages are all accessible by the missionary; but in some, there is a local opposition which has hitherto prevented any successful effort to introduce the gospel. Two of them, however, are fully open:

"For a considerable time, several Christians from Yabrūd and Nebk have been in the habit of visiting us in this city, and purchasing Bibles, Testaments, and other books, for their own use, and for distribution among their friends. One man, who has been especially active in this work, and who has an extensive knowledge of Scripture doctrine, is, perhaps, the most influential inhabitant of the latter village. At his invitation, Mr. Robson visited Nebk in the beginning of summer; but unfortunately, he was absent at the time. Mr. Robson ascertained, however, that there was an open door for missionary work; and we consequently resolved to send Jibrān Shehady, our native assistant, to spend the summer in that village. He left Damascus in June; but, in passing through Yabrūd on his way, the Christians there prevailed upon him to remain with them and give them instructions."

Central Africa.—A Baptist missionary thus writes regarding this, heretofore, almost unknown region:

"If extensive openings in populous cities, and towns ready and willing to receive the missionary security of life; and a prospect of universal peace, are signs

of hope for Africa's redemption, then we have them. By some mysterious work of Providence, this country does not seem to be what it once was. There is a wonderful disposition of circumstances to favour the gospel. From Lagos, for hundreds of miles into the interior, I have scarce a doubt that the missionary of the cross would be received with acclamations of joy. The north, east, and west, stretching out through a country needing only the hand of the enlightened cultivator to become a second Palestine, invite thither. The last tours to the interior, whatever Africa may once have been, exhibit it now in the most interesting aspect. Ishakki, Oghomishaw, and Illorin, together with other cities, have their gates standing open. The last-mentioned city, whose population is perhaps half a million, two-thirds of whom are Mohammedans, and of whose opposition we had great fears, on a recent visit made by Mr. Bowden, invited him thither, and promised to appropriate lands for building purposes. Who is it that is thus disposing the minds of men, and reflecting a work of which the world is not even dreaming? As to security of life and property,—I have reason to believe a more harmless, inoffensive, kind, and hospitable people are scarcely to be found on the globe. I have travelled nearly two hundred miles to the interior from Lagos; sometimes through dense forests, at times alone, without ever seeing the signs of danger from the beasts of the forests, or receiving a harsh word from my travelling companions. I have declared openly and plainly the gospel of Christ, and denounced Orisha and idols before hundreds and thousands who had never before seen the face of a white man, and that with such impunity as scarcely ever to have met opposition. Are not these signs too plain to be overlooked? Besides all this, universal peace seems now to prevail."

Turkey—The Press.—We associate the press, and on good grounds, with intelligence and progress, personal and social. Hence the following is of no little interest. It brings to our notice another step in the process now going on—very slowly, indeed, but surely—of assimilating the long stagnant East to the active and progressive West. The extract is from the correspondence of the *Journal of Commerce*:"

"An event which has awakened great interest among intelligent men, is the recent establishment of an Arabic newspaper, by the authority of the Sultan, and under the supervision of the Porte. A paper has been published by the government for some time, but at irregular periods, in the Turkish language, called the *Djeride-i-Havadis*, or collection of facts, which, however, contained little or nothing beyond the ordinances of the government, and regulations for its inferior and distant departments. It was, of course, exceedingly limited in its circulation, being confined almost to officials, and its influence upon the people was quite imperceptible. Two newspapers in French are published in Constantinople, one in Smyrna, two in Bucharest, in Wallachia, and one in Jassy, in Moldavia, while one in Greek, and one in Armenian, are issued in Smyrna, one in Italian in Cairo, in Egypt, and in Constantinople one in Turkish, besides the government organs, and one in Armenian. But there is none in Arabic, though the people speaking this language in the Turkish empire, beyond comparison, exceeds in numbers those who use the Turkish. It is hardly possible to approximate the number speaking the Arabic throughout Asia and Africa; but it has been estimated from sixty to eighty millions. Such a population without a newspaper! The great continent of Africa has none, except two in Algiers in French, one in Liberia, and two or three in Cape Town, and one in Port Natal, in English. Egypt, the early seat of science and power, whose monuments excite the ever-fresh wonder, and challenge the talent of modern nations, has none, except a sorry sheet issued in Italian, and as destitute of life as the mummies over which it is printed."

"Excepting Smyrna, Asia Minor has none, while the vast regions between the Caucasus and the Persian gulf, and between the eastern shores of the Mediterranean and India, in the centre of which the human race was cradled and mighty nations reared, including the cities of Diarbekir and Aleppo, with their 100,000 inhabitants each, and Damascus, with its 150,000, have not a single newspaper to inform the peoples of the stirring events of the world, or to create a little variety and interest in their own monotonous and almost worthless existence. But a better day has dawned upon the East; *the press* has been introduced, and that by the recognised head and defender of the Moslem faith, which was propagated by ignorance and the sword, and now is to be exterminated by those bloodless, but sometimes blood-letting instruments, the quill and type. The new paper, which is

especially designed to suit the wants of the people of Syria and Egypt, was commenced in March, and bears the name of *Mirât-ul-Ahwal*, or Mirror of the People, and is issued weekly. The editor is Mr. Churchill, an Englishman, assisted by a native well-read in Arabic literature. For a time the circulation must be extremely limited, from the paucity of those who are able to read. But every number will be a school and a school-master, increasing the number of readers and subscribers, since the Arabs spend their evenings in re-unions at each other's houses, where the villagers collect till the house is full, and sitting upon the floor, listen delightfully till midnight to the news and the stories which any one might be able to relate. The Arabic paper will become the story-teller, and newsmonger, and thus the educator of the race."

Piedmont.—We have little new from Italy. Her affairs are in the hands of diplomatists, and are to be considered at a second meeting of the Peace Congress in Paris. The Grand Duke of Tuscany is said to be alarmed at the threatening aspect of affairs, and speaks of restoring the constitution of 1848. The correspondent of the Christian Intelligencer presents a *résumé* or summary of the state of things in Piedmont:

"Whatever may be said of the rest of continental Europe, there is some hope for the future, at least of Italy, in the state of Piedmont. For centuries, the truths of Protestantism have been, as it were, imprisoned amidst the mountains and valleys of the Waldenses; but these truths had become, to a great extent, frozen up, so that whilst the form remained, the body was lifeless. But since the labours of the blessed Neff, and other missionaries from the Evangelical schools of Geneva, it has pleased God to infuse his Spirit into the dead bones of the Vaudois Church. The preaching of the pure gospel has been chasing away the Arianism and formalism of the last generation; and, under the power of the Holy Spirit, one after another of the Vaudois pastors have begun to preach Jesus Christ, and him crucified, as the only way of salvation. Nor has the revival been confined to the pastors of the Alpine valleys. There has been a general inquiry after the word of God, and a disposition to read it, even amongst those who have not separated from the Romish apostacy, although they despise its mummeries, and detest its corruptions.

"Piedmont, too, has, during the late war placed herself, politically, in such a position as to command the respect of the wise and good, and to concentrate the hopes of Italy. Under the politic administration of its ruler, the representative system has been carried on quietly and firmly, but with moderation. Whilst the power of the Pope has been curbed, the pretensions of the Ultramontane clergy put down, a Papal excommunication incurred and a Papal interdict threatened, nothing has been allowed to provoke a reaction, or to force on measures which, however desirable in themselves, are still repugnant to the feelings of the mass of the people. The steady progress of Sardinia has created an alarm in the Romish camp; for it is feared that, before long, Protestantism, with constitutional liberty, will be established all over the north of Italy."

"Rome even cannot wholly ignore the progress of the reformation in Sardinia. The state of Sardinia is most offensive to Rome; and the progress of constitutional principles is equally offensive to Austria. It is certain that, in both respects, the enemies of pure religion, and the enemies of constitutional liberty, have good reason to look with alarm on the light which has long been gilding the summits of the Piedmontese Alps and Appenines, and gradually descending into the plains of Northern Italy."

Germany.—We find in the columns of one of our exchanges a long account of the late meeting of the annual assembly of the evangelical ministry of Germany, which appeared first in the German Reformed Messenger. We make a few extracts, from which our readers will learn, at least, the principal subjects which engaged the attention of the Assembly. Of the results arrived at, we gather much less than we would desire:

"The eighth German Evangelical Church Diet assembled in Lubeck, on the 9th of the present month. It was an imposing assembly, the largest I have ever attended. The subject of discussion for the first day was 'the revival of evangelical church discipline,' opened by Dr. Sack, of Magdeburgh. Church discipline has almost entirely fallen into disuse in the evangelical churches of Germany. The

State has taken it out of their hands. The civil power punishes criminals. But there are many crimes in the church which the State cannot reach. The pastor can admonish his members, but has no power to arraign a member before a church council, or suspend him from church communion for gross sins. In some States, it is made a penal offence to attempt this. The most prominent idea in the discussion was that of excommunication. Is it right and proper, under any circumstances, to exclude a person from all communion with the church? Is there not more hope of reclaiming him within the fold of the visible church than outside of it?

“Dr. Sack maintained that they still were in the visible fold of Christ, though tares among the wheat, and therefore should be treated as members, subject to the rules and discipline of the church. That in their present relations they would have to content themselves by a faithful attendance upon pastoral duties, (Seelsorge,) that the pastoral office already included an important function of discipline, the faithful preaching of the word publicly and privately.

“The morning of the second day was occupied by discussing ‘The call to the ministry,’ introduced with a lengthy address by Dr. Schmier, from Wittenberg. Our German brethren complain of the wants of the ministry, numerically and morally. That many are in the sacred office uncalled by the Master, to the injury of the church and themselves. That many are not in, who are called, but refuse, to the great loss of religion. The clergy all come from the middle and lower classes. The rich and the nobility seldom furnish any. Count Zinzendorf still remains a solitary example of a missionary nobleman. This was ascribed to the prevalence of materialism among the higher classes. The love of gain, and an aversion to the solemn duties of the holy office, deter many from entering into the service of the church.

“The theme for the third day was—‘The sphere of woman in the Evangelical Church.’ Dr. Wichern delivered an address, nearly three hours in length, in which he gave a graphical picture of her present position, her trials, claims, and duties. The last theme was—‘The youth of Germany, in connexion with taverns for travelling journeymen.’ In Germany all mechanics must travel a certain number of years, before they can become masters. When their money is exhausted, they work for a short time, and if they can find no work, they will beg their way along. Every town has special taverns for journeymen travellers, most of which are schools of vice, moral and physical sluices of filth. These Wander-Burschen are exposed to all manner of temptations, and surrounded by a most demoralizing social atmosphere. Vigorous efforts have been made to better the condition of this numerous class, who will fill a large place in the coming age of German society. In many towns ‘Young Men’s Christian Associations’ have been formed to furnish a home and a healthful society to these pilgrims. New hotels have been established, which are conducted on a Christian plan. In Bonn there is one in which religious devotions are held every morning and evening, which in the summer of ’54 entertained eight hundred travelling journeymen in the course of four months.

“A special conference of Reformed members was held, at which a convention of German Reformed ministers and laymen was appointed to be held in Bremen, some time during the coming year. The remaining distinctively Reformed congregations of Germany have no ecclesiastical organization. They have no synodical, or any other meetings to secure ministerial communion. The meeting at Bremen is designed, if possible, to effect some kind of an organization.”

There are fears that High Church Lutheranism—which verges towards Puseyism—will prevail over the true Protestant element in the revival in Germany.

Belgium.—We again turn our attention to the progress of Protestant efforts in this kingdom. We give some details, as we find them in the pages of the American and Foreign Christian Union. Those who wish to be accurately informed of the state of things there, will not regard these minute statements as unnecessary. They are taken from the Eighteenth Annual Report of the Evangelical Society, or Christian Missionary Belgic Church:

“In the province of Brabant are five churches: at Brussels, two French and one Flemish; one French at Ohain, near Waterloo, and one Flemish at Weert-Saint-Georges, near Louvain. The church at Brussels, under the pastoral care of Mr. Panchaud, reports fourteen converted Romanists added to its communion. The

other French church, whose pastor is Mr. Anet, also reports the accession of a number of converted Romanists. Both these churches manifest great liveliness of faith, and much activity in good works. There is also a Flemish chapel in the street of the Twelve Apostles. There is in Brussels another church, and a very prosperous one, opened for the Flemings by another evangelical denomination. At Weert-Saint-Georges, the little band of disciples has suffered much reproach and much outrage from a mob incensed by the conversion of a Romanist family. Still, there has been no defection among them, and some souls have been gained in the neighbouring villages, and the flock continues to increase. The zealous evangelist, Mr. De Roos, also keeps a day-school, and acts as colporteur of Bibles and tracts.

"In the province of Liege are five French stations. One is the church in the city of Liege. Though the pastor has long been in feeble health, this church manifests a beautiful development. It worships in a modest hall at the bottom of a retired court; and on Sundays, morning and evening, is filled with attentive hearers, for whom there are often not seats enough. The little church is full of zeal. Several recent additions have raised the list of communicants to fifty-eight names.

"At Lize-Seraing, on the Meuse, two leagues above Liege, is a church gathered by the patient toils of Mr. Cacheux. They formerly met for worship in a dance-hall, but now in a simple and spacious edifice dedicated to divine service. As many as five hundred were assembled in it on a recent occasion. Here, also, there has been an increase in the number of communicants. Not far from Liege, in another direction, is the village of Nessonvaux. Here, within a few years, among a Popish population altogether ignorant of the truth, a flock has been regularly formed, with a well-attended school, a parsonage, and a place of worship. The audience increases in spite of violent opposition, which is, in fact, overruled for good. At some distance to the south of Nessonvaux, is the little church of Spinant, composed mostly of stone-cutters. At Verviers is a small flock of twenty communicants, mostly poor workers at the cloth manufacture, and greatly oppressed.

"There is one in the city of Charleroi attended by near two hundred persons, but in the numerous suburban villages many meetings are held, and family-visits made by the devoted pastor, and the faithful elders and brethren. This church is a hive where all are workers. Fifteen were added to the church last year, and others are candidates for admission. One league to the north of Charleroi, in the midst of a mining population, is the church of Gollisseau-Jumet. The station of Leers-Fosteau is four leagues south-west of Charleroi, and near the frontiers of France. Since the death of the Protestant Marquis d'Aoust, year before last, the band of believers here has been subjected to severe persecution. His heirs have compelled all his Protestant tenants to quit their abodes. The pastor has successfully defended himself against a suit to deprive him of a tenement devoted to the late Marquis to the preaching of the gospel. Notwithstanding these tribulations, there still remain some forty persons who assemble on the Sabbath, and the number of communicants has increased from twenty-five to twenty-eight. Fifteen years ago, in the populous *arrondissement* of Charleroi there was no Protestant church, school, or family; and absolutely nothing which indicated the least knowledge of the salvation which the word of God reveals. Superstition and infidelity, the constant companions of Popery, divided the field between them, and vice and dissipation superabounded. Now, thousands of copies of the Bible have been sold, tens of thousands of tracts have been distributed, the gospel is statedly preached in a dozen localities in and around Charleroi, three hundred children are taught in evangelical schools, a thousand persons have abandoned Romanism, and some hundreds manifest a living piety, *and the work goes on!* Glory be to God Most High! In the *arrondissement* of Mons, in the province of Hainault, there existed twenty-five years ago but one Protestant church. Now, there are five, four of them composed entirely of converts from Popery. In the *arrondissement* of Tournai, there is a small mission at Taintiguiés. Two years ago, the labours of Mr. Van Schelven began at Ghent, in the province of West-Flanders, and have been ever since abundantly blessed. Every Sabbath there is an audience of several hundreds in the chapel. There has been a tremendous opposition; but the little band, like Gideon's three hundred, have not succumbed. There are as many more churches in Belgium, which, like the Protestant churches in France, receive pecuniary support from the State. But what are these, and the Free-Church brethren, whose report we are reviewing, in a population of nearly five millions?"

France.—We can do little more at this time, in the way of information from

this country, than present in another form, additional evidence of the deplorable state—as seen by *Papists themselves*—of the Papist body in France. We quote again from the American and Foreign Christian Union:

“Some circumstances have tended to bring about a crisis in the religious state of France; and that crisis may be summed up in a word, namely, the increasing disrepute brought on the Catholic party. The proclamation of the dogma of the Immaculate Conception was a first blow. It has been productive of countless heart-burnings, and a new party has been formed that protests energetically against the insolent triumphs of Ultramontanism. The *Catholic Observer*, the most accredited organ of that party, has the following lines:—“It is enough to glance at the church of France to perceive the wretchedness of its condition. The ignorance of divinity and all ecclesiastical sciences has come to a climax. The studies in the seminaries are worthless. Many priests, once come out of the seminaries, give up all study and forget what little they may have learnt. Moreover, the inferior clergy are completely dependent on the Bishops; their obedience is completely blind. Along with the ancient Church of France have disappeared the laws, which regulated the relationship between the bishops and the priests, and which gave legal existence to ecclesiastical courts. Formerly, the ecclesiastical functions being for life, the priests were secured from the arbitrary and wanton decisions of the bishops. Submissive within the pale of the law, they were enabled to oppose unjust and arbitrary treatment. The clergy enjoyed a secure and dignified station, from which they have now come down. Now-a-days, the priests who are distinguished for their intellect and noble sentiments, are too often considered as being open to suspicion; it seems that the superior clergy want nothing but slaves ready to obey the word of their masters, and employed only in courting their good-will by humbly submitting to their caprices.

“To-day,” says Mr. Bordas Desmoulin, ‘the Pope and the Bishops are endeavouring (unwittingly, I allow) to ruin Christianity. And, along with them, the clergy and the multitude press forward in that execrable and delirious war. There are only a handful of priests and laymen who remain true to Jesus Christ, and struggle for his sake. The Pope is now every thing in the church; but what is the church? Desolated by schism, heresy, unbelief, the church is a vast solitude, haunted by superstition, the faithful companion of clerical despotism, a prey to the insanities of Paganism, it is no more recognisable to mankind, whose looks it avoids, and whose patience it exhausts. What has reduced the church to such a condition if it be not the Papal excrescence?’”

England.—The trial of Archdeacon Denison has resulted in his suspension, and deprivation of his livings. He has appealed. The Hymn-book controversy, among the Independents, to which we referred in our last, still continues. Great fears are entertained regarding the orthodoxy of many. The correspondent of the North American, of this city, is accountable for the following:

“There is a crisis just now for Britain, for France, for Italy, for the East, impending, if not so near as that in America; important, if its importance is not so mighty. The social and moral condition of England is such as to fill all minds, especially those on whom the responsibility devolves of conducting public affairs, with solemn apprehension. It is true government cannot do every thing in the way of extinguishing banking frauds, and checking railroad rogueries, and suppressing immorality and infidelity, and causing right moral principle to pervade the national mind. But Parliament may exhibit the correct tone and working of a sound moral feeling; and government may at least afford to the people the opportunity of securing a Parliament that, instead of leading the way in disregarding the obligations of national morality, will lead the way in high-minded feeling and public integrity.

“The affairs of the church are in a condition so critical, as that it is reform or ruin, no less than in the State. Mr. Browne, one of the perverts, in his History of the Tractarian Movement, shows that two hundred and fourteen clergymen, most of them English, and influential, have carried into the Church of Rome unrelenting hatred of the Church of England, displayed in active efforts to raise Romanist chapels and flocks all over the country; while the Times, carrying with it public opinion, announces the failure of the establishment, as a national institution, to carry religious teaching and its moral influence, into the great mass of the nation,

and calls loudly for some auxiliary, in the shape of a modification of the voluntary principle, to reach the unreclaimed mass of heathenism in the metropolis, the manufacturing towns, and even in rural districts.

"Thus, while political reform is required to prevent Parliament from being the focus whence trickery, fraud, and roguery radiate over the country, to the dishonour of national character and the ruin of unsuspecting, simple-minded thousands, who, like the depositors in the Tipperary and British banks, and the purchasers of railway stock, fancy a few names of members of Parliament a sufficient guarantee for honesty and trustworthiness, ecclesiastical reform is no less loudly called for to prevent the richest church on earth from being, not the missionary of truth and holiness to the nation that endows her, but the nurse of infidelity and immorality. And should the united onset of the Romanists, lately so strengthened in England and the Dissenters, now both in Scotland and England so formidable from numbers, weight, and influence, on the Irish church, fall, as it is expected to do, it will be time for the English, of which, at the union, it was declared to be part and parcel, to set her house in order."

Ireland.—There is no longer any doubt of the growth of Protestantism in Ireland. It is now acknowledged by its adversaries. The American and Foreign Christian Union states that—

"A writer belonging to the Papal body has lately published in the *Freeman*, a thorough-going Popish journal, two articles complaining bitterly of the apathy of his co-religionists in the presence of Protestant proselytism, which brightens its ranks, and carries away so great a number of the young. This apathy, according to him, can only be explained by the fact that the extent of the evil is not known. As a remedy he invites the zealous Catholics to accompany him to all the Sunday and week-day schools which the Protestant *converters* have founded in Dublin. He has visited them all himself, and in one he found four hundred Roman Catholics; in another, two hundred; in a third, five hundred; and in a fourth, the largest of all, seven hundred; and so on. In summing up, he says that he knows of *eighteen* institutions founded in that city with the impious design of destroying the faith and morals of the poor Catholics, [Romans.] Who can tell how many souls succumb to their influence? He believes in his conscience that he is below the truth in fixing the number at five thousand, at least, every year. Moreover, these eighteen establishments, to all appearance, make up but a third or fourth part of the entire organization formed for the same purpose. God only knows how many of these five thousand become open apostates. They are scattered in all directions, sent to England or to distant parts of the country, taught in normal schools to become teachers, male and female, Bible-readers, or well placed as clerks, domestics, or apprentices in Protestant families. Many of them this writer has seen who were like demoniacs, so great was their hatred of the religion they had abandoned. He says he has before him the names of many natives of Dublin, who have apostatized, and of a multitude of others who are in the way to do the same thing in consequence of these schools. He says that his church in Ireland is passing through a perilous crisis; and that if the confidence of his friends is a good thing in ordinary times, it is very much out of place at present. He feels that the foe has forced their entrenchments, and that the brave Celtic champions, who for three hundred years have fought in the front ranks, are now routed. And we, he exclaims, we are still holding stupid councils of war in the interior of the camp, while the proselytizers are all around!

"The Protestant Bishop of Tuam has confirmed 376 persons last year, of whom 305 were formerly Catholics. Twenty years ago they could scarcely find twenty Protestants in the isle of Achill. Now more than 1200 persons attend our worship, independently of those who receive at their houses the Bible-readers. Two nephews of the curate go to the Protestant school, and are gaining a knowledge of the truth."

Aneiteum.—This will be recognised as the island where Mr. Inglis, of the Scottish Reformed Presbyterian Synod, and Mr. Geddie, of Nova Scotia, are labouring. The last report of the former to the Scottish Synod contains the following encouraging history of its past and present state:

"The inhabitants of Aneiteum, as well as of the other islands of this group, were found at a lower level of ignorance and barbarism, than the natives of New Zealand or of Eastern Polynesia. The advantages of a singularly equable climate,

and the spontaneous productions of the soil, enabled them to lead a savage life almost without effort or contrivance. The bread-fruit tree, and a few indigenous roots, supplied them with solid food; the cocoa-nut afforded them drink; the sea surrounding their isle furnished shell-fish. The men scarcely used a fragment of covering for their persons. The leaves of the pandanus stitched together composed the wardrobe of the women. Their fuel was brought from the woods, and their simple cooking was performed in a cavity dug in the earth.

"Their mythology was not less rude and childish than their domestic economy. A variety of shapeless stones, brown, black, and gray, constituted their *pantheon*. To these they presented prayers and offerings. Disease-makers and charmers were held in veneration.

"The island was parcelled out under a large number of chiefs, who were accustomed to wage frequent wars with each other. Some of these chiefs declared that, before the coming of the missionaries, they had never set foot on the soil of a neighbouring chief, excepting on hostile expeditions. If their wars were less destructive than those of the Malay races, the difference was largely owing to their want of skill in fabricating more deadly weapons.

"The ordinary vices and crimes of the savage state had full sway among them. Polygamy was widely prevalent. The marriage bond was lightly regarded, and very commonly broken. The widow was strangled on the death of her husband. The revolting crime of infanticide, which outrages all the tenderest feelings of nature, was common, especially as respected female infants. It was deemed a disgrace to suffer *twins* to live. The infants were left in the bush by the mother, to a lingering death, or laid on the sea-beach, to be drowned by the rising tide. One result of these dreadful customs was a great disparity between the sexes. For one-third of the males there were no female partners. Yet it was not unusual for parents to sell their daughters into servitude, to unprincipled traders who frequented the island. To all these crimes they added *cannibalism*, that foul enormity by which the human savage sinks below the savage monsters of the forest, very few of whom are known to prey upon their own species.

"At the time when Mr. Inglis settled on this island, in July, 1852, he found that an impression in favour of Christianity was making steady progress among the people. Mr. Geddie was then able to preach to them in their own language. A place of worship had been built, and an average attendance of fully one hundred persons waited on gospel ordinances. A congregation had been organized, consisting of thirteen native converts. By December of that year, the church consisted of twenty-four members.

"The latest intelligence brings down the history of the mission to the month of June, 1855. The facts are remarkable, even when presented in the briefest and barest outline. Of four thousand inhabitants on the island, more than three thousand have already renounced their heathenism, and surrendered themselves to the missionaries, to be instructed in Christianity. Three new churches have been built, chiefly by native labourers, assisted by a few Samoan teachers, and superintended by the missionaries. These churches afford accommodation for nearly one-half of the entire population on the island. The number of natives admitted to church fellowship at both stations, was little short of one hundred. Of these, about sixty belonged to the south end of the island, where Mr. Geddie had laboured for the most part during seven years. Mr. Inglis reports his congregation as consisting of thirty-three persons; at the same time, he had a class of candidates for admission of about forty persons, of whom he expected to receive ten or twelve at an early period.

"The average attendance at public worship on Sabbath in the church where Mr. Inglis stately preaches, was about four hundred. At two other places where he preaches as often as his time and strength will permit, one of them having a church lately built, worship is conducted by Samoan teachers, the attendance amounting to two hundred. Thus an average attendance of six hundred persons every Sabbath is found sitting under gospel ordinances, where the darkest heathenism reigned only seven years ago. The Friday evening prayer meeting is attended by two hundred. Mr. Inglis has dispensed the Lord's Supper twice to his small, but most interesting congregation. In the work of education he has received valuable assistance from Samoan and Raratongan teachers. It has been his steady aim, however, from the beginning, to train and qualify native assistants, male and female, as quickly as possible. With this view, he connected with the mission house two spacious wings,—one for the more advanced young men, the other for the most promising young women, that both classes might be under the eye of the mission-

ary, and receive daily instruction. The natives supply these youth with food. The missionaries undertake to provide clothing. This plan, so well adapted to hasten the work, yet not without its hazards, has thus far proved successful. It has already furnished teachers for a large number of schools at home, besides several married couples, who have been sent as pioneers for the gospel to the adjoining islands of Tana and Futuna. The people who have renounced heathenism very generally attend school five days in the week, besides Sabbath afternoon.

"The Gospel according to Mark, having been translated and printed in the native language, is in the hands of the people, and about four hundred were already reading the Scriptures in the schools. The printing press, in full operation, had furnished during the past year some fourteen hundred small books, primers, and catechisms."

AFFAIRS AT HOME.

The Presidential Election.—The great event, to which the attention of the whole country has been so long directed, has at length taken place; and James Buchanan, the Southern pro-slavery candidate, has succeeded against both of his competitors. While we take no active part in political affairs, and cannot under a godless and pro-slavery Constitution, we cannot but regret this result. It extends the reign of a heartless and reckless faction, four years more at least, and may, possibly, be the means of fastening the system of slavery upon the vast territories of the West. One fact, however, is encouraging. In those parts of the North, where the people read and think, such as New England, and the whole Northern States, or portions of States, cast their votes in overwhelming majorities on the side of freedom; while the benighted sections in central Pennsylvania, and similar ones in Illinois and Indiana, went for slavery. As light spreads, liberty will gain strength. The friends of liberty, however, need clearer views. They must cease to talk about the "rights of the slaveholder in the South," and the "necessity of keeping to the compromises of the Constitution," before we will entertain very strong hopes of their ultimate success. If slavery is bad—it is bad every where, and should be assailed wherever it exists.

NOTICES OF BOOKS.

DEATH-BED TRIUMPHS OF EMINENT CHRISTIANS, exemplifying the Power of Religion in a Dying Hour. Compiled by Rev. Jabez Burns. 12mo., pp. 181. Presbyterian Board of Publication.

Death is a trying hour. It dissipates many a false hope. The very thought of death imbitters many a heart apparently secure. This little volume contains the record, and the proof, of the excellence of the Christian's faith in subduing even the king of terrors—of the Christian's hope in lighting up the gloomy valley, and filling the soul of the departing believer with the most exalted anticipations of the coming "beatitudes." Beza, Calvin, Luther, Romaine, Carey, and many others, are here seen on the bed of death cheerful and triumphant. A suitable book this, for saint or sinner.

LITTLE NELLY, and THE DYING IRISH GIRL. 18mo., pp. 144. Presbyterian Board of Publication.

Two narratives in one volume. The first, of the daughter of a Papist, gives the scenes connected with her father's death, and her own subsequent history, until she became a decided and happy Christian. The second, equally interesting, but more brief, is described

in its title. Both exhibit the peace-giving power of the gospel of Christ, in contrast with the insufficiency of Papal delusions to purge the conscience from the guilt of sin. They will be found among the best of the issues of the Board.

CALVIN AND HIS ENEMIES. A Memoir of the Life, Character, and Principles of Calvin. By Rev. Thomas Smyth, D.D. 18mo., pp. 180. Presbyterian Board of Publication.

The reputation of Calvin is the common inheritance of the church of Christ. More closely identified with the Reformation in the West of Europe, and in the British isles, than any other Continental Reformer, his name, his genius, have been interwoven with the records, and in fact stamped upon the subsequent history of the reformed church. No wonder that he has been assailed with equal bitterness by Papists and Arminians, and by the loose and licentious. To secure his good name from groundless obloquy, and to present this "greatest of uninspired men" in his true character, was a task seasonable and important. It has been well done by Dr. Smyth. We may not agree with every expression, particularly in reference to the case of Servetus; but the *book* is eminently satisfactory. The writer has, evidently, studied the subject with care; and has furnished, in a brief compass, a singularly full and complete account of the great Reformer's life and principles.

BACKBITING REPROVED, THE VISIT, and other Sketches. By Charlotte Elizabeth. 18mo., pp. 144. Presbyterian Board of Publication.

The name of the writer is sufficient commendation of these essays. They are intended for children; are tastefully illustrated by rich wood cuts, and may be safely put into the hands of juvenile readers.

PETREA, OR THE ROCK CITY AND ITS EXPLORERS, with Plan of the City, and Engravings of the Monuments. 18mo., pp. 79. Presbyterian Board of Publication.

Biblical illustration has received a great impulse of late. Travellers have ransacked "the lands of the Bible," and have returned fraught with most reliable stores of facts and observations, which have been turned to most excellent account in the exposition of the Scriptures, as well as in confirming their authenticity. Petrea is the ancient capital of Idumea; the "city in the rock." Its palaces, and temples, and tombs, literally hewn out of the fixed and solid rock. Apparently impregnable, its utter ruin was foretold by the prophets of God, and it now stands a monument, unique, and of the most impressive character, to the folly of human pride, and the just and irresistible judgments of the Most High. This book tells its story, and gives us, in the illustrative cuts, some idea of its present appearance.

Presbyterial Visitation.—1st congregation, Philadelphia—S. O. Wylie, John Middleton, John Brown. 2d, Philadelphia—D. M'Kee, J. M. Willson, J. Evans. 3d, Philadelphia—J. M. Willson, D. M'Kee, J. Caldwell. 4th, Philadelphia—S. O. Wylie, J. Middleton, R. Forsyth. These committees to visit these congregations on the afternoon of the fast-day preceding their spring communion. *Conococheague* congregation, by the assistant at the spring sacrament, provided he be a member of this Presbytery.

ACKNOWLEDGMENTS.

VOL. XI. Baltimore, Md., H. Calderwood, H. Smith, Matilda Mitchell; Belle Centre, O., Rev. J. K. Milligan; Bloomington, Ind., Jane Gamble, (vol. 10,) James S. Faris, Robert Ewing; Cincinnati, O., R. A. Hays; Delhi, N. Y., B. Finney, (10 & 11, \$2;) Fulton, O., James Lusk; Phila., Pa., James Moffitt, Mrs. Jane Carson; Jeffersonville, Ind., Ross Latimer, (\$4;) Rushsylvania, O., Nancy Mitchell; (vol. 10) each \$1. 00.

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In Advance.—Bloomington, Ind., Robt. Ewing; E. Craftsbury, Vt., S. Babcock; Kossuth, Iowa., D. T. Wilson; Peoria, N. Y., James Gay (vol. 14;) York, N. Y., James Milroy, Jno. Johnson; each \$1 00.

DAVENPORT, IOWA.

R. Z. Willson has located in this place, which is a city of some 12,000 inhabitants, situated upon the Iowa side of the Mississippi, directly opposite to Rock Island, and connected with the Illinois side of a bridge. It is growing rapidly; is not unhealthy, and furnishes a good opening to such as prefer a city location. Mr. Willson's address is "Davenport, Iowa."

ILLINOIS PRESBYTERY—ORDINATION.

Mr. M'Cracken, who had received and accepted a call to the congregation lately formed in Page county, Iowa, was ordained on Wednesday, Oct. 29th. R. Z. Willson preached the sermon, and presided. Mr. Cannon, with James Dougherty, ruling elder, were appointed a Commission to install Mr. M.; at what time, we are not informed.

OBITUARY.

Died, at his residence on October 11th, 1856, near Coleraine, Co. Derry, Ireland, Rev. SAMUEL CARLISLE, for 29 years pastor of the united congregations of Ballyclabber and Ringrash, aged 67 years.

ODD-FELLOWSHIP EXAMINED IN THE LIGHT OF SCRIPTURE AND REASON. By JOSEPH T. COOPER, Pastor of the Second Associate Presbyterian Church, Philadelphia. With an Introduction by Rev. J. B. Dales, D. D. Wm. S. Young, 373 Race Street, Philadelphia. 1854. 304 pages, 18mo. Price 40 cents, muslin; or three copies for \$1 12; or, if sent by mail, \$1 36; (the 36 cents can be sent in twelve postage stamps.) Three copies, (paper cover,) will be sent by mail for \$1 00; or four copies for \$1 30, or \$1 and ten letter-stamps, the publisher prepaying postage.

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THEOLOGICAL SEMINARY.

Licentiates.—D. S. Faris, A. Montgomery, 4th year; J. M. Dickson, J. A. Thompson, 2d year; W. W. McMillan, J. C. K. Faris, D. Reed, 1st year; J. L. McCartney, S. B. Taggart, R. M. C. Thompson.

☞ Obituaries, Resolutions of Baltimore Congregation, crowded out of this No. again.

☞ Meeting of 1st Congregation, N. Y., in our next, also Dr. Christie's introductory.

☞ LETTERS for Missionaries to be sent "via Southampton, and Alexandria and Beirut"—papers, via Southampton, Havre and Marseilles.

☞ "Presbytery of the Lakes," in our next.

Died, Glasgow, Nov. 7, the Rev. J. Stewart Bates, D. D., Pastor of the West Campbell Street Reformed Presbyterian Church.

AGENTS.

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| Henry Caldwell, Esq., Staunton, Illinois. Stephen Babcock, Craftsbury, Vermont. Josiah Divoll, East Topsham, Vermont. William Mc Bran, Barnet, Vermont. John Brown, Fall River, Massachusetts. Joseph Hood, Pawtucket, Rhode Island. George Spence, Meredith, New York. James H. Thompson, Roxbury, New York. J. Campbell, 92 N. Clinton St., Rochester, N. Y. John McCullough, Newburgh, New York. William Thompson, Newburgh, New York. David McAlistcr, Bethel, New York. Melancthon W. Calvert, Sterling, N. York. Andrew Carnduff, Livingston Co., N. Y. James Wiggins, New York City, New York. James Smith, Baltimore, Maryland. John Renfrew, Chambersburgh, Penna. James M. Elder, New Alexandria, Penna. David A. Renfrew, Brownsdale, Butler co., Pa. Robert Lowry, Greensburgh, Penna. Wm. George, Danville, Ky. Sam. McCrum, Freeport, Pennsylvania. Wm. Irvin, 163 Liberty St., Pittsburgh, Pa. Samuel Allen, London, Mercer co., Pa. Wm. Allen, Whitestown, Butler co., Pa. Dr. James Young, Darlington, Pa. John F. Beattie, St. Andrew's, N. Y. Mr. Ballentine, Lisbon, N. Y. Wm. McMillan, Evansburgh, Pa. Matthew Stewart, Portersville, Penna. Robert Sherer, Newcasle, Pennsylvania. Alex. Hamilton, West Greenville, Pa. | Wm. Wylie, Putnam; Muskingum co., O. Robert Speer, New Concord, Ohio. David Wallace, Norwich, Ohio. James S. Johnston, Belle-Centre, Ohio. John McDaniel, Utica, Ohio. Samuel Jamison, De Kalb, Ohio. Henry George, Locust Grove, Ohio. James M. Milligan, Morning Sun, Ohio. James Brown, Cincinnati, Ohio. Hugh Woodburn, Macedon, Ohio. Thomas Smith, Bloomington, Indiana. Isaac Faris, Morning Sun, Iowa. Wm. Colhoun, Princeton, Indiana. Isaiah Reed, Salem, Indiana. S. M. McCloy, Elkhorn, Illinois. Thos. Donnelly, Sparta, Illinois. Joseph Patton, Sparta, Illinois. Andrew McClelland, Springfield, Illinois. Robert Stevenson, Mount Sterling, Illinois. Henry Dean, St. Louis, Missouri. James Coulter, Coultersville, Illinois. Samuel Blackwood, Northville, Michigan. Samuel McIlhinney, Dodgeville, Iowa. James E. Nisbet, Columbus City, Iowa. Josiah McCaskey, P. M., Fancy Creek, Wis. Jas. Aiton, St. Paul's, Minnesota. Rev. W. Sommerville, Horton, Nova Scotia. Rev. Alex. McLeod Stavely, St. John's, N. B. D. Halliday, Perth, C. W. John McCullough, Rushsylvania, Ohio. Jacob A. Long, 224 Greenwielh st., corner of Barclay st., New York. |
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THE
COVENANTER,

Dedicated to the Principles of the

Reformed Presbyterian Church.

JAMES M. WILLSON,
EDITOR AND PROPRIETOR.

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

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

PHIL. III. 13.

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* Credited on vol. 11 last no.

ACKNOWLEDGMENTS—FOREIGN MISSION.

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LECTURES ON ODD-FELLOWSHIP.

We would inform our readers that copies of this work may still be obtained of Smart & Hammill, Xenia, Green Co., Ohio; and, of Wm. S. Rentoul, 21 St. Clair St., Pittsburgh, and also the publisher, Wm. S. Young, 173 Race St., Philada. We mention this, as the edition is nearly exhausted.

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THE
COVENANTER.

JANUARY, 1857.

“THE CHRISTIAN MINISTRY;”

ITS GENERAL CHARACTER, ITS DIVINE INSTITUTION, ENDS, AND FURNITURE.*

The world has never been without some forms of religion, and some practical and social acknowledgment of man's subjection to an Invisible and Supreme, on whose power he is dependent, and to whose dominion he is accountable. The “lords many, and the gods many,” to whom the nations, misled by the blindness of the human mind, its natural ignorance of, and enmity to, the true God, fostered and impelled by Satanic power and delusions, these “lords many, and gods many,” have served to establish an incontrovertible evidence of the guilt and inexcusableness of our race in the wide-spread history of our apostacy. Whilst “that which may be known of God is manifest in them, and the invisible things of him are clearly seen, being understood by the things that are made, even his eternal power and Godhead, they have not glorified him as God, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and four-footed beasts, and even creeping things.” Here the boasted lore and wisdom of Egypt, of Babylon, of Greece, of Rome, ancient and modern, discovers its shame, and the lofty looks and the haughty pretensions of man expose their vanity, worthlessness, and ruin. Infidelity may look and see in this part of the history of our race its own genuine and loathsome offspring, and however reluctant, must and will sooner or later, be forced to confess its absurd, preposterous, and accursed misdeeds. But while there were deities to be worshipped, there must be also persons among men employed and set apart to minister in that worship; and hence there have been always among the nations a sacred class, set apart to a service which some dictate of nature suggested ought not to be common, lest it should become profane. Besides that the knowledge of the deities, and of the rites and offerings appropriate and acceptable, required a devotion of time and study which the various and exacting secular occupations of mankind rendered impossible to the multitude, the very services them-

* A Lecture delivered at the Opening of the Reformed Presbyterian Theological Hall, by James Chrystie, D. D.

selves, both in preparation and performance, obviously forbade that they be indiscriminate. Hence, therefore, a separation in all nations, of persons or families to whom the whole conduct of religion was committed. The wondering crowd stood around, admiring or fearing as superstition might require, taking no part but such as ambition and love of power possessed might suggest, and not unfrequently with atheistic hardness which neither fears God nor regards man in any form. All was wrong, and as wrong in its beginning and progress as it was disastrous in its fruits, in time and in eternity. It was a daring and impious assumed approach into the presence of the majesty of heaven uncalled—"For no man taketh this honour to himself, but he that is called of God; even Christ glorified not himself to be made a high priest, but he that said unto him, Thou art my Son, this day have I begotten thee." And who will have the hardihood to believe that the vile ministers of the stupid, obscene, and cruel rites of Egypt, of Babylon, of Greece, of Rome, ancient or modern, were ever called of God most high and holy to such service? Wrong, moreover, in that it presumed such sacrifices could expiate the guilt of man, and appease the wrath of Heaven. Whereas in His sight, who is a Spirit, infinite, eternal and unchangeable, before whom the heavens are not clean, all the cattle upon a thousand hills, and all Lebanon's forests would not suffice for a burnt offering. It originated in a daring rejection, and finally in the ignorance, of that one only offering that can take away sin, the sacrifice of Christ of himself, once for all, and for the sins of many. The substitution of any other is but a confession of guilt unexpiated, and therefore to bind for ever; the guilty rulers, priests, and nations, sunk down in the pit which they digged for themselves, and were caught in the net which they hid, "and perished and perish in the doom of revelation," "The wicked shall be turned into hell, and all the nations that forget God." Ps. ix. 17. Wrong, moreover, and finally, in that it shut up all sacred rites and offerings to a favoured few, an exclusive priesthood, and shut out the people from the high dignity, each and all of them being priests and worshippers for themselves, possessing a right inherent in nature, recognised and affirmed by law from God, clear and explicit, of making each and all as near an approach into his holy and awful presence as any minister of religion he ordains to minister on earth. Its illustration was beautiful, and early in the very youth of the church, in the offering of righteous Abel, continues and will continue while she "has the dew of her youth." The sacred priesthood of Aaron and the Levitical family, altogether ceremonial, shadowy, and typical in its nature, did not in the smallest degree invade or impair this high honour, which have all his saints. God promised all his people, all his worshippers, before the law of the priesthood itself was instituted—"Ye shall not only be a peculiar treasure unto me above all people, but ye shall be unto me a kingdom of priests, and a holy nation." Exodus xix. 5, 6. This preparatory dedication was confirmed in the true substance and end of the Aaronic priesthood, when Christ appeared, and by one offering consecrated himself, and his whole redeemed family and brethren to be priests unto God for ever. Hence all are even now on earth a holy priesthood, to offer up spiritual sacrifices "acceptable unto God through Jesus Christ." No rank or

order claims this to itself; but in the temple of the Most High the way into the holiest of all is open, and equally accessible to all who worship God in spirit and in truth.

The Christian ministry stands far wide of all these wrongs. It has an origin which most rightly claims to be of God, and not of man. Its existence now, and for ages past, is a fact equally indisputable in the history of the church and of the nations; whilst its legitimate succession is variously claimed, disputed, and denied, the fact of such succession becomes the more established and determinate, and its being cannot be satisfactorily explained unless we go back and follow age upon age, century upon century, till we arrive at the Christian era itself. For its beginning cannot possibly be dated at any intervening period. Popery stops at the apostle Peter, and derives the authority and sacredness of its ministry in the keys furnished by him; Prelacy in its close affinity shares this succession for some centuries, till the Bishop of Rome claimed universal dominion, and then the union is dropped. But the like beginning, and the long-continued fellowship, intimate a community in origin and character too clear to be mistaken. Independency can find no succession, and disregards it. It claims the originating authority in itself, and at its pleasure exercises its creative power. Presbyterianism sees the succession promised, marks its history in conflict and suffering, in triumph and defeat, but always the same in every essential feature, and in every age has never been content with authority short of his who said, "All power is given unto me in heaven and on earth, Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, to the end of the world." Here is the true date, authority, and origin of the Christian ministry. None can claim to be heard as of God who are not sustained by this commission. The apostle Peter is here clearly ranked no higher than the rest, and has no more to give or transmit than others in office here ordained. The addition afterwards of Matthias, by lot, to supply the place of Judas, who fell by transgression, that he might go to his own place, was a clear indication that the same authority was then expressed, and was requisite to be incorporated in the apostolic college; and the call, moreover, of Saul of Tarsus, still later, was significant of the same authority in his appointment, and of the same pre-requisites to the office, namely, that he had seen and heard the Lord Jesus. Acts i. 21, 22; xxii. 14. And he appeals to this fact, "Am I not an apostle? Have I not seen Jesus Christ our Lord?" 1 Cor. ix. 1; xv. 7, 8.

The apostolic office expired with the persons first appointed, and has properly no succession, else there would be a necessity of the literally ocular vision, and audible hearing of Christ, continuously in the church. Their commission was strictly to organize the church, in her New Testament forms, among "all nations," and leave the pattern in their work and in their writings for all future ages. This done, their office ceased with their lives and labours. Diocesan bishops can no more claim to be their successors in office, than they can claim their distinction of having seen the human nature, and heard the voice of the Lord Christ. But in that appointment it is clear and

certain that a ministry of the word was instituted, that the Lord would himself countenance and uphold, without interruption, to the end of time, and without break in the succession. "Lo, I am with you always, to the end of the world." A ministry of the word who should preach the same faith, seal it with the same holy rite of baptism, and inculcate the same things commanded of him. In one word, divested of the authority purely apostolic and temporary, they should inherit like authority in all other respects, unimpaired in an unbroken succession to the end of time. The fact of its assuming the form of the pastoral office, in the ordinary charge of one congregation, does not at all alter its character in the faith it teaches, in the duties it inculcates, in the holy seals it administers, in the government it exercises, and the authority under which it acts. It is still all of him who has all power, in heaven and on earth, and who has promised to uphold it in every age, and in every individual, to the end of time.

Its characteristics are widely diverse from the forms and pretensions of a gorgeous and costly hierarchy, whether pagan, popish, or prelatic. It is not so much distinguished by its ministrations from man to God, as it is by its teachings from God to man, to whom it bears a message and urges counsels that are of unspeakable benefit to him, and give all glory to God. If they command, if they warn, if they rebuke, it is not as "lords over God's heritage," but in faithfulness to men, and to him whose authority they always and only plead, and to whose word, open to the inspection of all, they constantly appeal. No civil pains, or power of life or death, are at their disposal to secure obedience and punish transgression. The weapons of their warfare are the Word of God, which is the Sword of the Spirit, and a discipline which is addressed only to the conscience, but all is mighty through God, whom they claim to serve. If in the prosecution of their ministry they be wronged, they bear it patiently, in imitation of their august and adorable Master; "Being persecuted, we suffer it, being defamed, we entreat." And they pour forth the most earnest prayers to men to be reconciled to God rather than to themselves—"As though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God." Instead of claiming any pre-eminence, they acknowledge themselves to be men of like passions with others, and the highest attainment is to repute themselves the least of saints. No filthy lucre is their aim—they claim only the support that nature and reason require, which also God commands, and nothing but the most impious and sordid injustice can deny or withhold. "The labourer is worthy of his hire," and the Lord ordains that they who preach the gospel shall live by the gospel. Their occupation is conversant with the mind and heart, and their gain is the immortal soul of man rescued by the knowledge of the truth, by the blood of Christ, and the Spirit of life, from endless and irretrievable woe; they teach the name, the nature, and perfections of the everlasting God, revealed in the person of his Son, the brightness of his glory, and his excellency immense and eternal, they labour to unfold and to unveil, that men may see and live. They are sent to teach the ignorant, to recover the fallen, to restore the erring, to encourage the feeble and faint-hearted, to comfort the afflicted, and administer foretastes of everlasting consolation. They give warning, without distinction, and take it to themselves

as certainly as they publish it to others, to prepare for a day fast approaching and awful, of final and eternal retribution, when God, without respect of persons, will judge the wicked to everlasting wo, and will recompense the righteous with everlasting joy and honour. If in the great name of him whom they serve, they claim, as they must claim, that before him every knee shall bow, and every tongue confess—if they claim that therefore he who has all power in heaven and on earth, be honoured by the obedience of nations and rulers to his law, it is to establish a dominion in which not they, but God, is to be honoured, and the nations themselves blessed in him whom all nations shall call blessed. And even this is not for itself, but for a vastly and incomparably greater ulterior end, that the knowledge of life and immortality brought to light by the gospel, be more widely diffused; truth and righteousness prevail the more powerfully among men; superstition, ignorance, and crime disappear, and trophies to the grace of God, innumerable as the drops of dew on the grass, as the stars of heaven for multitude, be won to the joy and honour of the everlasting kingdom of our Lord and Saviour Jesus Christ.

From this brief outline of the general character of the Christian ministry, which I trust has the merit of being scriptural and truthful, we are prepared to consider separately, though succinctly, its divine institution, the ends of its appointment, and the furniture for its work, required, provided, and promised.

1. The divine institution of the Christian ministry. The whole church of Christ has assigned to it, and claims as its signal honour and security, that it is “built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.” In all matters respecting the nature, organization, and eminently concerning her officers, to this record is to be the final appeal.

If the question of Christ to his enemies respecting the ministry of John, his forerunner, “Whence was it? was it from heaven or of men?” made apparent the true and only reason why his ministry was to be received and believed, it must certainly be equally important and determinate in a ministry, not local, temporary, or occasional, as that was, but to spread among all nations, and endure through all time, and as witnesses for God, for Christ, and his kingdom.

The agency and influence of the church, and of her friends, in the preparation, calling, and settlement of the ministry, shuts out of sight, too often and too largely, the authority and ordination of God; and the general apparent feebleness of the ministry, both in its character, repute, and condition, seems hardly consistent with pretensions so high as the authority of God. A very distinguished and eminent witness for the honour of his high office, acknowledges as a part of its history—“We are made as the filth of the world, and as the offscouring of all things unto this day.” And if, in the adorable providence of the Most High, this ignominy be abated, and a juster esteem of his servants prevail, the honour is to be attributed to him, and not to man. It is the effect of his own truth, sealed on the heart by his own power, through that very ministry of his own appointment, in diffusing a clearer knowledge and a wider judgment of the excellency of his kingdom among men. The Christian ministry is, therefore, never to lose sight of its ordination and institution, in its origin and perpetuity as

of God, and of him alone. If it be of men, and not of God, then must they be the servants of men, and not the servants of God. If this be the fatal issue, the ministry is shorn at once of its highest honour. "Now then we are ambassadors for Christ," its great and high end, "life and immortality," hereafter, must be lost sight of, while ministering to the low and earthly pursuits and cravings of blinded and erring man. Nor can it claim or hope to receive at all the high furniture which God has provided and promised for the glory of his own name and of his everlasting kingdom. Nothing is more certain than that this ministry was not projected, planned, framed, and appointed, by any mere man, or combination of men, or by any council, civil or ecclesiastical, on earth; no potentate, civil or ecclesiastical, claiming to be the head of the church, in any sense, on earth, originated or can confer it. It originated in the counsels of heaven, before man was, ere kings of the earth were, or high upstart usurpers of dominion in the church had their being, and it will live and flourish as a plant, though now feeble and faint, but cherished, guarded, and watered of God; it will live to see in the coming triumphs of Christianity the judgments of heaven upon the guilty rulers and nations, for this their blasphemous invasion of the crown rights of Zion's King, and their daring usurpation and perversion of his authority and his name. "All power in heaven and on earth is mine," Christ says, in the passage already quoted, "therefore go ye and teach all nations." Could words of institution and authority be found more direct? And its continuous character through all time, as we have already observed, is equally explicit in his words of promise—"Lo, I am with you always, to the end of the world."

Now for the perpetuity of this ministry provision is made in the ascension gifts of the exalted Redeemer. "When he ascended on high, he led captivity captive, and gave gifts unto men, and he gave apostles, prophets, evangelists, pastors, and teachers." Eph. iv. 11. The first two, "apostles and prophets," were clearly proper to the early age of the church; the apostles terminated with their completion of the New Testament order, and the prophets with the completion of the New Testament canon of inspired writings, to either of which nothing is to be added, and from them nothing to be taken away. The care to perpetuate the others is variously indicated; and without entering into an elaborate argument, it is sufficient to remark, that while provision for diocesan bishops, and various other cognate orders of ministry, the Scripture makes none, ample provision is seen that "evangelists, pastors, and teachers," the church and the nations should never want. In one significant and determinate case, a rule for all others of the same ministry, shows how the ministry was transmitted then, and how it was to be transmitted afterwards, from age to age, to the end of the world. "The laying on of the hands of Presbytery." 1 Tim. iv. 14. If afterwards the same apostle reminds Timothy that it was by the laying on of his own venerable hands that this gift was conferred, it is quite satisfactory, and sufficient to observe that Paul was present in that ordaining Presbytery, as a presbyter or elder himself, as he was with the other apostles in the Synod at Jerusalem, as Peter, an apostle also, expressly calls himself, when he says of himself, "who am also an elder," 1 Peter v. 1, and in that ordaining act

in the Presbytery communicated and transmitted, with his brethren, not the office of the apostle, but the office of presbyter, containing always in itself that of the pastor, or teacher, or evangelist, to be variously exercised, as the exigencies of the church or the providence of God may require. Nor was the church left without further direction for the transmission of the same ministerial power, of precisely the same character, doctrine, and authority. Thus Paul says to Timothy—"The things which thou hast heard of me, among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 2 Tim. ii. 2. The same doctrine which Paul had committed to Timothy, he was directed to commit to others, and surely we may presume in the very same way, first, by teaching, and then by the laying on of the hands of the Presbytery; and so was commenced, and so first moved onward, and so has been perpetuated, and shall continue to be perpetuated always to the end of the world, that holy Christian ministry ordained first and always of Christ, to reveal his name, and his salvation to the nations, and build up his kingdom that is to endure for ever.

(To be Continued.)

SLAVERY—A SIN.

(Continued from p. 143.)

In consequence of these careful and humane statutes, both the spirit of the Hebrew constitution and the letter of the law so effectually secured freedom as a personal birthright, that the idea of slavery, in our sense of the term, was never imbodyed in the language. There is no word to signify what we call a slave—a human being degraded into an article of property. And the laws were minute and specific in regard to the treatment of servants, and their rights, to such a degree, with such explicitness and exactness, in order that there might never be any temptation to introduce or establish slavery in the land, it being from the outset made so impossible, that without direct defiance of Almighty God, no man could intend such a thing, and no tribe could accomplish it. And accordingly, notwithstanding all the oppression of which the Jews were guilty, and the instances and forms in which they evaded the law, and at length attempted to establish slavery itself instead of the system of voluntary paid service prescribed by law, yet never at any time in Palestine was there any slave mart or public slave traffic. Babylon and Tyre, Greece and Rome, all nations of the earth, indeed, out of the land that was under the teaching and discipline of these laws of God, maintained the slave-trade; and never a philosopher, unenlightened by God's word, rose high enough to see its wickedness; but in Judea its violation of the first principles of justice and humanity were so manifest by the law of God, and so many statutes combined to render it impossible, that though the idol altars of the heathen world were at length naturalized in Israel, and in the seductions of idol worship the people were carried headlong, yet the slave traffic and the slave marts never once obtained a footing.

In pursuing our demonstration of the sinfulness of slavery, and consequently the guilt of its extension, we come next to the laws against man-stealing, man-selling, using men as servants without

wages, and bringing them into bondage against their will. Slavery is forbidden of God, and condemned as sinful by every one of them. HE THAT STEALETH A MAN AND SELLETH HIM, OR IF HE BE FOUND IN HIS HAND, HE SHALL SURELY BE PUT TO DEATH. God be praised for this law! It strikes through and through the vitals of this sin. Man-stealing and man-selling are almost the sole origin of slavery; and both in the Old and New Testament these things are condemned as sin—a sin worthy of death. But if neither stealing a man and selling him, nor holding him, nor conveying him in any way to another, could make him the property of another, neither could the buying of a man, so stolen, *take away his right of property in himself*, or convey it to another. The sum of \$50,000 might be paid for a man offered to you by a slave-trader, but you would have no more right of property in him after you had paid that sum than before, or than if you had paid but one farthing. The common law lays down this principle, even in regard to a horse, which if it be stolen and sold forty times over, neither the selling, any more than the stealing, can take away the right of the rightful owner; but whenever and wherever he appears he can claim his property. Now a stolen man may have been passed through five hundred hands, and the five hundred may have paid more for him than all the four hundred and ninety-nine put together; but the last purchaser has no more rightful claim over him, no more right of property in him than the first stealer. And if he purchased him with the knowledge of his being originally stolen, he is himself also a thief, a conspirator, a pirate—on the principles of common law and righteousness. And if he had not that knowledge, but made the purchase ignorant of the original theft, his ignorance cannot change right into wrong, cannot take away the man's indefeasible and inalienable right of ownership over himself. The price of a world might have been paid for him, but he is still his own. When Joseph was sold by the Ishmaelites into Egypt, the purchase of him by Potiphar did not take away, or diminish one iota his indestructible right of freedom in himself. Not the wealth of all Egypt could have given any purchaser the least right of property in him.

He that stealeth and selleth, or if he be found in his hand—stealing, keeping, trading—all forbidden on pain of death. It is impossible by transmission to convert this crime into an innocent transaction. No man can innocently buy a fellow-man as property, or acquire any right of property in him, though he should give for him the cost of the whole solar system, if that could be weighed in God's balances, and put into his hands. Now the main origin of all the slavery on our globe, has been violence and theft. An unrighteous, predatory war is theft; such wars as the barbarous tribes in Africa wage against each other, and then sell their captives, are theft. A man violently taken from his family and thrust into bondage by such violence is a stolen man, no matter whether ten men did the deed or ten thousand. But the captives of the African race, the origin of the body of slaves in this country, were brought in as the prey of kidnappers, slave-traders, the most abandoned, degraded, infernal miscreants on the face of the earth, hovering on the coast, stealing up the creeks and rivers, prowling about the unguarded hamlets, and like the vultures, grasping their victims in their talons, or with stratagems and lures, bribing others to

entrap them. The slave-ships, and the slave-pens, have been crowded, and are still, for still the accursed traffic rages, with such outraged and down-trodden human beings, bought and sold, and the slave property, so called, on this whole continent is the result of bloody violence and theft. So that, though you may talk as much as you please of your slaves as being inherited, or as having been the property of your father, or grandfather, or great-grandfather, but every increase from every ship's cargo ever landed on our shores from the latest importation in this generation, back to the landing and enslavement of the very first gang, is piracy; and all the increase by natural propagation is the result of it, and the race is a stolen race. The equality of crime, the taint of theft, the essential element of man-stealing, is in the very title by which you claim any creature of that race as property. It is a brand that no art can efface, no file of sophistry can rasp it out, no machinery of law can erase it. The brand of ignominy which you put upon the slave when you call him a chattel, and treat him as such, is the brand burned deeper in your bargain, in your complicity with robbery, in the immorality of your legal title, than in his soul; and generation after generation cannot cover it up, cannot eliminate it, cannot so vulcanize it, but that the fires of the last day itself will only bring out more clearly its essence of oppression and iniquity.

But we must apply the argument still more directly and definitely to the children of the slaves, and the title of the slave-owner, so called, to the children born on his estate, under his jurisdiction. Suppose, then, that the stolen slave has children, born to him while under the compulsory dominion and ownership, so called, of his master. Do those children belong by right to the master? Has he any better title to them than to their father, whom he bought, knowing him to have been stolen? Whose property are they? Did the man's purchase of their father give any claim to them? Did the father himself make any bargain, either to sell himself or his children? Nay, but the owner, so called, of the father, steals the children the moment he claims them as his own. He commits the crime of man-stealing, the moment he declares those children to be his property. And if his children take those children as their property, and claim their children of the next generation as the same, they, in their turn, become men-stealers. And here we have, in brief compass, the very essence of slavery; at every step downward, in its progression, it is man-stealing. There is no escaping from the logic of this argument. The facts, the principles of natural and revealed justice and law, and the reasoning from them hold you with a grasp as inexorable as death. All the generations of mankind to the last day, and all the complication of their interests, cannot alter the nature of right and wrong.

It is this propagation of evil, this germinating power of sin, that fastens the curse of God inherent in the system. Every generation of this property, so called, is not only stolen, but the theft and impiety are enormously increased. In proportion as it travels a greater distance from the fountain, its volume is enlarged, till it rages like the sea. It becomes the domestic policy of a nation. It enters into all their system of justice and of law, corrupting and perverting it. It

has a reflex influence on society and character, sweeping the morals as with a pestilential wind, or a tide of impurity. The proverbs directed of God against the unjust accumulation of riches strike into the heart of this iniquity, and work the retribution there. He that is greedy of gain troubleth his own house. The curse of the Lord is in the house of the wicked. Cursed be he that oppresseth the poor, and they that sell the poor for silver, and the needy to increase their wealth. Wealth gotten by oppression bringeth its owner to shame. Cursed be he that useth his neighbour's services without wages, and giveth him not for his hire. He that getteth riches, but not by right, shall leave them in the midst of his days, and at his end shall be a fool. They have sown wheat, but shall reap thorns; they have put themselves to pain, but shall not profit; ye shall be ashamed of your revenues, because of the fierce anger of the Lord. A wasting pestilence, a fretting leprosy, a fire not blown, a rust that burns and consumes like fire, is in the riches of such a nation, and the wealth rolled up by such iniquity. All these curses are appropriated, are vindicated, by the propagation, by the perpetuity, by the extension, of the crime of slavery, and its being practised for the profit of it.

In the fourth place, the inviolable sacredness of the parental relation, by which the children of the parents belong to them, and them only, a thing acknowledged even by the most barbarous tribes, all the world over, but settled by the legislation of the Hebrews, demonstrates slavery to be sin. For, the denial, the utter disregard and ruthless violation of the parental right and claim, is one of the essential elements of slavery, so that one of the most valuable considerations of this kind of property is its life-power of reduplicating itself by propagation, through the very prostitution and perversion of the family and parental relation for the breeding of slaves. And it is wrought into slave-law, in terms that might make the air redden with wrath at such a lie against immortality, and such a theft of body and soul in the very instant of birth, that the thing born follows the condition of the womb that bore it. The mother being the property of her master by law, the child born is, without any pretence of purchase, or equivalent paid, or bargain contracted, or permission or consent asked or given, the property of the same master. This claim is in itself, and as wrought by law into the system of slavery, and set at its foundation, a criminal violation of the parental claim and authority as established by the Creator; in every generation it is stealing from the parents. Even if there were a bargain with the parents, that could not wipe out the guilt, or change the moral essence of the transaction. For no parent has any authority or right to sell his child. A man cannot abrogate the responsibility of the parental relation for his child's own good, cannot sell him to another for a price. A man cannot sell what he does not own to sell. This it is that vitiates the claim to the children as property, and beyond all possibility of contradiction demonstrates the system to be sin *per se* that maintains such a claim as its essence. Now it is just here that the shoe fatally pinches; the argument cuts to the quick. There is nothing at all that rouses up such anger, as to be told that slaveholding is man-stealing. But the logic will have its way: you can no more stop it than you can stop the lightning. And you can no more, by noise and fury, prevent the truth of

this conclusion from being truth, or from being evident, than by drums and kettles you could call up an eclipse, or hang a veil over the solar system.

Compound interest is a terrible thing. The slave holds, under God's own hand, a note against you, with compound interest for the crime committed against his father; and when you lay your grasp upon his children, and take them as your property, the note is more than doubled against you, and the interest runs on. The man was stolen originally; and now tell me, if you dare, where did the guilt stop? Did that theft convert two immortal beings, not then born, into just property? Did the man who bought the slave, knowing him to have been stolen, convert him into just property by paying the price of blood? When the High Priest gave thirty pieces of silver to Judas, did they buy a right of property in Christ? Or, if the man bought the slave without inquiring as to the title, does that wilful ignorance take away the ownership of a stolen man from the man himself, and convert him into property? And when the buyer, in addition to that injustice, claims the man's children as his property, without ever even going through the pretence of giving one farthing for them, does that clear his conscience, and still further establish his claim? Ah! there is a God in heaven that looks on, and his justice takes account of these transactions. The man, by that claim of property, endorses the original guilt as his own, and the compound interest of crime waits for him. As the persecution of the prophets came down from age to age unavenged, but held their possession, their claim for retribution, not only undiminished, but accumulating with every repetition of the sin, no quit-claim ever given, nor action of ejection by delay, nor outlawry by lapse of time; but when the bill came in, all the columns were footed up, all the righteous blood shed upon the earth, from the blood of righteous Abel to the blood of Zacharias, to be paid by that generation; so runs on the guilt of slavery in a nation that sanctions and sustains it. The souls under the altar count up a vast difference in the dates of their respective bills of retribution, as they cry out still, How long? But the oldest of them is as fresh in the justice of the living God as the latest. The cry loses none of its power, but gathers it by age. Indeed, there is not a moral issue in the universe but increases by procrastination. The mournful, wailing voice of Zacharias had the same earnestness and claim of vengeance with that of Antipas, the last martyr catalogued by name in the New Testament; and Polycarp's is as fresh as Latimer's, and Latimer's as Lovejoy's. For one day is with the Lord as a thousand years, and a thousand years are as one day. As long as the iniquity is not repented of, but endorsed and repeated, so long the voice of thy brother's blood crieth unto God from the ground. No injury is ever outlawed, and some injuries perpetuate themselves in more than geometrical progression, having a side increase in ten thousand channels and directions in the way of moral corruption, beside the direct onward reduplication. And this is the case with slavery. Who shall take account of the millions of white men lost by it, defrauded of their birth-right in Christianity itself, by the debauchery of conscience and the habits of pride, cruelty, licentiousness, and unrighteous gain and power fastened on them by the antagonistic gangrening energy of this domestic system as a dead corrupting carcass, hung around the neck of their Christianity

itself, and made a part of it by the law of the land? And who can compute the amount of infidelity nourished, if not produced, by such a caricature of Christianity thrust upon the anguished soul? What horrible perversion of truth, and confusion of principles, to read in the Old Testament how all God's attributes burn as a consuming fire against every form of oppression, and then be called on to believe that the same divine revelation sanctions as the most just and perfect form of domestic society, the greatest possible oppression under the sun!

In the fifth place, the recorded judgments of God for the attempt to hold and use servants as property, are another demonstration of slavery as sin. The great, foremost instance is in the 34th chapter of the prophecies of Jeremiah. It was the last crowning and exasperating crime of the nation, this attempt to establish slavery, in perpetuating the servitude of the servants, at the will and pleasure of the masters, who, by such assumption and oppression, claimed and treated them as property. They had been guilty of oppression in many ways before, and in this way at intervals; but now they made it a national act and establishment, and it was a fundamental violation both of the letter and spirit of the constitution and of God's law. The princes of the nation, and the lords of the capital, Jerusalem, and the priests, and all the people, conspired and combined in this iniquity together; and if God had let their existence as a nation be prolonged, they would thenceforward have had slavery instead of freedom, as its ruling fundamental law. But the wrath of God came down so instantaneously that they hardly had leisure to begin the working of the system. And nothing can prove more clearly God's abhorrence of it; for as a thunderbolt from heaven the fierce anger of the Lord transfixed the nation. The sword, pestilence and famine, captivity, fire and desolation, consumed the people, and destroyed the cities of the land. There is no possibility of mistaking this record: "The people of the land have used oppression and exercised robbery, and have vexed the poor and needy; yea, they have oppressed the stranger wrongfully. And I sought for a man among them that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it; but I found none. Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath; their own way have I recompensed upon their heads, saith the Lord God."

The sixth branch of this argument is the providential argument in the manifestation of God's curse upon the system, by its practical workings among men, and the ruin of states and empires under its influence. Its path has gone over the earth in an infinite train of iniquities and miseries, sins of oppression and cruelty, licentiousness, and avarice, suggested and produced by its temptations and its gift of opportunity and power, and finally concentrated in its essence; the corruption of manners and morals, the decay of commerce, arts, manufactures, learning and literature; the destruction of industry and intellect, the blasting and emasculation of the earth itself—under its curse and blight. Then there is the effect upon the moral sentiments and feelings, the habits of immoral reasoning induced, the monstrous sophistry admitted and maintained, and the consequent insensibility of the conscience, and blinding and darkening of the understanding;

a thing predicted in the prophets for those who would not be guided in their policy by the word of God, but trusted in oppression, and in the lying that was necessary to sustain it, and fulfilled in the judicial blindness of the Jews; and again declared in the New Testament as the consequence of rejecting God's testimony against our own sins, and changing the truth of God into a lie, God himself giving such over to a reprobate mind, and to all the deceivableness of unrighteousness in them that perish. For this cause God shall send them strong delusion that they should believe a lie, since they would not believe the truth, but had pleasure in unrighteousness.

We are told that for such an acute, haughty, and finely-toned order of humanity, labour is disgraceful, and that it should be put upon slaves only, to make white men the more ashamed of it. We are taught that industry and submission are the properties of slaves, indolence and command the marks of a gentleman; and that to labour, working with our hands, instead of being the feature and praise of an elevating Christianity, is the badge of degradation. Our virtues are turned into vices, and our vices into virtues, by this system. Humility is put to shame, is set in the stocks, is crucified, because it is a slave's department; haughtiness, resolute cruelty, arrogance to those beneath, are virtues in the master, and there must be a race always beneath, to accustom the superior race to such a bearing. Intense and unmitigated selfishness, pride, revenge, ferocity, hardness of heart, and griping, close-fisted extortion, along with the seemingly opposite qualities of lavish profusion and waste, were not merely wrought into fixtures of character among the Roman slaveholders, but they are fruits of the same system now. Thomas Jefferson's graphic and powerful picture of these things will last as long as the English language, together with his well-known Declaration. Indeed, the demoralizing effect of this system in making labour disgraceful, where God has made it honourable, and in taking from it its right to a place of nobleness and respect in human society, is worse than its influence in defrauding independent labourers of their just, adequate recompense.

Such now is the vast and mighty evidence in regard to this system in the word and in the providential judgments of Almighty God upon it, and in its fruits in the misery of man. The intuitions of all mankind go with this evidence; the moral sense of human nature itself pronounces the system of slavery to be, in its essence, oppression, injustice, and sin. God's own testimony as to the sinfulness of slavery is as clear as his condemnation of idolatry itself; and then, as to the proof of its injustice and inhumanity to man, in the very nature of the case, this is more manifest still, because human beings are the subjects of it. On the whole, there is nothing that has a more united and concentrated verdict in regard to its wickedness, from within and without, from feeling, from conscience, from experience, from the recorded opinion and testimony of men, from the study of history, the fate of empires, and the word of God. The reverberating roar in every part of the word of God in regard to the sin of oppression is as the sound of many waters; and the ground wave of conviction from the depths of the consciousness of all mankind, and the groans of humanity, generation after generation, rolls up the judgment that personal slavery is the

culmination of this sin. The feeling of our common humanity has found a common expression, and the literature of all nations is as a shrine of many-forked lightnings against it. The logic of common law, of common honesty, of common charity, must all be set at defiance in denying its sinfulness. Millions on millions of beating hearts assert that for themselves,

“’Tis Liberty alone that gives the flower
Of fleeting life its lustre and perfume,
And we are *weeds* without it;”

and if they can turn from such sentiments, and with eyes moistened with the tears springing from the poetic sensibility of a Christian patriotism can vote to make their fellow-creatures such weeds by fastening the chains of a perpetual slavery upon them, how will they stand before God face to face with the victims of such hypocrisy and cruelty? The proud boasts of liberty for themselves, the care with which they guard their own personal freedom, shows what they consider the dearest birth-right of *their* humanity, and therefore, by the common law of love, what they know to be due to the humanity of others; and if they defraud them of it, their own natural emotions will witness against them at the last day.—*Dr. Cheever.*

INTERCESSORY PRAYER.

You know the worth of the soul; you see multitudes who are ready to perish. I look upon you and upon all Christians, as sustaining the awfully responsible character of intercessors for a dying world. You stand between the living and the dead; you can stay the plague; you can present the groans of the dying to the Author of life, and bring down in return the healthful and refreshing Spirit of grace. I appeal to the yearnings of your Christian charity, to the solemnities of the station you occupy, to the magnitude of the interests which are intrusted to your care. As priests unto God, you are within the veil; you have the blood of the noblest sacrifice; you bear the censer of the sweetest incense; you stand before the mercy-seat, and beneath the wings of the cherubim. As soon would I imagine the Jewish priest within the holy place to forget the solemnities of the great day of expiation, as suspect you of the criminal and heartless apathy of neglecting, in so auspicious a character, to pray for the church and the world. I might rise to still higher considerations, and touch on that thrilling motive—your love to the Saviour; while I plead with you, for the sake of the Good Shepherd, to pray for the flock for which he laid down his life; for the sake of the Husband, to pray for his beloved bride the church; for the sake of the Father, to pray for his children; for the sake of the Maker, to pray for all men, “for He hath made of one blood all nations of men upon earth.”—*Philip.*

SEED PICKED UP.

The great caution to be given to such as complain that good impressions are so soon effaced—that the word is so soon caught from their hearts—is this:—Make no delay in improving what you receive; cover the good seed by prayer, and forsaking of temptation, and committing yourself to Christ, before the adversary can have the opportunity of your carelessness to snatch away the precious deposit. These impressions may be slight; they may seem superficial; but they may be cherished into strength and performance. The seed first falls on the surface; a puff of wind seems strong enough to blow it away; but a little diligence and wisdom may secure it beyond the power of any tempest to disturb its rest, before it has fixed its root in the mould.

You sometimes are caught with a view of divine truth which fixes your attention for a moment; which excites some alarm, or awakens some good desire, and you think that nothing permanent will result because the impression is so light. You think that if the time for your awakening had indeed come, the impression would be stronger and continuous. But why is it not stronger and continuous? Because you are so slow in improving it, that it perishes of neglect. You permit the birds to devour the seed before your eyes, and do nothing to "fray them away." You defer action till to-morrow, and by to-morrow there is nothing to act upon. You are not content with the amount or duration of the first impression, and so throw it all away. As if the mustard-seed could not become a tree! As if the drop of leaven could not swell the loaf! How many times has the process been gone through in your case! Perhaps the whole history of your attendance on the public and private means of grace may be summed up as a hearing and forgetting, a series of convictions of what you ought to do and of postponements of the doing of it. In this case your whole religious character may be written in this line—oh! let it not be your epitaph—"This is he which received seed by the wayside!"—*Dr. Hull.*

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DR. WARDLAW ON MILLENARIANISM.

The following expression in 1 Thess. iv. 16, has been sometimes adduced in evidence of the resurrection of the righteous preceding that of the wicked,—and by many, indeed, who do not hold the tenets of Millenarianism, it is often inconsiderately quoted as if it conveyed this meaning:—"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God; and the *dead in Christ shall rise first.*" But it requires only the reading of the entire passage, to satisfy any candid mind that there is in it no reference to the resurrection of the wicked at all. The preceding verse—the 15th—stands thus:—"For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep." In this verse, the word "*prevent*" means to *anticipate*, to *get the start*; or *take the precedence* of another. Of the statement thus given, the 16th and 17th verses are an explanatory amplification. "We who are alive and remain," says the apostle, "shall not *prevent*;" that is, shall not anticipate, or take precedence, or get the start of "them that are asleep; for the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall first rise; then"—(what! a thousand years after the wicked shall rise?) Not at all,—then, "we who are alive and remain shall be caught up *together with them*," (this is the explanation of their not preventing or anticipating them,) "to meet the Lord in the air; and so shall we ever be with the Lord." The living saints, at the Lord's coming, shall await the rising of those that are dead, and all shall then ascend together. Such is the apostle's own explanation of his own language.

Many more observations might be added. What, we might ask, is the meaning of Peter's declaration respecting the ascended and glorified Saviour—"Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began?" Acts iii. 21. It will hardly admit of question, that the word "restitution" has here the same effect with *fulfilment*. All must be verified and established. In every prediction, a pledge is given by the divine veracity for something to be done; and the pledge must be redeemed by the event. Now, either the latter day glory of the church formed a part of what "God spoke by the mouth of his holy prophets," or it did not. If it did *not*, the controversy loses its subject; for no person who denies it to be in the prophecies of the Old Testa-

ment, will affirm it to be in those of the New; and if it is not in prophecy at all, the whole dispute is about a non-entity. If, on the contrary, it *did*, then the heaven must retain the exalted Saviour till the prophecies concerning it have received their accomplishment,—else Peter's statement would not be true. A prediction of such vast interest, and embracing so large and glorious a period, must certainly be among the "all things" which are to be fulfilled before he makos his second appearance—before he is revealed from heaven. We might ask again, how *death* can be "*the last enemy*,"—not merely last in the fight of faith to each individual soldier of Christ, but last in the great conquests of his mediatorial administration—how this can be, if a thousand years after the time when, by the resurrection of all his people, "death has been swallowed up in victory;" there remain *other* enemies that shall wage war against the Lamb and be subdued before him,—even "Gog and Magog, of whom the number is to be as the sand of the sea?" We might say further, if such passages as Luke xx. 34—36,—“And Jesus answering said unto them, ‘The children of this world marry, and are given in marriage: but they that shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.’” If such passages must be understood of the "age" of the Millennial glory of the church, and of the first resurrection as supposed to be introductory to it, then what becomes of all our heart-cheering prospects of the rapid augmentation, during that happy period, of the spiritual subjects of the Redeemer's reign,—the rapidity of such increase being one of the principal sources to which we have been accustomed to look for the making up of the multitude which no man can number? What becomes of "the seed of the blessed of the Lord, and *their offspring with them*," if, during that age, (as Millenarians translate,) they shall neither marry nor be given in marriage, but be like the angels of God in heaven? And (not to enlarge) we might, once more, say—the Millenarian system is not in harmony with those parts of Scripture in which the gospel is evidently represented as working its way to universal extension and influence *by a gradual progress*, till, when "the knowledge of the Lord covers the earth as the waters cover the sea," the peace and happiness of Millennial days shall be fully enjoyed by the emancipated and renovated world. The attempt of some Millenarians to interpret such parables as those of the grain of mustard-seed, and the leaven hid in the meal, as not at all designed to convey the idea of this *gradual progress*, appears to me an outrage on every principle of fair and simple exposition. In the former parable, which you will find in Matt. xiii. 31, 32, Jesus says:—"The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field; which, indeed, is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." The stages of growth are here explicitly marked:—"When sown, it is the *least of all seeds*; when it grows up, it is the *greatest among herbs*;" (or, if you will, it is *greater than the herbs*);* and it "*becometh a tree*, so that the birds of the air come and lodge in the branches thereof." If, when our Lord says this, he does not mean to convey the idea of *gradual progress*,—will you count me presumptuous when I say that He who "spoke as never man spake," made use of the most inappropriate and unfortunate similitude he could well have employed? And the same remark is, with still greater force, if that be possible, applicable to the similitude of the leaven.

Let not our missionary efforts, my brethren, be paralyzed, or even in the slightest degree relaxed, by views that are founded on such principles of interpretation as these. Let us act vigorously, unitedly, perseveringly, on the as-

* Μεζωτον των λαχανων εστι.

certained principle that in accelerating the spread of the gospel, we are hastening on the glory and the blessedness of the latter days—of the “manifestation of the sons of God.”

But we have been told, in no obscure or measured terms, that the view which we take of the second coming of our Lord—for about the *fact* of his glorious re-appearance from heaven there is no dispute,—the difference relates to the *time*, and *manner*, and *purposes* of his coming—that the view which we take is calculated to annihilate the force of all the practical warnings which are founded upon the uncertainty, the nearness, and the suddenness of the event. “The commonly received opinion,” it has been said, “as it hath abolished in these days, so must it always abolish the use of the doctrine of the second advent, and renders it altogether abortive of those fruits of watchfulness, and consolation, and zeal, and perseverance, and holiness, and other fruits of the Spirit, for which it is used so constantly in all the holy Scriptures, and especially in the books of the New Testament. For why? For the reason that, by setting it at such a far-off distance, you do wholly destroy its action, in any way, either upon the personal or the common interests of the body of Christ. There is a universal belief in the church, that an age, a very long age, of blessedness, of at least a thousand years’ duration, is to run before the end of the world, and consequently before the coming of Christ. And who will speak of the uncertainty, or the nearness, of the Lord’s coming, to men thus believing? It were to ask them to believe a contradiction: first, to believe that a thousand years, at the least, are certainly to intervene, and in direct contradiction thereto, to understand, and have it ever present to their minds, that we ought to feel it as an uncertainty whether *any time shall intervene at all.*”

Now, let us look for a few moments, soberly, at this statement. It proceeds on the assumption that the admonitions relative to the glorious personal advent, or second coming, of Christ, could have no influence, but must have been all along utterly abortive, unless, in all successive ages, there had been, to every believer, a perfect uncertainty whether that event might not come within his own lifetime;—nay, might not come the next year, or even the next day. And that I do the author of it no injustice,* may further appear from a few more of his own words. “The apostle would not say that any given period was to intervene, because he knew not so. Neither he, nor all the church, nor the Son of man himself, knew so much as to say, that the lifetime of a man, or any time, should intervene.” Now, a statement more extravagant than this cannot well be imagined. To take the case of Paul. To the Thessalonians he says, in his first Epistle, (as before cited,)—“For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first: then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.” 1 Thess. iv. 15—17. From this style of expression a misapprehension had arisen, as if the apostle expected the day of the Lord within the period of his own and their lives.† This appears from the second Epistle, chap. ii. 1, 2—“Now, we beseech you, brethren, concerning the coming of our Lord Jesus Christ, and our gathering together unto you, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand;” where he, at the same time, corrects the misconception.

Now, observe,—if, as is generally admitted, the misconception arose from his use of the pronoun *we* in his first Epistle, are we not necessitated to consider the correction of it as amounting to an intimation that the day of the

* The Rev. Edward Irving.

† ὅτι. See Schleusner, Doddridge, Macknight, and others.

Lord was *not* to be expected within so short a time? How is it possible that he should thus have set them right, if he himself knew not whether "any lifetime," or even "any time at all," should intervene? Read the whole prophecy. "Now we beseech you, brethren, concerning the coming of our Lord Jesus Christ, and our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth, that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way; and then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, 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 received not the love of the truth, that they might be saved." 2 Thess. ii. 1—10. Is it conceivable, that he who wrote in these terms, was yet himself ignorant whether the predicted apostacy, and the full development of the man of sin, with all his mystery of iniquity;—the removal of the hinderance that lay in the way, which seems to mean the heathenism of the Roman government;—the rise, and progress, and consummation, and decline, and final overthrow of this strange, anomalous power;—whether all this might not be comprised within the few *years*, or it might be *days*, of his own life,—or even whether there was to be *any intervening time for it at all?*

Then, when the whole of the New Testament prophecies were completed in the book of Revelation;—obscure as the intimations of the times and seasons, the epochs of different events, are admitted to be,—still, surely, it must have been perceived that there *were* times and seasons marked out; nor can we ever fancy it within the bounds of possibility—far less within the Divine intention, that the church of God should be altogether uncertain whether those times and seasons, and the series of events to take place in them, both in the church and in the kingdoms of this world, were to occupy any lifetime, or "even any time at all!"

I might pursue the consequences of this hypothesis farther; but it is unnecessary. Notwithstanding the ridicule thrown upon us for conceiving that the uncertainty, on which the force of apostolic admonitions in regard to individual believers depends, is the uncertainty of *the time of their own departure out of this life*—this being, to each of them, the same as the coming of his Lord,—I feel constrained to abide by this old-fashioned principle of interpretation. I find the apostle saying to the Thessalonians—"But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. v. 1—4. And yet, while he thus writes, he gave them afterwards the plainest intimations that the day in question was not to come till events should happen which did not admit of its being "at hand," in the sense in which they had, by mistake, supposed it; that is, within their own lifetime. What, then, does he mean when he says—"Ye, brethren, are not in darkness, that that day should overtake you as a thief?" What, I say, can he mean by this, if he knew (and I can conceive nothing more certain than that he *did* know) that that day was not to come in their lifetime? Why warn them against its overtaking them suddenly or unexpectedly—"as

a thief in the night"—if it was not to overtake them *at all*? I can find no reasonable principle on which his words can be easily explained, but the one (common and hackneyed as it is) which I have just mentioned. That day should come upon them "as a thief," if death overtook them while they were not "watching, and keeping their garments," and doing their Master's work. I do not say, that in Scripture the death of the individual is directly called the coming of the Son of man—the second appearance of the Lord Jesus. What I say is, that to each of them it is, in effect and decisiveness, the same thing, knowing—as the word of their Master assures them—that the time of their life here below is the allotted period of service—that the moment of death is to each one of them the moment of final account and eternal settlement;—that as that moment finds them, the judgment-day shall find them; that, however long the period may be which shall elapse between their closing their eyes on this world, and their standing before the tribunal of the Son of God, it can produce no change, and, in as far as the irreversible fixture of their eternal destiny is concerned, might be cancelled and annihilated;—in these circumstances, is not the uncertainty of death the very same thing as the uncertainty of the sounding of the trump of God? It is true, that the day of death has not the impressive and awakening accompaniments of the day of the Lord; and, perhaps, it is for this very reason that the attention is directed, through the long vista of intervening ages, to the dread sublimities on the one hand, and the attractive joys on the other, of that great closing day of our world's history. We have not, in the day of death, the congregated millions of all this world's generations,—for the man who has lived amongst thousands, must take his departure alone;—we have not the rending heavens, the melting elements, the burning globe; for the man dies in the stillness of a sick chamber, where friends, if any be present, are afraid to breathe. It was of importance, then, to keep these solemn scenes before the mind, as scenes which all were to witness—and as scenes for meeting which in safety the present life was the only time of preparation, to impress the remembrance that preparation for death, and preparation for judgment, are one and the same thing;—that he who is not ready for the coming of the Son of God, and for taking his station before his dread tribunal, is not *ready to die*; and, on the contrary, that he who is ready to die, is equally ready for the Lord's appearing. Ought not these views to be sufficient for impression, and for excitement?—for keeping the servants of the Lord always watchful, and always at the post of duty? The question is not, *Have they the effect?*—but, *Ought they not to have it?* The corruptions of the heart, worked upon by the wiles of Satan and the fascinations of the world, may induce forgetfulness and negligence, amidst the warnings of the personal advent itself, as well as amidst the warnings of death. We are always in danger of saying, "My Lord delayeth his coming," and of taking to ourselves unwarranted indulgences. But ought not the remembrance that death is, in effect, to every one of us, the same as the coming of the Lord to judgment, to bring home to us with quite sufficiently persuasive power the admonitions of the Lord—"Watch, therefore; for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh. Who, then, is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord, when he cometh, shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall

cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Matt. xxiv. 42—51.

Let me, then, conclude by reminding you, my hearers, of what all know, but few, alas! practically feel—that your life is every moment uncertain;—that, for aught you can tell, while you are counting out to yourselves years yet to come, the sands of your last day may be running;—that when death comes, he sets the seal of immutable permanence on the state and character in which his victim falls;—that if you die with your sins unpardoned, unpardoned they must remain for ever;—that if you die with your hearts unrenewed, unrenewed they must remain for ever. Believing that the Lord, when he cometh, shall find you sustaining the same character and state in which you died, I would beseech you to look over death, and over the grave, and think of a coming judgment. I would say to each of my hearers, with all affection and earnestness—"Prepare to meet thy God!" If you ask me *how*—I answer, in one word—Look by faith to Jesus on the cross, if you would stand with acceptance before Jesus on the throne. Believe in the Saviour, if you would find mercy with the Judge. Trust in the work finished by him at his first coming, if you would have good hope in anticipating his second coming. To you to live let it be Christ, and to you to die it shall be gain. The trump of God shall then to you have no terrors. It will sound the notes of jubilee—of final release, and everlasting inheritance.

THE SOUTH AND THE SLAVE-TRADE.

The South is entering upon a new career of agitation;—it means to have the foreign slave-trade re-established. It matters not that it has been declared "*piracy*" by the civilized world; the South wants, in its folly and madness, more slaves. It will find abettors in the North. It has found some already. The Charleston Standard takes the lead in this infamous project; and we must say it shuts up in a pretty close place the Northern allies of slavery, who sanction the inter-state slave-trade, and admit the rightfulness of slavery where it exists. Hear it:

"There are horrors around the slave trade between the States. The negroes are brought up, one by one, wherever the exigencies of the owner renders it necessary that they shall be sold. They are torn from associations which are dearer to them from the limited range of their ideas—they are marched with little apparent regard for comfort to places of which they have no knowledge, and to a life with respect to which they have no hope, but only the certainty they must ultimately be subjected to the authority and the caprice of a master upon whose sympathies they can have no claim.

"The slave-trade exists, and as long as there is a want for slaves in the South and West it will continue. At present they are torn from houses in Maryland, Virginia, and North and South Carolina, and the question is—Should they not rather be brought from Africa? From thence they can be brought with less inhumanity than a labouring population can ever be taken from one country to another, and infinitely less than characterizes the trade between the States.

"So long, therefore, as slavery is right, and it is right to buy and sell slaves, there is no wrong in the foreign slave-trade, and every consideration of policy is in favour of it; but if it be wrong—if it have no validity and no inheritance, but is to be tolerated only until it can be laid aside—then every act of sale or purchase is a wrong. It may be difficult to see how even the introduction of a slave can give us the right to hold him, if he be the member of a race which has a native right to freedom; but admitting this, it can confer no right to sell him, much less can the inheritance of a slave by one person confer the right upon another to buy and hold him. At last we have to meet the question face to face. We must determine that, in the nature of things, there may be unequal races; that, in the nature of things, such unequal races may co-exist; that it is right to promote, as well as perpetuate such

co-existence; and so determining, we must be as ready to take slaves from Africa as from any other section of our own country, and be influenced in our choice by a simple consideration of its policy."

True enough this; and plain enough, it might be supposed. When will our pro-slavery ministers, and lawyers, and farmers, &c., open their eyes wide enough to see that if no title can be acquired to stolen goods, there can be none acquired to stolen *men*? Surely, a man's right to himself and his children, is more sacred and inalienable than his right to his horse or his coat!

But why revive the slave-trade? What has slavery done for the South? What for its intelligence and independence? Hear this writer again:

"We have no unity at the South—no centres of opinion—no Congress—no councils—no organs to transcend the lines of states and districts, and there is no direct way in which, upon a Southern subject, we can address the Southern public. Sunk to the condition of a province by the inequality which we have permitted to occur, it is one of the worst evils of our condition that our journals are but the orbs upon a dark frontier. To illuminate at all, we must reflect the light which comes to us from the great centres of society to which we acknowledge an allegiance. Sentiment is uncurrent, unless stamped by England or the North; and incidents, calamity, and crime, are scarcely interesting, unless this happen near the centres of the greater system. Under such circumstances, we all move within restricted orbits. Each journal has but the readers of his state or district; and truth, therefore, must work its way laboriously. To reach the South by natural channels, it must be poured into the streams of information from the North or Europe; and if uncurrent there, we have no alternative but to conspire among ourselves, and to help it on by voluntary effort. We think it possible that the South may require the use of ideas which cannot be originated at the North or in Europe; we think that this is one of them, and with earnest solicitude we would commend it to the aid and offices of Southern friends."

That is, the South has no ideas that it does not import, and this sapient writer would furnish it with one, and that the slave-trade! What a miserable South it must be!—and how deep the judicial blindness that has fallen upon it! And what a blessing it must be to the North to be united to such a people!

ENDOWMENT OF THE THEOLOGICAL SEMINARY.

ACT OF SYNOD AUTHORIZING THE ENDOWMENT.

"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.—*Min. of Synod.*"

Allegheny, Nov. 11th, 1856.

A majority of the members of the Committee appointed by Synod "to raise money for the endowment of the Theological Seminary" met; and, after consultation, were called to order by the Chairman. Rev. J. Galbraith was chosen Secretary. It was then resolved that the Committee proceed forthwith to the adoption of a plan to raise said endowment.

After discussion of the subject in its various bearings and aspects, and after consultation with the members of the Board of Inspection present, the Committee agreed upon the following plan:—

1. That an Agent be appointed to canvass the church for the purpose of soliciting donations in cash, bequests, and in approved bonds, to be paid at a specified time, bearing interest.
2. That J. B. Johnston be appointed that Agent, and authorized to

receive donations, collections, bonds, bequests, &c.; and to enter upon the work forthwith, in order to secure the endowment before the next meeting of Synod.

It was then resolved to confer with the other members of the Committee, by laying before them the above plan, to secure their consent. Also—*Resolved*, That the action of the Committee be laid before the church through the Reformed Presbyterian and Covenanter.

The Committee take this opportunity to say to those who wish to aid in this desirable object—If you cannot pay any considerable sum in hand, you can give your bond, state your convenient time for payment, and in the mean time pay the interest. Thus the Seminary will be placed on a sure foundation, and can at once go into successful operation without financial embarrassment, and without any farther call upon the people for the support of the Seminary in future.

J. GALBRAITH, *Secretary of Committee.*

Geneva Hall, Nov. 25th, 1856.

The following answer is this day received from W. Brown, a member of the Committee. J. B. Johnston, Chairman.*

“Philadelphia, November 20th, 1856.

“I have read over the action of the Committee carefully, and in my humble opinion it is about as wise and judicious a conclusion as they could have arrived at; and from all that I can see at present, or think of, I apprehend the plan adopted will meet the approbation of our brethren in general throughout the church. So far as regards the appointing of an Agent, I heartily concur.—WILLIAM BROWN.”

THE ENDOWMENT OF THE SEMINARY.

The importance of an endowment as almost indispensably necessary, is admitted by all. We think it is the proper time to take, at least the preliminary steps towards its accomplishment. The Committee—or a part of the Committee rather, for no meeting has yet been called of the whole Committee—has taken the action which is before our readers in the foregoing article, and we must say that it is not what we expected. We had hoped that they would ascertain and fix, as nearly as possible, the requisite amount that should be raised, and fix a time when congregations (and individuals) should be prepared to state the amounts for which they would severally become responsible so soon as there is any way devised by Synod for *holding* and managing the funds contributed for the endowment. At present, it is impossible to complete the matter, for there is no one to whom a contribution can be given—unless it be deposited with the Treasurer of Synod—and no one to whom a “note” or “bond” can be given. The “Seminary” is not a chartered body, and there is no one authorized by Synod to hold the funds in trust for its endowment. No difficulty need arise in this quarter, however, provided the necessary pledges are secured in season for the next meeting of Synod—and provided arrangements be then made for the creation of the trust.

We take the liberty, moreover, of adding a few remarks addi-

* Mr. Wiggins' reply will be forwarded as soon as received.—J. B. JOHNSTON.

tional. And first, we cannot approve of the plan of giving "bonds." We are sure this ought not to be done, for the following reasons, besides others. 1. A bond for this purpose would be a promise to *give*; but such a promise is not of any *legal* validity. The law regards such a note as given "without consideration," and will not enforce its payment. 2. Being "without consideration," how can such a "bond" as is contemplated, have in it the necessary clause, "for value received;" meaning, as this clause always does, something pecuniary, or estimated at a money value? If it has this clause, it must state what is not true; if it has not, it is of no legal value. 3. Notes cannot be given at this time, were there no such difficulties in the way; for there is no one to whom a bond can be given that will have any legal validity. A committee is not, certainly, such a person. All that can be done at this time is either to give money or bonds, (meaning by these certificates of stock, loans, &c.) If money is given, there is no one authorized to *make an investment*, and *hold* it legally; if "bonds," there is no one to whom they can be legally transferred. Hence our 4th remark; we can do nothing but take pledges for sums of money which may be paid, in any legal way that Synod may define at its next meeting. And finally, we would much prefer to have the matter of securing pledges, &c., left under the general supervision of the committee to the congregation. We have no fear of the result. Let the church be told how much to raise, and when it will be wanted, and the thing will be done.

BOSTON—INSTALLATION.

On Thursday, Nov. 20th, Rev. James R. Lawson (late of New Brunswick) was installed pastor of the Reformed Presbyterian congregation of Boston by a commission of the New York Presbytery. All the members of the commission were present. Rev. A. Stevenson, of New York, preached the sermon from 1 Cor. i. 18—"For the preaching of the cross is to them that perish foolishness; but unto us which are saved, it is the power of God." Mr. Stevenson gave the charge to the pastor; and Rev. James R. Thompson, of Newburgh, delivered an appropriate and impressive charge to the congregation. The day was observed as a fast by the congregation, and Mr. Thompson preached from 1 Kings xviii. 21—"If the Lord be God, follow him; but if Baal, then follow him."

On the following Sabbath the Lord's Supper was dispensed, and we had many tokens of Divine approbation. The congregation is small, but there is an encouraging prospect of increase. The members are united, devoted, persevering, and liberal. Mr. Lawson begins his ministerial work in Boston; possessing, in no ordinary degree, the affection and confidence of his people.

PRESBYTERY OF THE LAKES.

This Court met in Northwood, Oct. 29. The ministerial members were all present, except J. French, also elders from seven congregations.

P. H. Wylie was appointed Moderator, and J. S. T. Milligan Clerk, for the next year.

Calls from Cincinnati, and Xenia, and Utica, on Bro. J. C. Boyd, were sustained and presented. The call from Utica for three-fourths of the time, at the rate of 500 dollars a year, and affording the Sandusky congregation one-fourth, was accepted. Messrs. Hutcheson, Milroy, and Finney, were instructed to install at convenience of the parties.

Licentiates, and those appointed to perform missionary labour, made satisfactory reports.

Mr. A. Montgomery asked permission to spend at least three months during the winter in the Seminary. The request was granted, and he advised to remain the whole season.

The Clerk was instructed to certify Mr. James Brown to Illinois Presbytery, when his time expires in these bounds.

Students of Theology.—Henry George, of the 4th year, delivered a lecture from Isa. li. 1—5 as a trial for licensure; James A. Thompson, entering on his 4th year, a sermon from John iii. 7; and Wm. W. McMillan, of the 2d year, a sermon from 2 Tim. iii. 16, as specimens of improvement. They were all unanimously sustained.

James S. Pollock and Daniel Reed, graduates of Geneva Hall, were received under care of Presbytery, and with all students under care of Presbytery, were directed to attend the Seminary of our own church in Allegheny.

Savannah, Coshocton, and Anglaise, were designated as missionary stations, and the congregation instructed to furnish them with supplies.

Geneva Hall.—The members of Presbytery, at the request of the Committee on Geneva Hall, visited the institution on the forenoon of the second day of session, and were gratified with students' bearing and recitations, and evident prosperity of the institution. The Committee made the following report:—

The Committee on the General State of Geneva Hall would report—

1st. That the Professors have well acquitted themselves in the discharge of their duties. Having generally each from five to seven classes to hear daily, they have been subjected to an almost oppressive amount of labour. Their salaries have been far short of an adequate compensation, owing to the fact that the college was opened to students on scholarship before the maximum of endowment was reached—that the proceeds of the endowment were not available until interest became due—and that there are delinquencies to the amount of some six or seven thousand, leaving for the support of the Professors but about 24 or 25,000 dollars.

2d. The students in attendance are moral, orderly, and studious—an ornament to the institution, and meriting the fostering regard, encouragement, and prayers of the church.

Of the 55 in attendance last year, 35 were children of the church—the remainder, mostly of sister churches. The present session opened with prospects more encouraging than any former session in the number of students. At present, the first month of the session, 40 are in attendance.

3d. The religious, as well as the literary culture of the students, receives its share of attention. Good attendance is given upon public worship, and also upon the Bible-class held every Sabbath in the College Hall.

4th. The examinations have been satisfactory and honourable to students and professors—the one at the close of the last session in particular.

The following was adopted in reply to a memorial from the Board:—

Whereas, The Board of Geneva Hall has asked advice and direction from Presbytery in regard to members of the church refusing to fulfil their contracts and engagements to the college: therefore—

Resolved, That such persons are morally bound to meet these engagements and pay these subscriptions; and in case they refuse to pay, the Board have a right to use all lawful means as recognised by the law of the church to collect the same.

Committees.—J. K. Milligan, Wm. Milroy, and Thomas Hosack, were appointed a Standing Committee on Supplies, to make and publish a schedule of missionary labour.

Messrs. George, Hutcheson, and Finney, were appointed to prepare a report on a memorial from J. S. T. Milligan on the form of ordination at the next meeting.

Messrs. Hutcheson, Boyd, and Day, were appointed to inquire into the state of Muskingum and Tomika congregations, transferred to this Presbytery by the action of Synod, and to complete any arrangement or union between them and Eden and Irville, that will be orderly and desirable to the parties, and adjudicate any cases of discipline necessary thereto.

Presbyterial Theological arrangements, as satisfactory to all parties, were finally dismissed.

Supplements.—It was resolved, if possible, to supplement the salaries of the following, namely:—J. French, 100 dollars; P. H. Wylie, 75 dollars; B. M'Cullough, 75 dollars; and W. F. George, 50 dollars per annum, with the agreement that they shall labour outside of their usual bounds to the amount of the supplement, at their discretion.

The Treasurer's Report shows \$333.50 expended for missionary labour, and a deficit in credits of \$15.87.

Congregations and stations were directed to send statistics for Synod.

Presbytery then, after a pleasant session of two days, adjourned to meet in Geneva Hall Tuesday previous to the meeting of Synod.

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

LAKES PRESBYTERY—SCALE OF APPOINTMENTS.

The Committee on Supplies respectfully report—That the petition of Rushsylvania congregation be granted, and Rev. J. B. JOHNSTON and J. K. MILLIGAN supply them eight days the ensuing six months.

Mr. BROWN, *Flat Rock*—All November.

Mr. ARMOUR, *Coshocton*—1st and 2d Sabs. April; *Walnut*—3d Sab. April; *Xenia*—4th Sab. April, and 1st and 2d May; *Cincinnati*—3d and 4th May.

Mr. SHIELDS, *Cincinnati*—Dec., and 4th April, and 1st and 2d May; *Xenia*—Jan., and 1st, 2d, and 3d April; *Coshocton*—1st and 2d Feb.; *Tomika, &c.*—3d and 4th Feb., 1st and 2d March; *Walnut*—3d, 4th, and 5th March.

Mr. R. HUTCHESON, *Xenia*—1st Sab. Nov., 3d and 4th Dec., and

to dispense sacrament, assisted by J. K. Milligan; *Cincinnati*—1st, 2d, and 3d Jan.; *Coshocton*—2d and 3d Nov.; *Savannah*—4th and 5th Nov.; *Brush Creek*—remainder of time.

Mr. J. DODDS, *Cincinnati*—Nov. 1st Sab., and 3 days, discretionary, and dispense sacrament, aided by Mr. Milroy.

Mr. A. M'FARLAND, *Tomika and Muskingum*—discretionary.

Mr. W. F. GEORGE, *Anglaise*—4 days, discretionary.

Respectfully submitted.

J. K. MILLIGAN, *Chairman*.

IS HISTORY A TERM OF COMMUNION?

Mr. Editor,—I am pleased to see communications from Mr. Steel in our periodicals of late, and hope the subject may receive such notice as will unite the Reformed Presbytery with us again.

We think that the term of communion which they have adopted, embracing human history, shows their position on that subject more clearly than any of Mr. S's. communications which we have read. That it may be seen in its connexion, we here give the whole term. In so far as it is the old term, we have no objection to it. It is as follows:—

5th Term.—An approbation of the faithful contendings of the martyrs of Jesus against Paganism, Popery, Prelacy, malignancy, and sectarianism; and against immoral constitutions of civil government, Erastian tolerations, and persecutions which flow therefrom; the Judicial Act, Declaration, and Testimony, emitted by the Reformed Presbytery in North Britain, 1761, together with the *Historical and Declaratory Supplements adopted by the Reformed Church in North America*, 1850, as containing a noble example for their posterity to follow, in contending for all Divine truth, and in testifying against all corruptions imbodyed in the constitutions of either church or state."

The "historical supplement," here referred to, is found in an edition of the *Scottish Testimony*, bearing date 1850, for the authenticity of which no one has made himself responsible, as it is published without name, signature, or judicial sanction of any kind; and from that history, and their late communications, it is evident that they confound *law* and *evidence*. This will appear from passages to which they refer. We here give a sample; it is found on the 145th page of said *Testimony*, and is as follows:—"All civilized nations, as well as Jews, have it written in their laws, that the testimony of two men is true. The witnesses do not need to be inspired to be credible. We receive the witness of men, although a false witness will utter lies. No society can exist without a practical recognition of the credibility of human testimony."

We admit that history may be taken as evidence in relation to past events, and think that the above-cited passages warrant such a use of it. If the "*credibility*" of human testimony were the point at issue, we think the writer has clearly established his position; but that it should be made a term of communion in the church of Christ, which is "built on the foundation of the apostles and prophets," is what we deny; nor can we see how that which "is written in the laws of all civilized nations, as well as Jews," can form a distinguishing feature in the church's testimony.

That the Scottish fathers made human history a term of communion, we think is not only without foundation, but contrary to all evidence.

Forty-five years after the adoption of the Scottish Testimony, "Reformation Principles" was adopted by their professed followers, in which they say plainly that history is "not an *article of faith*," but "a *helper of the faith*." This was done while many "who were ancient men that had seen the first" Testimony were yet living; but no mingled voice was heard among them, not one objection was offered, when what we are told their ancestors considered *their* Testimony was entirely swept away from their terms of communion! Had there been *one* honest, intelligent man among them, this could not have been the case; if there were no such man among them, the witnesses must have been low indeed.

But why did not those against whom the Testimony was directed, notice such a change? Surely they would rejoice to see the church abandoning her Testimony; yet half a century has passed since this should have been done, and to this day the common enemy has been silent on it.

And again. Suppose the fathers of 1806 so far disregarded the requirements of the ninth commandment as to profess that they were following the footsteps of their ancestors when they were making so radical a change as Mr. Steel charges them with, what would a history written by such men be worth? We could not receive it as credible, much less as authentic; and still less would we be willing to see it made one of the pillars of the church's faith, which "should stand not in the wisdom of men, but in the power of God."

THOMAS M. HUTCHESON.

AFFAIRS ABROAD.

China.—The revolutionists in this empire are regaining the ground which they had lost during the last year. Mr. Martin, a missionary in China, has written largely upon this remarkable movement. Having reviewed their first successes and subsequent reverses, he says:

"Early in the spring of 1854, the revolutionists re-appeared in the Hu-kwang for the third time, in great force. Driving before them their late exultant enemies, they fortified themselves in the most commanding positions, and up to the present time have defied the power of the Manchus to eject them. While I am writing, the news is passing from mouth to mouth that they have repossessed themselves of Yangchow. In Keang-se they have been strengthened by a strong body from Kwangtung. In the former of these provinces the Manchu sovereignty is apparently gasping for existence. Chekiang is threatened, and the governor is urging the departure of troops to defend the passes on its south-western boundary. The revolutionists at this moment hold, with few exceptions, the principal cities of Kiang-su, Anhwy, Kiang-se, and Hu-pih, a region exceeding in extent the entire area of Great Britain and Ireland. It is indeed in almost every part a disputed territory, but within those limits, there is no room for doubt, which of the belligerents is now paramount. Over a great part of it, in fact, the inhabitants are suffering their hair to grow; and the young dynasty, like the Jewish Hercules, grows strong, with the lengthening locks of its new adherents."

He thinks the imperial power will be overthrown:

"The emperor having been obliged by the scarcity of supplies to disband large bodies of troops, has at this moment fewer in the field than he had three years ago; while those of the insurgents have been greatly multiplied. His resources for sustaining military operations have also been constantly diminishing, while those of the insurgents are on the increase. The regular revenue, he, three years ago, declared to be insufficient for that purpose, in edicts calling for contributions from his loyal subjects. The progress of the war has since that time subjected it to a perpetual drain; and large tracts in fifteen out of the eighteen provinces (Kan-

suh, Shen-se, and Che-kiang, are the only exceptions) over which the rebellion has rolled, though transiently, its desolating flood, have made extensive blanks in the receipts of the imperial treasury. The emperor has accordingly been compelled to resort to a variety of fiscal artifices, such as casting copper coin of less weight and greater nominal value; coining iron and issuing treasury scrip, all of which have been ill received by the people, and have rather aggravated than alleviated his necessities. In this exigency he has opened a treasury, which, though scarcely less imaginary than that upon which Leo X. drew for the building of St. Peter's, cannot be entrenched upon without equal peril to his dominion. The sale of offices to which his father resorted, to meet the expenses of the war with England, is generally accounted one of the exciting causes of the rebellion; and now the son, in the straits to which he is reduced, adds oil to the flame, by having recourse to the same fatal expedient to quell the rebellion. Not only has the lavish sale of offices disaffected the literary classes, by shutting against them the ordinary avenue to influence, and rendering nugatory the hard-earned laurels of the literary hall; but the forced contributions levied upon the rich, for which they are rewarded by empty titles and hollow buttons, have caused that influential class to despise and dread their own sovereign. . . . No man who is acquainted with China can doubt that the dominion of the Manchu sovereigns is about to expire. That its destiny is sealed, is a presentiment extensively current among the people. This impression is derived from the following considerations:—1st. It has run the average course of the imperial families. 2d. The last three reigns, like the closing reigns of most of the preceding dynasties, have been agitated by a series of revolts increasing in violence. 3d. That now in progress has entrenched itself in the old capital of the Mings, where for three years it has bid defiance to the power of the Manchus, and become widely extended through the heart of the empire. 4th. Not a few have had their impressions on this subject confirmed by the analysis of Hien-fung, the reigning title of the present monarch. It is altogether so simple and striking, that a mind not given to superstition, might almost suspect that the hand, which at an impious feast inscribed in mystic characters the doom of Babylon, had chosen, in bitter mockery of the pride which dictated its selection, to present to the eyes of the Chinese in the very strokes of the imperial title, the impending fall of the imperial power."

India.—The accounts from India are highly encouraging. Rev. A. B. Campbell, of Madras, says:

"I am quite safe in saying, that never, at any previous period of our history, has the word of the Lord sounded out more largely from us than it is doing now. Our station at Triplicane continues to be the centre of our evangelistic efforts near Madras. Last Sabbath morning we had an audience of upwards of *nine hundred* Hindus and Mohammedans, listening to the sermons of Rajahgopaul in Tamil, and Abdool Khader in Hiudustani. All classes and castes of the community were present, and many of the people sat for upwards of an hour. In the evening, again, another service, specially intended for the heathen, is held in the same place. The audiences, taken as a whole, are never so large as in the morning; but yet there is abundant encouragement in the numbers which come out even then. Last Sabbath evening the audience numbered *three hundred and fifty adults*, which was a minimum attendance, making a total of about *thirteen hundred* Hindus and Mohammedans who heard the gospel in *one* station connected with your Madras mission last Lord's day. And when you consider that this was only one station of *four*, where your missionaries and their agents were engaged in unfolding the hidden but saving truths of the gospel of Christ, you will see what cause we have for thankfulness, and for gathering fresh courage and zeal.

"Besides these labours on the Sabbath, we have begun a service at Triplicane on the Wednesday evenings. Last Wednesday evening was unusually stormy and rainy for this season of the year; and before I set out with two of the evangelists, some of the brethren had a short talk together about the wisdom of going on *such* an evening. But at length we thought that it was best to go, leaving consequences with God, and determined that, if we erred at all, we would err in being *ready* to preach Christ, even though there should be few to hear. We went, and one of the finest audiences we ever had at that hour, amply rewarded us for our journey. No less than *four hundred and fifty* came to hear the gospel from our lips. Our students and evangelists also go out on the Saturdays, when the institution is closed, to spread abroad the glad tidings in the neighbouring villages. In this way villages,

which are seldom visited by the missionary, have now proclaimed to them 'the unsearchable riches of Christ.' The young men distribute the gospels and tracts to all who can read, and we have the hope that, long after they have left the place, the truth which they have deposited may spring up unto eternal life. This system of short tours, periodically made, is well fitted, by the blessing of God, to produce lasting and important results: at least one thing we know, that we are thereby fulfilling our Saviour's parting command, and preaching the gospel, so far as *we can*, to *every creature*."

Turkey.—Mr. Righter, agent of the American Bible Society, gives the following account of the circulation of the Scriptures there:

"The colporteur here has sold within the last fifteen days twenty-five copies of the New Testament in Turkish, and two large Bibles. One of the softas, or students of the Koran in the mosques, recently bought a New Testament, and afterwards came and purchased fifteen more. These have been distributed to the members of their theological schools, and thus many are becoming students of the gospel instead of the Koran. A short time since, three New Testaments were sold to Mussulmans in the court of St. Sophia; and, with the blessing of God, we trust that they may, in due time, prepare the way for the entrance of the gospel in its simplicity and purity into this ancient Christian church. A new translation of the Bible in Turkish, adopting Rev. Dr. Goodell's Armeno-Turkish version as a basis, was voted at a late committee meeting of the Turkish Branch of the Evangelical Alliance. The Alliance will pay the expenses of preparing the manuscript for publication. Mr. Benjamin Barker, Agent of the British and Foreign Bible Society, has given me the following list of Scriptures distributed among the Allied armies during the year 1855:—Principally by sales—Bibles in English, 2,498; in French, 625; in German, 288; in Italian, 1,308; total Bibles, 4,719. Gratuitous distribution—Testaments in English, 11,466; in French, 9,078; in German, 1,562; in Italian, 8,496; Psalms, in English, 114; total Testaments and Psalms, 30,716. To the Russian prisoners—Testaments, 715; Psalms, 143; total Russian, 858. Whole number of Scriptures, 36,293. Thus the Scriptures have been given to all the nations engaged in this war.

"The circulation of the Bible, in all the native languages of the East, has likewise greatly increased during the last year. There have been sent to the different stations of the Armenian mission, 4,500 copies of the Scriptures, under the direction of the late Mr. Everett, American missionary at Constantinople. In the Danubian provinces, where no missionary has yet been stationed, much interest has been manifested in the word of God. The Agent of the British and Foreign Bible Society has circulated in Wallachia, principally by sales, in six months, 2,045 copies of the Scriptures. In Bulgaria, at the great fair of Usam Jova, during fourteen days, 1,000 copies were sold in the native language, and 800 Hebrew Scriptures to Jews, likewise 499 Bulgarian New Testaments in the villages around. The Bible work there has proved to be of so great interest, that the American missionaries, at their last annual meeting, recommended the establishment of missions in these provinces as speedily as possible. The Committee consider it an encouraging fact that 385 copies of the Scriptures, for 3,977 piasters, in 15 different languages, have been sold in the Frank quarter of the city that would not otherwise have been put in circulation. Besides these, have been sold 691 volumes of religious books, for 5,685 piasters; and the reading department has realized in subscriptions, 1,760 piasters, and single sittings 1,064 piasters, making a total from sales and receipts of 12,486—\$450."

Piedmont. The Waldensers.—Mr. Revel, who still holds the place of Moderator of the Waldensian Table, has written to the Secretary of the American and Foreign Christian Union a very full account of the present condition and prospects of their missions in Piedmont, from which we take some extracts:

"The missionary stations at Genoa and Turin are at the extremities of the railroad. We wish to tie them together by intermediate stations. With this view, we have sent to Asti Mr. Musso, a Bible-reader and distributor, and a man very capable of presiding at meetings, and edifying the simple and faithful by opening the Scriptures to them. He is to itinerate in the country; and as soon as he has formed a nucleus of evangelical Christians, and we shall have a disposable minister, it is our intention to place one there. From many things which have come to our knowledge, we are persuaded that numerous souls in Asti are hungering for the word. Many copies of the Bible have been sold there of late.

"The labourers at *Genoa* consist of one minister, one evangelist for *Genoa* itself, and a second for the *faubourg* of *Sampier d'Arena*, one schoolmaster, one instructress, and one temporary colporteur. Our labourers perceived the need of a new place of worship in the centre of the city; the two chapels already opened being near the extremities of *Genoa*. As soon as the priests were aware of this new meeting, they roused the fanaticism of the women and children. The first evenings, our friends were interrupted in their exercises of devotion by the yells of the populace, and by the throwing of stones through the glass windows of the hall. But the prefect of the police, when notified, took measures to insure quiet and good order. He expressed, in very kind terms, his regret that we had been troubled in the peaceable and inoffensive exercise of our worship. These meetings have been continued; and the pastor at *Genoa* informs us that now the work wears a cheering aspect, and that there is a growing zeal among the members of the church. Many evening meetings are held in private dwellings. There will soon be one of these for every evening in the week. The three services on the Sabbath are well attended. The last Sabbaths, the chapel has been full—it seats more than two hundred and fifty persons—and many new faces were to be seen.

"In the country villages, the priests still retain much control over the poor people, ignorant and fanatical. Our evangelist *Noceto* lately made an excursion to *Castelluovo* on the *Scrvia*. He gives us a sad picture of the intellectual and moral state of the people. I must say that the inhabitants of this country are like the heathen. They consider a certain *St. Désiré* as more powerful than *Jesus Christ*. They consult his image to learn whether the crops will be plentiful or not. When they fix their eyes upon the image and it smiles upon them, it is a sign of prosperity; if it looks gloomy, it is a bad presage. The superstition and ignorance are incredible. Since my arrival I have held Bible-meetings with four or five friends. The priests at once found it out, and did their utmost to drive me away. They calumniated me before the authorities; but they did not succeed in this, for all my credentials were in order. They frightened the masters of the houses where I lodged, so that I was twice obliged to change my quarters during the twenty days of my stay. From the church pulpit the priests called me a ravaging wolf, and described me as the enemy who was sowing tares in *Christ's* field. They declared that whoever persecuted that Protestant should receive the *Pope's* plenary indulgence and the favour of *God*; and, on the contrary, whoever received me, or even listened to me, should be struck with the most dreadful curses of *Heaven*."

France.—The same periodical has a communication from *France*, which furnishes us some interesting extracts:

"We are persuaded that the manner in which *Popery* uses and abuses that sort of exterior prosperity which it at present enjoys, is preparing a future for new triumphs of the cause of truth. The ambition of the priests stirs up the taste for legends, miracles, and little superstitious devotions, in such a way as to disgust a great many people, who will soon be seeking that more serious style of piety which accords with the gospel. Recently, one of our most widely circulated journals, the *Siècle*, said, in speaking of these matters:—'One of two things is sure to take place; either *Catholicism*, already so violently shaken by the hand of *Luther*, must sink irretrievably under the influence of the abuse and excess of power inherent in absolutism, or it will have to return to its primitive constitution. In either case, the existing state of things, contrary to the spirit of *Christ*, and contrary to the spirit of the gospel, is destined to perish at no distant day.'

"The labours of our Society extend to more than thirty departments, where we have more than forty different stations, some evangelized entirely by our agents, and others receiving subsidies whereby the nearest pastors are enabled to visit them, and to celebrate worship. We have about forty ministers of the gospel who aid us in different ways, and twelve of them are wholly supported by our Society. Our last annual report gave you an account of their labours. Since then, little intelligence of importance has been received. Those of our stations which we have particularly commended to your Christian care, continue to appear worthy of it.

"*Estissac*, (*Aube*), is yet under affliction. Its temple is still shut up, notwithstanding all the measures we have resorted to for obtaining from the civil authority permission to re-open it. The influence of the *Roman* clergy remains very great. The result of the tedious persecution against this people, all of whom had forsaken *Popery*, is, that the fearful and unbelieving have withdrawn, while the truly faithful have become more faithful. There are of this latter sort one hundred and sixty-five persons, resolute and immoveable, and who are a precious conquest

over error. Since some weeks, meetings for worship have been held to the great joy of these poor brethren, and we hope that this will be the beginning of happier times for them. Notwithstanding the interdiction of public worship, we maintain at this post a pastor and an evangelist.

"In the North, the stations of *Fresnoy le Grand* and *Grougies* continue to present a cheering aspect. The new converts persevere, the number of marriages and baptisms in the church increases, and the schools are prospering. In the neighbourhood are several Romanist *communes*, where an awakening full of hope is taking place. These two posts have each a pastor and a teacher.

"*Elbeuf*, (in the *Eure*,) has its pastor, and its schoolmaster and mistress. This work exacts great pecuniary sacrifices from us, but gives us precious encouragement. The labouring population, quite numerous in this manufacturing town, shows itself very accessible to the gospel, and we count hundreds of adherents there, of whom we dare not say that they are all converted, but who press eagerly around the gospel, and among them a considerable number of souls are sincerely devoted to the Lord. The acting pastor, a young minister capable and full of zeal, a few weeks ago was consecrated to the holy ministry in this very church, and the ceremony appears to have produced an excellent impression. The schools for boys and girls have lately been re-organized, and are in a very prosperous way.

"At *Sainte Opportune*, a community which has gone out entire from the bosom of Romanism, we still have an evangelist, who is not permitted by the higher authorities to open a school, but who is at full liberty to celebrate public worship. There, too, is increasing life and progress. The evangelist is often called to visit adjacent *communes*, where religious wants are felt. In one of these localities, as you may remember, a temple has been built by the inhabitants themselves; but, unhappily, we have never been able to obtain authorization for opening it. We continue our endeavours to reach this result.

"You see, dear sir, that, in spite of the adversaries, the good work gains ground in France. The advances are slow, but they are constant and very sure."

NOTICES OF BOOKS.

THE TRANSFORMED ISLAND. A Story of the South Seas. 18mo., pp. 72. Presbyterian Board of Publication.

In April, 1789, some British sailors mutinied, took possession of the ship *Bounty*, and finally settled upon *Pitcairn's Island*: but, strange to tell, they founded there a colony of a singularly peaceful, and even Christian character. This little volume gives their history, and is adorned, besides other illustrations, with a portrait of *John Adams*, the leading man for many years among them, and a remarkable monument of Divine grace. The colony is now removed to another locality, but this tract is not the less instructive and interesting.

THE PARADISE OF CHILDREN, DANIEL BAKER'S TALK, SABBATH-SCHOOL THEOLOGY, LITTLE KADORE, and MAURICE SULLIVAN.

These are all issues of the Board. They find their place among their books for young readers. They are very good of their kind; and we renew our recommendation to parents, and church officers, and superintendents of congregational libraries, to make selections from the now large number of juvenile works of this Board, and put them into the hands of children. We know of nothing better calculated to make readers, and do good at the same time. Such reading, instead of interfering with Bible reading and the learning of Catechisms, will promote both. It saddens us to think how many children, with minds yearning for knowledge, are deprived of it, and driven to

various improper methods of spending their time, because no *suitable* reading is provided for them.

OBITUARY.

Died, May 5th, MARGARET STORMONT, oldest daughter of David Wallace, in the 24th year of her age. She had been married but three months before to David Stormont, Jr.

From a child she was active and apt to learn. She had committed the Psalms and Larger Catechism to memory at an early age. She delighted much in religious conversation, and on Sabbath evening would talk much about the preaching she had heard through the day. To her pastor, Rev. H. P. M'Clurkin, she was very much attached. She was naturally reserved in her manners. Only those who were intimately acquainted with her knew the workings of her mind, and this was the case to the last. For years she had spent a considerable time before going to bed reading her Bible, which she always kept by her, and then engaged in secret prayer. In every thing that came before the church she took a deep interest. She told her mother, when on her death-bed, that she had often wept on her bed at the troubles in the church. On the Deacon Question she thought there need be no dispute. If all those who profess to believe in the office would ordain deacons, and give them the power they admitted they should have, the whole matter would be settled at once; but so long as they appeared to dislike the very name of deacon, they gave ground to charge them with being opposed to the office altogether.

She caught cold shortly after her marriage, having exposed herself while visiting her friends. The cold settled on her lungs, which were predisposed to disease. She sank rapidly, though she suffered no pain. Sleeping in the same room with her parents during the latter part of her illness, they could hear her through the night engaged in pouring out her soul to God in prayer. Her mother sometimes thought she was talking in her sleep, and would get up and ask her. No, she would say, she was engaged in prayer. Her mind continued good until the day before she died, when it was noticed to wander sometimes; and a few moments before her death she appeared to have lost her reason.

A young and fond husband is by a mysterious providence deprived of a loving wife, and her parents are left to mourn for a beloved child. [Com.]

DIED, Dec. 18th, Margaret Louisa Willson, youngest daughter of James M. and Rebecca Willson, aged 4 years and 4 months. "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

RECEIPTS FOR FOREIGN MISSION.

| | | |
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| 1856. | | |
| Oct. 24. | By cash from Rev. A. Stevenson, collected at farewell meeting, New York, per J. A. Long, | \$5.00 |
| Nov. 1. | By cash from Craftsbury congregation, \$48.87; from Mrs. Ruth Gilfillan, do., \$3; total per Rev. J. M. Beattie, | 51.87 |
| | From Hugh Parks, \$5; Martha Parks, \$1; E. and T., \$1; all of Miami congregation, per Rev. J. B. Johnston, | 7.00 |
| | From Pittsburgh and Allegheny congregations, per Rev. T. Sproull, | 88.00 |
| 4. | From Robert Jordan, of St. Paul, Min. Ter., \$3; James Aiton, of do., \$4; and from Walnut Ridge congregation, per Isaiah Reed, \$14; total per Rev. J. M. Willson, | 21.00 |
| 7. | From Rehoboth congregation, Iowa, per George S. Carlisle, | 45.00 |
| WILLIAM BROWN, Treasurer of Foreign Mission. | | |

For other acknowledgments, see cover.

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Obituaries of M. E. and Mr. McA., too late for this number.

Notices of Books in our next, and also a reply to the inquiry regarding the divine dominion. We are unexpectedly obliged to omit meeting of 1st Cong., New York.

We are again compelled to urge our subscribers to forward us the amount of their subscriptions. It is due, and we hope our just expectations will not be disappointed.

FAST DAY.—The 1st Thursday in February, has been appointed by Synod to be observed as a day of fasting, humiliation, and prayer, by all the congregations under its care.

LETTERS for Missionaries to be sent "via Southampton, and Alexandria and Beirut"—papers, via Southampton, Havre and Marsilles.

AGENTS.

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| <p>Henry Caldwell Esq., Staunton, Illinois. Stephen Baber, Craftsbury, Vermont. Josiah Divoll, East Topsham, Vermont. William M. Leran, Barnet, Vermont. John Brown, Fall River, Massachusetts. Joseph Hood, Pawtucket, Rhode Island. George Spence, Meredith, New York. James H. Thompson, Roxbury, New York. J. Campbell, 92 N. Clinton St., Rochester, N.Y. John M'Cullough, Newburgh, New York. William Thompson, Newburgh, New York. David M'Alister, Bethel, New York. Melancthon W. Calvert, Sterling, N. York. Andrew Carnduff, Livingston Co., N. Y. James Wiggins, New York City, New York. James Smith, Baltimore, Maryland. John Renfrew, Chambersburgh, Penna. James M. Elder, New Alexandria, Penna. David A. Renfrew, Brownsdale, Butler co., Pa. Robert Lowry, Greensburgh, Penna. Wm. George, Danville, Ky. Sam. M'Crum, Freeport, Pennsylvania. Wm. Irvin, 163 Liberty St., Pittsburgh, Pa. Samuel Allen, Loudon, Mercer co., Pa. Wm. Allen, Whitestown, Butler co., Pa. Dr. James Young, Darlington, Pa. John F. Beattie, St. Andrew's, N. Y. Mr. Ballentine, Lisbon, N. Y. Wm. M'Millan, Evansburgh, Pa. Matthew Stewart, Portersville, Penna. Robert Shorer, Newcastle, Pennsylvania. Alex. Hamilton, West Greenville, Pa.</p> | <p>Wm. Wylie, Putnam, Muskingum co., O. Robert Speer, New Concord, Ohio. David Wallace, Norwich, Ohio. James S. Johnston, Belle-Centre, Ohio. John M'Daniel, Utica, Ohio. Samuel Jamison, De Kalb, Ohio. Henry George, Locust Grove, Ohio. James M. Milligan, Morning Sun, Ohio. James Brown, Cincinnati, Ohio. Hugh Woodburn, Macedon, Ohio. Thomas Smith, Bloomington, Indiana. Isaac Faris, Morning Sun, Iowa. Wm. Colhoun, Princeton, Indiana. Isaiah Reed, Salem, Indiana. S. M. M'Cloy, Elkhorn, Illinois. Thos. Donelly, Sparta, Illinois. Joseph Patton, Sparta, Illinois. Andrew M'Clelland, Springfield, Illinois. Robert Stevenson, Mount Sterling, Illinois. Henry Dean, St. Louis, Missouri. James Coulter, Coulterville, Illinois. Samuel Blackwood, Northville, Michigan. Samuel M'Ilhinney, Dodgeville, Iowa. James E. Nisbet, Columbus City, Iowa. Josiah M'Caskey, P. M., Fancy Creek, Wis. Jas. Aiton, St. Paul's, Minnesota. Rev. W. Sommerville, Horton, Nova Scotia. Rev. Alex. M'Leod Staveley, St. John's, N. B. D. Halliday, Perth, C. W. John M'Cullough, Rushsylvania, Ohio. Jacob A. Long, 224 Greenwich st., corner of Barclay st., New York.</p> |
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THE
COVENANTER,

Dedoted to the Principles of the

Reformed Presbyterian Church.

JAMES M. WILLSON,
EDITOR AND PROPRIETOR.

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

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

PHIL. III. 18.

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IN ADVANCE.—Philadelphia, Pa., Wm. W. Keys; John Wright, (1.50;) Waukesha, Wis., Wm. Turner, each 1.00.

Also received from Joseph Mathews, Marissa, Ill., towards payment of debt to Dr. Willson, _____.

* * Our correspondent, in reference to the Divine dominion, we must again disappoint. We will see to it, that he is attended to in the March number. We publish, by request, from the Reformed Presbyterian, an argument on behalf of the Endowment of the Seminary. We have already given our own view on this subject. We are well satisfied, it should be done, and done *now*. We do not, however, by publishing the article, intend to express our concurrence with all its reasonings. We also publish, by request, an article in reference to Geneva Hall. This we do not endorse. It speaks of "one foreign mission." We wish we had two, ten, twenty. This has nothing to do with the object of the article. And, we state frankly, that we do exceedingly dislike the course pursued by the special friends of that institution, in insisting upon its being regarded, while a Presbyterial institution in fact, as an institution of the whole church. As a Presbyterial institution, let it go on and prosper. The better it becomes, and the more good it does, we will be the better satisfied; but we do protest against the efforts made to have it, informally, treated as if it were an institution under Synodical sanction, and for which the whole church is responsible—against its being put upon a level with the mission and the Seminary of the church. This article was published, without comment, in the Reformed Presbyterian. Why is this? Is Westminster College to be abandoned? Does this throw any light upon certain proceedings in last meeting of Synod? This article, then, must be judged of on its own merits.

* * The correspondents of our missionaries would do well to write upon the thinnest paper they can procure. "Foreign Post" is the best: prepared for this very purpose. The postage is heavy—57, or 62 cents, according to the route performed—and any over-weight subjects to double rates. We send by Southampton—at 57 cents. Letters forwarded to our care, with stamps to the requisite amount enclosed, will be promptly mailed.

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

FEBRUARY, 1857.

THE CHRISTIAN MINISTRY.

(Continued.)

2. We advert to the ends of its appointment, or the purposes contemplated in its institution and propagation to the end of the world. And pre-eminently among these ends, first, also and always, must be named and remembered, "the glory of God." If the truth is applicable any where, it is applicable here, as in all his works, "Of him, and through him, and to him, are all things;" to him therefore must be glory for ever. It is the very element of that system of divine revelation which the Christian ministry is to promulgate and to inculcate—the very element by which it is distinguished and separated, far and high, from all systems of man, that God is to be supremely and firstly glorified and honoured. It bears ever in its progress its high and majestic claims. "The loftiness of man shall be bowed down, and the haughtiness of man shall be made low, and the Lord alone shall be exalted in that day." It teaches a system of which the very first design is, that every mouth may be stopped, and all the world become guilty before God, for the very end that the glory of his grace in forgiveness may become the more manifest. If its teachings are to recall men to the knowledge of the true God, whose glory is displayed in the work of creation and providence, as they certainly do, then how much higher are the claims to honour him in a system of truth and grace, which adds brighter lustre to "his eternal power and Godhead," in them made known: "For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." It is the eternal power and being of God that gives weight, authority, and worth to the gospel of Christ, whose true worth can never be rightly estimated until its author be rightly known. Then the beauty, glory and harmony of all his perfections shone forth in commanding and ravishing splendour, and it is seen how worthy of him, and how glorious to him, how well becoming his great name, are the sufferings of Christ in his redeeming and atoning vicarious obedience and death. We are taught from our childhood, and believe, that "the chief and highest end of man is to glorify God and enjoy him for ever," and that therefore the whole system of divine revelation, both in his works and in his "word, which he has magnified above all his name," is so framed as to conduct us with certainty to that our

“chief and highest end.” If it be a shame, as it is a shame, now on earth, and in time, not to have the knowledge of God, if ignorance of God be the manifest cause of eternal ruin, in that great day when he shall come to punish with everlasting destruction “them that know not God,” what a conspicuous place must the assertion of the being and perfections of God the Father, Son, and Holy Ghost, one God, the same in substance, and equal in power and glory, have in the ends for which the Christian ministry was ordained! It is the office, it is the promise of Christ, “I will declare thy name unto my brethren.” Surely it must be the office and design of the ministry he ordains, perpetuates and upholds, to declare in like manner that great name, wherever their voice is to be heard. They are to reiterate and publish, from age to age, the command of God to all men every where to repent, and to do works meet for repentance. “Repentance towards God, and faith towards our Lord Jesus Christ,” are the great themes of the Christian ministry, as they bear among their fellow-men the great light of Christ to the people sitting in darkness, and dwelling in the region, the land, and shadow of death. They may prove, alas! it is too true they will prove, a savour of death unto death in many—but still, if faithful and wise, they prove “a sweet savour of Christ unto God, even in them that perish.” But it is most joyfully certain that they will prove a savour of life unto life in many, and from the throne of Christ in heaven a constant power of his Spirit will be sent down to crown their labours with everlasting life in the souls of multitudes, and themselves at last with an endless recompense of reward. It is this consideration that is to arm them with faithfulness and zeal, ever regulated by wisdom and knowledge from on high, to “preach the word, to be instant in season and out of season,” to assert the truth, the will, and the claims of God, whom they serve, with equal integrity before the highest and the lowest of the earth. “I will speak thy word before kings, and will not be ashamed.” He commands the rulers and judges of the earth to be wise in his wisdom, to be instructed by him, and to fear and serve him. If ever his message is to be addressed to them, it is to be remembered that to them it is as commanding in its authority, and as essential to their acceptance, submission, and obedience, as to the meanest of our race; and despised by them will prove as prolific of ruin as it has to scoffers and despisers of every age. Hell, moved of old at the downfall of the proud monarch of Babylon, will be moved again at their coming, and receive with horrid triumph its prey into eternal death. God is no respecter of persons. The day is coming when the kings of the earth, and the mighty, and the great, will be among them that shall call to rocks, and to the mountains, to cover and hide them from the wrath of the Lamb. Yet the chief and most honoured employment of the Christian ministry, is in the house of God, which is the church of the living God. All their ministrations without, are to gather within its sacred precincts, and there build up in faith and holiness unto eternal life—they that were afar off are there brought nigh—they who, in their natural state of sin and wrath, are “aliens from the commonwealth of Israel, and strangers to the covenants of promise, are there made fellow-citizens with the saints, and of the household of God.” It is the pillar and ground of the truth, and is the throne of

the Messiah, where he rules in Jacob to the ends of the earth. There Christ is eminently, spiritually, and often gloriously, present. The Lamb that is in the midst of the throne in the highest heavens, visibly before his worshippers seen face to face, is not more certainly there than he is in his house, temple, and throne on earth. Here, even in this poor, low sanctuary, his worshippers have seen his power and his glory, "and while they inquire in his temple, they behold his beauty." He is great in Zion, great in the essential dignity of his person and government, great in the salvation he has wrought and bestows, and great and high above all gods in the esteem and devotion of his worshippers. Now to this sacred body, the church, the ministry is given, and for it, it is provided in all its various endowments. "All things are for your sakes." 2 Cor. iv. 15. "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." The intensity and greatness of the love of God to a people chosen out of the world, already expressed in the gift of his own dear Son, makes all the ministry, and ministrations of that ministry, his gift to them. They are gifts for men, which Christ receives and bestows as the exigencies and condition of his people require. The church is not for the ministry, but the ministry is a provision and gift for the church. Men have often otherwise judged, and perverted the church into an instrument of their own aggrandizement and ambition, and lorded it over God's heritage as their own dominion. But there is fast coming "the day of the Lord's vengeance, and the year of recompense for the controversy of Zion." In the mean while the wise will be patient, diligent, and constant to know how they ought to behave themselves in "the house of God," and what their work is there. They are not to lend themselves and their ministry to individuals, or combinations, without the kingdom and house of God, for projects of ecclesiastical aggrandizement, or civil reform, in which Christ and his kingdom are only a name and a covering. Here the mighty have sometimes stumbled and fallen, and became like Ephraim, broken in judgment and mixed among the people. But they are first and always to "take heed to themselves, and to all the flock over which the Holy Ghost hath made them overseers, to feed the church of God which he hath bought with his own blood." To that church they are sent, there they are given, and there they are set, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all," mark the language, "till we all, apostles, prophets, evangelists, pastors, teachers, and people, come, in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Blessed end! Worthy of its author, most significant of his own eternal love, and the preparation he affords of the consummation of that knowledge, in his own glorious presence, when they "shall know even as they are known," and "see no longer through a glass darkly, but face to face." 1 Cor. xiii. 12.

3. The furniture for their work, required, provided, and promised. And among the first of these is their special and personal call. Here, as in all other things in the house of God, must the law prevail. "No man taketh this honour to himself but he that is called of God." There

is a spiritual, effectual, and saving calling of all the redeemed of God, "unto the fellowship of his Son Jesus Christ." This is a call, distinct and superadded, into his service in the ministry. It is expressed and described briefly, but sufficiently, in the language of Paul—"If a man desire the office of a bishop, he desires a good work." It is "a desire" moving the soul to engage in the office, and do its work; a desire growing out of a right discovery of the excellency of the office itself, and the work or service it requires. The mind is insensibly impelled to consider and ponder what these are, and the obligations arising from his grace, already discovered and tasted, to be instrumental in communicating the knowledge of that grace to others. For how else can a desire for such office and work truly and intelligently exist in the soul? He must first be a believer in Christ, ere he can desire to be a servant of Christ in truth and purpose. "For what part hath he that believeth with an infidel?" And what part therefore hath Christ with an infidel, either in his holy fellowship or in his holy service? And this divine desire, working its way slowly, it may be, in most cases, gradually overcomes all objections and obstacles as they arise, and is settled into a deliberate purpose. Many have had the desire, in whom it has not reached this settled purpose. Like the desire of David to build the house of God, "he did well that it was in his heart;" but as that was a service that was reserved for another, and not for David, he was content to leave it with others, and serve God in his day and generation in such manner as it should please the Most High to require. And so are they also, when, after mature trial and consideration, the will of God is discovered. But where this desire becomes prevalent, it gains the ascendancy over every other, and the glory of a precious Saviour, the salvation of fellow-men, and the edification and comfort of the people of God, "in the multitude of their thoughts within them," still advance and become, however feeble in appearance, truly stronger and stronger. Counsel is sought in prayer, where it is promised and is sure to be given, and the advice of the wise and experienced is not without its advantage and its power. It works in the heart a purpose to acquire such intellectual culture, and such knowledge of the truth as shall make apt to teach, and shall qualify to deal with the mind and heart of man in all the various forms which it assumes, and not to be a shame to the truth, nor ashamed of it. A submission follows to the inspection, supervision, and training of the church he is to serve, and among whom he is to be commissioned and set apart, as well as solemnly called to the office and the work. Such a desire, such a moving of the soul, secretly, silently, like a still small voice, is not to be overlooked among the furniture which Christ provides for his ministry. There may be long after hours and seasons of sore trial, dejection, and grief, when it will come in most opportune, and the shade of his wings furnish comfort and security. "Fear not, I have called thee; fear not, I will be with thee; be not discouraged, for I will uphold thee, and strengthen thee. Lo, I am with you always!"

2. The call of the church and the ordination of the Presbytery to the office and work. The call of the church has a very high and distinguished place, and in many of its aspects it is to be considered as the voice of the Spirit of Christ calling to his service in the mi-

nistry. It is remarkable that the apostle Paul, how clearly marked soever as was his call from heaven, passed through the ministerial preparation, to service, first in its announcement by Ananias, supernaturally directed by Christ himself, after which he went forth to his work, and "straightway preached Christ in the synagogues, that he is the Son of God." Afterwards, when he was at Jerusalem, he was refused a hearing, because they believed not that he was a disciple, until Barnabas had prepared their hearts to receive him, as he was in truth a disciple and a truly commissioned and faithful minister of Christ. Acts ix. And again, in a work of the ministry, new and untried in some important respects before, he and Barnabas were by the solemn act of the church, through her ministry, sent forth to the work. "After they had fasted and prayed, and laid their hands on them, they sent them away." And this, after they had been solemnly designated by the Holy Ghost, saying, "Separate me Barnabas and Saul for the work whereunto I have called them." Acts xiii. 13. Without entering into an elaborate examination of these several facts, it is sufficient to observe that they, severally and collectively, concur in demonstrating that the voice of the church is to be heard in a call to the holy ministry, and no patronage, civil or ecclesiastical, is to be allowed to set aside that voice, or interfere with it in any form or degree; and, moreover, that this call is to be expressed through her officers, who are then solemnly to ascertain and consider, as acting in the name of the head of the church, whether the party so called be rightly called and worthy of the office and the work. "Lay hands suddenly on no man," is a charge that still lives in all its original force in the church; but all being ascertained to be conformable to the law he hath established, then his servants in the ministry, in Presbytery assembled, by the laying on of their hands and by prayer, set apart and give power to receive and prosecute the ministry of reconciliation. Assurance is given, moreover, that what is thus done in his name, and according to his will on earth, is ratified in heaven, and from the throne of Christ power is given to preach in his name the everlasting gospel. Such order preserves the majesty of that throne on earth, preserves the decent order of his house, and respects and maintains the social welfare and claims of his people; and he that goes forth thus commissioned, goes forth well furnished. Christ's people, Christ's servants in their prayers, and far above all, Christ himself, have called, and surely all concur in promise to maintain, encourage, acknowledge, and uphold. No light furniture is this. When called to conflict for the truth they may confidently appeal to their brethren—"You have called me, fail and forsake me not, but give me your upholding countenance and support." To their brethren in the ministry they may appeal with equal right, and still higher far, they may look up to heaven, undismayed, and cry for support and comfort from Christ himself—"I am thine, O save me." Their appeal will not be in vain.

3. The word of God, in all its counsels and promises, is an eminent part of their furniture. If that word, the oracles of God, be committed to the whole church collectively, how eminently must it be to the ministry of the word? How much ought it to be their study, that it may be truly in their possession, giving light and strength

within. What God there reveals, that in all its parts, "keeping back nothing that is profitable," that they are to teach and then they teach with authority. It is a living word, always having original life and power in the human soul. Its brightness and power in the days and writings of Moses, Isaiah, and Paul, and all inspired men, it bears age after age undiminished; like the sun shining in his strength, it arises after every night of obscurity with unabated vigour and splendour. Its presence gives all the light of the lower sanctuary in its heavenly teachings, and its exceeding great and precious promises, as their perfection and fulfilment are the light and glory of the sanctuary on high.

Other studies are requisite each in their place, and other books are to receive attention; but beyond all peradventure, the Bible is to be the principal study of the ministry of the everlasting gospel. Christ's last interviews with his disciples were employed in opening the Scriptures, and their understanding to understand them. Paul's farewell charge to the ministers of Ephesus "commends them to God and the word of his grace, able to build them up and to give them an inheritance among all them that are sanctified." Did Christ, did Paul do as much or say as much for any other book? It is much to be feared that the large measure of time and thought given by the ministry and the church to the religious literature of this or of any age, is a very great hinderance to the progress of both the ministry and the church in the way of the kingdom of God. "They that are mighty in the Scriptures, are mighty in deed and in truth." If knowledge give power, what must be the power given by the knowledge of God from his own most sacred voice? This knowledge, so derived, deepens the fear of God, and takes away the fear of man, and, indeed, subdues every other fear. And if this word ministers to all the pious their every victory in life, and their last victory in death, with what a divine and heavenly power must it clothe the ministry who are to teach and publish it by the appointment of God himself, among all nations, and to the end of the world!

Lastly, the promised help and support of the Spirit. This is pre-eminent among the ascension gifts of Christ, and imparts to all others their worth and excellence. It is this made apostles and prophets what they were—it is this makes evangelists, pastors, and teachers, what they were then, and what they must be in all ages, to be reputed and received as the gifts of Christ. "If any man have not the Spirit of Christ, he is none of his." How can they be numbered among the gifts of Christ to his church, who are in the most awful form, and the most certain truth, "none of his?" If the regenerating grace of the Spirit be so essential, in every case, that "except a man be born again he cannot even see the kingdom of God," how indispensable must that grace be to those who are so to see it as to be able to exhibit it in its glory and beauty to enlighten and captivate others? The first preachers of the gospel were not allowed to go forth to their work without the Holy Ghost sent down from heaven. Acts i. 4. What plea shall be instituted that their successors in that ministry shall safely, acceptably, and successfully enter upon their work without like furniture? Christ expressly warned them against their own wisdom and resources in giving testimony to his great name, saying—

“I will give you a mouth and wisdom, which your adversaries can neither gainsay nor resist.” “It is not ye that speak, but the Spirit of your Father which speaketh in you.” Matt. x. 20; Luke xxi. 5. What is there in the ministry of the nineteenth or any other century that shall qualify them to preach the word independently of the Spirit, which gave all its life and power to the ministry of the first century? All these considerations concur to show that by the power with which it began its career of life and salvation among the nations, it was to be continued and upheld to the end of time, and this explains and illustrates the promise—“I am with you by my Spirit, always to the end of the world.” Not that the piety or intention of the minister imparts the power of either the word or the sacraments; all their power comes from the blessing of Christ and the working of his Spirit in them that by faith receive them; but surely the necessity of the blessing of Christ and the working of his Spirit in them that receive, is no argument or proof that they that dispense them may work without his blessing and his Spirit, and are under no obligations to seek, and give God no rest till they have the possession of both. Without such furniture, they go upon a warfare the most terrible, indeed, at their own charges, and the certainty, greatness and eternity of their defeat, need only be mentioned to satisfy the convictions of the true believer. But going forth with a reliance upon this promised furniture, they go at the charges of Christ, and he will never fail them; despised and rejected they may be, as they often have been, in the world, but despised and rejected of him in whom their trust is, they never shall be; earth’s scorn and cruelty quicken his sympathy; earth’s indignities accumulate honour from him; and their patience, sufferings, and death at last, are a career of victories that end in everlasting triumph. “Well done, good and faithful servant; thou hast been faithful in a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.”

BARNES ON SLAVERY.

The following extract from Mr. Barnes’s late work on slavery, may be read with profit. We would go farther—a good deal—than he does. We would have preferred to have had more specific declarations regarding the entire incompatibility of Christianity, and the giving of *any* toleration—even for a day—to a sin so great and heinous as the holding of human beings as property. But, considering the position and influence of the writer, we are highly gratified that he has been so faithful in an age when so many in the church are faithless in this great matter. [Ed. Cov.]

“(a) My first remark is, that the subject *must* be agitated and discussed in the churches, and it *should* be. It is one in which the interests of religion are so much involved; the church unhappily sustains such a relation to it; it does so much directly and indirectly to sustain the system, and the influence of the church on all moral questions is so great, that it is *right* that the subject should be considered in the churches; and it *cannot* be avoided. What has occurred in the New-school Presbyterian church will and should occur in the Old-school body, in the Episcopal church, in the Baptist churches, and in every large and small denomination in the land. It is not as a *political* subject that it is and should be agitated; but it is because it bears on the cause of religion, and is connected with the progress and

triumph of Christianity, that it is to be and that it ought to be considered. Let politicians, as it may please them, agitate it or not; let political economists, as they may please, discuss it or not; let men consider it or not in regard to the temporal prosperity of our country; yet, in its close and vital connexion with religion, the churches have no option in the case, and it will be and should be forced upon them. The question is to be discussed, and should be discussed, whether it accords with the spirit and teaching of the Lord Jesus Christ to uphold a system like American slavery, and whether the churches shall, even by their silence, lend their countenance to a system which now consigns *three millions* of men, women, and children,—a number as great as the Hebrews were in Egypt—to hopeless bondage.

“That the subject will be discussed and agitated in the churches, I think to be clear for these reasons:—

“1. The spirit of the age is against slavery; the world is against it. There is a spirit of freedom abroad which there never has been before; and there is a conviction of the essential *wrong* of slavery such as there never has been before. Foreign churches feel more deeply on the subject than they have ever done before; and their appeals and admonitions to their Christian brethren in this country are more earnest, and solemn, and pathetic than they have ever been; and those appeals are not likely to be fewer in number or feebler in power. In my judgment, they are all proper; and, though they may be sometimes couched in language that seems to be severe, and though they are sometimes met with coldness or thrown back as acts of intermeddling and impertinence, yet they are the appeals of earnest, sincere, and disinterested Christian men; and they will be repeated, and they will be heard. The apologists for slavery in this land, and the abettors and the sustainers of the system, and all who plead for silence on the subject, and for that kind of ‘conservatism’ which would keep the discussion of the subject out of the churches, set themselves against the firmest convictions of the Christian world, and attempt to occupy a position which cannot long be occupied. It cannot long be a fact that any Christian church will shut its eyes to the abominations of the system, or refuse to consider what can be done to deliver Christianity from any responsibility in upholding so enormous a scheme of oppression and wrong.

“2. There are men in all the churches who will not always be silent on the subject. They cannot, by any application of ecclesiastical rules, always be made to suppress the earnest convictions of their souls in regard to the wrongs of the African race; and they will seek utterance for their convictions, and will make their voices heard. It is with great difficulty that such men can now be restrained from giving utterance to their deep convictions of the evil of slavery; with great difficulty that they can be constrained by their silence to seem to lend their countenance to a system which, in their hearts, they deeply abhor. In the Old-school Presbyterian church, and in the Episcopal church, it requires all the power of an efficient and closely-compacted ecclesiastical organization, and all the influence of those who are disposed to hold the power of ruling in their own hands, to restrain them from giving utterance to their sentiments; and the constraint becomes more galling from year to year. Sooner or later the shackles which fetter such spirits will be broken, and these men will be free. Nothing can be more certain than that the power of public sentiment will be so great as to constrain these bodies to admit this as a proper subject of discussion in their councils; and nothing can be more certain than that the time will come when in the one of these bodies the solemn sentiments of the Assembly of 1818 will be re-uttered with a voice that will be heard throughout all the borders of the church, and that in the other such views will become the prevalent views of that body.

“That the subject should be thus agitated and discussed, I believe, is in accordance with the spirit of the Bible and the spirit of the age.

“(b) My next remark is, that the subject of slavery should be every where treated as other sins and wrongs are. In the religious literature of the country, in preaching, and in the general public sentiment, this subject should find a place, just as intemperance, Sabbath-breaking, and lotteries, do. It should be introduced into the pulpit, not in its political aspect, but in its bearings on religion, as one of the causes which hinder the progress and triumph of Christianity in the world; and in the same way it should be approached in our religious literature. In any other aspect its discussion has no place in the pulpit, and should have none in the religious literature of our country; but in this respect it *should* have a place, just as any thing else has that hinders the progress of the gospel of Christ. It is undeniable that there must be a great change in our religious literature before this point is reached. No

one can fail to perceive that there is now a marked distinction made between this and other evils and wrongs that stand in the way of the gospel. Others are discussed freely. They are approached without the fear of giving offence, and with no desire to palliate the wrong. In the Tract Societies, in the publications of the Sunday-school Union, in the pulpit generally, in a large part of the religious papers of the country, the subjects of intemperance, gambling, lotteries, profaneness, Sabbath-breaking, infidelity, skepticism, are approached without any desire to avoid them, and with no manifested fear of giving offence. They are met as they should be:—not in their political relations and bearings, but in their relation to the salvation of men. But this one great evil,—this system, under which more than three millions of human beings are held in hopeless bondage,—this system, (I speak of the *'system,'* not of the feelings of many who are connected with it.) which treats man not as man, and not as capable of redemption, but as a 'chattel,' as a 'thing,'—this system, which does at least *as much* in this country to hinder the progress of the gospel of Christ, and involves *as many* violations of the law of God, as either intemperance, gaming, lotteries, Sabbath-breaking, skepticism, infidelity, if not as much as all combined,—is systematically, and on principle, excluded altogether from a large part of the religious literature and a large part of the pulpits of the nation. The slightest allusion to it as an evil is suppressed; books that refer to it as an evil are expurgated, that offence may not be given to the friends and abettors of slavery; and newspapers professing to be religious are projected and issued on the avowed doctrine that the subject is never, in any way, to be alluded to. As a matter of simple fact, also, some of the most powerful of all the organizations in the land for the diffusion of a religious literature exclude this subject entirely; and, though they speak freely of every other sin and wrong, they are wholly silent on this stupendous wrong done to the bodies and souls of men. So far as the influence of those organizations go,—and it is very far,—the practical operation of that influence is to create the impression that this is *not* an evil and a wrong, and that it does *not* so interfere with the salvation of men and the progress of the gospel as to claim the attention of those who are organized into powerful religious associations, and who have vast public funds placed at their disposal for the spread of truth, and for advancing the kingdom of God on the earth.

"Now, what the spirit of the age and the spirit of the gospel, as I understand it, demand, is not that the subject of slavery should have any undue prominence in these discussions; not that it should be *forced* into the publications of the Tract Society and the Sunday-school Union; not that it should occupy the sole place in the pulpit; but that *it should be treated just as all other acknowledged evils and wrongs are:*—as contrary to the gospel of Christ, as preventing the salvation of men, as a violation of the spirit of the gospel, and as an evil not to be perpetuated, but to be removed. For one, I am weary—and I am sure that in this I speak the sentiments of many thousands of others—of the perpetual deference shown to the holders of slaves in the pulpit and in the religious literature of the land. I am weary of the care taken, more than in other cases of wrong, to conciliate their favour and to avoid giving them offence. I am weary of the anxiety evinced that every approach to this subject, in so large a part of the literature of the land, should be cut off, and that at so many points we meet this as a matter that is by common consent to be regarded as inaccessible. Why should this be so? How has it happened that in a Christian land mighty organizations have grown up with vast power and wealth, from which all reference to slavery is excluded on principle, and that it is impossible, through any national organization, though having their seat in the North and sustained chiefly by Northern funds, to utter one word—yes, *one word*—in behalf of the slave?—one word, even to a Christian master, that shall direct his attention to his duty to a fellow-man that he holds in hopeless bondage?—one word to induce him to treat him in all respects as a brother for whom Christ died? It is clear to my mind that a great change should be effected on this subject in the Christian literature of the land, and that in religious newspapers, in the publications of the Tract Society and of the Sunday-school Union, and in all other publications, the subject of slavery should be approached *precisely* as any other admitted evil and wrong is approached.

"The same is true in regard to preaching. I would not have the pulpit depart from its legitimate object. I would not have it placed on the same level with the lyceum. I would not have it a place of vituperative language, or of declamation on political subjects. I would not have it a place where party politics should be discussed, or where the opinions of one political party should be defended, or where any political measures should be advocated. I would not have it a place

where the interests of one section of the land should be arrayed against another; nor would I have it abused so as to embitter one part of the country against another. I would not have it a place where *disunion* should be advocated; nor would I have it a place where *union* should be advocated at the expense of justice, mercy, humanity, liberty. *The pulpit is a place where every thing should be discussed, in its proper proportions, that bears on the progress of religion and the salvation of men. Every thing that tends to promote religion should be defended and enforced; every thing that hinders it, should be rebuked and condemned.* There is no subject whatever which bears on the subject of human salvation, that can properly escape the notice of the pulpit. There is nothing that can claim to be exempted from that, however shielded and protected by laws and by the established customs of a nation, or however incorporated into civil constitutions, that tends to destroy the soul, or in any way to hinder the progress of the gospel of Christ.

“These are plain principles; and they are such as it would seem must meet the approval of all who believe the gospel to be from heaven and to be necessary for the salvation of men, and who believe that the Christian ministry is appointed to defend, illustrate, and enforce all that God has revealed in the gospel. And if these are true principles, on what pretence can it be maintained that the subject of slavery should never be introduced into the pulpit? Can it be doubted that a system under which three millions of human beings for whom Christ died are held to be ‘property’ in a Christian land; which deprives them of all civil rights; which appropriates the avails of their labour to the use of others who have no shadow of claim to it; which makes the marriage-tie a nullity; which makes the separation of husband and wife not only a possible but a common thing; which places the time and mode of their worshipping their Maker *entirely* at the control of an irresponsible and perhaps an unprincipled and infidel master; which regulates every thing, not by the question of the claims of God and the rights of conscience, but by the question how much *labour* can be wrung out of purchased services:—can it be doubted that this system has *something* to do with the progress of the gospel in the world and the salvation of man? Can it be doubted that it will have something to do in affecting the extent to which religion will prevail, and the purity of that religion in the churches? Is it to be held that the manufacture and sale of ardent spirits will have something to do with the progress of the gospel and the salvation of men, and slavery nothing? That the vending of a few lottery tickets is a matter of sufficient importance to claim the attention of the ministers of religion, and this not? That the amusements of the ball-room, the theatre, and the opera, should engage the earnest prayers and exhortations of the ministers of religion, and that the fact that three millions of human beings are held under such a system can have no claim on the attention of the ministers of Christ? Shall a horse-race, a bull-fight, or even a duel, be deemed of sufficient moment to awaken the indignation and stir the soul of a minister of Christ, and this enormous system of injustice and wrong have nothing to awaken his sympathy and to enkindle his zeal? Is the system of *caste* in India an evil greater than American slavery? Is the voluntary burning of a few widows on the funeral pile, either as an obstruction to the gospel or as actual wrong, to be compared with this system? Is the swinging on hooks or the painful postures of the body in Hindoo devotion an obstruction to the progress of the gospel at all to be compared in extent or in enormity with American slavery? And yet these, all these, are proper subjects, in their places, for the pulpit. These evils may all be described in every pulpit in the land, and for their removal prayers and supplications may be offered every where, *because* they hinder the progress of the gospel of Christ. The friends of human freedom ask only that the subject of slavery, in its proper proportions, may be treated *precisely* in the same way.

“It is true that according to this view, and to every just view of the matter, the subject should occupy a much more prominent place in the pulpit in the region where slavery prevails than where it does not. It is true that God has, in his providence, laid on the ministers of the gospel there a special responsibility, and made it especially their *duty* to endeavour to correct the prevalent public opinion, and to bring the gospel to bear on the heart and conscience of the master. It is true that the immediate and direct interest in the matter is with them. And it is true that the ministers of the gospel there have no enviable responsibility, and that they are under temptations which rarely assail good men, even in this world of temptation, *not* to do their duty:—to be silent on the subject, to become the apologists for slavery, or to leave the impression in their preaching that *they* regard the relation as substantially the same as that of husband and wife, and guardian and ward. But what if they do, or do not, their duty in the case? Is the pulpit every where else

to be silent on the subject? Are we never to consider any evils in the pulpit except such as exist only within the narrow limits of our own parish? Are we never to illustrate the great principles of the gospel of Christ? Are we never to remember that we have a common country, and that slavery affects the North as well as the South? Are we never to remember that slavery is *represented* in the National Legislature? Are we never to remember 'those that are in bonds as bound with them?' Are we never to remember that there is on the statute-book of the nation a law most cruel and most iniquitous, and directly contrary to the principles of the word of God, requiring us in the North, in the most harsh and unjust manner, to restore the fugitive slave,—the man who loves liberty as we do,—who seeks it as any one of us would do,—and who has as much *right* to it as any Northern or Southern man has to his own? Are we never to remember that the character of the religion in this land is materially affected by the prevalence of slavery? Are we never to think of the impression which goes forth abroad in regard to our country? And are we never, while we go to convert the nations of Asia and the tribes of the desert, to think of the question which foreign churches and infidels propound to us:—Why we, who are so zealous for the deliverance of other people, hold three millions of men, and women, and children in a condition that cannot be favourably compared with theirs? Why should not I, an American by birth, and having as deep an interest in the honour and welfare of my country as any other man, ever allude to the subject of slavery in the pulpit? Why should not I, in the place where God has ordered my lot, do all that I can do to remove every thing that, from this cause and every other cause, hinders the progress of the gospel of Christ? I would not, indeed, have this or any other subject made a *hobby* in the pulpit. I would not have ministers of the gospel go out of their way to discuss it. I would not have it discussed in its political or sectional bearings. But I would have it discussed *precisely* as any other subject is discussed in the pulpit: never drawn in needlessly; never avoided when it comes fairly in the way in illustrating the teachings of the word of God.

“(c) One other thing should be done. The churches should *detach* themselves from all connexion with slavery. They should be wholly separated from it. They should stand apart from it. If it is to be maintained in our country, it should not be by the churches of Christ; if it is to find advocates and defenders, it should not be there. The church, in relation to this, should occupy the same position which it does in relation to duelling or to gambling; the same which it seeks to occupy in regard to intemperance and worldly amusements,—to the theatre and the ball-room. If the practices connected with those things are to be continued in the world, it is not to be by the aid of the Christian church; if they are to find abettors, it is not to be in the pulpit. Whether they can live or not without the aid of the Christian church may be a question for those interested in them to determine; but, if they *do* live, it is to be without its countenance and support. They must look for their patrons elsewhere; and, whether they live or not, the friends of those things should not be able to rely on the support of the church. If they cannot live, it is to be because they have not vitality enough to sustain them when detached from the church of Christ.

“So it is to be in regard to slavery. The church is to *detach* itself from it wholly and for ever. It is to withdraw from the system, and, so far as the support of the system is concerned, it is to be left to itself. If it has vital power of its own,—if it meets the wants of a worldly society,—if it so promotes human happiness, so contributes to industry, good morals, and the happiness of social life, as to be needful to the world,—it is to live by its own vital power, and not by life infused into it by the church of Christ. If it would die, should it be separated from the church, it is to be suffered to expire. But whether, outside of the church, it *is* to live or to die, it is to be suffered to show what it *is*, and what it *would be* if it derived no countenance from the church of God. Like every thing else which has no proper connexion with Christianity, it is to be suffered to stand by itself, looking for no countenance whatever from the organization which Christ has set up with reference to his kingdom on earth. If it can stand by itself, let it stand; if it cannot stand, let it fall, not leaning for its support on the redeemed church of God.

“Assuredly the church might thus be detached from slavery; and in doing it, it would interfere with no man's rights, it would abridge none of the liberties which men may claim. If they choose to keep up the institution of slavery, it is a question for *them* to settle; but, in doing it, in the name of all that is sacred and pure, and holy and free, let them not be able to plead the authority, or to rely on the aid of the church of Christ.

"How the church can detach itself from all connexion with slavery, is indeed a question for each one of the denominations of Christians to determine for itself; but it can be done; it must be done; it will be done. The example of the Quakers shows that it can be done; every thing in the onward progress of events shows that it will be done. It may be done by each denomination peacefully. By prayer, by patience, by exhortation, by testimony, by the exercise of charity and forbearance mingled with Christian fidelity, by a growing conviction of the evil, by free discussion, by a deeper spirit of piety, the work may be done,—done by each denomination for itself; done by each family for itself; done by each individual for himself. In accordance with existing laws in the churches, or by such modifications of those laws as the age requires, it may be done in each denomination in such a way that there shall be no violence, and that no man's rights shall be invaded. Is there any necessity that slavery should exist in the church? Is there any such affinity in the church for the system that it cannot move through the world without invoking the aid of slavery? Is it a matter of fact that the church in its past history has attached to itself the institution of slavery, and that it has lent its aid to sustain it from age to age? Is it a matter of fact that the church at large is now encumbered with this system, and that it contributes its support and lends the *prestige* of its name to keep it up in the world? Far from it. The church at large, as has been shown, has not been the sustainer and abettor of slavery; the church at large is not now. This is true of the Established church and the Dissenting churches of England; of the Presbyterian churches of Scotland; of the Reformed church in France, and Switzerland, and Holland; of the Lutheran churches on the continent of Europe; of the Greek church, the Nestorian church, and the Roman Catholic communion; and, it is believed, of *all* the missionary churches throughout the world. The practical supporters of slavery in the Christian church are found only in the churches in the Southern States of this Union; and can it be believed that it is *impossible* for those churches to detach themselves from the system, and to stand before the world on a level with the other churches of the Redeemer? Are they doomed to a hopeless condition on this subject? Are they for ever to feel the withering, blighting, paralyzing, miserable effects of slavery?"

"The church will be free. The time will come when in all this land every church shall be wholly and for ever *detached* from all connexion with slavery. Nothing can be more certain than this. The spirit of the age demands it; the religion which is professed in this land will ultimately secure it; the spirit of our civil institutions will make this certain in the church; the onward progress of liberty among the nations will compel the churches, if they will save the world from infidelity, to detach themselves altogether from slavery. Nothing can be more certain than that the period *will* arrive when in all this land there shall not be one church which will retain any connexion with slavery; when there will not be found one minister of the gospel to defend the system, to apologize for it, or to maintain that it is on the same level as the relation of parent and child, husband and wife, guardian and ward. No man can believe that the fair application of the principles of the gospel of Christ would perpetuate the system. In fact, even those who now apologize for it, and who maintain that the system is not inconsistent with the Bible, in general admit most freely that the full influence of Christianity would remove it; and they only ask us to allow them to *make* such an application in their own way, and not to precipitate by hasty action what would most certainly be effected by time, and by the slow but certain influence of the religion of Christ."

FIRST CONGREGATION OF NEW YORK—FAREWELL TO DR. CHRYSIE.

At a meeting of the First Reformed Presbyterian Congregation of New York, held in the church in Sullivan street, Nov. 2, 1856, the following address was presented to Rev. J. Chrystie, D. D., on the eve of his leaving to engage in the duties of Professor in the Theological Seminary:—

Rev. and Dear Sir,—Your appointment by the Synod of the Reformed Presbyterian Church to the office of first Professor in the Theological Seminary, your acceptance of that appointment, and the

consequent dissolution of your pastoral charge by Presbytery at your request, have brought to a close your stated ministrations among us, and have brought us together this evening to take, for a time, our leave of you, and to give you an affectionate farewell.

We have watched the progressive steps that have been taken towards this consummation with affectionate solicitude, and have brought ourselves to submit to so great a sacrifice, as to resign a pastor so faithful and so well beloved, only by the consideration that our loss would be gain to you, in being released from a charge, sometimes felt too heavy, to take upon yourself the highest office in the church of God on earth, and that the lack of pastoral service we sustain as a congregation, will be more than doubled to the church of which we are but a part, by your labours of more wide-spread and enduring results in your new relation.

Regarding thus your own honour, usefulness, and happiness, the prosperity of the Seminary, and the consequent advantage to the whole church, present and prospective; and regarding, too, our necessities as a congregation, we were led to submit to yourself and to Presbytery the whole subject of your relations to us, and to interpose no objections to your request to be disjoined from us, comforted in it all by the reflection that our venerable pastor, instead of being removed from us by an afflictive stroke of Divine Providence, is *honoured* by the Divine Master to be raised to a post of greater usefulness to the whole church of Christ,—comforted, too, by the hope that the separation is but for a time, and that we are still bound together by ties stronger than the bands of a man, or the formalities of ecclesiastical relations; and comforted also by the anticipation that in the intervals of official labours we may be again refreshed by *your* presence and ministrations.

Coming thus to a separation, the circumstances of which call for mutual acquiescence in the will of God, it is meet that we should make public attestation of the faithfulness, diligence, and zeal, with which you have for more than twenty years served us in the kingdom of our blessed Master, and to assure you, sir, of your undying interest in our affections and in our prayers.

You have been instant in and out of season in the proclamation of the gospel—you have borne with our waywardness in your exercise of pastoral discipline, and at all times in the course of your long ministry among us, have fully illustrated the apostolic protestation—"I seek not yours, but you." And may we not, dear friend and father, console ourselves with the reflection that, notwithstanding all our shortcomings, we have in some good measure, cheerfully if not abundantly, ministered to your comfort,—and may we not also hope that while strength to minister at God's altar is vouchsafed to you, we may be led at each returning sacramental feast, up the sides of the holy mountain by that shepherd's voice we have heard so long and loved so well?

We commend you, sir, as you leave us to enter upon the duties of your higher charge, to God and to the word of his grace,—assured that you will give to the school of the prophets, in its present organization and location, all your influence, your labours, and your prayers, and that it will be made, under your direction, largely instrumental in preparing such as offer themselves willingly, to teach and to defend those principles of doctrine and of order which you yourself have so convincingly exhibited and so nobly defended.

And now, sir, remains to me the pleasing duty of making presentation of a *substantial* token of our love and gratitude. The purse I now hold in my hand contains the sum of five hundred dollars, voluntarily contributed by my brethren and sisters of the congregation by whom you are now surrounded, without personal solicitation. We ask you to accept this offering as a token of your Master's approval of your labours and self-denial in his service, and as feebly expressing *our* estimate of your long and faithful ministrations to us. *Receive* it, sir, with our blessing. May it minister to the comfort here, of you and yours! Receive, also, *with* it, the assurance of our *hearts*, that as long as you live, there will be offered up for *you* our daily prayers, that we shall rejoice to *see* you and *hear* you in *this* pulpit, just as often as God, in his providence, may please to permit, and that you will always find in our houses the "little chamber on the wall—the bed, the table, the stool, and the candlestick, that when" the man of God "cometh to us, he may turn in hither."

And now, *again*, sir, we affectionately commend *you* and the Seminary in which you are a chosen Professor, to the blessing of the great Teacher, who teaches as never man taught, praying that He may kindly so teach you by his Holy Spirit, that you may faithfully and efficiently teach others, and thus be the honoured instrument in raising up an able and faithful ministry for the church of God.

And when the day arrives, (distant, we hope,) when the sons of the prophets shall be brought to the sad conviction that their master is to be taken from their head, that day may the chariot of fire and the horses of fire again appear to convey *your* perfected spirit to take part in the services of the upper sanctuary, and in the rewards of the heavenly inheritance,—which, may God, in covenant mercy, grant to you, for Christ's sake! Amen.

To which Dr. Chrystie responded as follows:—

Dr. Chrystie replied, in substance, as follows:—I am much moved by such a testimonial of your kindness, both in the valuable present now made, and the expressions of your esteem of myself and my ministry, which still more move and fill my heart. If the substantial token of your regard which you have tendered, and which I accept with heartfelt thanks, is in this case to be understood as such tokens are in other cases, I may surely judge you are sincere, and that your professions are not words only; and the language in which you are pleased to express your esteem of my poor services, the very remembrance of which humbles me, I must take as the offspring of true hearts and kind, and that all you have said you mean. For this I am most grateful; grateful to be assured that among a people with whom I have laboured, I have earned such high, and to me dear esteem, and that it is accompanied with so substantial a proof that what we have taught and learned together has formed so clearly the liberal heart which deviseth liberal things. It is all a balm to my afflicted heart, which I cannot describe. But these kind actions, kind words, and kind countenances which I now see around me, and looking upon an unworthy servant of God with such interest, I love to take as denoting the kindness and esteem of the hearts from which they proceed, and of which they are each the exponent. God be thanked

that you love me and esteem me, and I hope only for my work's sake, and for the name of Him whose great name, as I can freely take my God to witness, it has been my purpose and desire, in weakness, in discouragement, or in strength from on high, and in joy, to declare unto you. To the best of my ability I have not shunned to declare unto you all the counsel of God, and have indeed, in the integrity of my heart, as you are pleased to acknowledge, sought not yours, but you. Your conduct now gives me some hope that in this I have succeeded, and have won you not for myself, but for Him, the power of whose grace in your hearts you now exemplify to one, who cannot possibly have any other claim to such regard than that he is, as you judge, a faithful minister of the word of Christ. And I rise higher, as I hope that He has by the secret impulse of his Spirit moved your hearts thus to honour and to comfort me. I do most solemnly declare and pratest—and I may be indulged when my old age and hoary head reminds you and me how near I am to my last great account—that I have been sincerely impelled by a purpose in all my ways in the house and service of our God to honour him, and have been often sustained by the assurance of his most faithful word that those who honour Him he will honour. And now it is come in such form and degree as I little expected; but in such form and degree as eclipses, in my mind, every honour that earth can bestow. Earned and given in the house of my God here, I will look upon it as a token of good from Him, and as an earnest of higher honour and more enduring when we shall be numbered with the spirits of just men made perfect.

I part with you to go to a higher and more responsible service; with what sorrow of heart, on many accounts, and with what reluctance and concern on others my God only knows. I should utterly fail were I not revived with the assurance that all things shall work together for good to them that love God, and are the called according to his purpose. This new charge has issued at last in my official separation from you as your pastor, which I once vainly thought I might consistently retain. But I am now well satisfied of my misjudgment, and I take this opportunity publicly to testify my gratitude to my counsellors in the eldership, who, in the face of my objections, had the courage and wisdom to advise rightly. Under other circumstances the twofold charge might have done well enough. But at my advanced age it was altogether too much, and the great distance and long time of entire separation, together with the certain truth that my public ministrations must necessarily have been few and scanty, in the intervals of official service in the Seminary; as well as that the Synod contemplated nothing less than this in my appointment, and made no provision for any thing else. I trust that such of my people as have been grieved and disappointed by the change will yet see it in the same light, and the peace of God in this and all other matters rule in the hearts of you all through Christ Jesus. Let our minds be raised on high to remember the grace and compassion of our adorable Redeemer with all his people, in all their griefs and partings, bequeathed to us who yet remain in this vale of tears, and whose words are so encouraging and full of comfort:—“And ye now therefore have sorrow; but I will see you again, and

your heart shall rejoice, and your joy no man taketh from you." That eye upon us, and that vision of Himself, let us remember, is our only true, for it is our everlasting consolation.

It had been arranged as a part of our farewell meeting, that I should receive and give the hand of parting with all the members present. I am unequal in my feelings, perhaps also in my strength, for such an effort. I therefore take this occasion to say to you, from the depths of my heart, Farewell!—not in a vague and unmeaning form, but I bid farewell, and pray that you "fare well" in truth, each and all of you, in your house at home, and in your ways abroad; "fare well" in the service of our God, "fare well" in life, "fare well" in death, and "fare well" indeed in the ceaseless joys and honours of the everlasting kingdom of our Lord and Saviour Jesus Christ.

At the conclusion of this address the meeting was closed by singing the 133d Psalm, and the apostolic benediction by Rev. Dr. Chrystie.

After which the Chairman was directed to request the publication of these proceedings in the *Covenanter* and Reformed Presbyterian.

THE CHRISTIAN'S OBEDIENCE.

Men must point towards all the law of God in their honest resolutions; for this is nothing else than to give up the heart unto God, to put his law in it without exception, which is a part of the covenant we are to make with God: "This is the covenant that I will make with the house of Israel—I will put my laws into their mind, and write them in their hearts." I grant many know not how to point towards God's law in all their ways; but if it be made manifest to them how that should be done, they will point at it. And it is true, they will many times fail of their resolutions in their practice; yet when they have failed, they can say, they did resolve otherwise, and will yet honestly, and without guile, resolve to do otherwise, and it will prove their affliction to have failed of their resolution, when the Lord discovers it to them, which he will do in due time.—*Wm. Guthrie.*

PRAYER HEARD.

There is the *hearing of prayer*, often spoken of in Scripture; and many vex themselves about it, alleging that they know nothing of it experimentally. I grant, there is a favourable hearing of prayer; but we must remember it is twofold. Either—1. It is such as a man is simply to believe by way of argument on Scriptural grounds; as if I have fled unto Christ, and do approach to God in him, pray according to his will, not regarding iniquity in my heart, exercising faith about the thing I pray for absolutely or conditionally, according to the nature of the thing and promises concerning it: I am obliged to believe that God heareth my prayer, and will give what is good, according to these Scriptures: "Whatsoever ye ask in my name, I will do it."—"This is our confidence, that whatsoever we ask according to his will, he heareth us."—"Believe that ye receive, and ye shall have what ye desire."—"If I regard iniquity in my heart, the Lord will not hear:" then, if I regard not iniquity, I may believe that he doth hear me. Or—2. A man doth sensibly perceive that God hears his prayer: it is made out to his heart, without any syllogistical deduction. Such a hearing of prayer got Hannah: "Her countenance was no more sad." Surely the Lord did breathe upon her faith, and made her believe that she was heard: she could not make it out by any argument; for

she had not grounds upon which to build the premises of the argument, according to Scripture, in that particular: God did stamp it some way upon her heart sensibly, and so made her believe it. This is but rarely granted, especially in cases clearly deducible in Scripture; therefore people are much to be satisfied in exercising their faith about the other, and ought to leave it to God to give of this latter what he pleaseth. A man's gracious state should not be brought into debate upon the amount of such hearing of prayer.—*Id.*

JUDAH'S DUTY AND PRIVILEGES.

In quietness and confidence, O Judah of God, enjoy the name of thy tribe, thy camp, and its position; thy banner, thy host, thy Captain. Arrogate not the false liberty of marching or halting at your own will. Suppress within you every rising of pride and vanity; and ever number yourselves among the weak and the poor. Live upon grace alone; be nothing in your own eyes; and whatever you are, let it be in your Mediator and Surety, who is your strength and your salvation. Repose only in his merits, his grace and power. Abide under the banner to which you are sworn, and which is both your glory and your consolation; the certain pledge of your victory and your liberty. Let your face be always turned towards the sun-rising; look not behind you after the false glare of this world, till "your light is come, and the glory of the Lord be risen upon you." Look for the *brightness* of its rising, and breathe the morning air; for this is the will of your God. Say not in your heart, I will walk in darkness; for twilight at least is before you. Neither let the night visions of your sins, infirmities, or crimes, nor the body of sin and death, suggest despondency to your penitent heart. Look beyond them all to the morning of the promised jubilee of complete redemption, which is drawing nearer to you every hour. Rise amidst the beamings of hope, and hold converse with heaven itself. Triumph over darkness, temptations, and death, by an *upward* flight of faith; and thus let your spirit mingle with the dawn of eternal day. O Judah, be of good courage; for it is the Lord's command. Sing cheerfully thy morning song, even in those vales of mist and darkness through which thy way may conduct thee. He leads us whose name is Immanuel, God with us.—*Krummacher.*

THE PRINCE OF THIS WORLD.

How dreadful, and yet alas how true, that the whole world lieth in the wicked one! Thus the father of lies himself spake truth for once; for by the righteous sentence of God, the whole world is actually in the hands of Satan. Satan still remains at present "the prince of this world," John xii. 31; xiv. 30; xvi. 11; yea, "the god of this world," 2 Cor. iv. 4; for the vast majority of souls upon earth still remain willing slaves to his yoke. The greatest number of countries pay him tribute, and his dark banner waves on the ramparts of most cities. Who can number the hundreds of millions whose souls he secures in his manifold chains, in the bands of sin and ignorance, in countless spiritual prisons and cells, under Mohammedan imposture, or in pagan idolatry; in the strong delusions of the Talmud, or under the dogmas of the seven hills; in Heaven-defying rationalism, pantheism, or atheism? Surely without any arrogant claim Satan might say, "All this is mine!" For the little which is not his, the "lodge in the garden of cucumbers," the "worm Jacob," the despised handful of Israel, is, as compared to the giant domains of this prince of fallen angels, but as a drop to the ocean. What is there in the whole world that the devil has not usurped for the extension and establishment of his kingdom, and made subservient, especially in the present age, to his in-

fernal plans? Are not most of our pulpits and professional chairs still his? May not the same be said of the greater part of our public journals and newspapers? Are not our assemblies, associations, and clubs, chiefly devoted to his service? And which of the sciences or of the fine arts is exempt from perversion to his interests? Almost every thing in the world has he contrived to draw by little and little into subservience to his cause. Who deals out poetry in that deluge of romance and comedy which inundates the world with millions of infidel falsehoods and unholy ideas? Who is the invisible manager and conductor of those sensual operas, elysian concerts, and other entertainments, whereby music, that gift bestowed to praise withal the perfections of Jehovah, stands prominent as the destroyer of souls, because it is now made to breathe subtle poison into human hearts? Who is it that has stationed his camp behind the ramparts of modern *philosophy*, and aims from thence to inflict the most wicked and deadly blows on the gospel of peace? Who is it that has schemed and palmed upon Christendom that fashionable modern religion sweetened with effeminate taste, and spiced with lax and godless morality, which lulls people into a deep spiritual slumber, from which but too late the thunder of judgment will awaken them?—*Id.*

AN APPEAL TO THE MEMBERS OF THE REFORMED
PRESBYTERIAN CHURCH IN BEHALF OF THE THEO-
LOGICAL SEMINARY.

(Copied by Request from the Reformed Presbyterian.)

The Seminary organized by our Synod at its last meeting has commenced its sessions, and the professors then appointed have commenced their labours. Hopes may be now entertained that an institution so important to the church, and so long the object of desire and of prayers, is at length formed and established. Ten students are present, besides two licensed to preach, who wished to perfect their course, making twelve in all, in regular attendance. In the course of each week five lectures are delivered by one professor, and two by the other, besides three recitations in Hebrew. Saturday is devoted to delivering pieces of trial by two of the students in rotation, the whole class meeting with the professors to hear and criticise. Besides these, sketches or outlines of sermons are read by some three or four for trial in that department. The meeting on the second Saturday of each month is appropriated to devotional exercises, in the form of our fellowship meetings, in which all, both professors and students, take part in order and succession.

This brief sketch of the condition of the Seminary is laid before the church, that its claim to the countenance and support of our people may be fairly understood. And it is with the particular design to secure an important object, to give permanency to the institution by forming an endowment for its support, the income of which shall meet its annual contingent expenses. The instability connected with our former institution will thus be avoided, and the church have a place where she may securely and honourably place any of her servants who may be judged best fitted to occupy so important and responsible an office.

How clearly a "school of the prophets" enters into the perfect organization of the church, they hardly need be informed to whom this article is addressed. But there are several considerations which may well

be adverted to, now that the agent of Synod, the Rev. J. B. Johnston, a member of the committee appointed by that court at its last meeting, is abroad in the church, for the purpose of collecting funds for such an endowment as shall secure a permanent support to the Seminary now organized.

Diversity of views has prevailed with respect to its location. Although in the minds of many of our people, a place in the eastern part of the church would have been preferred, much may be said in favour of the place which, after trial, has been assigned to it. It is an unquestionable fact that a very large majority of the students now present, ten to two, are west of the mountains. And there is every reason to believe that, although this large disproportion will not long prevail, the western part of our church will furnish the greater nursery for the ministry. Even now a considerable number of the ministers settled in our eastern congregations are from the West, or of families of that part of the church. That fact ought to have its weight. There are some students who come now some hundred miles west of Allegheny City, and at the next session there will be more. Is there not some equity in providing a location for the Seminary which shall meet the convenience of the most of those who attend it, and save, besides, an annual expense, of some importance to students for the ministry? The place, moreover, is far less expensive in all respects, and affords less temptation to unnecessary expenditure than our eastern cities, and unites, with the intelligence and active habits of a city life, much exemption from inducements to waste of time and thought presented in the large cities of the East. It is as favourable to health as could be desired, and incontestable evidence could be given that its atmosphere is less exposed to pulmonary complaints than some of the surrounding country; and, in this respect, it has a decided and great advantage over our eastern cities for the education of young men. A large congregation of our brethren furnishes social intercourse of a very respectable and improving character, besides constant opportunities for attendance upon religious duties, social and public; and the great protection and encouragement of Christian fellowship: and that among a people who take an interest in the character of the students, and the welfare of the institution.

There are, besides, two very respectable Theological Seminaries of long standing, and in a very prosperous condition. The General Assembly has some eighty or ninety students attending their Theological Seminary, and the Associate Reformed Church has some thirty or forty. Here are proofs, in form of facts, that the West furnishes a nursery for the church in regard of her ministry with great efficiency. In the eastern Seminaries of these same churches, how much better do they succeed? how many more students do they number? Or are they not behind these western institutions? The very existence of these institutions in Allegheny City exerts a perceptibly good influence on society, and may prove salutary in promoting a just emulation in professors and students throughout.

Now if the West has the means, and furnishes the greater number of young men for the ministry, "by an equality" the East, which has the most wealth, ought to furnish the larger pecuniary support, and thus make up their "lack of service." And then to which side will

the church owe most, when men and money are compared? You are called upon, by the most earnest and sacred considerations, to give your help in this time of need. The church has seen and felt in the wisest and best of its members, the want of a Seminary competent to train a Scriptural Christian ministry, and it has been seen and felt with unfeigned concern. We are men, and we confess that the same subject of thought will not be viewed by all always alike. We have differed here, and differ still, not in the great question whether there ought to be a Seminary, but where it ought to be, and who ought to be its officers. At last the Seminary has been obtained, and in the subordinate matters the church has done, under all the circumstances of its diversity of judgment, the best that it could. Is there a Reformed Presbyterian that has the heart to say, Let it perish, let it starve, and die in dishonour and neglect? We trust not. We are assured it has a place in too many prayers of the righteous, who pray fervently and effectually. We are assured that could any of you witness its meetings of these students for instruction, for trial in improvement, and for devotion in the social worship of God, it would awaken an interest, earnest and feeling, in every right-minded, God-fearing Covenantanter. Your support is now sought in a substantial provision for its permanent and enduring usefulness. In its earliest efforts it is even now doing, in its twelve students, something for the future advantage, if God shall prosper its beginning, for twelve congregations. How many students and future ministers of the word may these twelve congregations furnish? What numbers now living, numbers in youth now growing into manhood, what numbers now unborn, may be destined to receive the bread of life from a school of the prophets you have founded, and which now asks your provision that it shall endure and thrive in the kingdom of God our Saviour? The good you do, you may not, you will not certainly see on earth, for its fruit is for "a great while to come." Long after you are gathered in peace, as is hoped, to your fathers and your people, the word of the Lord going out from this school, will be sounding abroad in the church and the nations, and you have an honourable part in providing for a harvest to be gathered unto everlasting life. If God shall honour, bless, and perpetuate this plant of his own hand, as we ought to believe it, your wealth now contributed will be running on in accumulated worth beyond computation for untold generations. God's word will never die, his truth will never fail, it is destined to endure and to spread in blessings too great to be told over all the earth. "His name," you trust, love, and adore, "shall endure for ever; his name shall be continued as long as the sun: men shall be blessed in him; all nations shall call him blessed." The impulse you now give to this, his word, will go on, and on, and never die. It is no vain imagination, nor one open to scorn, to say there are many to be fed and refreshed by the word and bread of life, if the humble effort to glorify God in the gospel of his Son succeed. Hear his undying voice—"Feed my sheep, feed my lambs"—which very work is now before you, with the hope that, ages after you are gone to your rest, your efforts now may contribute that blessing, and fulfil that duty, to multitudes now unborn.

(By Request of the Board.)

GENEVA HALL.

Geneva Hall, Dec. 6, 1856.

The Board of Trustees would respectfully ask the attention of the church to the condition and claims of the College. This institution was founded at a time when, in the Reformed Presbyterian Church, there was no such school in either Scotland, Ireland, or America. It was not designed as a rival to any other such institution. Its design, as entertained by its founders, was to advance the cause of perpetuating and increasing the gospel ministry, particularly in our own church. Its friends have steadily and perseveringly pursued their object till the present time. Often they have been discouraged—often they have met and surmounted difficulties. Still an encouraging Providence has continued to smile on their efforts to sustain and raise the institution to a good degree of importance to the interests of the church. Its alumni, when the circumstances are considered, are not inconsiderable, either in number or merit. Some are filling well important stations in the field of the gospel, both in our own church and in others.

The present prospects, in many respects, are more encouraging than at any other or former period of its history, and the present calls for its increased and persevering operations more extensive and distinct. God, in his good providence, seems to beckon on its friends to labour and sacrifice still for its prosperity. Never was the aspect of Divine Providence more distinct and significant in its language than now in regard to our literary institution. This distinct language comes from the broad expanse of the white harvest fields laid open wide as the extent of Satan's kingdom on earth—from Paganism, Mohammedanism, Popery—from the dark dens of slavery in our own land, and from all the destitute portions of our home missionary fields; as also from our infant school of the prophets, now promising abundant fruits in every respect, save in the number of its sons—alas! only twelve!—and at a time when forty would be but a tithe compared with the demand.

Our church now needs three things, *especially*, to meet the times and their demands upon us as a witnessing reformation church in this land:—a well-organized and well-sustained plan of missions, home and foreign—one well-organized and well-sustained theological seminary—one well-organized and well-sustained college. *One* of each of these we *can* sustain, and *one only*. No interest of the church, under the present circumstances, suggests two theological seminaries, or two colleges. Some important questions in this connexion very naturally arise in the mind of every true friend of Zion's peace and prosperity. Can our missions, home and foreign, be well sustained and extended without a well-sustained theological seminary? Can our Theological Seminary be well supplied, sustained, and enlarged, without a well-sustained college? And without all these, can our cause and Testimony be well sustained in this land, or spread over other lands? Can we consistently pray, as commanded, "that the Lord of the harvest would send forth labourers into his harvest," unless we use the means to secure the end prayed for?

Now, we have here a college. The number of students near

sixty—most of them the children of the church, and designed for the ministry—four professors employed, no sinecures*—edifices erected sufficient for all the necessary purposes for a quarter of a century to come, unless under circumstances more than ordinary—a location central to the whole church, and especially to the sections of the church furnishing most of her candidates for her future ministry—a location healthy and easy of access from every corner of the church—a location unsurpassed for its cheapness of living, at least one-third less than in any city east or west, both to professors and students; consequently, the saving to the church *annually*, in the expenses of *sixty* students and *four* professors, will amount to the sum of \$3,000 to \$3,500 in favour of this location over some of our cheapest city localities, even in the West. Then we say to our friends—friends of successful missions in the covenanted church—friends of a healthy theological seminary—friends of a productive literary fountain, promising issues to make glad our God's city—a literary fountain which has given already first-fruits, and has now in training promising youth, soon, under God's blessing, to pass over and supply the school of the prophets, thence to enter the whitening fields, and give answer to the prayers of God's people, who long to see Zion's cords lengthened, her stakes strengthened, and the curtains of her habitations extended, why not all unite in these great, and important, and co-operating, and reciprocally aiding and sustaining enterprises—missions, seminary, college? These must live by one another, prosper in each other's prosperity, and succeed with each other's success. Divorce them, or place them in antagonistic positions, and they all dwindle. In unity there is strength. These institutions form rallying points, on which the whole strength of the church can be concentrated, her energies invigorated, and a renewed life run through her entire organization, from which, and by the influences of the Spirit, we may soon experience a reviving time to our Zion.

From the report of the Presbytery and the above statement, it will be seen that the number of students is steadily increasing, and that the prospects of continued increase are encouraging. The Board take this opportunity of asking the attention of all delinquent subscribers to the endowment, who have not settled their subscriptions either by cash or note, to the resolution of Presbytery—“*That such persons are morally bound to meet their engagements.*” They will be expected to settle. We cannot relinquish our *lawful* claims. We are responsible. In these claims we have no personal interest. We will endeavour to prove faithful to our *trust*. We have to answer to God and to his church, to which the college, with all its effects, belongs. We have thus far managed faithfully every jot and tittle of the affairs belonging to the church in connexion with Geneva Hall. We have again and

* The Presbytery, at its late meeting, resolved itself into committee of the whole. These divided the committee into four sub-committees, each committee attending all the recitations of our professors, and thus were heard the recitations of all the classes in the college—in all, about twenty-two or three. With this visitation and examination the committee expressed satisfaction with both professors and students. This well shows that our professors have labour abundant upon their hands. These labours, too, being well performed, in all honesty they deserve an honest compensation, countenance, and encouragement.

again called for a scrutinizing investigation of our management of affairs in every fiscal detail. For this we hold ourselves responsible and ready to answer. But to aid us in meeting our responsibilities to the church, others *must* meet theirs to us. By order of the Board.

SABBATH-SCHOOLS.

A correspondent of the Presbyterian of this city, who writes over the signature of "A Friend of Sabbath-schools," makes the following statements, which deserve to be pondered by other "friends" of this institution. [ED. COV.]

"It cannot be denied that a large proportion of the teachers in Sabbath-schools look upon the duties of their office as a daily labourer views his wearisome toil—as a task, bringing a feeling of relief when over. This result arises, it is but reasonable to suppose, from a want of proper knowledge of the great truths and promises contained in God's word.

"The want of co-operation on the part of parents and guardians, with the efforts of the teacher. This evil is surely great in this community; the original intention of Sabbath-schools, to wit, the instruction of the poor and destitute, *has become at best but secondary*; too often the Sabbath-school is the *only* place in which the special and personal attention of the children, of even the most elevated of the land, is called to the consideration of the claims of the Saviour of the world. No teacher can *satisfactorily* perform his duties unaided by home influence; true, the seed may fall upon good ground, but only in uncertainty and doubt can it be sown."

IS THIS SO?

A correspondent of the "Westminster Herald," ("D. S.,") makes the following statement regarding the "Old Light Covenanter Church:"

"With the good discipline which they maintain, they will find it hard to deal with all their members that voted at the last election."

There is, in this short sentence, an implication and an assertion. The implication is, that some—and not a few—of the members of the Covenanting Church voted at the last general election. Will the writer furnish the evidence? Can he do so? We are satisfied he cannot. That here and there one may have disregarded his obligations and vows, so far as to vote, we are not prepared to deny; but more than this, we have no hesitation in asserting, is not the fact. Sure we are that nothing of the kind occurred in this city. Nothing of the kind has ever been *rumoured* here for many years. But let us have the evidence. Let there be no innuendoes. The assertion in our quotation is, that we will "find it hard to deal with" voters. Not at all. If any case of the kind comes to the knowledge of our Sessions, they will have no difficulty whatever about it. Whether one or fifty, they will all be "dealt with" faithfully. We say again, we do not believe what this writer insinuates, and we are sure his assertion is incorrect. He does not know the Covenanter Church.

ENDOWMENT COMMITTEE.

January 15, 1857.

An article in the *Covenanter* of January places us under the necessity of correcting or explaining in regard to the action of Synod's Committee on Endowment of the Theological Seminary. The act of Synod is in these words—"A Committee to RAISE MONEY for the *Endowment of the Seminary.*"

Now—1. The Committee was not appointed to *devise* and *report* to Synod the *sum* needed, or the plan of raising it—but to *raise* the *money*. Synod gave *sufficient data*. A salary of \$1,500, and contingent expenses, will require an endowment of *over* \$25,000—the interest of this sum, at 6 per cent., being only \$1,500, the Professor's salary. All know "*the requisite amount that should be raised.*"

2. The Committee—"the whole Committee"—has been called *twice*, but failed to come together. We did call out in open Synod, immediately on adjournment after the appointment of the Committee, a meeting of said Committee at *time* and *place* specified. We again, immediately after final adjournment of Synod, notified all the members to meet at the house of W. Brown, a member of the Committee, but again failed to have all the members together. Hence, the course adopted by the three Western members, namely, to adopt our plan—now published—send a copy to each of the two Eastern members—wait their answer—and if sanctioning the plan, proceed; if not, make another effort. W. Brown answered, and approved promptly. Mr. Wiggins replied in these words:—"I received by the hand of Mr. Sloane, on last Friday evening, a *copy* of a circular addressed by you to members of Committee on Endowment of Seminary, and, as you request me to write you my views of the plans adopted by a majority of that Committee, I reply, that when appointed by Synod on that Committee, I there and then declined to act. You will therefore proceed in what way you may think best, without any reference to me."

3. Knowing the mandate of Synod to be *brief, specific, definite, imperative, and plain*, the Committee felt in no need of any body's counter dictation. We were directed "*to raise the money.*" Synod can at next meeting settle all that remains *after the money is raised*, as well as if it were not raised. The way of *holding*—*investing*—*finally managing* the money raised as required, &c. &c., is the Synod's business, not ours. But ours is "*to raise the money.*" This we will try to do.

J. B. JOHNSTON, *Chairman in behalf of the Committee on Endowment of Theological Seminary.*

REMARKS ON THE ABOVE.

1. We did not suppose, or state, that the Committee was appointed "to report to Synod a plan," &c. But, certainly, it might have been expected to do what the Chairman has now done in his note to us—state the sum to be raised; and another item which he does not notice, the time when it should be done.

2. We were in the main right, after all, in regard to the circumstances under which the three members of the Committee acted; it was not at a "called" meeting. It seems, however, that efforts had been made, previously, to secure a full meeting. So far we are corrected; but the fact still remains, that the action taken was not the

action of the Committee, but of some members only, inasmuch as no meeting could be held legally without notice, at least, to *all* the members of time and place.

3. Others will do of course, as they wish; but we will not be a party to any efforts to place funds in any body's hands, until Synod acts further. Pledges may be given.

4. It may be as well to pledge with some conditions. If the anti-deacon portion of the church should be in the ascendant—we mean not in numbers, but owing to other causes,—it may be as well to guard our contributions against being perverted in any event to the propagation of their views.

OUR FOREIGN MISSIONARIES.

We have accounts from our missionaries to Dec. 1. They were then in the port of Alexandria, in Egypt, where they had arrived Nov. 24, in good health and spirits, after a very pleasant and speedy passage of fifteen days from Liverpool. Their detention at that port was owing to the prevalence of high winds for four days, which had prevented the landing of the ship's cargo—this having to be accomplished by means of lighters, as there are no wharves at Alexandria. They had visited Alexandria; and, in the language of the writer, had “seen quite enough of Arab life and character to awaken deep compassion for them.”

Mr. Lansing left there the 29th of Nov., (on his contemplated visit to Egypt during the winter,) in company with Mr. Barnett, Associate Reformed missionary at Cairo, who had come that far to meet him.

The vessel was expected to set out for Beirut during the evening of the day on which their letters were dated; and if no hinderance occurred, would arrive in Beirut Dec. 3. Some apprehensions were felt in regard to the passage of Mt. Lebanon, as the rains had set in at Alexandria while they lay there. Ere this, however, we have every reason to believe, our friends are safely lodged at Damascus, where they will remain for some two or three months, until the close of the “rainy season,” as it will be out of their power to prosecute their investigations in search of a field of labour until the rains are over. In the mean time, they will be profitably employed in learning the language, and in acquiring a knowledge of the habits of the people—a measure of both being indispensable, even in their preliminary inquiries. They will not be forgotten in the prayers of the brethren at home.

Since the above was written, we have heard of their safe arrival at Beirut.

A CORRECTION.—PERTH CONGREGATION.

We stated in our November number that the late pastor of this congregation requested a dissolution of the pastoral relation, on the ground of inadequate support. This was an error. We have since learned—and their late pastor confirms the statement—that they were entirely prompt in all their payments,—meeting, as every congregation should do, all their engagements to him, and doing this *at the time agreed upon*. We regret the error; and sent this correction for insertion in our last number, but it was overlooked.

AFFAIRS ABROAD.

Polynesia.—This is the common and comprehensive appellation of those groups of islands which lie east and north-east of Australasia, or New Holland. Among these are New Zealand, the New Hebrides, the Tonga, the Feejee, and other groups, which have been the scene of some of the most remarkable triumphs of the gospel. The following from the London Missionary Society Magazine, throws some fresh light upon the agencies—native particularly—employed in the work of evangelization:—

“All the missions in Polynesia have availed themselves largely of native assistance. The Episcopalians in New Zealand, the Wesleyans in Tonga, Feejee, and New Zealand, the Congregationalists in the Sandwich Islands, the Presbyterians in the New Hebrides, and the missions of the London Society, early adopted this agency. In New Zealand, the Church Missionary Society employs 418 native agents; the Wesleyan Society has in its three missions just named, 75 catechists and 833 local preachers; the London Missionary Society has in Samoa alone nearly 200 natives, denominated teachers, each having the oversight of a village, conducting prayer meetings, and schools for its adults and children, and preaching two or three times a week. The employment of natives was not altogether the result of previous design. The aid was offered. The natives, without perhaps perceiving in the conduct of the Christians of apostolic days, who went every where preaching the word, an example for their imitation; but, influenced by the same principles and feelings as the early disciples, walked in their footsteps. They set themselves to work among their ignorant and perishing neighbours. The merit of the missionaries is that of having, instead of restraining or forbidding their movements, accepted, cherished, guided, and improved the offered assistance. The nature of the employments of the teachers has varied with the views of the missionaries, the requirements of the missions, or the qualifications of the parties. Their designations have been even more varied than their offices and labours. They have been styled Sunday-school teachers, schoolmasters, catechists, teachers, preachers, class-leaders, deacons, and pastors. Some of them commence their public works of usefulness as teachers of classes of adults or children; others by praying at the meetings of the brethren. They then proceed to give occasional addresses at such assemblies. In a little time, if their gifts are deemed suitable, they are appointed as public preachers. As occasion requires, the more staid and discerning of the preachers are employed, each in his own village or locality, to watch over his fellow-members, to guide and instruct candidates, to bring into the fold those who still wander, and to report to the missionary on their character and conduct. It may be that heathen tribes still remain in different parts of the island or group of islands, and the best qualified of the native assistants are deputed, as home missionaries, either to travel or reside among them as may be practicable and advantageous.

“In some of the older missions of the Pacific—that is, Tahiti and the Sandwich Islands, natives have, within the last few years, been ordained as pastors of the churches.

“Great numbers of the converts have become foreign missionaries to heathen islands and groups, many hundreds of miles from their homes, and to people speaking dialects and languages different from their own. They have, indeed, pioneered the work of God among almost all the nations or tribes which, since the introduction of the gospel into this quarter of the world, have been turned from darkness to light. In the prosecution of their holy enterprise, they have been destitute, afflicted, and, in many cases, slain. In some instances, sickness, ill-treatment, discouragements, and deaths, have led to the abandonment of stations. In others, years of toil have met with little success. But the native churches have not failed to furnish men willing to re-occupy the deserted posts, and to strengthen the hands which were hanging down, and the hearts which were ready to faint.”

Their faith and patience have met with an ample reward. In not a few of these islands there are now Christian churches filled with hearers, and sustained by the liberal contributions of those who but a few years ago were blood-thirsty cannibals.

Abyssinia.—We have news from this “far country.” The following is from L’Esperance, a French Protestant paper:

“We are happy to state that the moment for resuming Protestant missions in Abyssinia seems to have arrived. A new king, who has taken the name of Theo-

dore, (given by God.) was lately crowned, and has introduced great changes in the government. His first act was the expulsion of the Jesuits. He next ordered all his Mussulman subjects to embrace Christianity, or leave the kingdom. He has now declared war against the Gallas, a powerful neighbouring tribe, for the declared purpose of converting them to the Christian faith. To these arbitrary measures he has joined others of a wiser character. He has abolished slavery, and forbidden polygamy. Although much attached to the Coptic church, he daily reads the Scriptures in the dialect of the country, and favours their distribution. Encouraged by these facts, and by a friendly letter from King Theodore, the Bishop of Jerusalem has determined to attempt a new mission to that country; and six lay missionaries, students of the Seminary of St. Chrysostom, near Basle, in Switzerland, are preparing for the work by the study of the Amharic language. Four of these young men left Jerusalem last December, taking thither a large supply of Bibles and Testaments. A letter has also been received from Dr. Krapft, the old colleague of Gobat, who is at present labouring upon the coast of Zanguebar. He has traversed Abyssinia from the Red Sea to the Blue River, under the especial protection of King Theodore, who received him most kindly. 'All our ancient enemies,' writes Dr. Krapft, 'have disappeared, and the new men in power show the kindest feelings toward us.'

Madagascar.—It will be remembered that some years since the government of this island was in hands bitterly hostile to Christianity; severe persecutions were waged against Christians; and, finally, the missionaries were expelled. Early last year the way was opened, unexpectedly, for their return; and Mr. Ellis determined to avail himself of the favourable change. He was encouraged by letters from native Christians, stating that "the Christians are rapidly increasing in numbers and influence:" some of the letters asserting that "only a few of the higher classes, either among the civilians or military, remain attached to the idols, and that the people, generally, express their convictions that the word of God is good, and the influence, usages, &c., of the Christians, are also good." He proceeded to the island. The following gives an account of his reception:

"He reached the capital of Madagascar in health and safety, after a most tedious and difficult journey of nearly three weeks from the coast. The kindness and attention which awaited his arrival at Tamatave suffered no diminution by the way. An escort of more than a hundred men was appointed by the government for his service, and at every halting place provisions in abundance were supplied, with the best accommodation which the places could afford. To the efficient services of a native chief, Izaro, he was much indebted, both for personal comfort and for the order and management of the numerous company of bearers. Every consideration for his safety was carefully attended to by this chief. Frequently during the journey, too, messengers from the capital had been met, bringing letters and expressions of welcome from the Prince and his friends; and, on approaching the last stage, these messages, with other modes of attention, became more frequent. It was the wish of the Queen that such attention should be as respectful as possible. For this purpose the visitor was requested to wait at a short distance from Autaimanario, until preparations were made for properly conducting him into her capital. A palanquin was then prepared for his use, covered in part with a velvet cloak, and three chiefs on horseback rode beside him, with a numerous retinue in attendance. In this style he was escorted to the house which has been prepared for his residence. A present from the Queen was soon afterwards announced, which proved to be a fine bullock, with a vast provision of poultry, eggs, and other things, the principal portion of which Mr. Ellis requested Izaro to divide amongst his attendants. The house proved to be exceedingly commodious and comfortable, with many of the conveniences of European life."

Bulgaria.—This is a part of Turkey in Europe lying south of the Danube. Speaking of this country, Mr. Richter, missionary at Constantinople, says:

"Great interest has lately been excited in behalf of the Bulgarians. The new translation of the Psalms recently published, was almost immediately exhausted. I was much pleased with a visit I made to a very intelligent Bulgarian a short time since. He estimates the number of that people to be more than 6,000,000. They are rapidly advancing in schools and education, and desire greatly to be supplied with the Scriptures, that they may be relieved from the oppression of the Greek

priests, who perform all their religious services in a language unintelligible to the common people. He says that instead of an edition of 1,000, an edition of 20,000 of the New Testament and Psalms should at once be published. The British and Foreign Bible Society have decided to publish, immediately, 5,000 copies of the Pentateuch, Psalms, Proverbs, and Ecclesiastes, for their benefit." Since the foreign troops have been withdrawn, there has suddenly sprung up a serious reaction on the part of the Turks with regard to their treatment of Christians. They were never so oppressive, insolent, and abusive as now, when all external pressure has once been removed. Notwithstanding, it is a remarkable fact that the sale of the Scriptures among them continues steadily to increase; 1,300 copies of the Turkish Scriptures were sold during the last year, and 800 within the last six months; which manifestly indicates that God, in his providence, is gradually preparing the way for the entrance of his gospel, in its purity and power, among the long deluded followers of the false Prophet.

"The British and Foreign Bible Society have just sent out a magnificent Turkish Bible, bound in blue velvet and richly gilded, with golden clasps, as a present to his majesty the Sultan. And our earnest prayer at this time is, that he may be induced to read, and receive the truth as it is in Jesus. With God all things are possible. His mother was a Christian woman, the daughter of a Georgian priest, and had great influence over his youthful mind. When she died, he remarked that 'he had lost the only friend he had upon earth.'"

Spain.—The following, which we have abridged from a larger article from the British Messenger, as we find it in the Ecclesiastical and Missionary Record, gives a more encouraging view of things in Spain than has previously met our eye. Some names are left blank; wisely, no doubt, for the authorities, as we well know, are active in ferreting out all suspected of Protestant leanings:

"In the midst of political commotions a deep and wide-spread work of grace is steadily making progress in that long-degraded nation. The word of God has not yet 'free course,' it is true, but every political convulsion is believed to be instrumental in hastening the time when it shall 'have free course and be glorified.' A retrograde imperial movement has lately taken place in the state, which has allowed the Jesuits, those remorseless enemies of the cross of Christ and the rights and liberties of mankind, to enjoy a temporary triumph, and lay their leaden hand upon the circulation of gospel truth; but, notwithstanding all their vigilance, evangelistic efforts are still successfully put forth, and sinners are becoming acquainted with the glorious gospel of Christ. The following from *A Missionary Tour in Spain*, by one of the agents of the Spanish Evangelization Society, shows how eager the poor Spaniards are to have the gospel of the grace of God. He visited all the large cities, and some of the principal towns of the provinces through which he passed. During his journey he succeeded in drawing around him, at the door of the different inns where he stopped to pass the night, a number of respectable persons, and others, to hear his conversations on the pure faith of Christ, the necessity of embracing it, and the condemnation that awaits all those who follow the false doctrines of Rome. On arriving in the various cities, the agent proceeded to call for his Protestant friends, and for others whom he knew to be friendly to the cause of evangelism. By all, without a single exception, he was most cordially and warmly received, and his mission most thoroughly approved of and appreciated. The following circumstance is worthy of special notice:—During a stay of ten days in a provincial city, the agent was visited by no fewer than sixty individuals each day, to hear from him the truths of the gospel. Many of these were of the most respectable and distinguished classes of the city, 'such as,' the agent states, 'doctors, lawyers, ecclesiastics, officers of the line, of the garrison, and of the national militia and civil guards, and persons employed in high public situations.

"An esteemed correspondent writes us as follows:—'A Spaniard had got a Spanish Testament in England a year ago. He took it home, read it for the first time with great interest, and lent it to members of his own family, and to about fifty friends. One of these took it into a manufactory, and read it to about two hundred people. Some expressed their astonishment at the wonderful things the book contained, and their regret that they had never before known such truths.

"A lady sends us the following interesting information respecting her sphere of labour among Spaniards:—'There have been abundant opportunities lately of supplying Spaniards with the various publications so kindly furnished us for that purpose. In many instances they have been anxiously and gratefully received.

There is a party here of twenty-eight individuals, the greater part of whom are from a Spanish settlement. There is another party of ten, who have manifested a great desire for the Testament, portions of Scripture, Tracts, &c. Other two Spaniards informed me that they each had a Testament at home, which was given them four years ago, but it being a prohibited book, they had not brought it out with them. An agent writes as follows:—'Parcels of books reached me on the 24th and 26th of last month. All the works contained in these parcels were actively denounced by the agents of the civil and ecclesiastical authorities. I immediately, however, put my friends and colporteurs to work, and in forty-eight hours all of them were in circulation.

"Mr. _____ was in C_____ recently, and, as he had been making a tour in Spain last autumn, I eagerly watched an opportunity of learning what his impression had been of the movement on the masses. He described it as exactly similar to the incipient stage of the present reformation in Ireland—fetters broken, all classes inquiring, and feeling that the Romish system is bondage, but almost too timid to protest, or if they dare to do so, not knowing whither to turn! He did not speak of this at all in public, but in the private circle the information thus gleaned was of a deeply interesting nature—the progress exceeding what I had previously imagined. He related conversations with individuals here and there, some of them ladies of high rank, who in heart were Protestants, though, alas! obliged in measure outwardly to succumb to the strong combined arm of law and Papacy, whilst they inwardly groaned for a better state of things."

"An agent writes:—'G. brought two parcels of books, each containing together five Bibles, twenty New Testaments, and a few tracts. The demand for books is so great that they were in immediate circulation. I must repeat what I have observed in my preceding letters, namely, that we are gradually gaining ground, and that, under a tolerant government, we should have at _____ a very numerous Protestant congregation. Never was the Spanish nation better disposed to an emancipation from the court of Rome than at present. If the Spanish government would but allow 'fair play' in the religious question, we should soon have a Protestant temple in every large town."

Missions of the American Board. The last report of these missions presents many cheering features. We select notices of three fields.

1. *Syria.* This field includes Palestine, and the regions north of it. The report says:

"Never was the mission in such good working condition. The preacher finds more and more access to the people. Churches exist at Beirut, Abeih, Sidon, and Hasbeiya, containing eighty members, of whom seventeen were added the past year. The female boarding-school is to be resumed as soon as the female appointed to instruct it has acquired the Arabic language. The common schools are twenty-four in number, with 816 pupils."

2. *Armenia.* The success here has been very great:

"The Armenian mission, instituted less than twenty-five years since, has now become one of the wonders of the world. The annual expense of this mission is \$75,000. Its facilities for training native preachers and pastors have been multiplied and extended, and sixty are now connected with its five theological schools and classes, though not all of these are pious. The excellent female boarding-school at the metropolis contains twenty-five inmates, and has been blessed with a revival of religion. Forty-four free schools, scattered through the mission, have more than a thousand pupils. To the churches, twenty-four in number, 149 were admitted by profession during the year, and they have an aggregate membership of 626, about one-fifth of the number which has been enrolled as Protestants. A pastor has been ordained at Kessab, in the region of Antioch; and another at Aintab, that most remarkable of all missionary stations, with a full-grown church and congregation, which is pledged for his entire support. A third, from the same company of theological students, was ordained as an evangelist, near the birth-place of the apostle Paul. The press at Constantinople, during the year, sent forth more than forty thousand copies, chiefly books, in five languages, and nearly seven million of pages. A score of colporteurs have been employed in the book and tract distribution."

3. *Hawaii*, or the Sandwich Islands. The facts here stated are very remarkable:

“Ten clerical members of the mission derive their whole support from the islands; ten, in part from the islands, and in part from the Board; and two, connected wholly with education, are supported entirely by the Board. Four laymen, connected also with education, receive support from the Board; and eight laymen, formerly connected with the mission, are residing at the islands as useful citizens. The Hawaiian government expended \$43,000 last year for education; beside giving \$4,000 toward re-building a school-house at Hilo, which had been burnt, belonging to one of the few schools still sustained by the Board. It has also pledged \$10,000 toward a \$50,000 endowment of the ‘Oahu College,’ designed mainly in its first operation, for the children of missionaries, provided the whole sum shall be secured by July 6, 1858. The number of children in the government schools exceeds 10,000; more than half of whom can read, and more than a third can write. The reported admissions to the churches are 848; but there are blanks in the table, and the admissions could not have fallen short of a thousand. The whole number of church members is 22,766. The amount contributed by the native churches for pastoral support, was \$6,817; for foreign missions, \$1,837; for the erection of churches, \$8,362; and for other objects, \$1,033—making a total of \$18,049.”

England.—We sum up in few words the latest accounts from Great Britain. The appeal of the Puseyite Archdeacon Denison, from the decision of the Archbishop of Canterbury, finding him guilty of heresy on the subject of the real presence, has not been sustained by the Court of Arches. The Bishops lately appointed by the government—four in all—are evangelical. The Congregationalists are at war with each other, not only in reference to the New Hymn Book, but also in regard to Professor Davidson, of their Lancashire Theological Seminary, who has been uttering heresy on the subject of inspiration.

The State of Europe. Blackwood’s Magazine draws the following picture of the condition of the European nations:

“The aspect of foreign affairs threatens the rupture of peace. . . . Ever since the conclusion of peace, Russia has been sowing discord, and endeavouring to exalt her own power on the ruins of the Alliance. . . . In Spain, in Italy, a conflagration is smouldering, and its outburst is likely to produce combinations in foreign politics to which we look forward with much disquiet. . . . Running our eye over the Continent, what are the aspects of the hour? Troubled exceedingly. Spain, which for the last three years has been steadily going from bad to worse, is now so near the rapids, that France and England, with all their desire to save her, now cry, ‘Hands off!’ and submit to let her go. Sicily is uneasy—so is Italy. . . . Turn to the shores of the Baltic, and there we find the Russian dockyards and arsenals in full employ, and fortifications in progress of erection in Finland.—one at the very head of the Gulf of Bothnia, and close to the Swedish frontier. So threatening are those preparations that Sweden has taken the alarm. . . . Our firm belief is, that these signs of trouble and apprehension will not pass away without producing convulsion. They are not the mists of morning quickly vanishing before the summer’s sun, but the gathering of storm-clouds, indicating a disturbance of the electric elements, which can only regain equilibrium by explosion. . . . We know that many thoughtful minds throughout the country are specially arrested by the threatening aspects of foreign affairs; and that the masses, by an instinct—that mysterious presentiment that so often inspires nations on the eve of coming troubles—have come to the same conclusion, must be obvious to all.”

Switzerland.—Great fears are entertained of war between Prussia and the Swiss Cantons. Both are mustering armies. The Cantons are unanimous. The matter in dispute is the disposal of certain persons who sought to overthrow the republican government of the Canton of Neuchâtel. This Canton is nominally subject to Prussia, but manages, especially since 1848, its internal affairs in its own way, in connexion with the other Cantons. In that year the royalist party was set aside, but attempted lately to regain by force their lost position. They were defeated, and arrested as rebels. Prussia insists that they shall not even be tried. The general government refuses to interfere in their favour. So the affair now stands, but there seems to be a general expectation that some arrangement will be arrived at. By last accounts, the difficulty is settled.

Germany and Hungary.—The Lutheran and German Reformed Churches were at one time distinct, but have been for many years outwardly one in Prussia. In other German States they still remain separate. This will explain the first paragraph of the following quotation. The following paragraph relates to Hungary,—the third to Western Germany :

“The excitement which has recently prevailed among the Bavarian Protestants has extended to Wurtemberg, and the great majority of the Lutherans in that kingdom will not hear of ‘private confession, Church discipline,’ &c., which they denounce as unwarrantable attempts to increase the power and influence of the hierarchy of the Protestant Church. There are Jesuits among Protestants as well as among Roman Catholics, and it is evident that the Protestant Jesuits in Germany are imitating their imperious Roman Catholic brethren. Almost all the Protestant communities in Bavaria have entered a formal and solemn protest against the recent ordinances of the Supreme Consistory, and high ecclesiastical authority is now intent on proving that in reality they (the ordinances) meant nothing.”

It is said, on the best authority, that the late Concordat between Austria and the Pope is regarded unfavourably by all classes, not excepting the army. Many Papists of wealth and influence, as well as of the humbler ranks, are abandoning Popery—which they are at liberty to do—and joining Protestant communities, in order to escape the restraints of the Concordat. In Vienna, the Popish services—confession particularly—were attended by comparatively few. “The wicked have been taken in their own craftiness.”

NOTICES OF BOOKS.

SELECT STORIES FOR LITTLE FOLKS. Compiled by Addie. 18mo., pp. 216. Presbyterian Board of Publication.

This is a collection of stories—some very short, others pretty long—but all with a moral, and the more interesting, because *true* stories. It is illustrated with cuts.

GEMS FROM THE CORAL ISLANDS. Western Polynesia—comprising the New Hebrides Group, the Loyalty Group, New Caledonia Group. By the Rev. William Gill, Rarotonga. Philadelphia: Presbyterian Board of Publication, No. 265 Chestnut Street. 12mo., pp. 232.

Just such a work this, as one interested in the work of missions among these once most savage islanders, would desire to have in his possession. It gives a brief account of a large number of these islands—their history, in some cases, as they once were, and their present state, with a pretty full account of the labours of the missionaries who have been instrumental in bringing out such remarkable changes as have been witnessed there. In reading such a work we are ready to exclaim, “What hath God wrought!”—and we take fresh courage in the great work of foreign missions. No more unpromising field could have been selected—nowhere have the triumphs of the gospel been more rapid or decided. This volume is got up in a good style, and is adorned with cuts—portraits of distinguished natives, landscapes, &c.

KENNETH FORBES; or Fourteen Ways of Studying the Bible. 18mo., pp. 350. Presbyterian Board of Publication.

The design of this very instructive and entertaining volume is to trace, by means of Scripture narratives, the various ways in which the Bible may be profitably studied. It is from the pen of a mother, who records here her own methods of instruction. It may be read with profit by the young, and will be not less useful to the adult, par-

ticularly to parents, in furnishing them directions and hints in reference to that very important part of parental training—*talking to children about the Scriptures*.

FOOTPRINTS OF POKERY; or Places where Martyrs have Suffered. Pp. 178. Presbyterian Board of Publication.

A good idea this—to establish an intelligent mental association between the place, the sufferer, and the cause. The places in this book are mostly English—a few Scottish—and the martyrs are those who suffered at the hands of the Papists. A description is given of the place of the incident—the name, &c., of the martyr, are given, and the execution described. The selections are from Fox's Book of Martyrs, and the volume is illustrated by excellent wood cuts.

LEARN TO SAY NO; or the City Apprentice. 18mo., pp. 122. Presbyterian Board of Publication.

A very important—but, alas! very rare, faculty, to be able to say No. to plausible and persevering tempters. The book before us is designed to enforce this upon the minds of the young, by means of an interesting tale. Much good remark is interspersed throughout the volume. We are pleased to find the Board paying some attention to the "Apprentice." As a class, they have not received due attention.

THE CHILD'S SCRAP BOOK. Compiled by the Editor. Pp. 144. Presbyterian Board of Publication.

This is a well-selected volume of narratives, similar in character to other publications of the Board. The selections are good, combining pleasure with instruction.

RHYMES FOR THE NURSERY. 18mo., pp. 71. Presbyterian Board of Publication.

A great improvement this upon Mother Goose's Melodies, and the trash that is so often poured into little ears by their attendants.

THE CLASS MATES; or the College Revival. By a Presbyterian Minister. Philadelphia: Presbyterian Board of Publication, No. 265 Chestnut street. 18mo., pp. 203.

This little volume is made up, principally, of conversations between two class mates—the one a believer, the other at first a skeptic, who doubted even the Being—though carefully and religiously educated—of God. Step by step his friend at home removes his objections, and then leads him to the sanctuary. The result is, that he becomes a Christian and a minister of the gospel. The argument is well conducted, and the entire narrative will be read with interest.

"WILLIAM BARTLETT," "THE FIRST SABBATH EXCURSION," "A DAY WITH THE HAY-MAKERS," "ADVICE TO A YOUNG COMMUNICANT, with Questions and Counsel."

The first three of these—which are all issues by the Board of Publication—are small volumes of narratives, or of essays in narrative style, designed for the young. We recommend them all. The last is a work of graver character, by the late Dr. Ashbel Green. Its title gives its design, and the name of the author is ample recommendation.

OBITUARIES.

Died, Oct. 31st, 1856, Mr. ROBERT M'AVULIS, in the 44th year of his age.

He was born in Ireland, county Armagh, in the year 1813. In 1821, his father, Samuel M'Avulis, emigrated to this country with Robert and six other children—three sons and three daughters, and settled in Beaver county, Pa. He had been a ruling elder in the Secession Church of Ireland; but, having become acquainted with the distinctive principles and practices of the Reformed Presbyterian Church, he readily acceded to her communion in the congregation of Little Beaver, then under the pastoral care of the Rev. Robert Gibson.

During the trying and distracting period of the division—Robert, although, not yet having arrived at his majority, manifested more than ordinary firmness and attachment to the principles of a practical covenanted Testimony; and at the earliest opportunity, identified himself, by profession, with those who were determined to persevere in maintaining practically the attainments of a witnessing branch of the church. To the distinctive principles and practices of the covenanted church he remained ardently attached until his death. Of more than ordinary activity and strength of mind, and of the most agreeable and obliging disposition, his company was very much desired, and his influence was great. He left behind him a character rarely equalled for intelligent attachment to principle, Christian integrity, sincere and genuine friendship, and true devotedness to the interests of the church of Christ.

The disease which terminated his earthly existence had its origin in a seriously deranged condition of the liver and kidneys. At an early period of the attack his nervous system became extremely excited, and for some three days and nights he was entirely deranged in mind; during a great portion of which time his screams were most terrifying, often being heard half a mile from the house. At length the excitement of the brain was allayed, and he returned to his usual state of mind. The disease, for some eight or ten days, appeared to give way, so as very much to revive the hope of his final recovery. But it was only like the deceitful calm which sometimes follows the first onset of the storm, but is soon succeeded by the more furious blasts of the tempest. It soon became manifest that the origin of the disease had never been reached. The disease of the kidneys became very distressing, and eventuated in a dropsical affection, which terminated his life in a few days. He endured the most severe pains with remarkable composure; and it was observed by all who were present during the periods of his mental derangement, how peculiarly he was preserved from impropriety of speech—how intelligent and pious were many of his observations—with what remarkable readiness and accuracy he repeated the Scriptures, and sang the Psalms of Divine inspiration.

As he approached the time of his dissolution, his mind had more than its usual clearness. He conversed freely with those who were present about Christ and his salvation. He gave the most wholesome advice to his weeping wife and children, for whom he had the deepest solicitude. He gave very satisfactory evidence of preparation for death, and died in the strong hope of eternal life. He leaves behind him an affectionate wife and eight children, one of whom was born after his death. These are sorely bereaved. And the congregation of which he was a member, and the neighbourhood, will long remember their loss. How wonderfully mysterious are the ways of God! [Com.]

Died, after a protracted and painful illness, at Eaglesham, Scotland, Nov. 15th, Rev. ROBERT WINNING, pastor of the Reformed Presbyterian congregation in that place, in the 62d year of his age.

Died, suddenly, Nov. 15, Rev. JOHN MACKINLAY, the oldest ministerial member of the Scottish Reformed Presbyterian Synod, in the 75th year of his age.

Thus three ministers of that Synod were called away within the short period of ten days—Dr. Bates, of Glasgow, having died on the 7th of the same month.

Died, in the month of October, at Brownsville, O., Rev. O. WYLIE, of the Pittsburgh Presbytery, after a lingering illness.

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RECEIPTS FOR THE FOREIGN MISSION.

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| 1856. | Dec. 23. From John Caldwell, Ruling Elder in 4th Cong., Phila., | \$96.80 |
| 1857. | Jan. 5. From John Long, of Fayston, Vt., per Rev. N. R. Johnston, | 2.00 |
| | 6. From Bovina Congregation, transmitted by James Miller, | 23.00 |
| | From 2d Cong., Phila., per. Rev. S. O. Wylie, | 6.00 |
| | 14. From Brush Creek Cong., O., transmitted by Rev. R. Hutcheson, per A. S. Crow, | 12.00 |
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WILLIAM BROWN,
Treasurer of Foreign Mission of Synod of Reformed Presbyterian Church.

Rev. and Dear Sir,—I think it is an incumbent duty on the Committee of Publication of Testimony to ask in the periodicals, and earnestly request that every individual throughout the church that has Testimonies unsold, to report at once by letter to the Chairman of the Committee, Rev. J. M. Willson, how many are on hand, that the Committee may give directions respecting them, and also request all those who have balances of cash on hand to transmit the same without delay, so that a final and satisfactory account may be rendered to next Synod by the Committee, and to save the Committee the trouble of addressing every individual by letter having them on hand.

Respectfully,
WM. BROWN.
To Rev. J. M. Willson, Chairman of Committee.

ADVERTISEMENT.

To be Published on January 15, 1857, No. I., of The Covenanter. A Monthly Religious Periodical in connexion with the Reformed Presbyterian Church in Ireland.

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Dedoted to the Principles of the

Reformed Presbyterian Church.

JAMES M. WILLSON,
EDITOR AND PROPRIETOR.

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

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

PHIL. III. 18.

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

MARCH, 1857.

ELECTIVE AFFINITY, OR BROTHERLY HATRED.

“Because Ephraim hath made many altars to sin, altars shall be unto him to sin.”—Hosea viii. 11.

The term elective affinity is used to denote an association of members of the church upon the ground of personal alienation from their brethren. The word does not exactly express the idea intended. Those who are thus united, it may be, have no affinity or love to each other, for often the most discordant and opposite materials combine to form the party. They do not love each other more, but they hate each other less, than they do their brethren from whom they have separated. Alienation from the brethren, and a common hatred of them, is the ground upon which they stand, and the bond by which they are united and held together. However they may differ among themselves, they agree in a common opposition to their brethren.

It is not necessary, so far as the present argument is concerned, to inquire or determine who is guilty, or what is the cause of this separation. Whether those who have made the separation, or the brethren complained of be guilty, will not affect the conclusion at which we arrive. The one or the other, or both, may have been the aggressor. We neither justify nor condemn the one or the other. We merely say, that those who have separated themselves, and make the greatest noise, are as likely to be the offenders as their more quiet and orderly brethren. It has been said the offended person may forgive, but the offender never. The fact that they will not forgive, and refuse to become reconciled to their brethren, is strong presumptive evidence against them. So far as the complaints of such parties have been investigated in time past, the result has been generally unfavourable to those who made them. But we do not assume this at present, because we do not need it. The party thus constituted refuses to hold fellowship with their brethren in the public and private ordinances of the church; and all Christian, and even civil intercourse with them is broken up, and they are regarded by the party as heathens and publicans. Having separated themselves, and refusing to either forgive or be forgiven, they present themselves before the church courts asking an altar to be erected hard by God's altar, that they may worship God, and also indulge in and manifest publicly their hostility to their brethren. Shall their petition be

granted? This question has not elicited that calm and full discussion and examination in church courts, or elsewhere, which its importance demands. There are principles involved, and issues at stake, which call for very serious and prayerful consideration before an affirmative answer can be properly given. Perhaps if this subject had been maturely considered, and its importance rightly weighed, much evil now afflicting the church had been prevented. Let us calmly and briefly consider some of the reasons that may be urged against organizing a congregation upon the ground of personal alienation from the brethren.

1. It is a violation of the law of God. The second and great commandment of the law—embracing all the relative and social duties of man—is, Thou shalt love thy neighbour as thyself. Love is the fulfilling of the law. The whole second table of the law is designed simply to show men how they should exercise and manifest love to one another. But when members of a congregation break up all fellowship with their brethren, merely on account of personal dislike to them, it is very certain that this great law, lying at the foundation of all acceptable obedience, is disregarded. And, indeed, the want of love in the present case is admitted, it is boasted of and gloried in; and it is made the ground and plea for asking a separate place of worship. Thus an elective affinity congregation stands upon the ground of the abrogation of the great law of love.

But not only is the great principle of the divine law disregarded, but special statutes of the only Lawgiver are nullified. The Redeemer, when on earth, seeing that the rulers in the Jewish Church allowed the Jews to approach God's altar and offer their gifts while in a state of alienation from one another, condemns their conduct in the strongest terms, and proclaims again, in other words, the law which had been from the beginning. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matt. v. 23, 24. The great principle here inculcated is plainly this, that persons alienated from their brethren, and refusing to become reconciled, are unfit to approach God's altar. Reconciliation, where offences have existed, is indispensable to acceptable worship. No person, unreconciled to his brethren, may enjoy the peculiar privileges of the church. Even though a person might have gone so far as to bring his gift to the altar, let him not presume to offer it if alienated from a brother, until reconciliation be effected. If an offence has been given, let concessions be made, and the injury, as far as possible, be repaired. If an offence has been received, let forgiveness be exercised. The alienated and unforgiving stand debarred from the ordinances of the kingdom of God.

Disregard of this great law of reconciliation was the great source of corruptions in the Jewish church. The Jewish priests overlooked entirely the state of mind of the worshipper. If the offering was presented—if the external acts of worship were performed, the offended need not become reconciled to a brother who had aught against him. And the priests were strongly tempted to connive at this sin among the people. For if the law of reconciliation be maintained, some alienated persons might refuse to bring their gifts to the altar, and

thus the support of the priest might be reduced. If he enforced the law of love, he might lose his living. The same temptation exists now. Those who ask for organizations on the ground of alienation from their brethren, generally refuse to pay stipend if they are required to become reconciled. They will pay to support the gospel, on condition that they are allowed to indulge in wrath and malice against their brethren. The writer was present recently in a church court where \$400 was promised annually, if an organization was granted on the ground of alienation from the pastor and other members of the same congregation. This argument had its desired effect. For it was well known that if those who made this offer were required to become reconciled to their brethren, they would give very little, if any thing. Pity to lose so much money, and displease so many fine people. Of course, the petition was granted.

We oppose such organizations, therefore, because they are formed in disregard of the great law of love—the fundamental principle of all Divine obedience and worship. They stand upon the ground that a state of mind, clearly seen to be contrary to God's law, does not disqualify a person for approaching holy ordinances—that our New Testament passover may be partaken of without casting out the old leaven of malice and wickedness—that members of the church may indulge and *manifest* the worst passions against their brethren, and at the same time enjoy the highest privileges of the church, provided they commit no flagrant sin, and pay stipend. An elective affinity congregation stands, in this respect, upon the same ground as the Jewish church in the time of Christ.

2. Such an organization is contrary to the great end and design of the atonement of Jesus Christ. The cross of Jesus Christ reconciles all things in heaven and on earth. It reconciles God to men, men to God, and men to each other. "And you that were some time alienated and enemies in your minds by wicked works, yet now hath he reconciled." Col. i. 21. In their natural state, men are hateful and hating one another. But the blood of Jesus destroys this hatred and alienation. Its meritorious efficacy applied to the conscience, removes the guilt of the offender; and its moral power takes away the offence, and produces forgiveness and reconciliation on the part of the offended person. Offences will come between brethren, but the blood of atonement takes away both the cause and effects of them. It makes those who were before enemies, friends. Those who before were alienated, are now reconciled. Those who before were at variance, are now at one. True Christians are those who have obtained the *καταλλαγήν*, or reconciliation, or *at-one-ment*.

An association of men founded upon personal alienation from their brethren, stands in the way of this gracious and glorious economy of reconciliation. That such organizations should exist out of the church, in the world, is to be expected. But it must be matter of grief and sorrow to the true and earnest friends of Zion to see them standing where they ought not.

3. An elective affinity organization is opposed to the gracious operations and influences of the Holy Spirit. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Gal. v. 22, 23.

The existence and exercise of these graces in the hearts of Christians very clearly imply a state of things just the opposite of that which we oppose. Where these graces are found, alienation from brethren cannot exist. Let the Spirit be poured out from on high, and an elective affinity organization can neither be desired, asked, nor granted. It is the great design of the Holy Spirit, in his mission and work upon the hearts of men, to destroy alienation of mind, and to reconcile men to God, and to one another. And these two operations are simultaneous, and are carried on and completed together. Those who are really reconciled to God, are also reconciled to their brethren; and those who are not reconciled to their brethren, are not reconciled to God. There is no truth more clearly asserted in the Scriptures than this:—"If any man say he loves God, and hateth his brother, he is a liar. He that loveth not his brother abideth in death. By this shall all men know that ye are my disciples, if ye have love one to another." 1 John iii. 14; iv. 20; John xiii. 35. Reconciliation to the brethren is evidence of reconciliation to God; and when this testimony is wanting, all professions and declarations of Christian character are false. "He is a liar." No man is to be considered a Christian, who manifests a spirit of hostility to his brethren. Love to the brethren is the grand criterion and mark of Christian character. Disregard of this great law forfeits all claim on the part of any man to be recognised as a member of the family of God, and should exclude from the enjoyment of the peculiar privileges of his children.

This evil began to show itself early in the Christian church. The Christians at Corinth became divided into parties; and each party claiming superior sanctity, and refusing to hold fellowship with the others, wanted to be put under a favourite preacher of their own. One said—"I am of Paul; another, I am of Apollos; another, I of Cephas; and I of Christ." 1 Cor. i. 12. How did Paul treat such contentions and divisions? Did he encourage this spirit, and tell those parties to set up altars at which these hostile feelings might be cherished and perpetuated? No. He laid the axe to the root of the evil. He denounced this whole movement as unchristian, and manifesting an utter want of the spirit of Christ. "For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?"

That state of mind, then, which leads to separation from brethren in the worship of God, *merely* on account of alienated feelings, arises in a destitution of the influences of the Holy Spirit; and, according to the teachings of the apostle, is evidence of a carnal heart. And not only so, but these feelings stand directly opposed to his operations and graces. These are things which the Holy Ghost must destroy before he can shed abroad the love of God in the heart. For this purpose he is promised and sent; and where his influences are regarded and felt, such feelings can have no place in the church of God. An elective affinity organization is a barrier in the church, erected in the name of the Lord Jesus Christ, against the influences of the Holy Ghost. Godly and thoughtful men will avoid it, pass not by it, turn from it, and pass away. It is those who have not the Spirit, who separate themselves.

4. An organization established upon the ground of personal alienation from the brethren, is opposed to the gospel of Jesus Christ. The gospel is the word of reconciliation. It announces the glad tidings that God is reconciled to men, and it tends to reconcile men to God, and to one another. The Holy Spirit is the agent, and the gospel is the instrument, or means, of establishing unity, and peace, and love, among men. Ministers of the gospel are ministers of reconciliation. It is a large part of their office and work to remove hatred and alienation, and divisions between man and man, and to establish an intimate and lasting brotherhood between those to whom they minister. The faithful gospel minister attends continually to this very thing. Parties, and schisms, and factions in the church, he withstands to the face, because they are to be blamed. Far from becoming the apologist of such, and dividing guilt between them and others, and thus encouraging them, he rebukes them with all authority. From the high and honourable position of an ambassador of reconciliation, he cannot descend to become identified with envying, and strife, and confusion, and every evil work. Reconciled himself to God, and to all his people by that gospel which he preaches, he strives to bring all others into the same peaceful and happy state. And in so far as the gospel produces its proper effects upon the heart, all offences are forgiven, alienation among brethren ceases, and a spirit of love, and forgiveness, and brotherly kindness prevails. And although brethren may trespass against them seven times—yea, even to seventy times seven—yet are they readily forgiven; and the bond of peace continues unbroken. Believing that they have been forgiven ten thousand talents, they can easily forgive a brother one hundred pence. They have put away “all bitterness, and wrath, and anger, and clamour, and evil-speaking, with all malice. And they are kind one to another, tender-hearted, forgiving one another; even as God for Christ’s sake hath forgiven them.” Eph. iv. 31, 32. Among such persons, it is very manifest, nothing can be found that would give existence to an elective affinity congregation. The materials for such an organization are not there. Under the influence of the gospel, these have been “put away.” Let the gospel be fully and faithfully preached to a party or congregation established upon the ground of alienation from the brethren, and let it produce its legitimate effects upon their hearts, and the members will immediately return to the congregation which they left; or if this is impracticable, they will at once and for ever abandon the ground of their organization. Under the gospel, rendered effectual by the Holy Ghost, such an organization cannot live a single day. Its very existence is evidence that gospel truth has not been received in the love of it.

5. An elective affinity organization is opposed to the unity of the church. The church of God is an association of people professedly reconciled to God, and to one another. Hatred, and malice, and envy, and evil passion, have been laid aside, and they love one another with pure hearts fervently. They are like-minded, having the same love, being of one accord, of one mind. They are perfectly joined together in the same mind and in the same judgment, and there is no division among them. They are members one of another. Love is the bond by which they are united and held together. They have “put on charity, which is the bond of perfectness.”

Now when one or two restless and ambitious men in a congregation succeed in alienating some of its members from their brethren, so that they will not worship God at the same altar with them, but demand another and separate altar to be raised for themselves, so that they may indulge and manifest their unkind and alienated feelings to their brethren in the worship of God, the bond of the church unity is broken,—the church is no longer one. A schism has been made in the body of Christ. And this is the proper meaning of the term schism. A schism is not a separation from the church on account of the principles she professes, but a rent or breach in the love and affections of those who still profess to believe the same doctrines, and maintain the same testimony. And this breach in the love and fellowship of Christians is far more hurtful to the character of the church, and more dangerous and injurious to the spiritual condition of those engaged in it, than a separation on account of opposition to some of the principles of her profession. Men, worldly men, can understand how good people may differ in their views of Bible truth, and on this account worship God in different denominations; but that brethren professing the same faith, should become so hostile to each other as to set up rival altars for the worship of God, is so inconsistent with their profession, and so directly contrary to the gospel, that they cannot understand, and they will not pardon. Such conduct is the reproach of the church. All men see and know that such persons are not the disciples of Christ, because they have not love to one another.

And this state of mind is more dangerous and hurtful to the exercise of grace than the denial of some of the doctrines of the church's profession. If a person, on applying for privileges in the Reformed Presbyterian Church, were to maintain that justification precedes faith, or that the mediatorial reign of Jesus Christ is not everlasting, he would not be received; and yet who would not say that the spiritual state of that person might not be far better, *ceteris paribus*, than that of a member of the church manifesting anger and wrath against a brother? In the former, piety may live and grow. "But a divisive spirit is sinful and dangerous: sinful, because it is opposed to the will of God, which is our only rule of duty; and dangerous, because it is fatal to the growth of personal religion. Piety cannot flourish in a soul that is pre-occupied by a schismatic influence."—*Reformed Presbyterian*, 1854, page 41.

6. Organizing congregations upon the ground of alienation, or brotherly hatred, is calculated to destroy the government and discipline of the church. The government of the church is intended and adapted to remove strife, reconcile those who become alienated, and maintain unity and peace among her members. And it has always been claimed as one of the peculiar excellencies and advantages of Presbyterianism, that it is better adapted to maintain order and peace, settle quarrels, and prevent division and parties, than any other form of church government. For division or a faction in a congregation, Independency has no remedy. Presbyterianism is designed to meet and remove this evil; and when its authority and laws are respected, alienation among brethren, and division, cannot long continue. The Lord Jesus Christ appointed Presbyterian church government for the purpose of preventing elective affinity congregations. But if disaffected parties,

having nothing to recommend them but persevering obstinacy and wilfulness, can obtain the sanction of church courts to their sinful and schismatical courses, where are the boasted advantages of Presbyterianism above Independency? They are gone for ever.

The discipline of the church is the law of love, exemplified and applied to particular cases of delinquency. Its end is the edification, and not the destruction, of the offender. Censure is an act of kindness, administered for his benefit. But in the case of those united together upon the ground of alienation and hatred, a foreign and opposite element exists, which comes in direct collision with the whole spirit and tendency of ecclesiastical discipline; and in so far as it prevails, counteracts its influence, and defeats its benevolent design. It adds confirmation to this remark to observe, that when congregations are organized upon this principle, the established laws of the church are annulled, and the most righteous and solemn adjudications and censures disregarded. This is quite an easy and convenient way of evading the discipline of the church. If a man under censure, or about to be censured, can only raise a party in the congregation to join him, he may hoist a hostile flag, ask a new organization, and discipline is a nullity. He may then laugh at the most righteous judgment, pronounced in the name of the Lord Jesus Christ, of that court from which he has escaped.

7. Finally, such an organization is inconsistent with Christian character. Christians are those who are personally reconciled to God and to one another. They have "put on as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another; if any man have a quarrel against any, even as Christ forgave them, so also do they." If a brother trespasses against another, he is immediately forgiven; and if there is need that it be told to the church, it is done in the same kind and Christian spirit; not to gratify anger and malice, but as an act of kindness for his good, and for the maintenance of the church's purity and honour. That charity, which is the bond of perfectness, and which covers a multitude of the sins of brethren, is the chief and distinguishing feature in their character. Without this no one can believe that he is a Christian, nor can he persuade others to believe him that he is one. "By this we know that we have passed from death to life, because we love the brethren." "If any man saith he loves God, and hateth his brother, he is a liar." "He that loves God, should love his brother also." This is the test by which the world judges and knows true Christians from mere professors of religion. "By this shall all men know that ye are my disciples, if ye have love to one another." Without it, all gifts, and knowledge, and professions, and sacrifices, are worthless in the eyes of the world, as well as in the eyes of God. "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." 1 Cor. xiii. 3.

Now, it is very plain, that setting up an altar to worship God merely on account of personal alienation from brethren in the same church, is directly the opposite of all this. The leading and decisive feature of Christian character, is wanting in the inception and completion of

that work. It is to be a standing monument of a schism in the church, and that those who erected it did not love their brethren. It is an altar, not like that built by the two tribes and a half on the other side of Jordan, to testify and perpetuate oneness with the children of Israel; but like that built at Dan and Bethel by Jeroboam, who made Israel to sin, to establish and perpetuate a schism, and to prevent any who had taken part in it from returning to worship at the Lord's altar in Jerusalem.

And here lies one of our strongest objections to such organizations. They arise from the admitted and avowed destitution of that which is essential to Christian character; and the court authorizing such an organization says, by so doing, that forgiveness, and reconciliation, and charity, are not requisite or needful in the church of God. Those who are confessedly destitute of these graces ask an organization, and *obtain it for that reason*. They will not forgive, or become reconciled to their brethren; therefore the court gives them what they ask. Their unforgiving and irreconcilable spirit is approved and rewarded. Thus the great fundamental law of Divine worship, requiring reconciliation of the worshipper, is annulled, and the distinguishing graces of Christian character are declared to be of no value among the members of the church. The position is thus clearly taken that the state of mind which members of the church manifest to one another, is of no moment, provided they attend to the external duties of religion. Provided they pay tithe of anise, mint, and cummin, they may neglect the weightier matters of the law—judgment, mercy, and faith—and be guiltless.

It will be truly lamentable, if found to be true, that the Reformed Presbyterian Church, while scrupulously engaged in defending the outposts of Christianity, has surrendered the capital. OBADIAH.

THE ASPECT OF THE TIMES.

Under this caption, we attempted, some three years ago,* to deduce from Scripture prophecies a general outline of the course which events might take as we approach the time of the end. We learned from them—at least so we thought—that a day is rapidly approaching, when the great powers of the world will meet in fearful conflict somewhere within the limits of modern Syria, which includes the ancient kingdom of that name, with Palestine—that the parties will be Russia, with Persia and Egypt as her provincial allies, on the one side—Turkey, and the Western powers of Europe combined, in some form, on the other. The basis of our views will be found in the 38th and 39th chapters of Ezekiel, compared with Dan. xi. 40—45. In the former, “Gog and Magog” are identical with Rosh, † Meshech, and Tubal, (chap. xxxviii. 3,) each of these clearly denoting the Russian power. This goes forth accompanied by “Persia, Ethiopia, and Libya,” (ver. 5.) So Daniel's “king of the north” has the “Lybians and Ethiopians at his steps” in his last encounter with the “king of the south”—the latter representing Turkey, an empire, as we know, southern in its

* In the February, March, and April numbers for 1854.

† Erroneously rendered in our translation, “chief prince.”

origin in the larger part of its subject provinces, and in its temperament.

The scene of the conflict, which we endeavoured to show will involve "all nations," is Syria; or, in the language of Daniel, "the glorious, holy mountain between the seas," (xi. 41—45.) In Ezekiel, it is "the mountain of Israel." In Joel, it is "the valley of Jehoshaphat." All direct us to one land—the ancient territory of the people of God—the theatre of God's marvellous dispensations towards the ancient church, where nearly every miracle ever wrought on earth was performed, where the Redeemer was most signally dishonoured, whence the gospel, in its New Testament form, emanated, where its corruptions took their rise, and where—if this view be the true one—the most signal demonstrations will be given of Divine justice, truth, and power, in the utter and lasting extinction in blood of the Antichristian apostacy, *in all its parts*.

We have been led to this review by the perusal of the very enlightened speculations of an able writer, and, unquestionably, sagacious politician, in the January number of Blackwood's Magazine. The design of the writer is to warn Britain of coming dangers and conflicts. We are concerned, however, only with such of his speculations as bear upon the intimations of prophecy. Some of these we quote, but necessarily in a disjointed manner, and so at disadvantage. The reader will be able, notwithstanding, to ascertain their drift:

"Persia backed by Russia, has attacked Afghanistan and captured Herat, the outer gate of India; and our Indian government, after declaring war against the Russianized court of Teheran, has despatched an expedition to secure a *point d'appui* for future operations in the Persian Gulf. Mean while a Russian army of 40,000 men, which has been slowly concentrating in that quarter since the war closed in Europe, is cantoned on the shores of the Caspian, ready to advance to the support of the Persians; and at the same time a determined effort is being made by another Russian corps to conquer the Circassians, break down the barrier of the Caucasus, and open a broad path for Muscovite aggression into the region of Anatolia.

"France was quite willing to take the same course; and her ambassador at Constantinople has acted in concert with the Russian embassy in a vain but violent effort to overthrow Lord de Redcliffe and British influence at the Porte. Sardinia, duped by lying promises of Russian aid against Austria, and duly informed of the course which France meant to take, likewise agreed to favour Russia's non-fulfilment of the treaty. And so the Czar, elated, might have exclaimed in his palace at St. Petersburg, like Soutz at the battle of Orthes,—'At last I have them, those English!' . . . Any keen watcher of events must have perceived that since the suppression of the revolutionary struggles in 1848—9, Popery and Absolutism have alike shown new life on the Continent. Despotism has called to its aid the wiles and terrors of the Romish Church, and both are slowly culminating towards a reaction, short-lived it may prove, but powerful. Once fairly dominant on the Continent, that tide of reactionary opinion cannot fail to burst like a flood-tide against our shores; and wo to all that is most truly British, if we are not ready to meet the assault."

Having referred to the "wondrous expansion" of the Anglo-Saxons across oceans—in Asia, Africa, America—the writer proceeds:

"The Russian empire will play a similar, but less marvellous part by land. It will yet wage a desperate war of principles with Western Europe; but its grand and lasting, because territorial triumphs, await it in the East. Destined to be kept in check by the dense populations of an equal race in Europe, its desire for territorial expansion will find full vent in the vast regions of the Asiatic continent, thinly peopled by races which cannot contend on equal terms with the European. A broad region of fine country passes across Asia, in the latitude of the Altai moun-

tains, with Lake Baikal and its charming scenery in the midst of it; and the tributaries of this lake almost mingle with the head-waters of the great river Amoor, the natural outlet of Siberia, but the whole length of whose course lies at present within the territories of China. The Russians have already commenced their schemes of ambition in this quarter. A flotilla, manned and armed, has just been placed on Lake Baikal; from thence to the main course of the Amoor a chain of military stations has been established; the course of the river itself has been trigonometrically and otherwise surveyed; and we only reiterate an opinion which we expressed before Petropauloffski was heard of, or ever a Russian boat was known to have sailed the Amoor, when we say that ere long the vast valley-region of that river will have passed into the hands of Russia; while a chain of impregnable forts in the Kurile and Aleutian islands will firmly connect the mouth of the Amoor with the Russian territories in North America, and probably shake our Transatlantic brethren of the Union out of the complacency with which they at present regard the progress of Russian power. The Russians are an eminently agricultural people,—they love to till the soil their fathers tilled before them; and they have little of that restlessness which impels the Anglo-Saxon to roam. Nevertheless we cannot doubt that a Russian population will yet spread over the central zone of Asia, and descend as masters to the shores of the Pacific. The Slavonian, in truth, is semi-Oriental. He is a connecting link between Europe and Asia. . . . In the temperate regions of Asia the Slavonians will gradually colonize; in the more southerly regions they will spread as a dominant caste. In this latter manner they will extend their power into the Turkish and Persian territories, exerting great influence over the populations of these empires, and coming into contact with British power. In process of time the Russian colonies and settlements in central Asia will surround with a network of civilized power the roving tribes of the desert and the steppes, who will be won or impressed into service or co-operation with them. And then, in all probability, the world will be startled by a series of nomadic invasions such as it has not seen since the days of Attila and Genghis Khan.

“The Russians dream of one day dictating the Terms of peace to us at Calcutta. But the British and Muscovite powers will have come into collision in another quarter of Asia before their battalions can meet in mortal strife on the banks of the Indus. *The peninsula of Syria* is the key to the British possessions in the East. Moreover, in the future it will be the most important commercial position in the whole world. It is towards this region that Russia will in the first instance seek to make her way. The hosts now assembling on the shores of the Caspian are not so much designed to measure swords with the British in Afghanistan, as to consolidate Russian influence and power in Persia, in order to secure a basis for future operations. The Russian government is the most patient and wary in the world. It rarely misses its game by springing at it too soon. Having consolidated its power in Persia, and influenced the Kurdish tribes of Anatolia, it will then press down the valley of the Euphrates and measure its strength with us in right good earnest. It is well, then, as we have often before remarked, that the British government should keep a sharp eye upon Syria, and timeously seek to extend our influence in that important region, as a preparation for the trial of strength which assuredly awaits us there.”

France is equally tending to the same point; and, as we know, England is, partially, there already, and is advancing in greater strength:

“France, too, has begun the work of extra-European expansion, and territorial extension. And it is curious to observe how the conquering march of the three leading powers of Europe, beginning far apart, is *converging towards the same point*. . . . The possession of Algeria has already greatly added to the military power of France. Its revenues not only suffice to maintain a large body of additional soldiers, located in the colony, but the native Arab tribes, to whom war is at once a business and a pastime, form the raw material of excellent troops, and could be assembled in great numbers around the French eagles. As the army of Algeria could be easily transported to Europe, the military power of France is experiencing an increase just as if a large addition had been made to her own limits; and the command of these Arab legions may yet aid on the battle-fields of Europe to counter-balance the hosts of Asiatic auxiliaries which Russia may in the future transport on her railways into the heart of Germany. . . . By her settlements in Algeria, France is forming a better and surer road to the goal of her ambition; and her progress in North Africa promises one day to bring her close to Egypt, at the head of

a formidable force of fiery Arab troops, drilled, equipped, and led by the best officers of France. Thus again are we brought back to *the frontiers of Syria*. Starting from opposite points, the march of extra-European conquest is bringing Russia, France, and Britain into contact on that most important of all regions, the great Isthmus of the Old World. The necessity of speedy communication with our Indian empire—and with our Australasian colonies, destined to become a most puissant confederacy of States—renders it indispensable that Great Britain secure to herself a passage either across Egypt or Syria. And yet this portion of the earth is the very point towards which both Russia and France are advancing as the goal of their expansion. It is the cynosure of their extra-European policy. *Strange region!* thus attracting from afar the greatest powers of the world. *Marvellous point!* towards which the White oligarchs of the earth, after subduing the greater part of the world in their path, are advancing from opposite quarters, and in rival bodies, to come into collision on its plains. Can their meeting be peaceful? Can such powers, so mighty in themselves, and each aided by a host of foreign legionaries—Arabs from Algeria, Tartars from Upper Asia, Sepoys from India—settle down in friendly juxtaposition without first trying in battle the strength of their dread armaments?"

We now quote some of the more general views of the writer, bearing upon the probabilities of a speedy and fearful collision:

"Such appears to us to be the aspect of the powers and principles at present at work in the world of foreign politics. A consideration of the subject impresses us deeply with a sense of the instability of the basis upon which rests the world's peace and England's security. . . . There is no rest visible any where,—only a nightmare sleep or a troubled dream. Peace was signed last spring, but it appears to have broken its engagement. For one symptom of disquiet before the outbreak of the Russian war, there are now half-a-dozen. It is to be feared the Peace of Paris will prove but another Peace of Amiens,—an armed truce. The bugles of truce have sounded, the flag of peace has been displayed, heralds have proclaimed it in every capital,—yet there has been little or no unbuckling of the armour. The harness of war has been but partially taken off, and the weapons are kept within easy reach. . . . There can be no doubt as to the *animus* of the Russian government. We have always held that the fine talk so current last spring, about Russia having abandoned her 'hereditary policy,' and being only intent to proceed in the path of peaceful industry, was all stuff and moonshine. Her epoch for that has not yet come. . . . Does any man in his senses believe that Persia would have marched a single week's journey against Herat without the approval of Russia? And why has Russia been for months getting ready the army of 40,000 men now assembled on the Persian frontier, but because she knew that England would be forced into war by the aggression of Persia, and that she had resolved beforehand to take part against us? Russia could not attack us in Europe without risking a renewal of the alliance against her; but in the East she could give full effect to her hatred of England. . . . We mistrust the aspect of the times. The gold mines have given a great stimulus to manufactures in many quarters, but inquire into the kind of raw material for which at present there is most competition,—and what is the answer? An ominous one—saltpetre! A decided rise has taken place in the price of this article; and among the causes assigned for this rise, we find it stated in a commercial journal, that 'Russia has entered into large contracts for a supply of this commodity, and Austria has engaged the whole produce of Egypt—about 1,000 tons annually—for the next five years!' We need not tell our readers what species of manufacture it is that demands saltpetre as its principal and most valuable ingredient."

The drift of this article, in recording our own view of prophecy, and the conjectures, or convictions of this writer, will not be misunderstood. We give them for what they are worth—remarking only the very decided coincidence between the word of prophecy and the instincts and deductions of the statesman. At all events, there is here food for reflection, and no little inducement to study with a diligence and suitable caution the unfulfilled prophetic Scriptures, so much the more "as we see the day approaching."

THE FEEBLE COMFORTED.

There is a certain meekness of spirit, whereby we yield thanks to God for any ability at all, and rest quiet with the measure of grace received, seeing it is God's good pleasure it should be so, who gives the will and the deed, yet so as we desist not from further endeavours. But, when upon faithful endeavour we come short of that we would be, and short of what others are, then know for our comfort, Christ will not quench the smoking flax; and that sincerity and truth, as before was said, with endeavour of growth, will be blessed. It is comfortable what God says, 1 Kings xiv. 13:—"He only shall go to his grave in peace, because there is some goodness;" though but some goodness. "Lord, I believe," Mark ix. 24, with a weak faith, yet with faith; love thee with a faint love, yet with love; endeavour in a feeble manner, yet endeavour; a little fire is fire, though it smokes. Since thou hast taken me into thy covenant to be thine of an enemy, wilt thou cast me off for these infirmities, which as they displease thee so are they the grief of my own heart?—*Sibbes' Bruised Reed.*

THE CARNAL AND THE SPIRITUAL.

In a carnal man the light breaks in upon him, but he labours to shut the passages; he has no delight to come to the light. It is impossible before the Spirit of grace has subdued the heart, but that it should sin against the light, either by resisting it, or keeping it prisoner under base lusts, and burying it as it were in the earth; or perverting it, and so making it an agent and factor for the flesh, in searching out arguments to plead for it, or abusing that little measure of light they have, to keep out a greater, higher, and more heavenly light, and so at length make that light they have a misleading guide to utter darkness. And the reason is, because it has no friend within. The soul is in a contrary frame, and light always hinders that sinful peace that men are willing to speak to themselves; whence we see it oft enrages men the more, as the sun in the spring breeds aguish distempers, because it stirs humours, and does not waste them. There is nothing in the world more unquiet than the heart of a wicked man, that sits under means of knowledge, until like a thief he has put out the candle that he may sin with the less check. Spiritual light is distinct. It sees spiritual good, with application to ourselves; but common light is confused, and lets sin lie quiet. Where fire is in any degree, it will fight against the contrary matter. God has put irreconcilable hatred between light and darkness at first, so between good and ill, flesh and spirit, Gal. v. 17. Grace will never join with sin, no more than fire with water. Fire will mingle with no contrary, but preserves its own purity, and is never corrupted as other elements are. Therefore, those that plead and plot for liberties of the flesh, show themselves strangers from the life of God. Upon this strife gracious men oft complain that they have no grace, but they contradict themselves in their complaints; as if a man that sees, should complain he cannot see, or complain that he is asleep, when the very complaint springing from a displeasure against sin, shows that there is something in him opposite to sin. Can a dead man complain? Some things, though bad in themselves, yet discover good; as smoke discovers some fire. A breaking out in the body shows strength of nature. Some infirmities discover more good than some seeming beautiful actions. *Excess of passion in opposing evil, though not to be justified, yet shows a better spirit than a calm temper, where there is just cause of being moved.* Better is it that the water should run something muddily, than not at all. Job had more grace in his distempers, than his friends in their seeming wise carriage. Actions soiled with some weaknesses are more accepted than self-righteous performances.—*Sibbes.*

CHRIST'S INTERCESSION.

What a comfort is it now in our daily approach to God to minister boldness to us in all our suits, that we go to God in the name of one that he loves, in whom his soul delights; that we have a friend in court, a friend in heaven for us, that is at the right hand of God, and interposes himself there for us in all our suits, that makes us acceptable, perfumes our prayers, and makes them acceptable. His intercession is still by virtue of his service; dying for us, he intercedes by virtue of his redemption. If God love him for the work of redemption, he loves him for his intercession; therefore God must needs regard the prayers made by him, by virtue of his dying for us, when he loves him for dying for us. Be sure therefore in all our suits to God to take along our elder brother, take our beloved brother, take Benjamin with us, offer all to God in him, our persons to be accepted in him, our prayers, our hearing, our works, and all that we do, and we shall be sure to speed; for he is one in whom the soul of God delights. All God's love and the fruits of it come to us as we are in Christ, and are one with him; then in our passage to God again, we must return all, and do all to God in Christ.—*Sibbes' Bruised Reed.*

HEAVEN'S ATTRACTIONS.

I have been thinking of the attractions of heaven; what there is in heaven to draw souls to it. I thought of *the place*; heaven *has* place. Christ says to his disciples, "I go to prepare a *place* for you." It is a part of the consolation with which he comforts them, that heaven is a *place*, and not a mere state. What a place must it be! We see, even on earth, places of great beauty, and we can conceive of spots far more delightful than any we see. But what comparison can these bear to heaven, where every thing exceeds what ever eye has seen or imagination conceived? It is a "purchased possession." The price it cost the purchaser every one knows. Now, having purchased it, he has gone to prepare it; to set it in order; to lay out his skill upon it. O, what a place Jesus will make, has already made *heaven!* The *place* should attract us.

Then I thought of the *society*. It is composed of the nobility of the universe. The various orders of angels who kept their first estate, as humble as they are high, not ashamed of men. Why should they be, when the Lord of angels is not ashamed to call us brethren? The excellent of the earth also; all the choice spirits of every age and nation; the first man; the first martyr; the translated patriarch; the survivor of the deluge; the friend of God, and his juniors Isaac and Israel; Moses, the lawgiver, and Joshua, the leader of the host; the pious kings, the prophets, the evangelists and apostles Paul, John; the martyrs, the reformers, the Puritan fathers, the missionaries Swartz, Brainerd, Martyn, Carey, and Morrison, and others who are fast following on.

Is that all? Where is he who used to lisp, "Father, mother," thy child? Passing out of your hands, passed he not into those of Jesus? Yes, you suffered him. If any other than Jesus had said, "Suffer little children to come to me," you would have said, No. Jesus is not going to lose one of those little brilliants. All shall be in his crown.

Perhaps thou hast a brother or a sister there; that should draw you toward heaven. Perhaps a mother; she whose eye wept while it watched over thee, until at length it grew dim and closed. Took she not in her cold hand thine, while yet her heart was warm, and said she not—"I am going to Jesus, follow me there?" Perhaps one nearer, dearer than child, than brother, than mother; the nearest, dearest is there. Shall I say who? Christian female, thy husband. Christian father, the young mother of thy babes. He is not; she is not; for God took them. Has heaven no attractions?

Heaven is gaining in attractions every day. True, the principal attractions

continue the same; but the lesser ones multiply. Some have attractions there now, which they had not a month ago. Earth is losing, but earth's losses are heaven's gains. They who have left so many dwelling-places of earth so desolate, have gone to their Father's house in heaven. What if they should not return to us? We shall go to them. That is better.

But the principal attractions I have not yet mentioned. There is our Father, our Heavenly Father, whom we have so often addressed as such in prayer. He that nourished and brought us up, and has borne us on; he that has watched over us with an eye that never sleeps, and provided for us with a hand that never tires; and who can pity, too. We have never seen our Heavenly Father, but *there* he reveals himself; there he smiles; and the nations of the saved walk in the light of his countenance.

And there is He, to depart and be with whom Paul desired as being "far better" than to live. There is his glorified humanity. If not having seen, we love him; and in him, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory, what will be the love and the joy when we shall see him as he is! There he is.

Heaven *has* attractions, many and strong; and yet, who would think it? how few feel and obey the heavenly attraction! how much more powerfully earth acts upon us! how unwilling we are to leave it for *heaven!*—*Nevins.*

[For the Covenanter.]

MINISTERIAL COMPENSATION.

The following propositions, copied from a late religious paper, by one of your subscribers, are so obvious that few will be found in the church who will not receive them as established truths, without argument. To the readers of the Covenanter they are so presented.

I. The work of the ministry is the work of the church. The minister is employed by the church to labour for their good, and to be their overseer and director in all that pertains to their work.

II. Ministers, like other men, are entitled to a fair compensation for the time and capital used in the service of the church, in proportion to their relative value, and the diligence and skill with which they are applied. "Even so hath the Lord ordained, that they which preach the gospel, shall live of the gospel."

III. The same considerations which influence us in fixing the rate of compensation for other services, are applicable in the minister's case. The expense of living, the social position he is expected to maintain, the education of his children, the means of general intelligence and improvement, and a proper regard to the future for infirmity and age, are all to be regarded the same as in secular employments.

If the people are rightfully increasing their wealth and worldly comforts, they should pay their minister so that with the same economy he may have the same advantages; besides complying with all the demands of his social position and his professional usefulness.

IV. If the minister does not receive a fair compensation for the service rendered, his usefulness is in various ways impaired.

(a) Ministers are yet but men, and are subject to similar conditions with other men. Even the life of true faith, does not prevent despondency and forebodings of evil, when compelled to subsist their families on a scanty pittance. This state of mind is not remarkably favourable for study, or promotive of mental energy.

(b) A limited salary often limits the means of reading and communion with other minds, which are so essential to the vigorous mental improvement, and the proper instruction of the people.

(c) When a minister has his mind filled with the thoughts of a family in want, and how he shall meet his pecuniary engagements, he is not very well qualified to visit his people with profit, or to minister to their spiritual maladies.

(d) The rusty coat, the impress of poverty, the lack of the ordinary conveniences and comforts of life, and facilities for labour, and the homely fare, all make the insensible, yet real impression of inferiority upon the minds of the people, and it is not strange that *they* should assign him the place of a third rate man, and that *he* should crouch to them servilely, "for a piece of bread."

(e) God withhold his blessing—when his people withhold the Divinely appointed means of livelihood from his ministers. These and other evils are the result of the poverty of the ministry, and greatly impair their usefulness.

These four considerations refer to the duty of the churches which are able to do what justice requires. But—

V. The work of the church and its ministry, in its relation to the world, is a work of benevolence. When a man of true piety seeks the responsibilities, and engages in the labours of a minister of Christ, it is from love to the Saviour, and a desire to be useful to men, not for the emoluments of the office. He expects privation and uncompensated toil, and that his full reward will be given him only in the gems that will sparkle in his crown of glory. Necessity is laid upon him, and wo is unto him if he preach not the gospel. He must fulfil his ministry, if, like Paul, he labours with his own hands to furnish the necessary means of sustaining life. It is, however, none the less true that if he ministers to the people in spiritual things, they should supply his temporal necessities; and it does not follow that the minister is compelled to remain with a church, that does not do what it can for his support.

VI. Churches that are not able to pay a full compensation for the services of their pastor; and places where the foundations have not been laid, are the appropriate fields for the church to cultivate in the spirit of benevolence. This is the work of the church, and both ministers and Christians should engage in it with the same spirit which led Jesus to die. These six propositions are worthy of a careful examination; and if they are true, they should be considered in fixing the rate of the minister's compensation.

THE KINGDOM OF PROVIDENCE.

We have received the following communication from an intelligent member of the church:

"Mr. Editor,—Dear Sir: My attention has of late been turned to an apparent contradiction in the Standards of our church; by some it is considered a real contradiction. The supposed discrepancy exists between the Confession of Faith, chap. v., sec. 1, which is supposed to set forth, God Creator as the direct Agent in the government of the kingdom of providence; and the Testimony, chap. xx., sec. 4, which places the same power in the hand of Christ as Mediator. You will con-

fer a favour on me and—perhaps others—by giving your views of this subject in the *Covenanter*.”

The paragraph of the Confession to which the writer alludes, is as follows:

“God, the Creator of all things, doth uphold, direct, dispose, and govern all creatures, actions, and things, from the greatest even to the least, by his most wise and holy providence,” &c.

On this we remark—1. That throughout the Confession the title “God” is used, as it is so often in the Scriptures, to designate a “Three-one God;” but, by no means, in every case, meaning thereby an absolute God, out of Christ. 2. In this very chapter we find operations ascribed to “God,” which certainly, and confessedly, belong to God revealed in Christ: as in the fifth paragraph, where it is said—“The most wise, righteous, and gracious God, doth oftentimes leave for a season *his own* children to manifold temptations and the corruption of their own hearts, to chasten them for their former sins, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled,” &c. In other words, to sanctify them—a work surely belonging to Christ as Mediator, and carried on by Him, through his Spirit. In no sense can it be said—and the Westminster divines did not mean to say—that “God as Creator” performs this work, and yet this is one among his acts of “directing, disposing, and governing” things.

Again; in the last paragraph of the chapter, it is said—“As the providence of God doth in general reach to all creatures; so, after a most special manner, it taketh care of his church, and disposeth all things to the good thereof.” Now, all believe and admit that providence, in this aspect at least, is in the hands of the Mediator. The framers of the Confession certainly so regarded it; for, among the proof texts we find the following:—“For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe.” 1 Tim. iv. 10. “For I am the Lord thy God, the holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight,” &c. “Fear not; for I am with thee. Thus saith the Lord, your Redeemer, the Holy One of Israel, For your sake I have sent to Babylon, and have brought down all their nobles,” &c. Isa. xliii. 3—5, 14. That they saw Christ in these texts none will dispute, and yet they adduce them to show the special character of the providence of God toward “His church”—meaning by that Divine name the same personage whom they speak of by that title in the 1st paragraph.

3. In chapter 8th, speaking of Christ the Mediator, they define his offices as exercised, in part, in “overcoming all their (his people’s) enemies, by his almighty power and wisdom.”

4. We find a most conclusive proof that these divines did not design to teach that the kingdom of Providence is either upheld or managed by God “out of Christ,” by the text which they append as proof to the very opening clause of the chapter, “God, the Creator of all things, doth uphold.” This text is—“He being the brightness of his glory, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high.” Heb. i. 3.

SYSTEMATIC BENEFICENCE.

The whole subject of Christian beneficence—its claims, its extent, the principles that underlie and govern it, the manner in which it should be dispensed—is just now attracting unusual attention. This might have been expected. It is the natural out-growth of the enlarged spirit of evangelical effort, which certainly characterizes our times. As the church has awaked to a clearer appreciation of the demands which the condition of the world makes upon her, and of her own needs in reference to her seminaries of theological instruction and the support of her ministers, she has come to feel the necessity of a higher standard of contribution. The Bible has been examined anew on this matter; and it has been found—not for the first time—that it abounds with rules and principles which have scarcely received due attention, at least for a long time past. The Old Testament and the New both contain not a few allusions to the subject, and many direct specifications for our guidance, with abundant motives to enlarged liberality. The Jewish economy was eminently one which fixed a very large ratio in the contributions of the people of God in comparison with their income—more, certainly, than one-fifth, including the tithes and the various free-will offerings. In the very outset of the Christian dispensation, the disciples were distinguished by a singular and unheard-of public spirit and generosity. Having given themselves to Christ, they measured their gifts only by the requirements of the church, her ministry, and her members. And Paul states (1 Cor. xvi. 2) with singular clearness the rule, and the *method* of giving, when he directs the Corinthians to “lay by them in store on the first day of the week, as God had prospered them.”

It appears, moreover, in all the Scriptures, that a free and liberal spirit by no means hinders, but rather promotes temporal prosperity. “The liberal soul shall be made fat.” “He that hath a bountiful eye shall be blessed.” “He that watereth shall be watered also himself.” “There is that scattereth, and yet increaseth.” “Bring ye all the tithes into the store-house, that there may be meat in my 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 to receive it.” Prov. xi. 25; xxii. 9; xi. 29; Mal. iii. 10. And with equal clearness, that a penurious spirit is followed by tokens of Divine displeasure in temporal things—to say nothing of more grievous losses. “There is that withholdeth more than is meet, but it tendeth to poverty.” “Therefore—because of my house that is waste—the heaven over you is stayed from dew, and the earth is stayed from her fruit.” Prov. xi. 24; Hag. i. 9, 10.

It is taught with equal clearness that contributions should be made *systematically*—that the purpose to give should not be left to some transient impulse, but should be fixed and definite, according to such a rule and ratio as accords with the injunction of Paul, “As God hath prospered” the giver.

We do not now purpose to elaborate any of these points. We may do so hereafter. We now present, in a quotation from the “Missionary,” the experience of two liberal and systematic contributors—not solitary cases, but paralleled by not a few which the investigations now going on have brought to light:

"The Bible is full of encouragement and direction in reference to 'Systematic Benevolence,' and the Lord of order will more readily accord his smile and benediction to such than to that which is desultory and uncertain.

"Recently, I visited a brother-in-law, a pious Presbyterian. In the course of social converse, the subject of 'Systematic Benevolence' came up; and he informed me that for some years he had pursued a plan almost identical with that which I have sketched, and the correspondence in our experience was wonderful. 'Indeed,' said he, 'I was astonished when my book-keeper handed me his balance-sheet to January 1st, the amount of last year's profits. So far were my expectations exceeded, that I confidently believed he had made some error, and was convinced of his correctness only after a personal examination.' This, Mr. Editor, agreed so entirely with my own feelings in winding up our business to Jan. 1st, 1857, that my dear wife who was sitting by exclaimed, whilst her eyes plainly bespoke her emotion—'Why, —, these are the very words you used on seeing the result of your business for the past twelve months.' And now, my friend, what shall I say more? I could go on, for the subject has hold of my feelings; but I trust enough has been written to excite interest in some one or more of your readers, who may hereafter speak more impressively, and thereby enlist many others in the work of 'Systematic Benevolence.' We are devoutly thankful that a kind Providence has led us to the adoption of our plan, because—First. It has put into the treasury of the Lord some thousands of dollars, which, we trust, have been the means of alleviating much suffering, promoting much happiness, and perhaps of saving some immortal souls, and bringing them to the everlasting bliss of heaven. You will see that the sum total of our contribution account, since it was opened, is \$4,532.13.

"Secondly. It has enabled us not only to give largely, but always promptly and cheerfully, the fund being established, the cash was at all times ready; indeed, we have had to seek outlets, for the calls have fallen short of our ability.

"Thirdly. We feel that not only have our worldly affairs prospered, but we have profited spiritually also. By identifying ourselves with, and labouring to further the Christian enterprises of the day, both small and great, we have been drawn nearer to our Divine Master, and have felt our love to him warm, as our hearts were more and more engaged in his work.

"Now, Mr. Editor, if any man thinks the picture I have drawn too highly coloured, an exaggeration for effect, I have only this to say. Let him try for himself; try, with a determination to stop at nothing short of his whole duty; try, asking for Divine guidance and help; try, earnestly, courageously, faithfully, and see if he does not in the year 1857 double his donations to all benevolent objects."

MISSION CORRESPONDENCE.

Damascus, Dec. 25th, 1856.

Rev. and Dear Sir,—Having completed at length a somewhat protracted but prosperous journey, I am happy to inform you of our safe arrival at Damascus; and, in doing so, I cannot withhold an expression of gratitude to the Shepherd and Keeper of Israel for the constant and gracious orderings of his providence on our behalf. Though exposed to all the perils of travel on sea and land, his watchful eye directed our course, and his power protected us. His presence has accompanied us in every part of our journey, and to this we owe it that we are all here alive and well to-day. Notwithstanding the length of time—about two months—required to accomplish our journey, no sensible inconvenience was felt, excepting the indescribable and truly agonizing effects which "Old Ocean" fails not to produce in the minds and bodies of all who are rocked for the first time upon its bosom.

We reached Liverpool, as you have already learned through Mr. Dodds, on the 1st of November. About noon of that day we were put on shore; and with our highly esteemed friend and companion, Mr. Lan-

sing, secured lodgings at a Temperance House on Clayton Square. Our stay in Liverpool, I regret to state, was protracted much beyond our expectations. The cause of delay, however, was unavoidable. The vessel in which we engaged our passage was advertised to sail for Beirut on Wednesday, November 5th; but not arriving on her return trip at the time anticipated, she was not in readiness for leaving port till the morning of the 9th. It was a matter of much regret to us all that we had not known this at the time of engaging our passage; as the eight or nine days of suspense in which we were kept by the uncertainty of the steamer's departure, though for the most part profitably employed, we trust, might have been more agreeably, and perhaps economically improved in visiting our Scottish and Irish brethren in covenanted lands. It added greatly to the keenness of our regret, on learning, through Mr. Caldwell, with what anxious expectations the brethren in both countries had been awaiting our arrival,

. . . During our delay in Liverpool we had the pleasure of listening to a lecture from Dr. Hetherington, Scotland's greatest living historian. He is all that his writings represent him to be,—clear, forcible, comprehensive, graphic, but perhaps not always entirely impartial. His subject was "Christianity in the East;" and while he described with peculiar clearness, vividness, and power, the causes that led to the division in the early church, he appeared, from apparent sympathy for the Eastern Patriarch, not to define with sufficient care the nature of the fatal error that led to the final rupture. The lecture throughout was interesting and instructive; and, like a true-hearted English subject, he concluded his remarks with a touching eulogy upon the conduct of the gallant soldiers who fell around the walls of the far-famed Sevastopol. I cannot forbear to mention that while, in Liverpool we met with kind-hearted and substantial friends, some of whom memory will long and gratefully cherish for their generous and noble deeds. It is our earnest wish and prayer that such, for favour done to us, may be rewarded a hundred fold.*

On the morning of Sabbath, November 9th, we weighed anchor; and our noble ship, the *Pactolus*, was soon on her way to the Orient. In passing across the Bay of Biscay, on the west of France, we encountered a heavy sea; but having a favourable wind, our ship glided along her course like a racer, and six days' sail brought her to anchor under the walls of the world-renowned Gibraltar. This celebrated fastness, captured by a combined English and Dutch fleet in 1704, and since that time in the possession of the British, is situated at the southern extremity of Spain, on a small peninsula connected with the main body by a low, sandy isthmus, called the "Neutral Ground," which reaches from the rock of Gibraltar northwards to the ancient Spanish lines, a distance of a mile and a half. Its breadth is about three-fourths of a mile. It is reputed to be the strongest fortress in the world, and a cursory inspection of the place satisfies the traveller that it possesses no fabled strength. Its massive and frowning walls, bristling with more than a thousand guns, are most imposing in their appearance. The most remarkable of the defences are two excavations

* The reference here is understood to be to Mr. David Stuart, brother to George H. Stuart, of Philadelphia—a noble-hearted merchant of Liverpool. Both these gentlemen have shown their *substantial* interest in our mission.—J. M. W.

called "galleries," cut out of the solid rock, the aggregate length of which is between two and three miles, and their breadth sufficient to let a carriage pass, and so scarped as to be completely inaccessible. As our call here was only to replenish our stock of coal, it was expected to be very short; but owing to an error in our bill of health, we were compelled to remain in quarantine for a day.

Weighing anchor on the following morning, our gallant ship stood out to sea, and soon ploughed the dark waters of the Mediterranean. Our course was directed toward the fabled Straits of Messina, where we arrived at an early hour on the 20th, at some distance off the coast of Calabria; and to our right, as we entered the straits, lay Stromboli, one of the Lipari islands, and known as the "Light-house of the Mediterranean." It is a volcanic mountain, constantly burning, the flames of which may be seen, at night, to the distance of 100 miles, and have glowed, it is said, without intermission, for 2,000 years. It was a spectacle of such grandeur as can be more easily conceived than described. The part of Messina, at which we halted for a few hours, is in the north-east of Sicily, and the chief commercial city on the island; but, like all other Popish cities, it is rendered miserable by swarms of lazy priests. On approaching it from the bay, the town presents a fine appearance; but, on entering it, beggars besiege you at every step. The blighting effects of Popery are visible on every side, and one cannot help saying, What darkness covers the nations where this greatest of curses prevails! Leaving Messina on the afternoon of the 20th, we sailed direct for Alexandria, where we arrived on the 25th. Once the most splendid city in the world, and long the seat of the arts and sciences, this celebrated metropolis, after remaining for ages in a state of comparative decay, is again reviving. It is now the chief sea-port and naval station in Egypt, and in its harbour may be seen vessels bearing the flag of almost every nation in Europe. An active trade is carried on with the principal ports and islands in the Mediterranean, and its midway position between East and West gives it great importance as a depot of commerce. Having been detained here several days, in consequence of high winds preventing the unloading of our cargo—there being no dock, the unloading has to be effected by the tedious process of lighters—we improved the opportunity in visiting objects of interest in the city. The chief of these, about which every traveller has something to say, are the Pasha's palace, a truly magnificent structure—Pompey's Pillar, and Cleopatra's Needle—fine granite columns,—the former 95, and the latter 58 feet high. Here, and with no slight regret, we parted with Mr. Lansing, who went up to Cairo, where, on account of health, he purposes to pass the winter, in company with Mr. Barnett, an esteemed missionary of the Associate Reformed Church, who came down to meet with us at Alexandria. On the 4th of December our ship anchored in the harbour of Beirut, the sea-port of Damascus, where we disembarked, and for the first time stood on the soil of Syria, the land of our future toils and trials. It was a solemn hour to us all; and when we looked back to the country, homes, brethren, and friends left behind, and thought of what might be before us, our spirits were subdued within us. But to the keeping and protection of God, who had guided us thus far on our way, we desired to commit ourselves, and say—"Thy will be

done."—Beirut, as is known, is the principal post of operations for the missions of the American Board in Syria; and their mission here, as also in other stations occupied by them—Abeih, Hashbeiya, Sidon, Tripoli, and Aleppo, including several out-stations—is attended with encouraging success. In this connexion I cannot forbear to say, that from the brethren connected with the American Board we met with a most kindly reception,—they invited us to their dwellings, and during our stay among them, they assisted us in making all needful arrangements for completing our journey to Damascus. Their services, indeed, were invaluable, and prized by us all the more from the cheerfulness with which they were given. We commend them and their work to the prayers of friends and brethren at home.

The necessary arrangements completed, we left the shores of the Mediterranean, and in a short while our caravan might be seen slowly winding its way up the slopes of Lebanon. Without waiting to detail the many objects of interest met with in the way, it will be enough to state that after four days' travel—having crossed first the western range, Libanus, and then the eastern, Anti-Libanus, passed through the fertile valley enclosed by their parallel ranges, the Cælo-Syria of the ancients, watered by the ancient Leontes, with Hermon and other places, hallowed from their connexion with Bible history—we found ourselves entering through the gates of Damascus. Having been recommended to Mr. Frazier, the excellent missionary of the Associate Reformed Church in our own country, we proceeded immediately to his house, where we met with a most cordial welcome. Though personally strangers to one another, our greeting was that of friends who had met after a long separation, and such a greeting it was as we have no terms fully to describe. Possessing in large measure Paul's qualification of a bishop, "given to hospitality," Mr. Frazier assured us at once that his house was open for our accommodation till such time as we could secure dwellings of our own. The assurance given us at our farewell meeting in Philadelphia by one who had reason to know, "that here we would meet with warm and generous hearts who would greet our arrival to this land with a heartfelt and most joyous welcome," was realized to the fullest extent. Indeed, it might be said that in this particular the half had not been told. From none did we receive a more affectionate welcome than Miss Dales, sister to Rev. Dr. Dales, of Philadelphia. Having heard much concerning her at home, we felt acquainted with her at once, and she is truly lovely in every respect. Her devotion to her work is entire, and the value of her services to the mission with which she is connected could hardly be over-estimated.

Damascus is believed to be the oldest inhabited city in the world, and really I do not wonder at the conclusion. There is not an object in it or about it but gives evidence of its antiquity. That a solitary city, in such a country, should have survived, for almost forty centuries, the innumerable changes that have laid cities in ruin all around it, is little else than miraculous.

Of course we are not able, as yet, to say much in regard to our future course and prospects. We have not had time to enter upon our work. Some preliminary arrangements have been settled, and we hope to commence soon. The services of a teacher have been en-

gaged, and our attention will be directed forthwith to the acquisition of the Arabic language. * * * Farewell. Remember us all in your daily prayers.

Yours fraternally in covenant bonds, JOSEPH BEATTIE.

To Rev. J. M. WILLSON, Secretary of the Board of Foreign Missions of the Reformed Presbyterian Church.

SEMINARY ENDOWMENT AGAIN.

A correspondent, under the signature "Presbyter," presents some views in regard to an endowment of the Theological Seminary, which we make the basis of some additional remarks. It would have been better, we have no doubt, had this subject been more fully discussed before Synod took definite action. However, it is not too late yet. "Presbyter" says:

"Why must the Seminary have an endowment for the purpose of providing for the Professors' salaries? The institution has existed without it. The people, of course, are deeply interested in the Seminary, and can and will support it adequately, without the absolute necessity of a permanent salary." And adds:—"The first Professor ought, in our opinion, to be supported by annual collections, as heretofore. He will doubtless exercise faith like all his predecessors and brethren in the ministry."

We hope, most earnestly, that these views are not extensively entertained, either by ministers or people. Lest they may be, we will endeavour to show that they are not valid, and particularly, are not so at this time. And—

1st. "Presbyter" does not deny that the plan of an endowment is lawful. We never heard it denied. Other denominations adopt it in all lands. If wrong, Synod should, at once, throw up all the bonds she now holds, for home and foreign missions; and every congregation which holds any property from which it derives a revenue—whether a part of its church edifice, or any thing else—or has a parsonage even, should make some disposal of it, and raise the *entire* salary of the pastor, and meet other congregational expenses, by current payments *directly* out of the pockets of the members: for such property has the *nature* of a permanent endowment to the extent to which it goes.

2d. While it is true, that *we* have not heretofore had an endowed Seminary, this is no reason why we should not have one (if we can secure it) now. Particularly, when we remember in what way the pledges of the church have been met in times past. All know that the small sums promised to the Professors in the earlier periods of the existence of the Seminary, were never *all* paid. There was a constant deficiency. And when, in 1840, the Eastern and Western Seminaries were united by the *unanimous* vote of the Synod, and with the concurrence of the whole church, were the promises then made fulfilled? By a part of the church they were; but so many hung back, that a heavy debt was incurred to the Professors, and every attempt to collect it has failed. Are we so much better now, as to lead us to anticipate any different result on the plan of annual subscriptions? We think not.

3d. We distinguish between a Professor's salary, and current pastoral stipends. The latter may be left much more wisely to the con-

stant weekly, monthly, or yearly contributions of the people. The pastor is present among them. His wants are readily seen and appreciated. The fruits of his labours are—or ought to be—distinctly visible, and this from day to day. And yet how is it? “Presbyter” himself says that a majority of our ministers are obliged to eke out a miserable subsistence on very small salaries. The fact is unquestionable. Does our correspondent wish our Professor, or Professors, to do the same? or to fare even worse? For if, with all the advantages which the pastor has on his side, his income is so scanty, what could a remote, and possibly unknown Professor, anticipate? And this, with what we have said in our second paragraph, is answer enough to what is said in our quotation about “exercising faith.”

4th. It must be remembered that, as a general rule, and in the long run—the first Professor particularly, will probably, be a man in years—and will hold the chair at an age when his family expenditures will be the greatest. He will live in some city, or large place, subject to all the draughts which such a location makes upon his purse, while it will, generally, be out of his power to turn aside to any thing else, to “eke” out a support. Moreover, his occupation is one that requires—of almost all others—that his mind should be free, as far as possible, from the burden of worldly cares. Whether the support required under such circumstances could be securely calculated upon, we can easily judge.

5th. We feel quite confident that the very fact that a generous endowment has been furnished by the Seminary, will have a happy reflex action upon the support of pastors by their charges. If the church, in her collective wisdom, and as a matter of justice, gives her servants a suitable support, congregations will see that their ministers should not be left to starve. Our correspondent begins at the wrong end.

6th. It is now hardly in order to object to the endowment. The subject was before the church for one year, and then it was determined by the *unanimous* vote of Synod, we believe, to adopt this method of sustaining the Seminary; and to do it *now*. On the faith of this, the chairs are now occupied.

The manner in which this endowment should be raised, presents a different question. And we agree entirely with “Presbyter” in his objections to the plan adopted by the Committee of Synod—or a part of it, rather. We never thought that Synod appointed a Committee whose duties were to be fulfilled by selecting one of their number to do their business for them, at the expense of the church! If Synod had wanted an “agent,” it could have appointed one. We think this measure is an imputation upon the sincerity and liberality of the church, and upon pastors and sessions, as if they needed to be appealed to in an extraordinary form to act in this matter. We have no doubt that any congregation may yet take its own way of raising funds. The “agent” has no authority over them—nor the Committee either.

It is not in contemplation to erect any buildings. None of the endowment is for this purpose. And, finally, permit us to say that we think it important that this endowment should go on now. It is true, the present aspect of things in the church is not very encouraging, but we are willing to leave the issues in the hands of the great Mas-

ter himself. Individuals, here and there, may be willing to sacrifice a class of officers in the church, for the purpose of advancing some cherished project; but we will not believe, until compelled to do it—and we hope never to see that day—that there is any considerable number of such among us. What we want is to understand precisely what is most eligible, and unitedly to determine to accomplish it. If there is not that confidence, in all respects, in the Seminary—all have confidence in the first Professor—we may surely confide in the great Teacher himself, and go forward. This is our purpose, at any rate. We have always advocated an endowed Seminary, and we have seen no reason to change our opinion, nor do we expect to. If any thing needs amendment, let us endeavour to amend it; but let us not seek to destroy, or even cripple.

RESOLUTIONS OF THE BALTIMORE CONGREGATION.

At a meeting of the Reformed Presbyterian Congregation of Baltimore, on the 25th ult., the following resolutions were moved, seconded, and unanimously adopted:

Resolved, That by the death of the Rev. JOHN CRAWFORD, we have suffered a very great bereavement. We have lost not only a pastor, but a friend and a brother. Not only is our pulpit vacant, but by every fire-side there is a vacant place, and at every table an empty chair. There is silence in our sanctuary, loneliness in our homes, and sadness in our hearts. The lamentation of David over Jonathan is appropriated by every mourner—"I am distressed for thee, my brother Jonathan; very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women."

Resolved, That while we are sensible of the weakness and folly of heaping undeserved and indiscriminating praise upon the dead, we at the same time consider it our duty to bear our humble testimony to the grace of God as manifested in his servant, our late beloved pastor; to his simple, honest, loving heart; his humble, unobtrusive, fervent piety; his earnest zeal for Christ's glory; his entire devotion to Christ's cause; his indefatigable labours on behalf of Christ's cause; his eloquence as a preacher; his faithfulness as a pastor; his eminence as a Christian; his worth and dignity as a man.

Resolved, That it is our duty to render thanks to Almighty God, for his great goodness in sending his servant unto us, when we were as "sheep having no shepherd;" in preserving him so long in the midst of us, for our guidance and comfort; in enabling him, amid so much bodily weakness, to proclaim unto us, with such wonderful regularity, to the very close of his career, the unsearchable riches of Christ; and in accompanying his labours with such signal marks of the Divine blessing.

Resolved, That we desire to bow in humble submission to the will of the great Head of the church, who has removed a burning and a shining light from the tabernacle which he illuminated on earth, to the glorious palace of heaven, where he will continue to shine "as the brightness of the firmament," and "as the stars for ever and ever;" earnestly praying that this mysterious dispensation may be made the means of binding us still more closely to one another, to the banner of the Testimony, and to Christ the Head.

(Signed,)

W. H. WRIGHT, *Secretary*.

AFFAIRS ABROAD.

China.—The most important new item from China, is the breaking out of another war with Great Britain. The immediate occasion of the war was trifling; but the real cause, no doubt, is to be found in the determination of Britain to humble the silly pride of the “Celestials,” and teach them to treat foreigners as something else than “outside barbarians.” And so far we can sympathize with the assailants: other nations have borne long enough with the exclusiveness and superciliousness of these “grown-up children,” as they have been well called. Canton is, so far, the scene of the war. Its river forts, and other defences, have been taken; and, probably, the city itself is now in the hands of the British. In the mean time the Revolution proceeds, and threatens, on the other side, to destroy the Tartar dynasty. We have lately published some extracts from the pen of Mr. Martin, favourable to these insurgents. We add the following:

“The great God is the Universal Father of all men throughout the world. China, which is near to us, is governed and regulated by the great God; foreign nations, which are far away, are under the same rule. There are many men in the world, but they are all our brethren. There are many women in the world, but they are all our sisters. Why, then, should we retain the selfish feeling of regarding one border and another boundary? And why should we cherish the idea of my swallowing up you, and of you overwhelming me?” (Imperial Declaration of Tai-ping.)

“The Heavenly Father, the Supreme Lord, the great God, in the beginning created heaven and earth, land and sea, men and things, in six days. From that time to this the whole world has been one family, and all within the four seas brethren. How can there exist, then, any difference between man and man, or any distinction between principal and secondary birth? But from the time that the human race has been influenced by the demoniacal agency which has entered into the heart of man, they have ceased to acknowledge the great mercy of God the Heavenly Father, in giving and sustaining life; and ceased to appreciate the infinite merit of the expiatory sacrifice made by Jesus, our Celestial Elder Brother, and have with lumps of clay, wood, and stone, practised perversity in the world. Hence it is that the Tartar hordes and impish Huns so fraudulently robbed us of our Celestial territory. . . . Our heavenly Father, and heavenly Elder Brother, have from an early date displayed their miraculous power amongst you English, and you have long acknowledged the duty of worshipping God, the Heavenly Father, and Jesus, our celestial Brother, so that the truth has been preserved entire, and the gospel maintained. . . . We therefore issue this special decree permitting you, the English chief, to lead your brethren out or in, backwards or forwards, in full accordance with your own will or wish; . . . and it is our earnest hope that you will with us earn the merit of serving diligently our Royal Master, and with us recompense the goodness of the Father of Spirits.” (Communication of the Eastern and Western Kings to Sir George Bonham.)

“Latterly it has been hinted that the Insurgents are laying aside their profession of Christianity. This is, however, a groundless conjecture, thrown out with a design to disparage the revolution. Such an event is next to impossible, in the nature of things. Christianity is so interwoven with the entire constitution of the party, that they cannot exclude it without hazarding its dissolution. The chief claims the throne by virtue of a commission from the Heavenly Father, and publishes to his people that he has achieved his most splendid victories by the help of Jesus. And it is by the inspiration of the Holy Ghost that the eastern king pretends to guide his counsels. They cannot, therefore, drop these pretensions without forfeiting the semi-idolatrous reverence with which they are regarded by their followers,—they cannot abjure Christianity without invalidating every decree issued since the commencement of the revolution, and abrogating their whole political system. Indeed, so zealous have the Insurgent leaders been in diffusing a knowledge of the rudiments of Christianity among their own followers, and so successful in imparting their own zeal, that I may assert, without danger of contradiction, that there is not now on the face of the earth any other military body, which is so fully pervaded with religious enthusiasm.

“The Sabbath, though not strictly observed, owing to the interruptions incidental to a state of war, was still distinguished from other days. On the evening previous, a banner was hoisted bearing the inscription—‘The morrow is the day for worship;

beware of disregarding it.' At day-break on Sabbath morning the troops were called together for prayer, and at a later hour they assembled in places called 'worshipping halls,' to hear a discourse from some officer on the righteousness of their course, the certainty of success, the wickedness of idolatry, and the oppression of the Tartars; or in lieu of such service, which was always accompanied by prayer, to be examined as to their acquaintance with the religious manuals of the party. Those most esteemed, were the ten commandments with notes, the ode for youth, commencing with a brief but correct statement of Christian doctrine, and concluding with the duties of the social relations; the Trimetrical classic, which, after giving an epitome of the book of Genesis, and a detailed account of the deliverance from Egypt, speaks of the coming of Jesus Christ to save the world, and then proceeds to describe the mission of the 'Celestial King' to deliver China from the Tartars."

An event of some moment is a new treaty entered into between China and Russia, largely extending the commercial privileges of the latter.

Anciteum.—Tidings come rather slowly from the far-distant "New Hebrides." The following is from a communication written by Mr. Inglis, and published in the Reformed Presbyterian Magazine (Edinburgh) for December last, but dated in 1855. It is full of encouragement:

"I am happy and thankful to say that Mrs. Inglis and I continue to enjoy good health. Mr. Geddie and his family are also well. The mission on both sides of the island continues steadily to advance. Since I wrote my annual report in June last, we have received an accession from the heathen of more than one hundred. On my side of the island, the number of professedly Christian natives is now 1,400; all of whom, with the exception of infants, have received books, and are enrolled as scholars in one or other of the schools. Since that time I have also admitted ten more natives to the fellowship of the church; so that our church now contains thirty-six native members. About six weeks ago I opened the new place of worship at Anau-un-jai; it is capable of containing upwards of 400 worshippers. At the opening services, within and around the building, about 1,000 natives were assembled. We have now about 1,000 sittings in our two churches, and both the buildings are free of debt. As I mentioned in my last letter, it would be a great boon to us, if some public-spirited individual would present us with a good large bell for the church at Anau-un-jai. Most of the heathen districts are now more or less opened up. Since June I have opened four new schools. I have now twenty-four schools in all. About 500 of the natives are reading Mark's gospel; the rest are reading in the elementary books. The other three Gospels are translated, but the printing of them is prevented from the want of a sufficiency of type. The press has been employed in printing small books of Scripture extracts. A few weeks ago I opened a new school at Epijgau, a remote inland settlement. The people in that settlement have been very obstinate. It was there where the last widow was strangled on my side of the island, upwards of two years ago. My first visit to them was on that occasion, when I went with a party of Christian natives, to talk with them on the sinfulness of their conduct. Many a visit the natives have paid to them since. The whole population is about seventy, and nearly one-third of them are now professedly Christian. It is a beautiful valley,—but oh! how heathenism has polluted the fairest and sweetest spots on earth!

"The prospects of our mission on the neighbouring islands are, upon the whole, highly encouraging. In July last we sent Pita, with a select crew of natives, in our best boat (Mr. Geddie's) to visit our teachers on Fotuna and Tana. The teachers, they found, had all enjoyed good health. On Fotuna there are seven districts, each governed by a separate chief. Two of the chiefs, those over the district in which our teachers reside, have embraced Christianity. The chiefs of other three districts are favourable, and wish to have teachers or missionaries. The other two chiefs are not favourable to the new religion, but they offer no opposition.

"When they reached Tana they were kindly received, both at Port Resolution, where Pita formerly resided; and also at Akwaraka, where our two teachers are stationed. At Port Resolution the people are now favourable to the gospel. . . . They now keep the Sabbath; this is always the first step among the heathen here towards making a profession of Christianity."

Italy.—We have no additional news of a religious tenor from this peninsula.

Politically, it is not improved. The Neapolitan government has made certain proposals to the Liberals in prison, giving them the choice of *asking* pardon, or going into exile. The condition of the kingdom is said to be deplorable. The tyranny of the government more stringent than ever. In Sicily, a partial outbreak has ended in the execution of a few, and the imprisonment of many. The Austrian government has proclaimed an amnesty in its Italian provinces, but without the anticipated appeasing of popular discontent. A very few years must bring about great changes in the Italian States. It will be well, if, when the "great earthquake" comes, the leaven of gospel truth and grace shall have so far pervaded society there, as to secure a better order of things than that which shall then disappear.

Spain.—Still tossing and full of uneasiness, is this horn of the "beast." The Absolutist party, which for years has been powerless, is now rising in power and expectations. It holds the chief place in the existing administration, and is gradually drawing into its embraces the conservative portion of the Constitutional party. It hopes, at the next election, by excluding the Liberals, which it can by a species of force, to gain a majority in the Cortes, and thus use the Constitution for its own overthrow. If it succeed, Popery and tyranny will again be in the ascendant; only, however, to meet a more complete overthrow and ruin. It is not easy, at this time, to propagate evangelical principles in Spain, but still the work goes on. We append a few notices of the social and physical condition of the kingdom from the North British Review:—

"One great evil in the material condition of Spain arises from the want of roads. The country, in this respect, has a closer resemblance to Turkey than to a Christian State. There are no canals but in Valencia, and there is no other railway than that between Madrid and Aranjuez. There is little interchange of goods, because the cost to transport, if not physically impossible, is enormous, through the want of communications, for the country is seldom intersected by carriageable roads. The people generally seem to live a life of worse than mediæval misery. The most splendid domain inhabited by a labourer in either of the two Castiles, is a mud-hut. In nearly all the central provinces, the country is so infested with robbers, that the labourers can live only in villages, often at a great distance from their place of work, and consequently pass a considerable portion of their time and strength upon the road; for they are afraid to linger after dark. The population of the provinces generally bears no proportion to their extent or to their capacities. Many of them are so naturally luxuriant, and yet so undeveloped, that it is with difficulty that a population barely one-tenth of what the soil might produce, can subsist upon the actual produce. Thus the vast district of Galicia has a population scarcely exceeding a million, scarcely any of whom live upon any thing better than maize and rye. The people of Estremadura—whom, however, we never visited—are said to dress in skins, and probably are lower in the scale of civilization than any people in European Russia.

"It will have been seen, then, that the condition of Spain—though differing in social characteristics in nearly all its provinces, and presenting exceptionally a spectacle of energy and comparative wealth—is chiefly that of a country in which there is neither private enterprise nor public improvement, in which the absence or indifference of the landowner combines with the poverty or stupidity of the peasant to maintain agriculture in its normal barbarism—in which the inaction of politics, in their application to domestic government, leaves the face of the country in a great degree without roads and other means of transport, and without security for property, or a vindication of civil rights; and in which, in consequence, the condition of the people rarely presents an aspect of civilization.

"Yet more hopeless than this social barbarism, and this injurious political organization, is the traditionary character of the ruling men, whose progress to power (with few other exceptions than that of Espartero) has been a path of crime, whose finest policy is the worst intrigue, and whose success in government is measured by the extent of their malversation. With a Court openly repudiating all public faith—with an army debauched into a piratical organization—with its leading officers seizing on the government one by one, as though they were rather brigand chiefs, than marshals and statesmen of the Empire—all the elements of public ad-

ministration seem daily losing their vitality, and approaching an irrevocable dissolution. This government of generals, successively ruling, not by moral authority, but by forcible usurpation, is just that government which M. Guizot has defined to be the first attribute of social barbarism."

Germany.—That Protestantism is spreading—and in tolerable purity—throughout the German States, among the people, is unquestionable. In Austria, there has been a very decided re-action in its favour, produced by the late Concordat. In Vienna itself, the male population pay little respect to the Popish services, or to confession. Many of the wealthy are declaring themselves Protestants—which, it seems, they have the right to do—for the purpose of escaping the restrictions which the priests are allowed by the Concordat to impose upon members of their own communion. Elsewhere the same process is going on, summed up by good authority as follows:

"In Roman Catholic countries, also, the evangelical faith is constantly manifesting some progress, in spite of the oppression under which the churches groan. The priests are doing the work of Protestantism precisely by this oppression, which revolts public opinion. The people, after their own way, protest against them. Here they seek to raise, in the Roman Catholic city of Worms, a monument to Luther; there they enter Offenburgh, another Roman Catholic city in the Duchy of Baden, with forty carts full of stone, bearing garlands and the national colours; these are the materials for building a Protestant chapel. Elsewhere (at Kissingen) they build an evangelical school by subscribing the amount required, in addition to the generous donations of Jenny Lind, who having taken the waters in this Bavarian city, has not shown herself ungrateful for the recovery of her health. At Vienna, even, under the eyes of the Emperor, they were present in multitudes at the funeral of Count Leiningen, who, although a Protestant, was interred with all the honours due to his rank, and with an evangelical religious service, in the Roman Catholic cemetery. The truth is, that the Count was a deputy field-marshal, and that the Emperor would not have permitted any indignity to his mortal remains."

Greece.—We have seen nothing, for years, until very lately, from this interesting kingdom, calculated to throw any light upon its present condition and prospects. This want has been supplied by a memorial addressed to the "Great Powers," and now published. It shows—if it is to be believed—a much better state of things, in most respects, than has usually been supposed to exist. We quote what relates to religion and education:

"The Greek Church *acknowledging Jesus Christ alone as its head*, is controlled by a Synod, presided over by the Metropolitan Bishop of Athens, and to which all the other bishops of the State are, in turn, alternately called. She is, in respect of dogmas, entirely independent of secular power. The Greek clergy have, at all times, rendered the most eminent services to the country. During the ages of bondage, they mainly kept up the sacred flame of national sentiment, they specially watched over the cultivation of letters; whilst in every instance they exhorted to resignation, preached by their example. Yet a majority of the clergy is, even to this day, unprovided with that degree of solid instruction and elevated culture which are required effectually to act on the moralization of the people. Aware of the influence which the clergy can exert on the moral progress of a people, the government has felt it an incumbent duty to devote special attention to the instruction of the ministry. A special school, therefore, and one of the four faculties of the University, have been committed to their hands; and the administration is now engaged in a plan looking to the establishment, in each of the provinces, and under charge of the convents, of Episcopal schools for the training of the lower clergy, as well as to the supply, for that class of the ministry, of means of independent livelihood, enhancing their consideration in the eyes of the people, and imposing upon them the obligation of sustaining their rank and their dignity by the appliances of a more elevated and useful instruction.

"Public instruction, which is the accurate standard, as it is the most powerful promoter of the civilization of a country, has met with a great development in Greece. The Grecian people have an insatiable thirst for its blessings. There is scarcely a township but has its primary school; whilst many a locality reckons two or more schools. There is a deficiency of female schools; but their number is daily on the increase. Intermediate instruction, which rests on the basis of clas-

sical studies, is imparted in the *gymnasia* and in the *Hellenic schools*, established in the principal towns of the Provinces and of the Departments. The University, including the Faculties of Philosophy, Letters, Law, Medicine, and Theology, disseminates the light of knowledge over the whole East. From the statistics, which are far from being full, and which the government has hitherto been enabled to collect, the number of youths of all classes, devoting their time to study, amounts to 60,000, out of a population of 1,100,000 of souls, and gives a proportion of 5½ per cent. An agricultural school is founded under the ruins of Piræus; and the object or end directly in view is to supply each of the departments with a like school. A central school of arts and trade is on the point of being organized in Athens. Several Scientific Societies have spontaneously sprung up in Athens, and have powerfully influenced the higher order of studies and inquiries. The government is now engaged in devising a plan that shall incorporate them into a National Academy."

NOTICES OF BOOKS.

FAITH AND WORKS; or the Teaching of the Apostles Paul and James on the Doctrine of Justification, perfectly Harmonious. By L. H. Christian, Pastor of the North Presbyterian Church, Philadelphia. Philadelphia: Presbyterian Board of Publication, No. 265 Chestnut street. 18mo., pp. 138.

A very satisfactory discourse on a topic of the highest moment. The success of the writer is complete. If any are troubled with difficulties in regard to the teachings of these apostles, they can have them satisfied by a careful perusal of this little volume.

BY WHOM IS THE WORLD TO BE CONVERTED? Or Christians Christ's Representatives and Agents for the Conversion of the World. By Thomas Smyth, D.D. Published by Request of the Synod of South Carolina. Philadelphia: Presbyterian Board of Publication, No. 265 Chestnut street. 18mo., pp. 108.

The name of the author is an ample guarantee of the value of this work. His theme is one of the grandest that can engage our attention, and comes to us invested with every circumstance that can enforce a claim upon our attention. The writer says in his preface:

"The author's design in this argument is to bring the subject of liberality and devotion to the cause of foreign missions not only to the consideration of the understanding, so as to awaken conviction, but into the more intimate presence of the affections of the heart, so as to make it feel that this is a work that comes home to every man's business and bosom. He would appeal, therefore, not merely to faith, but also to hope; not merely to a sense of obligation, but also to that of interest and self-love. He would show that *the conversion of the world* is not only a work that shall be, and that ought to be accomplished, but that it is one in whose accomplishment every individual Christian and church has both a partnership and a proprietorship; both a labour to perform, and remuneration to secure."

We have been tempted to make large extracts, but content ourselves with one from the body of the work:

"What blind infatuation, what deplorable ignorance is it, then, for any Christian, minister, or church, to plead weakness, feebleness, poverty, and manifold necessities and wants, as a reason for living in inactivity, forgetful of this unalterable relation between sowing and reaping, labour and recompense, liberality and reward. Self-denial, sacrifice, and the contribution of our property according as God hath prospered us (not grudgingly, for the Lord loveth a cheerful giver,) are made by Christ essential to our Christian hope and happiness. The poor widow gave but a farthing, but it was 'all that she had,' and she gave it and was blessed. The churches in Macedonia out of their deep poverty abounded unto the riches of liberality, and were blessed. And so must every Christian and every church give, and labour, and pray for the kingdom of Christ and the salvation of the world, if they would receive the full blessedness of the gospel. There is not a member of our churches in this country that could not spare something and lay it by in store, weekly, for this divine cause. There is not a member in any of our churches, that could not increase, or double, or multiply a hundred fold, what he now offers to Christ, if he really believed that in so doing he would please him, profit himself, and bring a rich return of blessing to his own heart. There is not a minister

who could not so present this matter to his people as to lead the weakest and most impoverished congregation in our land to feel that it was a duty, a privilege, and a blessing to give, and to give freely, in proportion to their means and other expenditures, to the work of the Lord. And there are thousands of our largest and most liberal givers, who, were their minds thoroughly imbued with the conviction that they are agents, stewards, and trustees for Christ's kingdom and gospel, and that the blessing comes far more in giving than in receiving or increasing gain, would increase their contributions and their efforts, in some cases thirty, in some sixty, in some a hundred fold."

THE CHRISTIAN IN THE CHURCH. By John M. Lowrie, of Fort Wayne, Ind. 18mo. Tract, pp. 47. Price 4 cents.

This tract treats of the whole subject of seeking church membership, and deportment in the church. Its spirit and style may be judged of by the following extract. The immediate subject is the responsibility of the Christian:

"Suppose that a minister of the gospel stood forth in a community of sinful men, supported only by one single professed believer in the gospel. How ought that single Christian to demean himself? Making all due allowance for hinderances of duty plainly providential, what an exemplary man should he be! Should a gainsaying world ever be able to say of him, that he was unkind in his family, or unfaithful to family duties; that he had no family altar, and no control over his children, and no care for their salvation? Should he be of an ungovernable and hasty temper, quarrelsome in the world, tenacious of his rights, revengeful for injuries, and unforgiving of all insults? To say nothing of suspicions of impurity in his life, should such a man be chargeable with the trickeries of trade, with unfaithfulness to his engagements, with delinquency in defraying his honest indebtedness, or with indolence in his lawful business? Should fraud, or falsehood, or a grasping spirit, ever be fastened as a reproach upon this solitary representative in the community of the cause of Christ? Ought he to permit the world to say, 'We have men among us more careful of truth, and honour, and honesty, than this man?'"

THE PRESBYTERIAN JUVENILE PSALMODIST. By Thomas Hastings. Philadelphia: Presbyterian Board of Publication, No. 265 Chestnut street. Pp. 256.

This is a music book. As to its excellencies we are no judge, but are willing to take them upon trust. The author and the publishers are fully competent, we have no doubt, to produce a good book of the kind.

GEMS FROM THE CORAL ISLANDS; or Incidents of Contrast between Savage and Christian Life of the South Sea Islanders. By the Rev. William Gill, Rarotonga. Eastern Polynesia: comprising the Rarotonga Group, Penrhyn Islands, and Savage Island. 12mo., pp. 285. Price 75 cents, with Illustrations. Philadelphia: Presbyterian Board of Publication, 265 Chestnut street.

We have already noticed a similar volume issued by this Board, containing a sketch of the progress of missions in Western Polynesia. We regarded that as a most remarkable work. The one before us possesses even superior interest. It embraces accounts of the Rarotonga Group, the Penrhyn Islands, and Savage Island—belonging to Eastern Polynesia, and most wondrous are the facts which it records. We would that this volume, and its fellow on Western Polynesia, were in every household in the church and the land. Such triumphs of gospel truth have rarely been recorded since apostolic times. Even the infidel must read them with wonder,—the Christian will peruse them with delight and thanksgiving.

This volume is beautifully got up, and ornamented with excellent cuts, some portraits of natives, others representing scenes, buildings, &c.

We would call the attention of our readers to the advertisement of Leonard Scott & Co. upon the 2d page of our cover. The Reviews which they publish are almost a necessity to every professional man, and a great luxury to every man of intelligence. They are furnished at a very cheap rate, and should be extensively read. The Westminster is the only really exceptionable one among them; but as the representative of the more liberal political views entertained in Great Britain, it abounds in matter which scarcely finds a place elsewhere.

“THE COVENANTER.”—We have received the first number of Dr. Houston's monthly, and find its pages well supplied with important and seasonable articles. The introduction, from the pen of the editor, is a very satisfactory review of periodical literature, its place and claims, and the character which it should bear. As the price is but one dollar—postage paid across the Atlantic—we hope it will be well sustained here and subscribed to. We will take the names of subscribers for Mr. Caldwell.

OBITUARIES.

Died, of scarlet fever, January 15th, 1857, WILLIAM GRAHAM, aged 4 years, 4 months, and 13 days. Also, January 25th, JAMES GRAHAM, aged 2 years, 1 month, and 13 days,—children of Martin and Sarah Graham, of the 3d Reformed Presbyterian Congregation, Philadelphia.

Died, in the city of Philadelphia, on the morning of the 6th of December, 1856, MARY ANN ECCLES, in the 35th year of her age.

The subject of this memoir was a native of Ireland. She had the privilege of being born of pious parents, who set before her a Christian example, and early brought before her mind that truth which made her acquainted with the Saviour, whom she was brought to love and honour.

In the spring of 1837 she emigrated to Philadelphia, in company with her parents, David and Elizabeth Eccles, and also with five brothers and two sisters.

She was a woman that saw affliction; not, indeed, in her own person, for she was peculiarly exempted from bodily suffering until near the time of her end—but in her immediate relatives. It pleased her heavenly Father to make her a witness of the death of five of her near kin; some of them, under circumstances peculiarly painful. Her father died of pleurisy on the voyage, and was buried in the ocean. To a girl of sixteen this was a severe stroke; it sank down deep into her inmost soul. Scarcely had she begun to recover from this blow, when another nearly as painful followed. When about three months in the country, Robert, then a young man of nineteen, and who had become the chief stay of the family, died. Here, certainly, was a trying case,—a widow in a strange land with seven children, her oldest in the country only sixteen, and that one a female. This providence placed Mary Ann in a still more responsible position. She felt this, and proved herself equal to the emergency. From this point, for years after, she was the chief support and stay of the family. Possessed of an iron frame and a determined will, she went to work plying her needle industriously. In her was truthfully fulfilled the words—“Her candle goeth not out by night; she riseth also while it is yet night.” This close application to work was more than her constitution could bear, and was the means of sowing the seed of that disease which was ultimately the immediate cause of her death. When told, on her death-bed, that it was her long and close application to the needle that brought on consumption, she replied—“I did it, not from any love to the money which I got for it, but because it was a duty which, under the circumstances, I owed to the family; and as it was necessary, I have nothing to regret.”

At a very early age she was called by grace. She remembered, therefore, her Creator and Redeemer in the days of her youth. She saw and felt the wisdom of this on a dying bed. One day, when racked with pain, she said—“How unwise to put off the consideration of eternal things until a dying hour; then the mind can do little more than be occupied with the sufferings of the body. But when all is right, how pleasant, for then we have nothing to do but suffer the will of a kind

Father." At the age of fifteen, she openly confessed Christ, and ever after gave evidence that she studied to adorn the doctrine of God her Saviour. After she landed in the country, she conducted family worship herself. Considering the nature of her engagements, she read quite a number of books. Her chief companion, however, was the Bible. With it, she was acquainted from her childhood. Carefully did she instil its holy teachings into the minds of her little niece and nephew, two little orphan children of her deceased sister Elizabeth. With them, she would read verse about, ten chapters at a time. Her supreme love for the Scriptures, was conspicuous to the last. When within a few days of the end of her journey, she said—"My Christian friends kindly furnish me with good books to read—but, after all, I prefer the Scriptures; to a sick person they are just the thing; to me they are plain, and full of consolation. In reading *them*, I feel I am reading the *very* words of God." Her sufferings, which towards the last were very painful, she bore with patience; and we have no remembrance of ever hearing her utter a single murmur during her protracted illness.

Her attachment to the fellowship and testimony of the Reformed Presbyterian Church was enlightened, decided, and consistent. She left the Secession Church, and united with the Reformed Presbyterian on grounds of conscience, believing the latter to come more near to the will of Christ. On several occasions afterwards, she had an opportunity of changing her life if she would only leave the Reformed Presbyterian Church; but she declined the offer, on grounds that proved the sincerity of her profession.

She was a close observer of providences, especially those that had respect to her own history and that of the family. Frequently has she narrated before them their history, from the day they landed in the country, dwelling with satisfaction on those parts that appeared to be manifestations of the Divine mercy and goodness at the very time when it was most needed. She usually summed up with an exhortation, "That we should cherish a sense of past mercies from God, for the purpose of encouraging us to confide and trust in him in all time coming." Her disposition to take notice of what was kind and merciful in a dispensation was exhibited to the last. About a day or two before her departure, when suffering acute pain, she said—"What a mercy that my mind is not perplexed—that it is clear and calm! All is peace within."

Her hope of salvation through the atonement and intercession of Christ, was so strong as imparted present comfort, and dispelled all fears of death. "Mary Ann," said one to her, with a view of breaking to her the nature of her disease—"Would you not feel badly if your physician were to tell you that it was consumption you had?" She calmly replied—"Not at all." After the true nature of her disease was revealed to her, she was asked if she had any fears of death? She replied—"I have none now—I do not know how it may be." As she drew nearer the swellings of Jordan, her confidence increased. When exhorted to examine well, at that critical moment, the reality of her interest in Christ, she replied—"My hope has been well-founded of a long time, that is not a matter of yesterday. I cannot persuade myself that I do not belong to Christ's redeemed family. I have confidence that He that hath been with me all my life long, will not leave me now." On another occasion she said—"I have never delighted in the society of the wicked while here, and I have confidence that my heavenly Father will not send me to dwell with them in another world."

As she approached nearer her latter end, she longed for the full fruition of God her Saviour. "From the nature of my disease," she remarked to one of her brothers, "I feel from the first that I have no right to pray for a continuance of life; and, indeed, I have no desire that it should be prolonged. I know it is pleasant to see our relatives, and to be with them; but I also know 'that to depart and be with Christ is far better.'" Addressing him, she said—"What a wonder it will be to a poor sinner, when he finds himself safely landed on the other side! It is then he will know how much he is indebted to Jesus." About two hours before she died, one said to her—"Do you ever think, that in a short time, you will be in the company of your father, and mother, and sisters?" She replied—"Yes, indeed, I do. Won't that be a joyful meeting?" She expressed a wish to die that night, and said—"Oh that I had wings, for then would I fly away!" "I am very weak," said she, just a few moments before she departed. "What do you think of Jesus now?" inquired a brother; "More now than ever," was her response. "God bless you all," was her parting benediction, as we stood silently weeping around her dying couch. "Come quickly," were her last words. So saying, she bowed her head, and without a struggle, gave up the ghost. [Com.

ACKNOWLEDGMENTS.

VOL. XI.—Freeport, Pa., Wm. Rowan, (10, 11 \$2;) Georgetown, C. W., William M' Master; Linton, Iowa, John M'Ilhenny; Morning Sun, Iowa, David Reid, William Reid, Joseph M'Ilhenny; *Robert M'Ilhenny; New York, N. Y., William Cochrane, (10, 11, \$2;) Alex. Napier, (10, 11, \$2;) J. H. Barclay, Jas. Watson, J. M' Hatton; Phila., Pa., Nancy Clark; Rochester, N. Y., John Donaldson; Southfield, Mich., R. M'Laughlin; Shippensburg, Pa., Mrs. A. M. Duncan, (50 cts. in full;) Utica, O., Peter Kirkpatrick; Wellsville, O., Wm. Chisholm; each \$1:

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* Lost by mail last spring.

† Credited on last No. to vol. xi.

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1857. RECEIPTS FOR FOREIGN MISSION.

| | | |
|----------|---|---------|
| Jan. 27. | Received from the Crawford Missionary Society of Baltimore, transmitted by Miss N. W. Smith, treasurer, per Rev. J. M. Willson, | \$30 81 |
| Feb. 12. | From John Reid, of Harper, Logan co., O., | 3 00 |
| 16. | From John Smith, Chateau of Bloomington, Ill., per Rev. T. Sproull, | 1 00 |

WILLIAM BROWN,

Treasurer of Foreign Mission of Synod of Reformed Presbyterian Church.

THE BELFAST COVENANTER. We have already called the attention of our readers to the claims of this magazine. We add that it is desirable that the list of subscribers be made up as soon as possible. We will receive and hand over to Mr. Caldwell, of this city, the names of subscribers in this city or elsewhere. It would be well to send the subscription, one dollar each, with the names.

We reiterate the call made to the treasurer of Synod, upon all persons having either funds for the testimony account, or copies of the testimony on hand, to be prepared to make their report at the next meeting of synod. It is time the account was closed; as steps will have to be taken soon for the preparation of a new edition.

Will some one forward us for publication in our April No., directions for reaching Northwood, stopping places particularly, as to the trains which it will be advisable to take from permanent points, so that members may reach them at convenient hours.

In obituary, last No., was "*Robert M'Aulis*," instead of "*M'Aulis*." The correction was made twice in proof.

THEOLOGICAL SEMINARY. The Board of Superintendents are to meet in Allegheny, the 4th Tuesday of March, at 7½ P. M.

WANTED.—A copy of the Minutes of the Reformed Presbyterian Church, for sessions 6, 7, 8, 9, 10, 11, 14 and 15. Years, 1816 to 1825, and 1828—1833. Any person having a copy of same, can obtain a liberal price for it, by sending it to the editor.

THE
COVENANTER,

Devoted to the Principles of the

Reformed Presbyterian Church.

JAMES M. WILLSON,
EDITOR AND PROPRIETOR.

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

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

PHIL. III. 18.

PHILADELPHIA:

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

1857.

Postage, 6 cents per annum, payable in advance.

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* We do not know what volumes this is for.

March 3d, received from Matthew Mitchell, of Mercer county, Ill., for Foreign Mission Fund of Synod of the Reformed Presbyterian Church, per Rev. J. M. Willson \$10.

March 19. From Mrs. M'Connell, per Rev. T. Sproull, \$1.

WILLIAM BROWN, *Treasurer of Foreign Mission.*

Received, Philadelphia, 19th March, 1857, from G. D., of York, N. Y., one hundred dollars, being a draft on New York for said amount, to be retained as a permanent investment for the Foreign Mission Fund of Synod of the Reformed Presbyterian Church, paid over to me by Rev. J. M. Willson. WILLIAM BROWN.

THEOLOGICAL SEMINARY FUND.

| <i>Funds received for current expenses, Theological Seminary.</i> | | |
|---|--|---------|
| Dec. | 9.—From York Cong., per Rev. S. Bowden, | \$23 00 |
| Jan. | 8.—From first Con., N. Y., per John Nightingale, | 80 00 |
| | 21.—“ third “ “ per H. Glassford, | 62 89 |
| Feb. | 26.—“ second “ Phila., per Rev. S. O. Wylie, | 76 84 |
| March | 5.—“ Garrison and Beechwoods, per Rev. R. J. Dodds, | 12 00 |
| | “ 10.—“ Bloomington, Ind., per T. Smith, | 15 72 |
| | “ 12.—“ Union and Pine Creek, per Rev. J. Galbraith, | 18 59 |
| | “ 19.—“ fourth Con., Phila., per Rev. D. McKee, | 21 00 |
| | “ 24.—“ first “ “ per Rev. J. M. Willson, | 73 83 |
| | “ 24.—“ third “ “ per “ “ “ | 20 00 |
| | “ 25.—“ Princeton, Ind., per Rev. J. Stott, | 12 50 |
| | “ 25.—“ Pittsburgh and Allegheny, reported only in part, | |

DANIEL EUWER, *Treasurer P. T.*

* * We deeply regret the tardiness with which the Covenant has been issued lately. We are not in fault. Nearly all the matter of the March No. was in the printer's hands three weeks before the No. was circulated.

THE
COVENANTER.

APRIL, 1857.

(From the Reformed Presbyterian Magazine—Edinburgh.)

HISTORICAL SKETCH OF THE REFORMED PRESBYTERIAN CHURCH IN IRELAND.

Early in the seventeenth century, the province of Ulster was extensively planted by Scotch and English settlers. These were among the most unsettled, reckless, and irreligious of their respective countrymen. But the great encouragements which this plantation afforded, and the repelling influences at work in Scotland at that time, led several faithful and earnest Presbyterian ministers to visit the country. By the blessing of God upon the indefatigable labours of these men, a deep seriousness and concern about religion were speedily produced and fostered into an extensive and memorable revival. True religion gained a remarkable ascendancy, and the simple forms and principles of Presbyterianism secured at once abiding sway over this spreading and prosperous colony. This glorious work was not long to continue undisturbed. Wentworth, Charles's deputy in Ireland, inspired by Laud, and assisted by the Bishops and the High Commission Court, soon forced the Presbyterian ministers from their posts, and drove them with many of their best people to seek temporary refuge in Scotland. Then followed the wild Popish Massacre of 1641, which broke like a volcano over the land, and, concentrating all its violence upon the north, left nothing but blood, ruin, and consternation behind. In singular retribution the brunt of this furious storm fell principally upon the heads of the Episcopal ministers and gentry, while the Presbyterian people passed comparatively unscathed.

Subjected for years to a most heartless persecution, gradually left destitute of ordinances, and now appalled and confounded by the sudden wildfire of indiscriminate slaughter, raging and devastating all around, they resorted—as God's people have always done in such circumstances—to small private meetings for prayer and religious fellowship for that help and consolation they so much required. It is believed this was the first extensive and permanent organization of such *Societies* in these three kingdoms. Like the young prairie grass, which springs at once from the black and wreathing sward, just swept by the devouring fire, and soon conceals every trace of former ruin, so the awakened principle and piety of the land, incorporating themselves into these Societies, were preserved amidst the general havoc; and then bursting into wild and luxuriant verdure, flourished on the scenes of yet undissipated horrors, presenting to posterity a resort and asylum

for all future emergencies, and leaving behind a living and priceless monument which still survives.

No sooner had the *Solemn League and Covenant* been sanctioned and sworn to in England and Scotland than the Presbyterians of Ulster—still almost destitute of ministers—eagerly petitioned that it might be administered to them. Accordingly, by the direction of the English Parliament, four Scottish ministers, with copies of the Covenant, were sent for this purpose in the spring of 1644. In no place did the people enter with greater earnestness and alacrity into the bond. "The Covenant was taken in all places with great affection; partly sorrow for former judgments, and sins, and miseries; partly joy under present consolation in the hopes of laying a foundation for the work of God in the land. The whole country about came and willingly joined themselves in the Covenant, a very few excepted, who were either some old Conformist ministers, or known profane or ungodly persons."*

For some years after this their prosperity continued unchecked; the number of their ministers rapidly increased, and the whole community gave the most indubitable proofs that "they had sworn with all their heart, and sought the Lord with their whole desire." On the execution of Charles, the Parliamentary party attempted to seize the command in Ulster, but met with the most prompt and unyielding opposition from the Presbyterians, who, in this alarming junction, once more renewed their Covenant with the utmost zeal and unanimity. Under the Protectorate of Cromwell, they were exposed to incessant provocations and discouragements. Nevertheless, such was their progress that, at the Restoration in 1660, they had seventy settled pastors, and a population of not less than one hundred thousand. True religion once again predominated in Ulster. Its church was unmistakably a Reformed Presbyterian Covenanted Church. Each minister was required at his ordination formally to accept the Solemn League and Covenant, and the entire organization rested on the broad and firm basis of the "Covenanted Uniformity in Religion of the Churches of Christ in the Kingdoms of Scotland, England, and Ireland."

The restored king was not well seated upon his throne till this goodly structure was remorselessly smitten to the ground. Episcopacy was restored. Presbytery—which had never been legally established in Ireland—was at once interdicted. The Covenant was declared illegal and treasonable, and ordered to be publicly burned by the magistrates. And the ministers who refused to conform were insolently deposed and ejected by the elated and rapacious bishops. "These ministers enjoyed the painful, though honourable pre-eminence of being the first to suffer in the three kingdoms, the Nonconformists in England not being ejected till the month of August in the following year, nor the Presbyterians in Scotland till the subsequent month of October, 1662." † The season of privilege and of preparation is past, and now the time of trial has come. What will be the issue? A few had turned back to Prelacy; and, like the troops of Gideon, those who came out were taken down into the waters of affliction by God, that he might try

* Adair's MS. in Reid's History.

† Reid's History.

them there. In both cases the results were strikingly similar. The question to be settled was—Will these men continue faithful to their Divine Head, their high commission, and their solemn vows—faithful at all hazards and in all extremities? Or—pliant before the storm—will they succumb to and acknowledge a vile, reckless, perjured tyranny, that has risen up in bold and deadly antagonism “against the Lord and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us?” This may be a dire, a revolting alternative, but there is not another. These searching questions lie at the very core of our Church’s testimony. They mark precisely the origin and limits of her distinct position. The very clause which has defined for centuries our separation from the government, and from the other Presbyterian churches in the land, manifestly links us in unbroken continuity to the Original Covenanting Presbyterian Church in these Reformed kingdoms.

The result may easily be told. In general, the ministers agreed to adopt the latter alternative. They tamely submitted to their degradation. Forgetful of the apostolic maxim, We ought to obey God rather than man, they abandoned, at the dictation of those in power, the rights and functions with which Christ had vested them. Contrary to their Covenant and their allegiance to Christ, they acknowledged a government in open and remorseless opposition, vaunted of their loyalty, craved indulgence, accepted their toleration, and when Charles found it expedient somewhat to propitiate the people of Ireland in his favour, they thankfully accepted a paltry Donum of “secret service money” from the very hand which at that time was persecuting to the death their brethren in Scotland and England. Such was the cause that permanently divided the Presbyterian cause in Ulster, and left the Covenanted Church isolated, outlawed, and misrepresented by all parties in her simple but unconquerable adherence to the “Crown and Covenant of Christ.” Had these ministers stood boldly upon their Covenant, and resolutely resisted the very first encroachments of the restored monarch, who can tell what would have been the result? The persecution might have been prevented, the Revolution more than forestalled, and the projected uniformity of religion permanently and progressively realized.

Not, however, without a struggle, did the Presbyterians of Ulster resign themselves to this cringing and carnal policy. Three of their ministers showed that they were imbued with another spirit, and prepared to follow the Lord fully. These were Michael Bruce of Killinichy, John Crookshanks of Raphoe, and Andrew M’Cormick of Magherally. “They called the people to solemn and great meetings, sometimes in the night, and sometimes in the day, in solitary places, where the people, in great abundance, and with great alacrity and applause, flocked to them. There they spoke much against the bishops and the times. These men were cried up as the only courageous, faithful, and zealous ministers. The people not only countenanced, but liberally contributed for them; generally neglecting their own ministers, who laboured more privately among them.”* But invidiously forsaken and discountenanced by their brethren, they were not

* Adair’s MS. in Reid’s History.

long able to abide the wrath of the prelates. Accordingly, in the summer of 1661, they fled to Scotland, where for years they occupied no undistinguished place in the councils and enterprises of the stricter Presbyterians. Crookshanks was one of the ministers engaged in the renewal of the Covenants at Lanark; and two days after, with his fellow-exile M'Cormick, fell in the first rude shock of battle on the bloody slope of Rullion Green.

Once more the people were left to seek consolation in their private religious fellowships, which, happily, had already been organized, and by which their zeal and faithfulness were preserved through long, sad years of persecution, despite even the depressing influences of their pastors. "A little after this time divers preachers came from Scotland, who called the people in the country to more public assembling together in the fields and otherwise, than the ministers judged expedient."

The most frequent and influential of these ministers was Alexander Peden, who, in proportion as he was esteemed and followed by the people, was disliked and repudiated by the ministers. One young man, however, a probationer, caught his spirit, and followed his example. This was David Houston, who, in 1671, began preaching in the neighbourhood of Ballymoney, with great earnestness and acceptance, the continued obligation of the Covenants and the evils of defection therefrom. This, of course, could not be allowed to continue. He was immediately censured and silenced by the Presbytery, and soon after compelled to leave the country. The people, in these circumstances, had no redress; they sheltered and cherished the wanderers that escaped from the death storm in Scotland, and by frequent conferences with them, were led to draw their Societies into closer intercourse, and concert measures for the common good. So when the Societies in Scotland organized their "Correspondences" in 1681, they were prepared to enter into full fellowship with them, which was kept up by letters, occasional deputations, and acts of brotherly kindness and sympathy, until the Revolution.

Mr. David Houston, returning to Ireland, was settled over a congregation there; but his honest preaching and open intercourse with the people in other districts, so displeased the ministers, that he was compelled to renounce all connexion with them, and protest against their glaring and manifold defections. Many of the Societies at once joined him in this bold step, and drew off from all fellowship with their former pastors. In 1686 he was once and again invited by deputies from Scotland to go to their assistance, and make common cause with their Societies and with Mr. Renwick before the nation in leading the forlorn hope of the Reformation. Accordingly he passed over in the month of December, and was most cordially received by the General Meeting, and formally called to labour among them. This he complied with; continuing, however, his superintendence and fostering care of the Societies in Ireland. In July, 1647, Renwick writes to Sir R. Hamilton: "There are sundry Societies in Ireland, come out from the defections of the time, who are keeping correspondence with us; I am desired to visit them, and I purpose, God willing, to do it. When Mr. David Houston was there in the end of the spring he was very free, and considerable numbers attended his preaching."

And in December, he writes again—"As for Mr. D. Houston, he went long ago into Ireland, and is not yet returned, whereby we have suffered no small loss. I am certain some strange thing hath happened him. And I hear there are many in Ireland turning Dissenters."

During this prolonged visit he was informed against by the ministers of the north; and, in January, 1688, was captured and carried to Dublin, where he lay imprisoned till the month of June, when he was ordered to Edinburgh to be executed on the same scaffold, and in the same cause, for which Renwick had become a martyr but a short time before. Rescued, however, by the Society people on his way through Ayr, at Bellon-path, near Cumnock, he continued for some months again to brave the fury of his disappointed foes. But apprehending the course which Shields, Linning, and Boyd, were likely to take on the Revolution Settlement, he finally parted from them early in 1689, and, returning to Ireland, devoted his remaining energies to the comfort and establishment of the Societies there. After sharing in the successive disasters of that season, and enduring all the horrors of "the Siege of Derry," he settled in the north of county Antrim, near Armoy, where a meeting-house was built for him, the ruins of which have but recently been removed. Here he was described by the Bishops of Meath and Derry, in a letter to the Lords Justices, as "a clergyman that preaches up the Solemn League and Covenant, accusing the people of Scotland of perjury in not sticking to their League, and having a congregation of 500 resolute fellows that adhere to him." Parties from Scotland and other parts of Ulster often assisted him, seeking marriage or baptism at his hands. And from thence he went forth in frequent excursions, as his strength permitted, through Antrim, Down, and Londonderry, dispensing ordinances with great boldness and unshrinking fidelity, till his death in 1699.

The Societies were eventually organized after the model of those in Scotland. Those which lay contiguous were associated in *Corresponding Meetings*, and these again were represented in the *General Meeting*. The vestiges of this admirable organization have not yet altogether disappeared. The most perfect understanding and mutual affection characterized throughout the intercourse between the two kingdoms. Correspondence by letter was regularly kept up, and scarcely a year was allowed to pass without a deputation from the one meeting to the other. The Meeting at Crawfordjohn, 20th Oct., 1697, records the following minute:—"4. Robert Knox to write to friends in Ireland that we were frustrated in sending one of our number to them; and asking one from them at next General Meeting." Tradition informs us that Sir R. Hamilton visited this country after the death of the Rev. D. Houston, and spent a considerable time among the Societies. They were united in all their public declarations, and consulted together on every measure affecting their common cause. So early as January, 1709, the subject of Covenant Renovation was formally brought under their consideration by a letter from Scotland, and they were represented in the Act of Renewal at Auchenshagh in 1712. During this period they were under the necessity of going to Scotland for the celebration of all marriages and baptisms, although it is probable that Mr. M'Neill, the probationer, may have often preached among them. For forty-four years they

were utterly destitute of pastoral services, except one occasion in 1715, when Mr. M'Millan was allowed to spend a few weeks in Ireland.

On the constitution of the Reformed Presbytery in 1743, we are told "a good number of people in the north of Ireland acceded and submitted themselves to the Presbytery." From this time they received a large measure of attention—a minister and probationer being generally sent together for several months in the year—until the disruption of the Presbytery in 1753. But just then Mr. Wm. Martin, a native of county Antrim, was prosecuting his studies for the ministry in Ireland, to which he was ordained at Vow on the 2d of July, 1757. There, too, the sacrament of the Lord's Supper was dispensed in Ireland, for the first time, by the Presbytery. In the year 1760, the Societies were divided into two congregations separated by the river Bann; and in 1763, a third congregation was organised along the Bann side, over which Matthew Lynd was ordained on the 21st of August, and Wm. James was soon after settled in the vacant congregation. Thus was a distinct Presbytery formed in Ireland, under which the cause steadily progressed for the next sixteen years. But on the death of Mr. James at Bready, in 1779, it was dissolved, three of our ministers having gone a short time before to America, Mr. Wm. Staveley being the only settled minister remaining, assisted by the Rev. Robert Young, who had recently come from Scotland. In the following year, Mr. Staveley, with six congregations, put themselves once more under the care of the Scottish Presbytery, and continued under their supervision until 1792, when the Presbytery was re-formed "on the footing of the Covenanted Testimony of the Church of Scotland, to continue their friendly correspondence in all matters of general concern."

With many vicissitudes and reverses the progress of the church from this time has been very considerable. In 1810 she had twelve ordained ministers and eighteen congregations. At a meeting of Presbytery at Maghera, Nov. 7, 1810, these were arranged into four Presbyteries; and a Synod was constituted at Cullybackay on the 1st of May, 1811. In the year 1840, divisions for the first time rent the peace and unity of the Reformed Church in Ireland. The Eastern Presbytery declined the authority of Synod, and seceded from our communion; but in 1845 another Eastern Presbytery arose to take its place. On the 12th of October, 1853, the Synod met at Dervock, and solemnly renewed the National Covenant, and the Solemn League and Covenant in a bond adapted to the present time. Since then it has been sworn to in most of our congregations with remarkable unanimity. In the colonies of New Brunswick and Nova Scotia we have a mission presbytery, consisting of four settled congregations, with ministers sent from this country. We have also two mission stations for Roman Catholics in the south and west of Ireland. From time to time our numbers have been greatly lessened by emigration. During the last ten years more than 1,000 communicants have been certified to the sister church in America. Notwithstanding, we have at present twenty-two home pastors and thirty-two congregations. Looking back over the past two centuries, and considering the nature of our distinctive testimony, may we not be permitted to say—"The Lord hath done great things for us, whereof we are glad. Turn again our captivity, O Lord, as the streams in the south."

COVENANT RENOVATION.

The Clerk of Synod has forwarded to us the following minute on this subject, which was omitted in the copy from which the minutes were published:—

“The motion, making Covenanting the order of the day for Monday next, (June 9th,) at 10 A. M.,—which motion had been laid on the table for the present—was taken up, when the following substitute was adopted:

“Resolved, That Covenanting be appointed as the business for the first two days of the next meeting of Synod.”

SAMUEL STERRETT, Clerk of Synod.

The publication of this resolution, at this time, opens a subject of no secondary moment: one which the church should well understand, in its *present aspect*, before the next meeting of Synod. It had been long before us previously to our last meeting—various attempts had been made to arrange a Bond, in which those engagements imbodyed in the National Covenant, and in the Solemn League and Covenant, should be retained in their entirety, and, at the same time, divested of all that is “peculiar,” in its form and circumstances, “to the church in the British isles.” After some abortive efforts, Synod was enabled at its meeting in 1855 to adopt a suitable document with great unanimity, and to make the specific arrangements necessary for going forward in the work of Covenant Renovation at the subsequent meeting in 1856. The church took a deep interest in the matter. Covenanting was made the subject of discussion in the pulpit—the people were full of inquiry and expectation—others, not of our number, had their attention directed to the step which we were about to take: all was expectation.

This was the state of things at the opening of last meeting of Synod. True, it had been rumoured that a portion of its members—heretofore known as a distinct party in the church opposed to the re-instatement of the deacon, as a part of the actual organization of our congregations, would probably endeavour to throw some barrier in the way of our proceeding to covenant. It was not, however, until Synod had met, and made some progress in business, that the fact became apparent that they had come to such a determination unless they could carry certain measures. Delay took place. Covenanting was temporarily postponed; and, on the Friday before the adjournment, a motion that Synod would attempt to go forward at that meeting, was laid upon the table; and finally, near the close of our sessions, the above “substitute,” as it is called, was adopted.

A serious inquiry now arises. Why this delay? Why were the expectations of the church disappointed? Why was this *effectual* damper thrown upon the cherished desires and purposes of officers and people? The “Reformed Presbyterian” gives us the following reasons:

“They (those who voted to lay the resolution to proceed on the table) assigned the reason for their vote, and this reason, it is well known, for it was distinctly stated at the time, was that, until some questions were settled that were before Synod, it would not be expedient or right to take any farther step in the matter, as it would depend on the action of Synod on these points whether there was that unity of *sentiment** among the members that would warrant to engage in covenanting. These questions respected the rights of subordinate courts, which,

* We have italicized this word.—Ed. Cov.

it was alleged, were infringed on by the refusal, on the part of some, to sustain as valid the acts of others. It was also alleged that a requirement, unknown heretofore in the practice of the church, was demanded of a congregation, in order to its organization. Papers bringing up these matters were on the table of Synod, and there was ample evidence that the members of Synod would be divided in their judgments on these points.

Two general reasons are here assigned;—the first, which is said to respect “the rights of subordinate courts,” refers to the fact that *one* Presbytery had passed a resolution, and had acted upon it, to examine licentiates coming into their bounds from other Presbyteries, before giving them appointments to go into their congregations as candidates for the ministry; and one Session—or two (but one case was expected before Synod)—had pursued a somewhat similar course with persons presenting certificates coming from other congregations. Now, we cannot see in all this—even admitting that these subordinate courts did wrong,—the shadow of a reason for arresting the work which we had engaged to do—the taking of the oath of God in solemn covenanting. These were questions of administration to be settled by the regular steps. Those who were concerned in these acts believed them to be entirely consistent with Presbyterian principles, and were perfectly willing—so far as we know—to submit them to the judgment of Synod. They were ready and willing to go on with covenanting, believing that the church is able to settle such questions. But the other party were unwilling to do so. *They* could not trust the Reformed Presbyterian Church in a matter of this kind. But let us be a little more particular. And—

1st. That a Presbytery—especially when there was no Seminary under Synodical direction, has not the right to examine the licentiates of other Presbyteries, can hardly be so manifestly and fundamentally anti-Presbyterial, is clear—(1.) From the fact that it is maintained by our revered senior Professor, upon whose motion the rule complained of was adopted by the New York Presbytery. The action of that Presbytery he vindicated on the floor of Synod; and yet he was afterwards elected to the highest place in the church—these very men, who were so anxious for “unity of *sentiment*” on this subject, voting for him to a man. (2.) From another fact—a leading member of the anti-deacon party, the Moderator of Synod in the year 1855, was in the New York Presbytery when the rule was adopted, and *voted for it*. (3.) The right to adopt such a rule is still maintained by a large number of ministers and other officers of the church. There is, probably, no more “unity of *sentiment*” on this subject now than there was before Synod’s decision. Now, as these are, perhaps, as honest as those who take the other side, we have no question that they can show plausible reasons, at least, for holding such a rule entirely consistent with Presbyterianism. (4.) In the General Assembly Presbyterian body—which has some pretty eminent men in it—the rule is still more stringent,—ministers, as well as licentiates, are examined in passing from Presbytery to Presbytery. The late Dr. Miller, of Princeton, knew something; enough, at any rate, to give this rule—which he adopted with his brethren—some appearance of a standing as not in open hostility to the doctrines of Presbyterianism. Now, we are not arguing that the rule is right—though we have our own opinion upon the subject. We wish merely to show that it is not so manifest and

flagrant a usurpation of power as to warrant any set of men—however highly they may estimate their superior knowledge and attainments—in pronouncing it so heinous a breach of right order, as to require so desperate a measure as refusing to covenant while even *one* Presbytery sanctions and observes it. 2d. As to the other case—a Session's undertaking to go behind a certificate, we do not say much. As a general rule, it is not, we presume, disputed by any, that a certificate from a sister congregation or church is valid evidence of a right of membership; and should be received as such. And yet, where is the Session that has not found itself obliged to put inquiries of various kinds to applicants bearing certificates? Every question of this sort that comes before a higher court must be tried upon its own merits. A certificate may be old—or there may be reasons against the person bearing it—and the old rule was that he was subject to the Session certifying him until he gives in his papers to another Session. And none deny, we presume, the right of a Session to call any of the members of the congregation before it—if they see cause—to answer inquiries as to any thing affecting their standing. However, we do not undertake to discuss these points; but merely to state that the postponement of covenanting until this question was settled, was in our estimation, a very ridiculous procedure—if it were no worse. *One* Session violates, it is said, a rule or principle on this subject, and the great business of the church must be arrested until this Session is put right! If we delay covenanting until every Session observes every rule of the church, and is fully posted up in all the details of Presbyterian regimen, we may as well stop short now, and pass a resolution that we will attempt covenanting when the “good time” comes.

But all this was, we fear, a mere cover. The real reason that operated in the minds of those whose opinions the Reformed Presbyterian represents, was that which occupies the second place in our quotation from its article:

“It was also alleged that a requirement, unknown heretofore in the practice of the church, was demanded of a congregation, in order to its organization.”

We will now state—which the Reformed Presbyterian was careful not to do—what this refers to. The “requirement” was, that a congregation, organizing, should have deacons. The question was coming up by appeal, from the Illinois Presbytery, on a complaint against it, in the case of a few people formerly members of one of its congregations, who desired an organization; but, as they asserted, could not get it without deacons. The Presbytery, in its defence, vindicated its refusal, finally, to organize them, on the ground, in part, of the fewness of their numbers—there being only sixteen, and Synod had at the very meeting before passed a resolution discountenancing feeble organizations. However, we waive this; and looking at it in the light in which the above “reason” presents it, let us see whether it helps the case—or whether it does not, in fact, make it far worse for those who determine not to covenant with God until the election of deacons should cease to be “required” in the organization of a congregation. Let us see whether, in acting upon this “reason,” they did not set themselves against some authorities far higher than that of a Presbytery.

The standards of the church are not silent on this subject. They

do not ignore the deacon's office. They are very express as to its right to a place in the church. In the section entitled "Of the offices of the church," the Form of Church Government says:—"The officers which Christ hath appointed for the edification of his church, and the perfecting of the saints, are—some, extraordinary—others, *ordinary* and perpetual, as pastors, teachers, and other church governors, and *deacons*."

According to our standards, then, the deacon is an "ordinary officer" of the church. He does not belong to the class of extraordinary officers. There is no hint that he occupies any other position, in this respect, than the pastor or ruling elder. No intimation that he is an "ordinary" officer, provided the people choose to think so: but, if they please, they can do without him; and either pay no attention at all to the duties which belong to his office, or assign his functions—as a standing thing—to some other person or officer. It is very plain that they regard the office of the deacon very differently from the anti-deacon party among us. *These* can find no place for him. *They give him no place*. Not one congregation on that side of the question has ever honoured this office, and those who appointed it, by giving it an *actual* place among themselves. And this is the more remarkable when we consider the whole facts of the case. Some of these congregations are in the city, some in the country, some large, some small. Since the controversy began in the church, there have been two seasons of great pecuniary distress, in our cities especially; the whole country has been at these times aroused to the work of feeding and clothing the hungry and the naked. And yet, *not one* of these congregations has found a call to elect these "ordinary" officers, *even for the care of the poor*. We do not hesitate to say, in view of these facts, that these men either do not understand the term "ordinary" as the Westminster divines and the Church of Scotland understood it, or they do not care a straw about it. They will never find a place for the deacons if they wait for "circumstances" to direct them, and not the standards of the church.

But this is not all. The same "Form," in the section entitled "Of the officers of particular congregations," says:—"It is also requisite that there should be others to join in government. And *likewise* it is *requisite* that there be others to take special care for the relief of the poor."

Put this and the "Reformed Presbyterian" together. We have declared to God and to the world, our belief in the principle above stated in regard to the office of the deacon—that it is "*likewise . . . requisite*." The Reformed Presbyterian says that the election of deacons is a "*requirement*" of such a character that he and his friends cannot covenant until it be set aside as no more to be undertaken among us. The standards say it is "*requisite*"—as elders are "*requisite*" "*likewise*." The Reformed Presbyterian says it shall not be a "*requirement*," or he will not unite in covenant renovation. Now, we cannot imagine a more direct and unblushing refusal to conform to the standards of the church. If we believed as this writer does, we hope we would have the manliness to make an open assault upon the "Form of Church Government," and endeavour to get it amended. If we could not, we would cease to hold our connexion with it. We

would not go to the Lord's table, and swear to believe what we did not believe; and, especially, we would not sit upon a Presbytery which would try to give effect to this part of our profession, and organize over their heads a congregation in evident disregard of our covenanted profession.

This deed of Synod—as explained by this writer—sets the deacon controversy on another footing than it has ever before assumed. The main issue, hitherto, has been regarding the power of the deacon. We knew, that, in the course of these discussions, the very name of the deacon had become distasteful. We knew, also, that some private members of the church, and one minister at least, had openly repudiated the office. We also knew that, practically, the whole opposition disregarded it. But this is the first time that these standards have been openly assaulted. Things are, indeed, coming to a point. We shall soon see how far the “sentiment” goes, that what the standards declare to be “requisite” shall not be “required.”

Still more: this writer says that this is a “requirement unknown heretofore in the practice of the church.” He does not know history. The fact is—as he may see by consulting any true history of the primitive church, or of the Reformed churches on the Continent or in Scotland, that deacons were as much a part of the regular and fixed organization of a congregation as ruling elders. We have not space to adduce the facts, but we challenge denial; and even in modern times, the case of Illinois Presbytery—admitting their interpretation of it—was not “unknown.” It has been frequently “required” before; and by none more frequently than by the Presbytery of the Lakes, that new organizations should have deacons. A leading member of that Presbytery—now acting in this matter on the other side—told us, that in one instance, which he specified, they had departed, for cause, from this rule; but that they “would not be caught so again.” It is not “unknown,” but well known.

This writer insists much upon “diversity” of judgment on these matters as a reason why covenanting should not go forward.

“Their wish was to dispose of those vexatious and distracting cases of complaint and appeal first; and, when this was done, it would be seen whether there existed any diversity of opinion among the members, as it regarded the law, order, and practice of the church, that would render the swearing of the bond, under the circumstances, impracticable or unwise. On this ground—and on this ground alone—so far as reasons were assigned, the majority voted to lay the resolution on the table.”

Now, we remark—1st. That the act of Synod which seems to have satisfied him was passed when a large and unanimous Presbytery was not entitled to a vote. Hence this whole judgment, of which he seems to be so proud, is not the judgment of the church. That matter has to be tried yet. We do not believe that a majority can be got to stab the standards under the fifth rib. 2d. Why does he flatter himself that there is any less “diversity” now on the matter, which he says is in controversy, than before the Linn Grove organization was decreed? Does he suppose that the members of Synod who believed the deacon's office to be “requisite,” have changed their faith by his order, and that of his friends? If not, how can he enter into covenant with them any more than before.

This last inquiry touches an important point. He gives reason to suspect that he is concerned, not the least, about “unity of senti-

ment." What he wanted was some deed of Synod that would take off the edge of the solemn act of swearing to hold the Form of Church Government, while, practically, rejecting an office in the church,—something that would seem to unsettle the doings of Synod on the subject of the deacon's office during the last twelve years,—something that would enable him to covenant, and then stop the mouths of the friends of the deacon by the assertion that he did not swear to become bound, and did not, to the deacon as we hold it—and as he well knew the standards exhibit it. If this was not the design, we are at a loss to perceive how the act of Synod to which he refers could help him in covenanting. Certainly, it has not helped the church to greater "unity of sentiment."

We have, so far, treated only of such subjects as seem to have been most in the mind of the writer before us. But we have not yet done. There was another case before Synod even more momentous, in some of its aspects, than any of those which we have noticed. We refer to the case from Rochester congregation, involving *directly* the question whether a chartered body of trustees should be recognised by Synod. We need not present the history of that case. It has been before us more than once; and until last Synod the decisions were, in all cases, favourable to those who sought to maintain the Scriptural order. Since 1853, the proceedings of Session were under explicit Synodical direction. Deacons were chosen, the trustees and the charter party refused to acknowledge them, or put into their hands, according to the expressed desire of the congregation, the books, &c., necessary for the transaction of business. They resisted the action of Synod directing this, and came up by memorial to the last meeting. Instead of adhering to its previous action, Synod made a sort of compromise. The election and ordination of the deacons was sustained; but "the question as to who shall hold the real estate of the congregation" was to be "submitted to a vote of all the members." Now, this was not the naked question whether the congregation should put their property into the hands of any individuals of their number in trust: it was between deacons and an incorporated board of trustees holding their claims under the law of the State of New York,—a law nearly unanimously condemned by Synod in the year 1847, and equally condemned by the Associate Church as inconsistent in its provisions with that law which alone should regulate the affairs of the "house," the law of its ONE and ONLY Master.*

* The following is the act of Synod referred to:

"Paper No. 18, being a memorial of Rev. Andrew Stevenson, represents certain abuses as existing in regard to the management of the temporal affairs of the Second Congregation of New York, and prays Synod to grant deliverance in the case.

"From the evidence of this paper and accompanying documents, it appears that the above-mentioned congregation have become an incorporated body, under the third section of a statute of the State of New York, entitled 'An Act to provide for the Incorporation of Religious Societies;'—passed April 5th, 1813. This statute, in almost every feature, presents to us an aspect of extreme moral ugliness. It places the management of the temporal affairs of that congregation entirely in the hands of officers, who as officers, are responsible, not to the Head of the Church, nor even to the congregation, but to the State of New York. These officers may be, according to law, either Reformed Presbyterians, or Socinians, or Papists, or indeed of any or no religious belief whatever, since all pew-holders, without respect to moral character, have an equal privilege of voting in all elections, a privilege which, we confess with shame, no society on earth, so far as we know, has

Put, then, these two acts together, and what do we find? Evidently two things. 1st. That deacons may be practically disregarded, and no harm is done. If Presbyteries insist that they shall be, they are liable to rebuke. And—2d. That it is a matter so unimportant whether the temporalities of the church be held by deacons or by trustees, *under such a law as that of New York, that it may be submitted to the final vote of the people.**

The question now recurs, Should the Synod covenant at next meeting? That it should have covenanted at last meeting, before these revolutionary acts were passed, we believed and do believe. The church then stood on the ground of the standards, so far as her public acts went. Individuals would have been left to their own responsibility. Providentially this was hindered; and the question remains open, notwithstanding the resolution at the head of this article, hastily passed as it was. And we do not hesitate to say, that we see not how any man who holds to the plain letter of the standards can unite in this solemn act, until the question is definitely settled whether as a church we really hold the office of the deacon, as of Christ's appointment, and as required in our standards and covenants, or merely give it a kind of half-way recognition, as subject to the will of the people, whether it shall really be a living and working part of the church's organization or not, and whether it is really any thing better or more obligatory than the trustee system.

We shall not now, at the close of an article longer than we intended, enter upon the vindication of our consistency in this. We stand upon a solid basis. Before we covenant, we must know where we are—whether we are, as a church, to adhere to or repudiate our standards. Whether those whom the Reformed Presbyterian styles the "true

ever conferred on aliens except a few bewildered congregations of the Lord's inheritance. But, without farther specification, we would simply remark, that we have compared this statute with the statements contained in the paper under consideration, and believe that those statements are entirely correct, and present, as far as they go, an honest view of both the letter and spirit of the law. And while we do not suppose that the trustees of that congregation have ever availed themselves of all the unscriptural privileges conferred by the statute, yet we can easily perceive how that instrument, in the hands of designing men, might become a most powerful instrument of sacrilegious oppression.

"We believe that this subject demands the early action of Synod, and would therefore recommend the adoption of the following:

"Whereas, It is an essential principle of the reformed faith, that the Lord Jesus Christ is the only King of Zion: and whereas, satisfactory evidence has been presented to Synod, that the Second Congregation of New York have, under circumstances painfully aggravated, committed the management of their temporalities to officers, who are not, as officers, under any oath of allegiance to this King: therefore

"Resolved, 1. That no congregation should manage either its spiritual or temporal affairs, otherwise than under Christ, and in obedience to his laws.

"Resolved, 2. That the Second Congregation, New York, together with all other congregations, if any such there be under our care, that now manage their temporalities, or any part of them, under the law referred to, and declared to be immoral in the preceding part of this report, be, and hereby are, directed to alter the tenure of their property, and the mode of managing all such temporalities, as to free themselves from all connexion with said immoral law."

* Synod contradicted itself by this vote. The law of New York says only "male persons" shall vote in choosing trustees. Synod said "all" should vote. If this is right, the law is wrong, and yet Synod called upon the Rochester people to vote away their rights, if they pleased.

friends of the Church"—meaning, we presume, its special friends, with some who have heretofore been known as "deacon-men," but whose friendship it has, in some way, succeeded in securing—intend to manifest their friendship by fidelity to her interests, or by using her power to forward local and personal interests; and whether, instead of "difficulties" of minor moment, there be not new "difficulties" which involve our integrity and fidelity in the cause of Christ. Sure we are yet, that if those who have heretofore co-operated in endeavouring to bring into actual operation the office of the deacon, are faithful to their own past doings—if they do not make their own schemes and interests a wedge of division, the standards may be maintained intact. If not—if any of them will persist in making a local affair an engine of church policy, and sink so far as to dispose of their votes in Synod for any consideration, we know of some who will hold on to that "whereto we have already attained," and wait patiently on the hand of the church's faithful Master.

DIVINE CONDESCENSION.

Well may we adore God's condescending choice, when we consider who those are whom he tenderly rears. They are a poor and afflicted people; a number of broken-hearted penitents, who can discover nothing good in themselves. They are a distressed and embarrassed multitude, like that which David gathered about him at the cave of Adullam, (1 Sam. xxii. 2;) they have nothing originally their own, except the defilement of sin. Weak and faint-hearted by nature, they of themselves would not have dared to attempt any thing worthy of God. He found them lame, blind, maimed, and reduced to beggary; ready to lie down at the threshold of his house, and glad to live upon the crumbs that fall from his table. Such is their character. "Ye see your calling, brethren," saith the apostle, "how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence." 1 Cor. i. 26. Thus those who are wise in their own eyes, and prudent in their own sight, or who pride themselves upon being influential, mighty, or renowned in this world, are passed by or are trodden under foot as rank and noxious weeds. Far rather will He accept a truly contrite David, though he had been an adulterer and murderer; a Lazarus, full of sores; a conscience-smitten publican, standing afar off, ashamed to lift up his eyes unto heaven, and crying, "God be merciful unto me a sinner;" or a repenting malefactor in ignominy. Such will he form into his lilies. Amazing grace! Of grace, and grace alone, doth the zeal of the Lord of hosts perform this. Not an atom of merit is there in the penitence, humiliation, or sincere contrition, which such persons exhibit. They are constituted lilies because they are found in Christ alone, clothed with his righteousness, and made the righteousness of God in him. "He hath made us accepted in the Beloved." Eph. i. 6.—*Krummacher*.

MINISTERING SPIRITS.

How astonished should we be, what mingled terror and great joy would surprise us, if suddenly those covering angel-hosts, which encompass the spiritual Israel, were to burst the veil which renders them invisible to mortal eyes, and come forth at once into full view! Some in this world have been favoured to

behold a portion of those invisible squadrons which always attend the children of God. Jacob was thus favoured when he fled from Laban: "And Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God's host; and he called the name of that place *Mahanaim*," which signifies two camps or hosts. Gen. xxxii. 1, 2, Elisha's servant enjoyed a similar sight, when he was with his master at Dothan, whither the king of Syria had sent horses and chariots, and a great host by night to take him. "When the servant of the man of God was risen early, and gone forth, behold a host encompassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." 2 Kings vi. 14—17. Here was another Mahanaim. Thus the spiritual Judah's host is the heavenly band of "watchers," who are sent forth to minister to the safety and welfare of those who shall be heirs of salvation. These are those mighty ones "that excel in strength;" who, with their golden harps before the throne of the Majesty on high, behold in light the face of the Ancient of days. These are those blessed messengers, who, being caused to fly swiftly from heaven, so gladly visit the dear children of God upon earth; so gladly bring their concerns into his presence, and are so desirous to carry back a good report of them into the everlasting habitations; who await the Divine behests at the foot of the throne; and who speed like the winds of a tempest and as flames of fire, in holy impetuosity, and with the rapidity of lightning, to the assistance and protection of God's elect. It is the angels of God who alight amidst the community of his saints here below: who go in and out of his city upon earth, to guard our little ones from harm; to encourage our young men in holy enterprises; to invigorate God's labourers, who are bearing the burden and the heat of the day; to cheer with good tidings our aged and venerable fathers and mothers in Israel, and to let them hear beforehand the first gentle swell of their heavenly harps. Oh! one cannot but feel a sweet and holy thrill at the thought, that such a host of God invisibly encampeth about them that fear him.—*Id.*

SAVING ILLUMINATION.

There is in regeneration a subjective light created in the soul, which, though it is the knowledge of a glorious object presented to the mind, yet may fitly be called subjective in respect of the manner of its communication, as contradistinguished from, though not opposed to, the mere objective light of the word before described. It is an immediate intuitive sense or knowledge of the moral perfections and character of God, not gained by way of conclusion from premises, or by argumentation, but arising from the approach of God to the soul by the way of gracious presence. He thus takes possession of the heart, and fills it with a sense of himself by his presence in a peculiar manner. And this is a way of knowing, very different from that received merely by description and report of the word; and, therefore, a different kind of knowledge, namely, by way of spiritual sense and experience. Though we cannot perceive or experience the manner of the divine presence or access to the soul, yet the fact is abundantly witnessed by the experience of God's people. Notwithstanding they have an habitual spiritual knowledge of God and divine truth, yet, at one season, they are distressed with darkness, and cannot get any proper views of God; at another, they shall be full of light, and astonished with the view of divine glory: now, what is the reason of this last difference? Surely, not from any difference in the objective light of the word, or their capacity to meditate upon it. But the reason of it is, the absence of God in the one case, and his

glorious presence in the other; therefore, their first such knowledge of God was from such an approach to the soul, or divine presence in it. And for the reality of the experience of God's people, I refer to the account the sacred Scriptures give us sometimes of their bitter complaints of God's hiding himself, and panting for him as the hart for the water-brooks; at other times, at their rejoicing in his beauty and glory, with which they are, as it were, transported; and I think these words of Job, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee," (Job xiii. 5,) fully justify this distinction of objective and subjective knowledge. For admit that the design of the word is to represent the very lively views he had of the divine excellency, so that, comparatively speaking, all his former, even experimental views, were but like report; yet by a parity of reason, there is a vast difference between experience in the lowest degree and report; and he goes upon this principle, that report, or by the hearing of the ear, is a very languid and imperfect way of knowing, compared with sight and intimate acquaintance. These are very different kinds of knowledge; as different as the knowledge a man has of a country from an historical account and map of it, or the report of travellers, and that he has from travelling through, and seeing it himself. Thus, then, by this presence of God in the soul, it has a knowledge of him, which he could not possibly have without it, by the most animated descriptions and representations of the word. It was thus, even innocent Adam knew the moral character and excellency of God, not only by objective evidence from without, but also by subjective evidence from his experience of the divine presence.—*Tennents' Sermons.*

ATHEISM—THE OCCASION OF IT.

Where men are resolved not to see, the greater the light is that shines about them, the faster they must close their eyes. All atheism springs from a resolution not to see things invisible and eternal. Love of sin, a resolved continuance in the practice of it, the effectual power of vicious inclinations, in opposition to all that is good, make it the interest of such men that there should be no God to call them to an account. For a supreme, unavoidable Judge, an eternal Rewarder of good and evil, is inseparable from the first notion of a Divine Being. Whereas therefore, the most glorious light, and uncontrollable evidence of these things shines forth in the Scripture, men that will abide by their interest to love and live in sin, must close their eyes with all the arts and powers that they have, or else they will pierce into their minds to their torment. This they do by downright atheism, which alone pretends to give them security against the light of divine revelation. Against all other convictions, they might take shelter from their fears, under less degrees of it. It is not, therefore, to the disparagement, but honour of the gospel, that so many avow themselves to be atheists, in those places wherein the truth of it is known and professed; for none can have the least inclination or temptation thereto, until they have beforehand rejected the gospel, which immediately exposeth them to the worst of evils.—*Owen.*

THE SOUTH ALARMED.

The blustering South has been, for once, at least, thoroughly terrified; and, strange to say, their fears have been excited, and their knees made to tremble by their own "sleek," and "happy," and "contented," and "dancing and singing" slaves. We refer to the supposed projected insurrection which occupied so large a place in the

current news of a few weeks ago. The rumour was enough to fill the heart of the South with dismay; and as fear is always cruel, there came next in order lashings, and imprisonments, and hangings. Nor have these fears entirely subsided. Hear the Richmond Enquirer, a staunch advocate of the slave system. We have italicized a few clauses:

"No doubt the recent rumours of impending insurrection, have excited a sensation of uneasiness and apprehension throughout the community. It is fortunate, indeed, that we have only to deplore a passing panic, since the developments have revealed so very prevalent a *spirit of mutiny*, if not a general purpose of *revolt*, among the slave population. There is reason to fear, we know, lest this happy escape may induce the belief that the cry of danger, in the first instance, was a false alarm, and people may now be disposed to ridicule their idle apprehensions. In such an event, the negro population will be indulged in a still greater license of conduct, the rigour of our police will be still further relaxed, and our social system will be more exposed than ever to the peril of a sudden servile revolt. In this way the salutary lesson of these recent disturbances will be perverted to our own insecurity, and we *may have to suffer the penalty* of a foolish contempt of a providential admonition. Although no actual outbreak has occurred among the negro population of Virginia, yet nobody can deny that they have very generally discovered an insubordinate impulse, and very generally entertained some indefinite idea of insurrection. Now, this is a fact of the gravest consequence. Shall we make no provision against the danger to which *we find ourselves perpetually exposed?*"

So much for the danger. Now what is the remedy proposed? Is it justice to the slave? The restoration of his plundered rights? The winning of his affections and confidence by treatment becoming a human being? Nothing of the sort: but a new and more rigorous application of the doctrine of *force*. Virginia is to be turned into an encampment, as in the presence—as is the fact—of a hostile army:

"Few people understand how utterly destitute this State is of any organized means of defence against a servile revolt. We have no permanent patrol; and it is quite impracticable to provide an efficient system on the spur of a sudden alarm. Besides, that would be to lock the stable after the horse is stolen; for the end and function of a patrol is to detect the earliest insubordinate movement, and to prevent any combination of malcontent spirits. And not only are we thus exposed to the hazards of an unexpected outbreak, but we are absolutely destitute of the military force for its suppression. The last report of the Adjutant-General of the State, discloses a condition of things which should not be suffered to continue for another moment. To be sure, the Governor's staff is large enough for the Generalissimo of an infinite army, but the entire military force of the State might be garrisoned in a country meeting-house, or paraded on the playground of an old field school.

"Our deficiencies indicate the points to be protected; and we should be careful to secure our social safety by some adequate agency of prevention and suppression. The people are very generally agreed that the legislature must establish some military system or other; whether on the voluntary principle, or after the good old fashion of our fathers, who responded to the call of their country on the day of muster, in shirt sleeves and with walking cane. But less thought seems to be bestowed upon what we regard the more important regulation, namely, the establishment of a permanent patrol in the country. The existing system, or, rather, no system of patrol, is not only inadequate to its purpose, but it is liable to much abuse. Now, the plan we propose contemplates the organization of a patrol force in each magisterial district of the State, to be composed of persons of good character, to be supported by a levy on their respective bailiwicks, to be held to a rigid official responsibility, and to be constantly employed in preserving order and quiet among the negro population."

What disclosures are these! How peculiarly Southern! The existing military force consists of—officers!—officers enough for an "infinite army:" but no soldiers! This thing must be remedied. But how? This is the serious part of the matter. We would suggest that the officers turn privates. The thing will then be done in a moment.

Such statements as those on which we have commented, ought to satisfy the Northern apologists for slavery—such of them as are deceived as to the character and feelings of the slaves—that there have been any amount of lies circulated on this subject: that the stories which we have so often heard about their contentment, their love of their masters, &c., must be received with vast deductions: that whatever may be the case as it respects a few individuals among the slave population, the great mass are thoroughly dissatisfied, and long for freedom: that they are held by no silken chains, but by bands of iron, ever chafing and galling. Virginia may get her patrols, but she will never rest quietly until she ceases to be a mother of slaves. “There is no peace, saith my God, to the wicked.”

MISSION CORRESPONDENCE.

Damascus, January 21, 1857.

Dear Brethren,—Grace unto you, and peace from God our Father, and the Lord Jesus Christ. More than five weeks have elapsed since our arrival in this city. Our unsettled condition has rendered it impossible for us to make many observations on the place and its people, write many letters, or make much progress in the study of the language. It is only a week since I entered my own hired house; and Mr. Beattie is still at Mr. Frazier’s—not because he has no place of his own to go to; for he has rented a house, and it will be ready for him as soon as he is able to go into it—but because he has been a good deal indisposed. About ten or twelve days ago he was taken with a fever, and was obliged to keep his bed for some time. The last two days he has been able to sit up; and God has been merciful to him and to all of us, and given him a reviving, so that he is now in a fair way of recovery. Mr. Beattie, I am sure, will not regret his sickness, if, among other good fruits, it works in your Board, and in the Synod, a greater earnestness of desire and of effort to add to the mission, as soon as possible, a physician. There is no European physician in Damascus; but, happily for Mr. Beattie and for the rest of us on his account, the only native in all Syria at all worthy of the name of a physician resides in this place, though he is far from ranking as a fully educated physician, especially for any other than natives.

The acquisition of the language will be a work of much labour and time. We employ teachers, who read with us three hours in the day; that is, three hours with Mr. Beattie, and three hours with me. We pay them thirty piastres—about \$1.20—an hour, by the month; so that our tuition in the language costs each of us at present about \$3.60 per month. We ought to spend five or six hours a day under our teachers, but cannot at present get so much of their time. The Arabic language is quite difficult—a perfect mastery of it requiring time and no little diligence. This difficulty arises—1. From the exceeding diversity of many of the elementary sounds of the Arabic tongue, from any that are in use in any western language. This difficulty can, I suppose, be entirely overcome by patient and persevering application; but I should think it will require incessant vigilance to prevent its recurrence, unless we altogether renounce the use of our vernacular; as we must surely experience a constant tendency to modify

the sounds peculiar to the Arabic, in approximation to those which most resemble them in our mother tongue. 2. From the want of any thing in the written language definitely expressive of the vowel sounds. The Arabic, like the Hebrew alphabet, is exclusively an alphabet of consonants. The vowel sounds, when expressed at all, are expressed, as in Hebrew, by points, which form no part of the alphabet, and are hardly ever written except in the Koran; and which, when written, are far from unambiguous as expressions of sound, since they are only three in number, while the vowel sounds expressed by them are as numerous as those of the Hebrew. So insufficiently do the signs of the written give expression to the actual sounds of the spoken language, that if we perfectly knew the whole language, all but one word, and should meet that one word for the first time in reading, we could but guess at its true pronunciation, without the guidance of a teacher. 3. From the difficulty of forming a vocabulary adapted to the exigencies of our work. By far the greater number of the words which occur in the written literature of the language are utterly unintelligible to the people. I have here a lexicon of the language in two large volumes quarto; and I am informed that a great majority of the words contained in it would fail to be understood by the people at large. There are books in the language—not of poetry or philosophy, but of history—which a well-educated native would not in the least understand without the constant use of a dictionary. If in our reading we find a word that sounds well, and seems adapted to serve us a good purpose in discourse, it will by no means do to use it till we have first made inquiry whether or not the people will at all understand it. On the other hand, if we take up words by random from the lips of the people, and make use of them in grave discourse, we run the risk of offending against their sense of propriety by falling below the dignity of the subject and of the occasion.

The responsibility which rests upon us, of choosing a particular field of labour, necessarily occasions us much anxiety;—partly because of the great importance of a judicious decision in this matter, in its bearing upon the future of the mission; partly because of the great difficulty of judging of the comparative suitableness of different places without a trial; and partly because there are but few *cities* in the country unoccupied.

The English Church missionaries, and the missionaries of the London Society for the Conversion of the Jews, occupy Jerusalem, and indeed the whole of Palestine. The whole seaboard north of Palestine is being cultivated by the American Board. Damascus is in the hands of the Associate Reformed and United Presbyterian missionaries. The only *cities* in Syria which we know to be at present unoccupied, are ————, * a day's journey apart, and containing each perhaps fifteen or twenty thousand inhabitants. An attempt was made last year by the American Board to station missionaries in one of them, and two families were sent thither, but having experienced sickness, and being unaccompanied by a physician, they left the place after the death of one of the party. Aleppo is reckoned among the stations of the Armenian mission of the American Board.

* We omit the names at present.

I do not know whether it is actually occupied by them or not; but one thing I think may be inferred from the fact that they have lately transferred it from the Syrian to the Armenian mission, namely, that, in their judgment—which is very apt to be right in such matters—the Armenian part of the population is that which is most accessible to missionaries, and that the Arabic is not the language through the medium of which we would be the most likely to exert any considerable influence upon the city.

You will readily perceive from what I have said, that if we are to avoid entering upon ground already occupied by a Christian mission, and at the same time to make it a point by all means to establish ourselves in a city, then we have a very narrow field from which to choose. It would certainly be best, for many reasons which will, of course, suggest themselves to your minds, to enter upon unbroken ground. A city, other things being equal, is certainly preferable to a country place. But it is worth while to consider whether or not—if it should come to that—it would be better to commence operations in some unoccupied country place than in a city already under cultivation; or among villagers ready to listen to the gospel, if such should be found, than in a city where it would be more difficult to obtain a hearing for the glad tidings. And it is worth taking into the account that the population of the cities of Syria now, is not like that of the cities of the Roman empire in the days of the apostles, anxious to hear what every man coming with a new doctrine has to say for his cause; and that a country place here is not the same thing, with respect to the distribution of its population, as a country place in America. There is, for example, about two days north of Damascus, and half way between this and Hums, a group of villages six or seven in number, situated on a fine plain up in the mountains, all within a few hours' ride of one another, and containing severally from one to three, and in the aggregate perhaps ten or twelve thousand inhabitants. It is most likely that if we were choosing a place with our present amount of information, our choice would rest upon one of the places before mentioned, and that we would go there as soon as the heat of summer would be over.

It is probable that when the heat of summer drives us from Damascus, either one or both of us will go, not to Bludan, the usual summer retreat of the missionaries here, but to some of the villages in the group that I have mentioned, and make our home there till such time as we have selected and are ready to occupy permanently a particular field of labour. We can prosecute the study of the language there as well as here, and in the mean time gain some experience and tact in the work of our calling; and perhaps, with the divine blessing, do some good to the people of the place. There is no need for us in Damascus.

We have been, and are all well, except Mr. Beattie. We desire to be remembered, by the members of your Board, to their respective families, and to all who inquire after us.

Dr. Smith, of Beyrout, a missionary of the American Board, died a few weeks ago. He was, I think, the oldest missionary, and was esteemed the best Arabic scholar in Syria. He has been occupied for many years in translating the Bible into Arabic, and had before his

death finished the Pentateuch, the New Testament, and the lesser prophets. This work, as far as it had advanced, was the fruit of great labour, and of deep research in philology and Biblical criticism; and none of his survivors feel themselves competent to finish the work, or even to superintend the publication of that part of it which he has accomplished. The Arabic translation of the Bible now in use is said to be very imperfect, and Dr. Smith's death is on that account felt as a loss by all of the missions in Syria.

I have just heard to-day, that Mr. Lansing is rejoicing in the possession of good health in Cairo; also that there is a new missionary appointed to Damascus by the United Presbyterian Church of Ireland. I received, with great pleasure, newspapers last week from Philadelphia, with dates to the 4th ult.

Let us be remembered in your prayers. May your hearts and ours ever be directed into the love of God, and the patient waiting for Jesus Christ! Amen.

Yours in Christ Jesus,

R. J. DODDS.

To the Board of Foreign Missions of the Reformed Presbyterian Church.

OUR FOREIGN MISSION—ACTION OF THE BOARD.

The Board of Missions desire to call the attention of the church to the fact, that they have had under consideration the propriety of sending, at an early day, an educated and responsible physician to labour in connexion with our missionaries, Rev. Messrs. Dodds and Beattie, in the foreign field. From all the information that the Board have been able to gather, they are impressed with a deep conviction of the importance of this measure. At a late meeting it was resolved to bring the matter before the attention of Synod at its approaching meeting, and urge immediate action on the subject.

The value of a physician, possessing the requisite qualifications, to the mission, it is believed could not be easily over-estimated. The safety of our mission families, under God, depends on the presence of a physician. It is well attested by the history of missions in all countries, that the medical profession commands opportunities of access to the masses hardly within the reach of any other class. The pious physician, besides acting as a missionary himself, is in some sense a forerunner to the minister. By the wonders of the healing art he prepares the way for his approach. It has been observed, and doubtless there is instruction in the fact, that the miracles performed among those for whose spiritual good he assiduously laboured, were mainly miracles of healing. Luke, the beloved physician, was the companion of Paul in his missionary tours and labours. In Syria, at the present time, the want of physicians is seriously felt, and is regarded by those on the ground as damaging, in no small degree, in its effects. Since the return of Dr. Paulding, who was connected with the Associate Reformed mission, Damascus, a city of 150,000 inhabitants, is without an American or European physician; and we are not aware of any nearer that point than Beyrout, distant about seventy-five miles. There is reason to suppose that a physician of the right kind, could one be obtained—and the Board have already opened a correspondence, which, it is hoped, may not be without success—would prove of

invaluable service. Why should there not be a ruling elder—and in that character a physician might be sent, and perhaps ought to be sent—as well as ministers in the service of the church abroad?

As to the ability of the church to sustain additional missionaries in the field, there is, and can be no doubt. It is not doubted, however, that the medical department of the mission might, in the course of a few years, in a city like Damascus, become self-supporting. We ought to add that our missionaries themselves are most anxious that a physician should be sent; and in this desire they are joined by others whose opportunities for knowing the importance of the matter, have been better than even theirs.

SAMUEL O. WYLIE, *Chairman of Board of Missions.*

JAMES M. WILLSON, *Secretary.*

SLAVERY—THE SUPREME COURT.

The slave power goes on apace. Step by step, it marches on to the entire control of the policy and laws of the country. Intrigue and violence, unprincipled legislation and judicial iniquity, are each employed as circumstances seem to require. It never retreats. Strong in its own unanimity and in the thorough demoralization of its Northern allies, it laughs at opposition, and treats with undisguised contempt the conscience and the struggles of the subjected minority which seeks to restrain its growth—which still retains some regard for human rights. As it gains strength and courage, it throws aside as a mere “rhetorical flourish,” the principle once regarded as fundamental, that “All men are born free and equal,” and openly advocates class distinctions. It calls free society “a failure,” and inquires whether “labour” should not be “owned” by capital—not hired. It boldly avers that the Scriptures sanction, not only negro slavery, but the enslavement of the white race. It claims, as on its side, nature, and the “common law”—scornfully repudiating the doctrine that slavery is the creature of State or municipal authority. It demands a recognition of the slaveholder’s title to his slave as identically the same with our right to our houses and cattle. It denies the right of a State to emancipate by law, and stands ready to put in its claim to override all legislation in favour of liberty.

It is likely to succeed. Whatever other nations may do, it now feels sure of converting the United States into a vast slaveholder’s paradise—as they would style it; or as we would say—a vast den of thieves. It has just taken its largest stride. The Supreme Court of the land has at last made a decision which meets the whole case. Dred Scott sued for his freedom and that of his family in the District Court of Missouri, on the ground that having been taken by his master into the State of Illinois, where he resided for several years, he was of right free by virtue of the laws of that State, and could not be again held as a slave. The decision was against his claim. On his appeal to the Supreme Court, the case was dismissed, on the ground that, inasmuch as he was of African blood, *he could not enter suit in a United States’ Court!* Not satisfied with this, the Court—two Justices, M’Lean and Curtis, dissenting—proceeded to declare any attempt to restrict slavery by law unconstitutional, and that the laws of

a free State have no power to alter the condition of a slave voluntarily taken into its bounds by his master.

These are astounding doctrines. The country has heard them with astonishment, and all the friends of liberty with dismay. That the Constitution recognises slavery in the States, *where it exists*, we do firmly believe. That it contains provisions most iniquitous, as in the article regarding the return of fugitives, and the three-fifths principle, we have ever maintained; but in this decision we do as firmly believe there has been reached a deeper depth of iniquity. Can any thing be more monstrous than the assertion—and it must now be regarded as a part of the established law of the land—that a man who has in his veins a drop of negro blood, is no citizen—not even so much of a citizen as to be entitled to sue in the courts of the general government? That such a man is an outlaw? That he has no opportunity of redress for any wrong inflicted upon him in any case in which suit must be brought, if at all, in a United States' Court? A coloured seaman may be maltreated now, on board ship, to any extent, short of taking his life, and he has no redress. He “cannot sue.” In a foreign port he can claim no protection from a United States' Consul. A Northern freeman of colour may be kidnapped and sold to a slave State. He has no redress from the United States. He cannot sue.

It seems to us that the cup of the nation's iniquity must be nearly full. Even foreigners may sue in the courts of the federal government; but a man of colour—born upon the soil—cannot. He may have shed his blood on the field of battle, as many of them have done—his father may have done so before him—still he is an outlaw. Six hundred thousand human beings not only disfranchised, but put out of the pale of law, so far as the Supreme Court of the country can do it, by one fell swoop! Before the iniquity of this act, common sins become mere peccadillos. Are we a nation of Algerines—of pirates? Most certainly we are, if this be law.

Nor is this all. When the Court decided that the coloured man is to be regarded as property, *and as property only*—for this is the essence of the decision—what becomes of the laws of the free States forbidding slavery? They are all unconstitutional, and will be declared so, whenever a case comes up: for any law forbidding men to hold horses as property in any State, would be unconstitutional; but if slaves are property, in the same sense, and to the same intents and purposes by “common law,” no State enactments could set them free. Still more: on the same principle, the slave trade must be declared constitutional so soon as the question is tested. In a word, establish the principle, which this decision has made the law of the land—that slaves are property—not only by State law, but by natural law, and there is no stopping place—the system may be carried any where—the slaveholder and the slave-trader may hold, buy, and sell, in any district, State, or market within the limits of the entire country; slave coffles may be driven through the streets of New York and Philadelphia. We do not hesitate to say that this decision is far worse than the Constitution itself—bad as that is. It does deep dishonour to the generation which fought the war of the Revolution under the motto—“All men are born free and equal.” It has fixed the brand of indelible disgrace upon the country, and will send down the names

of the perpetrators of the deed with infamy to coming ages. Still, we are free to say that the guilt rests upon the Constitution in part. Slavery has a place there. It was *allowed* a place there. The country has shut its eyes upon the fact. It would not see. It *would* laud the Constitution as a perfect instrument, while, all the time, it was sapping, by its omissions, and by its pro-slavery clauses, the very "foundations"—the fear of God and regard for human rights. Under its ægis the merciless slaveholder has pursued his schemes for territorial aggrandizement, and his determination to humble the Northern States. Success has crowned his efforts; and now, all law, all tradition, all right, all honourable principle, have been set aside, and slavery, as *an existing principle of law*, has taken possession of every inch of United States' territory.

Is there no remedy? We know of none but the destruction of the Constitution. So long as the Constitution binds the free States, so long this iniquity will have no end. The free States off, the slaves would see to the rest. We do not despair. As things become worse, they are the more rapidly hastening to a turn for the better. It is darkest just before day. "I saw," says the wise man, "under the sun, the place of judgment, that wickedness was there; and the place of righteousness, (where it ought to be,) that iniquity was there. I said in mine heart, God shall judge the righteous and the wicked: for there is a time for every purpose, and for every work."

A F F A I R S A B R O A D .

China.—We have given, of late, tolerably full accounts from China, but we add the following from the pen of T. T. Meadows, "Chinese Interpreter" in the service of the British government, no doubt a competent witness:

"*The Eastern Prince has stated, in writing, that under the rule of the Tae Pings the Bible will be substituted for the Sacred Books of Confucianism, as the Text-book in the Public-service Examinations.* I fairly despair of imparting an adequate idea of the importance of that resolve of the Tae Pings, or of the immense significance which it gives to the piece of yellow shading in the middle of the accompanying map of China. Upon the gradual extension or diminution of that piece of shading, during the next ensuing years, it depends whether or not, in a prosperous population of three hundred and sixty millions of heathen, all the males who have the means, and are not too old to learn—all the males, from boyhood to twenty-five or thirty years of age who can devote their time to study—will be assiduously engaged in *getting the Bible off by heart, from beginning to end.* Should the thing take place, it will form a revolution as unparalleled in the world for rapidity, completeness, and extent, as is the Chinese people itself for its antiquity, unity, and numbers. The resolve of the Tae Pings to make the Bible the text-book at their Public-service Examinations, will cause a number of intelligent Chinese—private gentlemen, as well as officials, and all of them masters of their own language—to devote themselves to the study of Hebrew and Greek, in order to read the book in the original languages. And as, in order to do this, they will, in the first place, learn the English, the common language of the two great peoples with whom they have most intercourse, numbers of channels will thus be opened through which will pour into China constant streams of Anglo-Saxon literature and Anglo-Saxon ideas, mingling, at the very fountain head, with the flow of Chinese mental life. A prospect is hereby disclosed of a rapid assimilation of fundamental beliefs, and a consequent peaceful and mutually beneficent extension of free intercourse and free trade, which, I repeat, it is in vain to hope for in any other way."

Turkey.—Much difference of opinion has existed, in well-informed quarters, in regard to the effect of the late decree of the Turkish government allowing religious liberty to a larger extent than heretofore, and, in other respects,

making great legal changes in the relations of non-Mohammedan subjects. The London Christian Times—a good authority—presents some encouraging views:

“Letters lately received at the office of the Turkish Missions Aid Society report that the fears which were beginning to be entertained respecting the resumption of the old-fashioned Mussulman ascendancy in the East are passing away. The advent of Redschid Pasha to power, and the apparent restoration of the influence of our ambassador, has dissipated very much the gloom that was gathering in the horizon. A letter dated November 1, says:—‘Such a change is being felt here *ipso facto*. Every body, on the part of the Turks especially, knows what it means. The position England has taken in the present complications has already done immense good in this country. A decided stand in England, and a positive influence exerted by her seems to be among the first of providentially appointed agencies for the propagation of the truth in this land; and is, in fact, the *sine qua non* of every degree of safety and every step of progress in this deeply rotten country. In a letter from the travelling Secretary of the Society, the Rev. Henry Jones, dated Mosul, November 17, we find the following passage:—‘I am truly thankful to say that in passing through the interior of the Turkish empire, and hearing the views by all classes, which I have had every opportunity of doing, I am more and more confirmed in the opinion that the Hatti-Houmayoun is no dead letter, but that the principle of religious liberty is generally approved by men of influence, and is being carried out through the whole empire. I have had many very convincing and satisfactory proofs of this, which I hope to have the pleasure of relating to the friends of Turkish missions on my return to England. It will be no difficult task to prove that already tremendous barriers of Turkish intolerance and bigotry have crumbled before the power of European influence, which is extending itself on every side, and the aid which England and France have afforded to Turkey in her hour of need has greatly tended to increase this influence. The people of the land, of the various nationalities, and of all grades, delight to hear about the wonderful development of European civilization, to which hitherto they have closed their eyes, and I am sure nothing could exceed the polite attention which has been shown to my fellow-traveller and myself by all the officers of government, and in fact by all classes wherever we have travelled. The chief ground of hope, however, is that the gospel has free course in Turkey, and is being preached, not by the small band of missionaries only, but by scores of native preachers and teachers. We have also had the peculiar satisfaction of being present at the examination of the Christian ministry of the *first Moslem who has ever aspired to the sacred office*, and of witnessing the sanction which was unanimously given to his appointment.’”

Austria.—We referred in our last to certain unexpected results of the late Concordat between Austria and the Pope. Our statements we find confirmed by the following, which we take from the pages of the American and Foreign Christian Union:

“The Vienna correspondent of the *London Times* says that rumours have long been prevalent in that city, as to numerous Romanists who were seeking a connexion with the Protestant church. It now appears, from reliable information, that the number of applications made to the superintendents of the Augsburg and Helvetic (that is, the Lutheran and Calvinist) confessions has become so great, and the demands upon them for special religious instruction so pressing, ‘that they literally know not which way to turn.’ Much of this movement is ascribed to the deep disgust occasioned by the concordat with Rome, and its practical operations. Since that treaty was formed, the higher clergy have made themselves excessively unpopular. The Helvetic pastor, Kossuth, a cousin of the renowned Hungarian exile, and who possesses much of the same persuasive eloquence, is very successful in his ministry, to which he is ardently devoted. A Frankford journal announces that one of the principal manufacturers in Hungary has just embraced Protestantism, with three hundred of his workmen. These conversions are ascribed to the repugnance inspired by the concordat of Austria with Rome. If this be in fact the cause of their conversion, it is certain that these people must have already been well weaned from the Church of Rome. Had they been strong Papists, they would have liked a concordat which aggrandized their church.”

Among the latest items of news from that empire, we find the following. It is given as a conclusion from certain changes in her interior economy: “There can be no mistake that a new spirit has come over Austria altogether; and we are, perhaps, only at the commencement of its manifestations.”

The Waldenses.—The following letter from Dr. Revel we find in the *Christian Intelligencer*." It will be read with interest:

"There have been several attempts at evangelizing and colportage in the 'Valley of Pragealos.' Without having obtained any positive results, we are convinced that there is an urgent need, and some possibility of pursuing there a work, which ought to be undertaken as soon as there shall be men and means. At *Pignerol*, a preparatory work is going on, which is advanced far enough to allow hopes of sure and solid results in the opening future. The post is very important, as, in the times of sad memory, it was the point from whence proceeded the projects and plans of extermination,—it is now the centre towards which the movements of our people who are obliged to leave our narrow valley are naturally directed. To inspire them with confidence, it is necessary to present to them something which certifies that one can establish himself permanently. We are happy to announce that we have already completed the roof of a fine and solid edifice, which will have a handsome and spacious chapel, capable of holding between 500 and 600 persons; to which are also attached school-rooms, and lodgings for a pastor and master of a school. A school has been opened, and regular preaching takes place during the whole year. The children of the school and the chapel auditory are mostly, but not all, Vaudois. In the environs of *Pignerol*, several Vaudois, established as farmers, ask to have schoolmasters for their children. Several fathers of Catholic families are disposed to confide their children to their care. We desire to respond cheerfully to these calls. It seems to us that it is there that we are called to render, in the midst of our neighbours, an efficacious testimony of the truth as it is in Christ—that is to say, in the province of *Pignerol*—in sending masters of schools and an itinerant evangelist, besides a minister. The station of *Turin* is without comparison, as well as in the order of time, and in the results obtained and followed. Two ministers of the word devote there all their time and all their powers. They have three services on Sabbath, and have religious meetings in the week. They direct three schools, confided to an instructor and two instructresses—they are attended by more than 80 scholars. They are about to organize a school for adults. They have the co-operation of several friends, and especially of a college professor, who has undertaken the direction of the school; 150 scholars are registered, the greater part of them Roman Catholics. Some of them have commenced to read the Bible, and to take an interest in the evangelists. The evangelists of *Turin* are also commissioned to extend their activity to the environs. They have resolved, with the pastor of the parish of *Turin*, to go every 15 days to *Chieri*, where are 15 or 20 Vaudois servants, who have manifested the need of having evangelical worship. They attend every 15 days at *St. Mauro*, where, for more than two years past, several friends of the gospel have had regular service.

"At a short distance from *St. Mauro*, on the other branch of the *Po*, is *Settimo*, where five or six persons read the Bible, and assist sometimes at the meetings of *St. Mauro*. A friend of *Settimo* desired to have a meeting at his house, which, when known, attracted a great number of persons. A chamber was hired, in order to be free and independent. A month and a half ago, one of the evangelists being at *Turin*, went to one of these meetings, and found there a concourse assembled of 300 persons, men, women, and children. The ambassador of Christ preached for upwards of an hour the 'good news of salvation' to this ignorant and astonished multitude. Fifteen days after, the same minister met the same concourse of people. Many of them bowed to him, some addressed to him certain unflattering epithets, while the rest allowed him to expound to them the word of God. There is also at *Turin* a central Bible depot, with a regular colportage. There has been established during a year and a half, a religious society, having a small library, in one of the finest quarters of the city, near the church, and not far from the railroad. The sale at the store by colportage promises good results. We have found that one of the means necessary to evangelization is the publication of a paper, which gives the religious news from within and from without. *La Berona Novella* answers this end. It is about to commence its sixth year, and promises to be more similar to the *Feuille Religieuse du Canton de Vaud*. The religious wants that are manifested at *Asti* and in the environs, have decided that an evangelist, rather, than a minister, should be sent into this locality.

"The evangelist makes his home at *Asti*, but he travels throughout the province, and visits even *Alexandria*. In this last city, with its garrison of more than 10,000 men, and a population of 50,000 souls, a meeting can be established, which ought to be regular, and it will be urgently necessary to have a minister there. An officer, several sergeants, and the soldiers generally, are well disposed, and strongly desire

to have a continual evangelical service. The citizens of Alexandria manifest the same wish, for the last visits of the evangelist of Asti have gathered, in quite a large locality, a compact assembly. It is rumoured that a minister of Turin, and one from Geneva, will come each month in turn to visit this post.

"The mission at Geneva has received a new impulse. The numerous difficulties that have been overcome to prevent the construction of an evangelical and national church, have arrested the timid and the undecided. The real chapel is generally filled. There are three services on the Sabbath, and meetings in different quarters on almost every evening of the week.

"The dissemination of the holy Scriptures in all the Sardinian States, as well as in Savoy and Piedmont, is progressing in a hopeful manner. The most exact estimate that we can yet make at this hour is, at the least, 12,000 persons, who have been converted from Romanism, and who attend Divine service, and at particular meetings. Amongst these there are 260 who commune."

Sardinia.—This government is still pursuing its liberalizing course in opposition to the claims of the Papal and priestly power. The American and Foreign Christian Union says:

"The measures taken by the government of the Sardinian States for the improvement of public instruction in various parts of the country, are highly appreciated within and without the kingdom. The frequent visits of distinguished men, who have suggested new methods of teaching, have, little by little, excited the interest of many families, and have led to important changes, the good results of which begin already to appear, notwithstanding the bigoted opposition to every liberal act of the government from those who ought to encourage and aid in the work of progress. The following fact, which transpired quite recently, illustrates the above remark:—The Communal Council of the town of St. Julien, in Savoy, particularly interested itself, during the last autumn, with the instruction given to the children of both sexes. One part of the work of instruction, which was committed to certain nuns, seemed to require reformation. This was demanded by the absolute wants of the children, and also because the nuns obstinately refused to submit to any rules respecting primary instruction, or to regard the wise and practical directions of the inspectors. These nuns, being satisfied with a contemplative life, did not think that poor girls should be taught to write and study. Complaints were made by many families, not only for the want of simple instruction, but of all true education. Some children, after many years of instruction, could read but indifferently, and were entirely ignorant of writing, grammar, and arithmetic; the moral sense also was but very little developed. While the Council thought that the children should receive a religious and moral education, there was an earnest desire that they should be so educated and instructed, as in some degree to lose sight of their poverty in the prospect of a better future, and to increase their self-respect and self-reliance; thus putting resources into their hands and consolation into their hearts. The Communal Council, justly moved by the complaints of the people, withheld an allowance of four hundred francs, annually given to the nuns for gratuitous instruction of poor girls, and committed that duty to a qualified secular teacher. This change, required by the dearest interests of the population, has been received with favour and general approbation. In some other parts of the Sardinian kingdom, the communal authority has taken from the Catholic clergy the direction of the schools, and committed the whole matter of instruction to competent secular teachers. That change has just been made in the city of Aosta. By this and other means of progress in almost every province of Savoy, the number of children from twelve to fifteen who can neither read nor write begins sensibly to diminish."

Belgium.—Our accounts from this country have had reference, heretofore, to the Protestant side of affairs. The following takes a wider view, and is not, upon the whole, discouraging:

"By recent information from Brussels, it would seem that the Popish bishops have gained rather the advantage in their assaults upon the Universities of the State. The last general elections, especially at Ghent, one of the most liberal cities of Belgium, returned to the Chambers a majority of deputies favourable to the clerical party. Public opinion was shocked by the open attacks of the University Professors upon the divinity of our Lord. The bishops already have the control of the primary and medium schools, and now they hope to get the instruction in the Univer-

sities into their hands. The discussions in the Chambers have been long and exciting, and show very plainly that the power of the Romish Church over the minds of the Belgians has been shaken much more than the vauntings of her champions would lead us to believe. Take a speech from Dedecker, Minister of Public Instruction and Worship. He was comparing the list of text-books authorized by the government, with the list recommended by the Romish Church, and arranged by Father Boone, a Jesuit. The Minister said that he did not take the *Index Expurgatorius* for his rule; (notwithstanding it has the voice of the Pope in its favour!) and as for Father Boone's catalogue, he was well acquainted with it, and 'lamented the publication of dunces, (*cretins*.)'

"The public understand very well, that the zeal affected for religion is only a mask to cover ambitious and oppressive designs. The liberal party has boldly taken up the glove which was thrown down to it; and the vivacity of its attacks shows how deep is the rent between the two kinds of opinion in this country. Within six months there has been a great stir in the public mind, and the clergy have lost considerable ground. But this movement is far from being towards the gospel. There is a demand for liberty; but what is meant, is a liberty to believe nothing, rather than a freedom to search the word of God for the essentials of faith and for the rules of duty. This indifference to the whole subject of religion is a formidable obstacle to the progress of the kingdom of God. These commotions have not been without some favourable results, especially at Ghent, where the first assault was made upon the Universities. So general was the irritation, that for several days, the bishop was afraid to stay in his palace. There has been a cessation of active hostilities against the Protestants there. The meetings of Mr. Van Schelven, which had been much diminished, are now doubled in attendance; on Sunday and Monday evenings he has from three to four hundred hearers. The number of communicants has risen to nearly sixty. This is great progress, considering how recently the work was begun, and through what opposition it has passed. Heretofore colporteurs could do nothing at Ghent; but now all is changed. To utter indifference has succeeded an eagerness to obtain and read Protestant books, and considerable sales have been made. Our colporteur relates many incidents betokening his success among persons of all classes, including the military. Our Belgian friends say that they have personal knowledge of more than two hundred adults in their country, who, within the last year, have left the Roman Church, and joined the evangelical churches."

Ireland.—That this country is in a condition incomparably better, in some respects, than it was some years ago, is abundantly proved, and there is some hope that the change may be a permanent one. The correspondent of the North American, of this city, perhaps exaggerates a little; but, in the main, he may be credited when he says:

"The whole strength of the religious population of England is put forth in favour of the Irish Church missions to the Roman Catholics. It is confidently expected that what with emigration, and what with conversions, the Protestant population will so closely approximate in numbers to the Roman Catholics, that when the crisis comes, if the Protestant church cannot retain her endowments, they will not be transferred to her rival. It will be then the voluntary principle in reference to all; for, as for Mr. Sergeant Shee's scheme of dividing the church revenues among all sects in proportion to their numbers, every one sees it is chimerical. There seems an instinctive presentiment, that the time is at hand when all will have to depend on themselves; and so there is a powerful and general movement among the Presbyterians for so increasing the stipend of their clergy, that when *regium donum* is withdrawn, a slight further effort only will be required to provide a substitute.

"While in England, there are in London mass meetings of the unemployed workmen, in Ireland there is employment for all, and good wages. And, while in England, the grand question is, what to do with criminals, in Ireland there is such a diminution of criminality, that the *Banner of Ulster* has an article headed 'Scarcity of Criminality in Ireland.' There have been many scarcities in the days of our fathers; but this would have appeared a very improbable one, had any person prophesied it to them. 'Yet,' says the *Banner*, 'truth must be told; Ireland is, at present, almost destitute of crime. County jails are desolate for want of inmates, turnkeys go about moping as if fearing that their occupation's gone, and the market for offenders seems hardly able to meet the most ordinary demand for the raw material of criminals.'

“ Was there ever a country on earth which such a flood of prosperity had been poured on as Ireland within the last two years? Nothing struck me so much as, when two years since I visited this country, every body seemed to feel that they were prosperous and happy, when I recollected then that every body had been previously anticipating his own ruin and the ruin of his neighbour by the great pressure of taxation upon them. I know that the enumeration of figures is a very dull thing before a meeting like this; but I have endeavoured to condense a few facts into a statistical form, which I think cannot be unacceptable to a meeting of intelligent men who have at heart the true interests of their country. In the first instance I take the state of pauperism. In 1851 I find that the number of paupers relieved in Ireland under the poor relief act was 209,208, at an expense of £694,094. In 1856 the number relieved was 114,956, at an expense of about £300,000, showing a reduction of more than one-half in the expenses, and of more than one-quarter in the number of paupers; and at this moment, as I am informed on official authority, I believe there is not one able-bodied pauper in any union workhouse in Ireland. In Ireland there is less than one per cent. of the population receiving poor law relief, while in England and Scotland more than five per cent. of the population are receiving that relief. In Ireland the expenditure for the relief of the poor amounts to about 1s. in the pound, while in England it is 1s. 7d. in the pound. That alone justifies the conclusion at which I have arrived as to the immense and favourable change that has come over this country.’ ”

AFFAIRS AT HOME.

The New Administration.—The government is now in new hands, but we fear no better ones than during the last four years. Mr. Buchanan's Inaugural gives no promise of any change favourable to liberty. Every member of his Cabinet is either a slaveholder, or a supple instrument of the slaveholding power. If the late decision of the Supreme Court in the Scott case, is the index to the policy of the President—and we have no doubt it is—liberty has before her a severer struggle than she has encountered since the middle of the 17th century—the days of the Charleses and Cromwells. We await with confidence the ultimate, although it may be a somewhat remote issue.

Kansas.—The “Border Ruffian” Legislature has adjourned, having made every arrangement for so calling a Convention to form a State Constitution, as to render it about certain that it will be pro-slavery; and as the Constitution is to be presented to Congress, without submitting it to the people, there is every prospect that Kansas will come into the Union as a slave State. The next Congress is Democratic; and as Democracy now means slavery, there is little hope that that party will give the people of Kansas any opportunity of expressing their judgment upon their own fundamental law. What are the rights of the people to the ascendancy of the slave power? In the mean time, however, the large influx of settlers from the North makes it almost certain that, sooner or later, this afflicted Territory will be a free State. This is more certain from the movement towards emancipation in Missouri. This subject was before the Legislature of the State, upon a motion opposed to any attempt to bring about emancipation. The motion passed both Houses by large majorities. Facts, however, were stated by Mr. Brown, of St. Louis, the principal speaker in favour of emancipation, that will tell upon the public mind. We select a few of his statements:

“ There are twenty-four counties in the State, which, by the census of 1856, as compared with that of 1851, show a decrease in the number of slaves, and a very great increase in the number of whites. The decrease in the number of slaves in those counties amounts to 4,442. The increase in the free population amounts to 75,797. Another fact stated in this speech, is, that in those counties bordering on Iowa, the land on the Missouri side of the line is worth only one-half as much as land of the same quality on the Iowa side. Consequently farmers who have settled in Iowa are selling out to new comers, and making purchases in the Northern tier of counties in Missouri. As a consequence, the increase in the number

of slaves in the ten border counties, from 1851 to 1856, is only 238; whilst in the same counties the increase of the white population amounts to 31,691. Thus within four years, there has been an influx of more than 132 whites to one slave. It is farther stated, that in the entire State, the increase in the number of the slaves within five years has been only 12,492, whilst the increase of the white population during the same period amounts to 205,703—the proportional increase of whites to the slaves being 16 to 1. Still farther, it is stated that the increase of the slaves has been almost entirely confined to twelve counties lying chiefly in the central belt of territory that borders the Missouri river. For, whilst in the entire State the increase of slaves has been only 12,492, of this increase 10,230 are found in those counties—leaving to the remaining *ninety-four* counties, embracing eight-tenths of the area of the State, an increase of only 2,262. Finally, the fact is stated, that there are *twenty-two* counties in Missouri, that have scarcely any slaves.”

His speech has met with unexpected favour. The St. Louis Intelligencer, which has heretofore been a vehement partisan of the “Border Ruffians,” approves of its doctrines. The St. Louis Presbyterian—an earnest opponent of abolition, is on the same side, and says:

“We have uniformly opposed the doctrines and practices of abolitionists, as unscriptural and of injurious tendency: and we have as uniformly rejected the opinions of those who represent slavery as a blessing to either whites or blacks. We have never doubted, that emancipation must ever be, just as it ever has been in our country, the voluntary work of the people of the slaveholding States; and we have as little doubted, that an enlightened view, both of *duty* and *interest*, would lead them to seek, however cautiously and wisely, the ultimate removal of so great an evil. We, therefore, rejoice in every discussion of the subject amongst and by those who are concerned with it. The result of such discussions, unlike the mere theories or denunciations of persons at a distance, will probably be to elicit practical truth, and prompt to wise action.”

“Duty,” so we say. But what are “the doctrines of abolitionists?” We answer, that it is a “duty” to emancipate, and a “duty” so imperative that it cannot be postponed without sin; and so far as “wisdom” is concerned, we believe that it is wiser to do our duty to God and man, than to consult “interest.” It is our “interest” to do our duty.” As to the practices of “abolitionists”—and we are one of them—we know of none that these papers can refer to, unless it be the helping fugitives to their freedom—and as to these, we have no doubt that if the fugitive were the editor’s wife, or son, or cousin, or *white* friends, he would rather thank us, than find fault with us. As to our being “at a distance,” we admit the fact, but not the inference. This paper has something to say of evils in Papal and pagan lands—evils which are as closely interwoven with their government and with their social state, as that of slavery is with the government, &c., of this country. As men and Christians we have the right to denounce wickedness and oppression wherever we find them, and particularly in our own land, and more particularly now, since the Supreme Court has naturalized slavery, as an *institution which may go any where in its bounds*.

NOTICES OF BOOKS.

A SPIRITUAL TREASURY FOR THE CHILDREN OF GOD: consisting of a Meditation for the Morning of each Day in the Year, upon Select Texts of Scripture. Humbly intended to establish the Faith, promote the Comfort, and influence the Practice of the Followers of the Lamb. By William Mason. Philadelphia: Presbyterian Board of Publication, No. 265 Chestnut street. 12mo., pp. 504.

This is one of the very best works of its kind. The texts are selected with judgment—the comments short and lively—the doctrines taught Scriptural—and the exhortations earnest and impressive. The evangelical Romaine says in the preface—dated 1765—“I have found a sweet savour of Jesus’ precious name, free grace, and perfect salvation, in these meditations; and therefore I am persuaded it will be

doing thee great service to recommend them to thy perusal." We need add nothing more.

THE BISHOP AND THE MONK; or Sketches of the Lives of Pierpaolo Vergerio and John Craig, Converts from Popery. 18mo., pp. 166. Presbyterian Board of Publication, Philadelphia.

A small volume, but one of singular interest. Vergerio was an Italian priest, bishop, Papal legate, and ambassador, at the time of the Reformation: often employed by the Court of Rome in the most important and delicate missions to Germany, and elsewhere, *against* the Reformers. At length, he undertook to write a reply to the doctrines of the Protestants, but soon became convinced of their truth; had an interview with his brother, also a bishop, and from that time, until his brother's death, both laboured assiduously in spreading the gospel, and with such success that the greater part of the population of their dioceses became Protestant in principle. Vergerio was compelled, however, to leave Italy after a season of persecution by the Inquisition, when he repaired to Switzerland; where, for a number of years, he lived and laboured, useful and honoured. We have rarely met with a more attractive historical sketch.

That of John Craig—distinguished as the writer of the National Covenant of Scotland—is scarcely less attractive and instructive. At first a student—then an anxious inquirer after the truth—then a Dominican monk—then a preacher of the truth, at one time ministering in the Court of Maximilian, of Germany—then persecuted and imprisoned by the Inquisition at Rome, remarkably delivered, and restored to his country, where he long remained an honoured and influential minister of Christ. Such books *all* should procure and read. They do good to head and heart.

DOMESTIC DUTIES; or the Family a Nursery for Heaven. By Rev. Rufus W. Bailey. 18mo., pp. 126. Presbyterian Board of Publication, Philadelphia.

The subject of this volume is of the first importance,—always worthy of the most careful study. The age, lawless and painfully regardless of home restraints and teaching, demands a very special attention to its claims.

In this work the domestic duties are discussed with judgment and fidelity, under the heads of "Duties of Husbands," "Of Wives," "Of Females," and "Parental and Filial Duties."

CHILDREN OF ABRAHAM; or, Sketches of Jewish Converts, being in part a Sequel to "Leila Ada." 18mo., pp. 120. Presbyterian Board of Publication, No. 265 Chestnut street.

There is something peculiarly interesting in the experience of a converted Jew. There is a depth and fulness, a hearty, joyous confidence, that bring before us, in a living example, the joy of the primitive converts, when they found in Jesus of Nazareth their own Messiah. This volume contains a number of such narratives—and one in sad contrast with these—that of Lydia, an aunt of Leila Ada, who knew and felt enough of sin to make her miserable—in the prospect of death—but not enough of Christ to shed any light in the dark valley.

LECTURES ON THEOLOGY, by the late Abraham Anderson, D. D., Professor of Didactic Theology and Hebrew in the Seminary of the Associate Presbyterian Church at Canonsburgh, Pa. Philadelphia: Wm. S. Young, 373 Race street, or 50 North Sixth street. 8vo., pp. 768.

We had prepared an extended review of this work; but, unhappily,

the manuscript was lost after it had been put in the compositor's hands. The style of the work is rather dry, and the form of question and answer is open to some objections; but the lectures abound in matter, and so far as the author follows Marckius—his text-book—unexceptionable in its doctrines. He has also added some sections—as upon Creation—which will be found instructive reading. He gives us some views, however, on the kingdom of Christ and collateral topics, which we regret to see. We had hoped that the mists which so long hung over these subjects—arising from heated and protracted controversy—had been mostly dispelled. If these lectures are to be taken as the index of the mind of the Associate body, we cannot see but we are about as far as ever from an agreement with them. We have reason to believe, however, that this is not the case. With the exception of these points, we can unhesitatingly recommend this volume as an excellent summary of doctrines, and arguments to maintain them, which every student, and young theologian, particularly, will do well to procure, and place upon his shelves among the books which he expects to handle very often.

“GLEANINGS OF REAL LIFE,” “ANNIE GRAY,” “ELLA CLINTON,” and “LESSONS FOR LITTLE ONES,” are all small works, (18mo.,) by the Presbyterian Board, designed for the young, and, in general, admirably adapted to answer their end, combining interest and instruction. The last is made up chiefly of Bible stories, cast in a different style, and embellished by some draughts upon the imagination of the writer. It is adorned *largely*, as the others are more scantily, with the excellent wood cuts of the Board. With regard to this volume—so far as it contains Bible stories—we must say, that it seems to us a vain attempt to render the Bible narrative more interesting to the young.

OBITUARY.

Died, suddenly, in Burlington, Iowa, Feb. 6th, of a congestive chill, Mr. CREIGHTON C. ORR, aged 25 years.

The subject of the above notice was from the neighbourhood of Wheeling, Va. and a member of the Reformed Presbyterian Church in Burlington.

He had been employed as a teacher in the public school for a few months previous to his death, and was highly esteemed by his scholars, and also by all his friends and acquaintances. Unassuming, kind, and affectionate in his manners, he won the regard of all who knew him. During the winter he was much afflicted with ague, (a disease at all times prevalent in the West,) by which his health was very much impaired, but none thought the messenger of death so near at hand. During his last illness his mind seemed to wander; but at intervals he appeared quite sensible, and knew those around him. A short time before his death, a friend standing by his bed-side, remarked to him that he would soon be better. He replied—“Yes, when I get to a better world.” His sufferings, though short, were very severe. When the last moments arrived, and the time drew near when he must enter the swellings of Jordan, he was quite calm, and quietly and peacefully yielded up his spirit, without a struggle, to the God who gave it.

He leaves a wife and two children to mourn the loss of a kind husband and affectionate father; yet they mourn not as those who have no hope, but humbly submitting to the will of “Him who doeth all things well,” and knowing that “to depart and to be with Christ is far better.”

“Those people blessed are, who be
In such a case as this;
Yea, blessed all those people are,
Whose God Jehovah is.”

T. M.

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☞ We much regret the lateness of our issue this No. We did what we could to prevent it, but without success. We will, probably, be able to make such arrangements hereafter as will remove this evil. We feel the importance of doing so.

JOHN THURSBY, Pittsburgh, Pa., the agent for the "Belfast Covenanter," in the above city, can supply first Nos. to new subscribers.

**** Meetings of Church Courts.**—The **SYNOD** of the Reformed Presbyterian Church meets in Northwood, Logan county, O., on the 4th Wednesday of May, at 10 o'clock, A. M.

The **Presbytery** of the **LAKES** meets in Northwood, the 4th Tuesday of May; **ILLINOIS** Presbytery, in Bethesda Church, near Bloomington, Ind., on the Monday preceding the next meeting of Synod, at 1 o'clock, P. M. The **PITTSBURGH** Presbytery, in Allegheny, on the 2d Tuesday of May, at 10 A. M. The **PHILADELPHIA** Presbytery, in the 2d Church, Philadelphia, on the 1st Tuesday of May, at 7½ P. M. The **NEW YORK** Presbytery, in the 3d Church, New York, on the Tuesday week previous to the meeting of Synod. The **ROCHESTER** Presbytery, in Rochester, the Wednesday following the 1st Sabbath of May, at 10 A. M.

**** The (Belfast) "Covenanter."** The address of Mr. James Wiggins, agent in New York for this magazine, is 224 Greenwich street, New York.

**** Call.**—A call has been made out by the Craftsbury congregation upon J. M. ARMOUR.

Geneva Hall, March 16th, 1857.

To the Brethren, Members of Synod,—1. Let all delegates to Synod take through tickets for *Bellefontaine*.

2. Let delegates from New York and Rochester Presbyteries come by Cleveland; thence, either by Columbus and Cincinnati trains to Gallion and to Rushsylvania, on the Indiana and Bellefontaine Railroad; or by Lake Shore Railroad to Sandusky City, thence on the Mad River Railroad to Belle Centre. At Rushsylvania our friends can call upon J. M'Cullough, James Keers, James Qua, Henry George, William George, James Wylie, or expect to be waited on by friends with conveyances to Northwood. At Belle Centre our friends can call upon Dr. M. Willson, Samuel Mitchell, James S. Johnston, James M'Clure, C. Jameson, David Alexander, James Wright, William Pollock, Samuel P. Johnston, or expect friends with conveyances to Northwood.

3. Delegates from Philadelphia and Pittsburgh Presbyteries, by Pittsburgh—thence by Crestline, Gallion, and on Bellefontaine trains to Rushsylvania.

4. Delegates from St. Louis, Southern Illinois, and Indiana, by Indianapolis, Bellefontaine; thence either by Mad River Railroad to Huntsville, Richland, or Belle Centre. At Huntsville friends can call upon David Boyd, Wm. Campbell, James Speer, Cargill Speer, John Campbell, &c., or expect friends with conveyances. At Richland, James Gray, Joseph Murphey, James Murphey,—or at Belle Centre as above; or by Indiana and Bellefontaine Railroad to Harper, where friends can call on Allen Reed, Henry Hamilton, or James Brown, or pass on to Rushsylvania, where call as above.

5. Delegates from Iowa, and from Northern Illinois and Indiana, by Chicago, Toledo, Clyde—thence on Mad River trains to Belle Centre, Richland, or Huntsville, as above. If any should wish to stop in Bellefontaine, they can call upon Joseph Patterson, or William Pollock. If any of the delegates wish to call on any of their friends in any of the congregations here, they can inquire of any one named above, and they will find conveyance. Local arrangements will be made.

MIAMI.

THE
COVENANTER,

Dedoted to the Principles of the

Reformed Presbyterian Church.

JAMES M. WILLSON,
EDITOR AND PROPRIETOR.

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

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

PHIL. III. 18.

PHILADELPHIA:

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1857.

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THE
COVENANTER.

MAY, 1857.

THE SEMINARY, THE REFORMED PRESBYTERIAN, AND
THE COVENANTER.

There is a singular disinclination prevalent among us as a church to the public discussion of matters regarding which we are not of one mind. Any thing like controversy is met with awful frowns and the expression of quaking fears. Visions of schism and separation are conjured up, and something disastrous anticipated as the certain issue. We speak of this as "singular." For in this we stand alone among the evangelical denominations. In other churches—as we know from actual inspection of their papers and periodicals—discussions are distinctly tolerated. Their ablest men are often engaged in them. They have faith in the efficacy of controversy as a means of eliciting the truth, and as securing at last an intelligent unity and co-operation. These discussions extend to the proceedings of their church courts, and *even* of their Committees and Boards. Why should it not be so among Covenanters? Surely, our Synods and Committees are not infallible! None think them so. But if not infallible, their doings are lawful subjects of examination, and may be discussed, and even controverted. We hold this; and as we edit a *free* magazine, we have not hesitated to act upon the principle whenever any public movements and acts have seemed to demand inquiry. So we intend to do, holding ourselves subject, of course, to the rules which should ever guide in debate, particularly in reference to the high interests involved in ecclesiastical proceedings. We claim for others the same privilege, and will never complain of its exercise, so long as it is kept within legitimate bounds, and is conducted in a right spirit. Such controversy will never do harm. It will do good. Let no one fear it. Slight excesses may mar it; for it is no easy matter to keep the safe middle path between undue lenity and unjust severity: but even the high winds that break a bough occasionally, or shake a building, are not the less useful in clearing the atmosphere of its fogs and malarious influences. Whether an article which we find in the March No. of the "Reformed Presbyterian," entitled "The Seminary, the Endowment, and the Covenanter," over the signature "*Fiat Justitia*," possesses the characteristic features of legitimate discussion will be best seen by subjecting it to some examination. It will also appear whether the "Covenanter" has given any just provocation to such an outpouring of feeling upon the head of its editor.

We must first, however, attend a little to the note of the editor of the magazine in which it appears, apologizing for giving it a place in his pages. He says:

“It is not without a good deal of hesitancy that we have concluded to publish this article. Our earnest desire is to avoid contention with brethren, and for this reason we have taken no notice of the innuendoes respecting ourself, that have been spread through the church in the ‘Covenanter.’ They gave us but little annoyance, and we have no apprehension that they will do us any harm. But our correspondent claims to be heard, and as he presents facts that relate to the Seminary, and may be of importance in order to the success of the efforts for its endowment, we do not feel at liberty to deny him the right. Milder language, it may be said, might have, in some instances, been used. But the truth is, the severity is not so much in the language as in the facts. We might have requested the writer to send his communication to the ‘Covenanter,’ where the articles commented on appeared; but we were aware that a communication in reference to one of these articles had been sent to the editor, and after being retained till it was too late to appear seasonably in any other place, was returned.”

There are here two things requiring notice. It is intimated that there have been innuendoes spread abroad in our pages against the writer. The only ground on which this rests, so far as we know, are the allusions which we have made to the fact—which he will not deny—that he has been long known as the leader of that part of the church which has resisted the introduction of deacons into our congregations, favouring rather trustees for the management of congregations’ temporalities. Now, whether he likes to hear of it or not, it is the fact that for these reasons he is far from having the “confidence” of a large part of the church as an instructor of the church’s rising ministry; and *he knows* it. Just as we know that we are *very* far—having taken opposite ground—from having the “confidence” of another section of the church. We have spread no “innuendoes.” We have referred to matters which are notorious, and which he will not deny. But, again: this complaint does not come with a very good grace from an editor who admitted into his pages, last fall, an article whose entire drift was to awaken, or fan, personal hostility to us, and who now admits another of similar tenor. We have never allowed *him* to be abused of set purpose, and at length, in our pages, as he has us. Nor shall we. We will not follow his example.

The second thing is the statement that we “retained,” and then “returned,” a communication in reference to certain articles of ours. Now, we did receive, and at one time had about made up our mind to publish a criticism upon our remarks upon the last meeting of Synod. But we more than hesitated on account of its scurrilous character. We gave it back to the writer. Whether we were justifiable or not, we will leave to the judgment of our readers, after stating that the writer, referring to some of our statements, directed us to the maxim, that “Liars should have good memories.” Of similar charges, though none besides so gross, the paper was full. We thought it best for the credit of the church abroad, that so unseemly a document should not see the light in our pages. We knew that it was not fit for the pages of any respectable and properly edited journal. But we must say, in further justice to ourselves, that we had no other idea but that it would appear in the pages of a contemporary.

We now come to the communication thus introduced to the readers of the Reformed Presbyterian. It begins with an expression of wonder

that any fault should be found with the action of the Committee on the Endowment. It then proceeds to the remark—and we quote the paragraph for the purpose of showing our readers the *spirit* and the manifest design of the writer:

“Altogether, last Synod appears to have been a very unfortunate gathering in the eye of the ‘Covenanter.’ Previously, its pages were commonly burdened with laudations of Synod’s doings; with high exultations over its decisions, and with brilliant anticipations of grand results predicted to follow. But how changed the tone with reference to the late meeting! Hardly any thing done is deserving of respect, not to say approval, while most of its decisions have awakened no pleasant apprehensions in regard to the future. And why all this? Subsequent developments make it plain enough that the Seminary is the greatest eye-sore of all; and as other things appear to be viewed solely through this medium, they naturally present many and most unsightly distortions. Or, can it be, that the sudden extinguishment of some bright object on which the eye had been long and intently fixed, has left a surrounding haze through which other objects are imperfectly discerned?”

Now, that we commended the doings of Synod, when we thought them right, we do admit. That we have condemned them when we thought them wrong, we also admit; and we fear we shall have to do so hereafter, notwithstanding the cutting questions of “*Fiat Justitia.*” It may be strange to him that we should do so, but we cannot help that. To the latter part of the paragraph we direct special attention. Put into plain English, the meaning of the writer is, that we are ambitious of a Professorship in the Seminary—that we regard it as “a bright object”—that we have “long” regarded it so—that we have been deeply disappointed—that, consequently, we have found fault with certain doings of Synod, regarding “hardly any thing done as deserving of respect”—and, finally, that this has influenced us in our opposition to the agency system of Synod’s Committee. This is a fair paraphrase of the writer’s meaning. Now, this is very shrewdly put in the forefront of his article. If he can get it believed that the editor of the *Covenanter* writes as a disappointed aspirant for place in the church, he has made his way tolerably clear for what follows. This is not the first time this charge has been made. We will now put it to rest; and in doing this, we will, at the same time, show the church exactly how events came to take the turn they did at last Synod.

And—1st. We ask the Reformed Presbyterian, or its correspondent, or any “whisperer” on this matter, to put their finger upon any thing that we have ever said, or written, on which to found any of the above aspersions. They may go to our most intimate friends, if they please, to make their inquiries. We defy them. They are calumniators. True, we have some friends who gave us their suffrages at last Synod. But is every man to be set down as an ambitious aspirant who is voted for by his friends? 2d. The Professorship is not a place to be sought for. It never should be, and never will be by one worthy to hold it. And besides, such a position is not a very desirable one in the Reformed Presbyterian Church. What kind of men he may expect to have to do with, will be seen by another quotation from this article:

“Claims for a balance due the deceased Professor are pressed, after all demands against his estate have been met and satisfied by the church.”

This follows immediately after a laudation of the second Professor—and we do not object to this—for having forgiven the church a debt

of some hundreds of dollars; but what "sublimated meanness"—we use the writer's own language—is this way of treating Dr. Willson's claims! For—(1.) What business has he, or any body else, with the late Professor's "debts?" (2.) If he has, we must inform him that the "church" never did "pay" them. They were paid out of money due him, and fairly earned. (3.) If his claims "are pressed"—it is done by his executors, named in his will, neither of whom has a cent's worth of pecuniary interest in collecting them, and *are bound to fulfil their trust*. (4.) If this is, as it seems to be, an insinuation against us, we are in the same case. We have not the least interest in this matter pecuniarily, and have never, in any way, interfered with the executors. (5.) The deceased Professor wished his money to be employed in publishing his works, could it all be collected. (6.) Dr. Willson's estate—and his relatives are proud to say it—owes no man a cent after all his sacrifices for the church: the only debtor it has is the church, and this indignant and honourable writer intimates plainly enough that he would have her repudiate the debt.

Now, if this is the treatment which Professors may expect from ministers—and this writer is one of them—whom he was employed to instruct and train, why should any one desire the office? We do not. But—3d. If we had sought it, and had been base enough to sacrifice our convictions of right to get it, it was not far out of our reach. And here we must enter into some details.

It is well known that there is an institution in Ohio which has been made to play an important part in these matters—Geneva Hall. Now, for years, we have been solicited to throw our influence—whatever it is—into this institution: and all along the bait has been the Professorship in the Theological Seminary. In the year 1854, we think, the most active of its friends visited the East, very much—as he stated to us—for the purpose of inducing us to go thoroughly into the plan of an Endowment, and to co-operate with him in putting the Theological Seminary in Northwood. In the spring of 1856 he saw us again, and laboured hard to accomplish the same result, using the same arguments, and holding out the same offers. We refused to strike hands with him. He repeated his efforts three several times, and getting each time the same reply, he left us, saying—we use his own words—"Then, I must look *elsewhere*." He did look "elsewhere;" and the state of things developed at last Synod is the commentary upon his language. With us he could make no bargain, although he did give us the first bid for his institution; but found "elsewhere" others not unwilling to employ his offers for securing *their* objects.* The church should understand this. If we had been unprincipled enough to make a private bargain—this for that—and had our friends been unprincipled enough to help in ratifying it, we could have had what it is now said we have "long" regarded as "a bright object."

That we did right in refusing to barter away our convictions, we believe most fully—especially when we take into the account the fact that the party who wished to make the contract, expressly stated—*more than once*—that unless we acceded to his terms, he and his friends

* We do not say, that in words, any definite contract was made—but there are "understandings."

would separate from us and our friends, on what he called the "side issues"—that is, on other questions than those in which the *abstract* principle of deacons and their power might be concerned. On this threat, also, the doings of last Synod furnish the commentary.

Now, we put ourselves and our character upon the church, with these statements. The fact is, that had we *not* been made by the votes of our friends to occupy the position of a candidate for the Professorship at last Synod, we would have felt less hesitation by far in our condemnation of some of its acts. We knew that there were men watching for our halting—men, who have studied for years to find matter of accusation against us, and we felt constrained to exercise great caution. Hence we have said little until the assaults of those who claim to be a triumphant majority have obliged us to speak out at once in defence of truth, and in self-defence.

So much for the leading design of this article. A little in regard to certain statements and arguments in it. And—1st. It attempts a defence of the Committee on the Endowment on the ground that committees do sometimes act by correspondence—referring to the Committee of Synod for distributing Supplies. True, but this was the understanding *when it was appointed*. This writer says that—

"It is insisted, in the face of the published testimony, that what was done was not the action of the Committee, but of a part only," &c.; that "this is truly a small business."

Now, we insist upon it still, and have *proved* it, though we have never laid—as "Fiat Justitia" knows—much stress upon this. And when he goes on to his beautiful, but borrowed and entirely inappropriate reference to Dr. Beecher's dog Noble, why did he not give the readers of the Reformed Presbyterian the benefit of our own language? We say still, that Synod never appointed a committee whose functions were to be discharged by appointing one of their own number to attend to them at the expense of the church. Does he think it did?

2d. The writer proceeds, with a loud wail, to ask, in substance, whether there is any minister among us so unsound as to unfit him to teach the youth of the church. We are sorry to say we believe there are such persons. We do not believe that the doctrine of the church regarding the deacon's office would be safe in the hands of any of those known, and justly, as "anti-deacon" men. Had we not confidence in the soundness of the first Professor, we would oppose the entire Seminary with all our might. We will never support a *Seminary* which is in the hands of the adversaries of Christ's diaconate. The writer charges us with "driving, and with no feeble stroke, the wedge of division." We are not alarmed. Better a division, than a breach in the law of the house—better a division, than to dishonour Christ by wilful and deliberate rejection of an office which we have sworn to be of His appointment. If we divide from the nations because they refuse to have their civil affairs managed according to the Bible, we are not to be frightened by cries of division from a few anti-deacon men in the church.

3d. The writer proceeds to the subject of the second Professor, and holds him up as greatly abused. We think he is not. He has always been known as "anti-deacon"—his votes in Synod, and speeches, have

all been on that side—there are no deacons in his congregation, and why should he ask the “confidence” of those who believe differently on this subject? We do not ask the “confidence” of “anti-deacon” men. We would fear there was something wrong in us if we had it. We would be afraid that we would come under the condemnation contained in the following paragraph of an article in this same number of the Reformed Presbyterian. The subject is Peter’s “Dissimulation,” for which Paul rebuked him:

“The grievous wrong lay, not in what he said, but in what he did. Separating from his former associates in the manner that he did, was calculated to beget in the minds of Jews an impression that his views of duty were different from those of Paul, and to lead Gentiles to think that his opinions had undergone an essential change. This was not “walking uprightly according to the truth of the gospel.” Nay, it betrayed a mournful defect in Christian candour and sincerity. It was a sad deviation from that straightforward and unbending integrity which the gospel enjoins and requires. It was abandoning the high and sacred ground of truth and submitting to the suggestions of a low and compromising expediency.”

We like that, and commend it to those whom it suits. We are sure we will have to do, or at least say, something very much out of the right way before we secure the confidence of those who have been opposing us for the last nineteen years—unless, indeed, they adopt more Scriptural views on the controverted points.

4th. It is insinuated that we have not confidence in the first Professor. The writer says:

“Professions of respect are lavished upon the first Professor by the editor and his friends. They have all great confidence in him. Of course they have. But one finds some difficulty in adjusting these liberal professions with the fact that in almost every case where the efforts of the committee’s agent have been opposed, the opposition has been based, and without concealment, on a want of confidence in the institution of which the first Professor is the acknowledged head. It is puzzling to understand, moreover, how these professions of confidence can be reconciled with the facts connected with the choice of the first Professor. There is a history on this subject that has not yet been written, and which, did not truth seem to call for it, had better not be written. It is well known that the first Professor was not elevated to his present post by the suffrages of those who are now, directly or indirectly, attempting to defeat the effort making for an endowment, and it is not meant by this to cast any imputations upon them, for certainly it was their right to vote for whom they pleased. It is referred to only for the purpose of showing that our present first Professor is not the object, at least, of their first and highest confidence.”

As to our sincerity and that of our friends in regard to the first Professor, we have the “testimony of a good conscience.” And he does not doubt it. And, certainly, there is no mystery in our suggestion that care should be taken lest when his chair is vacated—the means that we contribute should not go to the support of some man who would teach a mutilated system of faith or ecclesiastical government. There is nothing in all this that militates against the greatest respect for the first Professor. And if some—for reasons which they no doubt thought justified them—voted for another person, neither is that any demonstration of want of confidence in him who was chosen. This entire paragraph is a very “small business.” And we only add, that if the writer knows any “history on the subject” of the Professorship in which we are concerned, and which has not been written, he is at perfect liberty to give it to the world. We challenge him to do so. Let him bring it out as fast as he can. But cease these low insinuations.

5th. He proceeds to give the following. We quote the whole paragraph:

“Is it forgotten, too, that an attempt, the circumstances considered, unprecedented in its character, and in which the editor of the ‘Covenanter’ himself acted a prominent part, was made to vacate the chair of the first Professorship and enter upon a new election in the hurried hour of Synod’s adjournment? The attempt, we say, the circumstances considered, was unprecedented. The Professor elect had received from Synod no notification of his appointment. A mere private despatch was hurried off by telegraph, at whose suggestion it is not now necessary to state, and on the ground of the answer returned, without time for a moment’s reflection, an effort was made to dislodge him, that the chair might be filled by some one else. The gross injustice of this whole procedure is too apparent not to be seen, and shows how extremely anxious those who favoured it must have been that the chair, which, after time had been given for calm and prayerful consideration, was unconditionally accepted, should be occupied by the present incumbent. These are facts necessary to be known, in order to estimate aright the value of the profession now made that ‘all have confidence in the first Professor.’”

Now, to begin with “the despatch, which was hurried by telegraph,” we hope that the writer will be so good as to state “at whose suggestion” it was sent. It will be news to us, and he evidently thinks it of some importance. Perhaps he means to insinuate that it was at our suggestion, and that he has the knowledge of the fact, and can state it if “necessary.” If this be his meaning, he insinuates a falsehood. We presume it was sent because Dr. Chrystie had repeatedly declared that he would not accept, had he the offer. As to the attempt to “vacate the chair,” it was no more than a motion to accept the declination which the Professor elect had sent in, according to his often and deliberately expressed determination. The writer is very indignant on this topic; but the whole truth, as it has been even *stated* by some in the secret of the movements of the party with which he acted, would awaken indignation in another direction. Those who favoured the acceptance of Dr. C’s. declination were not his enemies; far from it. Let the future determine; or rather, let the history of this affair since the Synod, in all places and bearings, determine this question. Justice to him—and make the most of it—in our judgment warranted the action, which “Fiat Justitia” so fiercely condemns. Any capital that he can make against us out of this, he is very welcome to. We regard as utterly contemptible these insinuations—and this paper is full of them—and regret that they come from the source they do. They betray a deep and malignant personal animosity against us hardly consistent with professions of personal friendship.

6th. The writer closes with the following paragraph:

“Let us engage heart and hand in promoting the great public schemes of the church—covenanting, missions, foreign and domestic, the Seminary, and an endowed Synodical College for training our youth in literary pursuits, and the matters that heretofore have been a source of heartburning and alienation, will give us little disturbance.”

That is, let the friends of the deacon’s office in the house of God yield the question—let them covenant with men who ignore that part of the standards—let them be entirely regardless whether our candidates for the ministry are taught to hold *every* part of our standards, and to follow, in all things, the footsteps of the flock or not—let us ratify the terms negotiated by “looking elsewhere,” and take under the wing of a triumphant anti-deacon or coalition majority an institution built and endowed by the money of the friends of the deacon throughout the

church—then, we will have a “good time.”* Perhaps we may, when all this happens. There are, however, some left to withstand their projects—some to vindicate the Headship of Christ over the benefices of the church—some who will not be “bought and sold” by private contract—some who will keep their hands clean of unprincipled coalitions for measuring out the patronage and controlling the funds of the church and the proceedings of church courts. They may be in a “minority,” as this writer exultingly says we and our friends are;—that is to be tried yet;—but while they have the truth to stand upon, and clean hands to work with, they are not badly off.

Some of our readers may think we should not have noticed this article. We have thought otherwise. Some may think our remarks too sharp occasionally. We think not. Some may think that the state of affairs is not so unfavourable as we have intimated. We shall be happily disappointed if it is not, but we are confident that it might have been painted in darker hues. We have been charged—we are in the article before us—with finding fault especially with the doings of Synod regarding the Seminary. This is utterly untrue. What grieved us at last Synod was the evident coalition of a portion of those heretofore known as among the most active advocates of the deacon’s office, with that party which has always been opposed to it, resulting in deeds which we do earnestly deplore. If this continues, and they be found to make up together a majority of Synod—we look for nothing but disaster. The coalition will adopt, sooner or later, the views of the larger section; and if once they get the power, we would not give much for the ecclesiastical life of any active friend of the deacon’s office. But we hope better things. The church is not yet ready to yield herself to the embraces of any such conjunction of parties. She will not, if properly represented in Synod. The greatest wrongs were done at the last meeting, when Synod was mutilated by the exclusion of some large Presbyteries. We have written to give warning; and we expect to be heard. We have no more personal interest in these matters than others. It is the common cause; may it be well guided! It will be, for it is in the best hands—the hands of One, unerring in wisdom, and unceasing in His love, who permits his church, indeed, to be “tossed” at times “with tempests,” but never forsakes her.

* We again say, as we have said before, that we do not undertake to meddle with Geneva Hall as a Presbyterian institution—if it be one. But we ask its friends whether they regard it as wise, right, or justifiable, to permit it to be introduced as an element in the public doings of the church? Can it afford to sacrifice all consistency for the mere sake of procuring the recommendation of even a majority of Synod—made up, as in the present condition of things that majority must be, mainly, by the votes of anti-deacon men, and the votes of others who can hardly be regarded as quite disinterested? Will anti-deacon men send their sons there, if the influence of that institution is against their views on the deacon’s office? And if a change in this respect should be attempted, it may be worth inquiring—as we have hinted—whether it would be just the thing to appropriate the funds which deacon men have largely contributed, to aid in extending a cause which they conscientiously oppose? We do not address these inquiries to any who are infatuated with the idea of a great Synodical College. They must learn—as they will by a tolerably speedy experience—that the recommendation of such a majority—if they get it—will not bring pupils, or money either. That if they wish to make their institution a popular one, it is not by using it as an engine of ecclesiastical influence and power, but by so conducting it as to *extort* the confidence of the church and the public.

[From the (Belfast) Covenanter.]

PERILS TO THE CHURCHES.

NO. I.—THE FORM OF GODLINESS WITHOUT ITS POWER.

“Having a form of godliness, but denying the power thereof: from such turn away.”—2 Tim. iii. 5.

Believing that there are peculiar dangers to the Church, in its various sections, at the present day, and regarding it as a special duty to give warning concerning them, we solicit space, in the pages of the *Covenanter*, for a brief occasional paper on this subject. A sense of the danger may, under the Divine blessing, arrest the progress of the evil. The remedy can neither be expected to be sought for, nor applied, till there be a due apprehension of the greatness and extent of the malady. Some of the evils which shall be noticed affect the Church more particularly in her external condition and relations, while others are of an internal kind, corrupting the doctrine, marring her fellowship, and leading to declension and apostasy in practice. All of them, however, are potent and of mischievous tendency, and if they continue unchecked, they cannot but be productive of consequences calamitous and fatal. In exhibiting present dangers to the Church, we assign the first place to THE FORM OF GODLINESS WITHOUT ITS POWER. When the apostle, in writing to his son Timothy, tenders to him his last advices and directions, he warns him of “perilous times” that shall come. These are said to come “in the last days,” in the concluding economy, and in the closing period of the Gospel dispensation. There have been dangers, external and internal, to the Church in every past period of her history; but the apostle’s declaration intimates that, as the time of the end approaches, these dangers shall increase, such perils shall come, as shall put the faith and a godly practice in greater jeopardy than at any former era of trial they have had to encounter. When the prominent features of these “perilous times” are enumerated, it is observable that they are equally applicable, if not more so, to those that are nominally *within* the Church than to such as are without her pale. The prevailing dispositions of the heart, venting themselves in the words and actions, are exhibited; and these may exist and be in great power, under the cloak of a decent religious profession. Persons in the membership of the Church may be eminently selfish, covetous, proud, “disobedient to parents, unthankful, unholy;” under the garb of religion they may be “without natural affection,” covenant-breakers, “incontinent, despisers of those that are good;” and, surrendering themselves to the absolute control of impetuous passions, they may be “fierce,” harsh, and severe, “heady, high-minded, lovers of pleasures more than lovers of God.” That these characters are found within the Church, and that the danger is principally internal, seems plainly implied, when all that have been already enumerated are represented as “having a form of godliness, but denying the power thereof.”

That which renders such times perilous is, that not solitary individuals, or a few, are thus characterized, but that multitudes are so distinguished. The evil is widely prevalent and contagious. Few escape being infected with the malady. Men are insensible of the danger, and are carried away by a defection that has become common, while

yet they fancy that they are in nothing blameable, and even take to themselves credit for high religious attainments. This is the frequent case in periods of religious declension, or before great trials are sent to chastise and purify the Church. Before the depression of ancient Israel, Ephraim is described as "a cake not turned," and "a silly dove without heart;" and it is said "gray hairs are here and there upon him, yet he knoweth it not." And of the last of the Asiatic Churches, Laodicea, when sunk in lukewarmness, and near to fearful rejection, it is declared—"Thou thinkest that thou art rich and increased in goods, and hast need of nothing, and knowest not that thou art poor, and wretched, and miserable, and blind, and naked."

"Having a form of godliness," intends that the persons referred to profess religion and are in connexion with the Church. They are called by the Christian name, were baptized into the Church; take to themselves credit for religion, and may attain even to a high reputation; yet all the while they are unacquainted with the life of godliness, and deny, either in words or practice, its subduing and transforming influence. It has been observed by critics, that the original term for "form" here used, *μορφωσις*, and not *μορφη*, denotes not the true form and essence, but an *accidental* form—the visor or mask of religion. It means such a resemblance or show of religion, as may exist where the life of it is wholly wanting—the mask worn by hypocrites, when their whole spirit and lives are devoid of the efficacy and power of godliness. The real essential form of godliness is as necessary as its power. It is the outward manifestation of true religion ruling in the inner man—the proper expression of the life of God in the soul. We are bound to let our light shine before men, that others may be thereby attracted and enlightened. The power of godliness cannot long exist without discovering itself in its appropriate form; but a semblance of piety may be assumed, and a mask worn to deceive, while yet the character is destitute of the essence of vital godliness, and in the Divine estimate is wholly ungodly.

I.—This Formalism is principally seen in two things that are exceedingly common and wide-spread in our day. First.—Placing religion, wholly or chiefly, in the observance of external rites and ceremonies; and, secondly, in a profession assumed without principle, or unaccompanied by a godly practice. The former is exhibited in diversified aspects at present, and there are many and plain indications that it has of late years greatly increased. The religion of the apostate Church of Rome is altogether a system of rites and ceremonies of human invention. Observance of these is every thing, while the truth is forcibly suppressed, men's consciences are enslaved by Papal authority, and the "power of godliness" is opposed, and the servants of Christ who display it are persecuted to the death. The burdensome ritual of Popery exerts no purifying influence upon the lives of its votaries, as the scandalous immoralities, equally of the priesthood and people, in all Popish countries, abundantly testify. Whatever may be said of Prelacy generally, as unduly exalting a self-invented ritual, and bringing in *forms of worship* that are destitute of Divine warrant, it is evident that Puseyites, in the English Establishment, and High-Churchmen among the Lutherans on the Continent, aim to advance their systems by the display of sensual and gorgeous forms of worship, and

by the imposing rites of the rubric. In gaudy habiliments, genuflections, and intoning of the service, on the part of the clergy; in the Popish garniture of churches, and in the ascetic observances, and numerous vigils and fasts, of those who embrace this semi-Popish system, there is much of the form or *mask* of godliness; while, in the absence of the truth that sanctifies, and of a simple, Scriptural, spiritual worship, its power is wanting.

In other ways, there is reason to fear that the same evil is spreading throughout the Protestant Churches. The disposition to erect splendid houses of worship, and to decorate them, frequently in conformity to Popish models, the introduction of instrumental music in Dissenting churches, the use of uninspired hymns and choirs in public worship, and the employment of light tunes in the psalmody of the Church, indicate a prevailing tendency to rest in a mere form of godliness, and to deny or undervalue its power. It is most certain that, in our day, many spare no expense in such matters, who give little or no indication of the Christian temper, or of attention to the duties of practical godliness. There is manifold danger here. It has ever been found that in proportion as men show undue regard to outward splendour, or to what pleases the mere taste or imagination in religious worship, the knowledge of divine truth declines, and the life of spiritual religion decays. To rest, even in the purest and most Scriptural ordinances, as the *end* in religious services, and not to resort to them as *means* for the attainment of the grace of salvation, is most dangerous. There is a strong tendency to this at all times, and as much in our day, if not more, than at any former period. Let us take warning by the example of the Jewish people, who took credit to themselves for their frequent religious services, and to whom God said, in the way of pungent rebuke, "When you fasted and mourned those seventy years, did ye at all fast unto me, even to me?" Zech. vii. 5.

II.—The other exhibition of Formality in the Church is made in various ways. It is seen in—

1. Not seeking to *know* or *submit* to the power of vital godliness. Many enter the fellowship of the Church without any deep convictions of sin, or without having experienced a saving change. Whatever speculative notions of the truth such may have, whatever profession they may make, it is obvious they have never known the power of the Word upon their hearts. In this condition, they never think of yielding themselves to God, or of recognising the all-subduing and transforming power of true religion. The outward garb alone is assumed, old dispositions are unaltered, former habits remain unchanged. It is only putting new wine into old bottles, or sewing a new piece of cloth into an old garment. Upon such true religion has no influence; the means of grace are unproductive of any saving effects; their last state is worse than the first. The existence of such characters within the Church is an evil of the worst kind, and is ever to be deprecated.

2. Formalism appears in the want of the power of godliness *in relation to religious duties*. Some of the forms are kept up. Attendance, more or less diligent, is made upon some duties, especially those that are more public, while those that are more hidden and retired are neglected. The sanctuary is frequented by some regularly, while the fellowship-meeting is forsaken, family worship irregularly observed,

and the duties of the closet almost wholly overlooked. Others are very slothful in all these duties, while yet they manifest great concern to be in their place with the multitude going to sealing ordinances. Then, even when all the ordinances of religion, public, social, and private, are observed, if there is not *spirituality* in the observance, and if we do not in them draw near to God, it is, after all, the form of godliness without the power. The Divine institution of old was—"The fire shall be perpetually burning on my altar; it shall never go out." And still the Divine verdict is—"Bodily service profiteth little." "They that worship must worship in spirit and in truth; for the Father seeketh such to worship." Our Presbyterian forefathers, in the Acknowledgment of Sins, in one of their acts of covenanting, confessed that some were more concerned for the *purity* of ordinances than their *power*. Have we not reason to fear that this is the state of many in our day, even in the best sections of the Church?

3. With a form of godliness, the want of its power is evinced, in professors not *forsaking prevailing evil customs and habits*, and in the *absence of the Christian temper*.

True religion requires holy separation from the world; as, when it is felt in its power, it will lead its votaries to relinquish evil habits, and to abstain from the sinful customs of society. The intense lust of gain; the eager pursuit of worldly riches; the dishonest practices of business, as well as the drinking usages of the day; the envy and evil speaking which are so common in the world; all are willingly relinquished, and that for ever, when vital godliness becomes the controlling principle of the heart. "If any man be in Christ, he is a new creature. Old things are passed away, all things become new." The old man and his deeds are laid aside, and the new man is put on, "which is renewed in knowledge, after the image of Him that created him." With the hollow semblance of godliness, on the other hand, some or many of these evils may be found associated. Malice and envy in the heart, impure imaginations cherished, detraction and falsehood on the lips, dishonesty in dealing, unfaithfulness in relative duties, and an unmodified temper, ever bursting forth, in the family circle or in social intercourse, are the sure indications that professors of religion, whatever may be the outward mask which they wear, are wholly unacquainted with the power of godliness. It is the just remark of Dr. Owen, that, if grace is not seen renewing and sanctifying the temper, it cannot be seen producing any change in the person. It is surely most important to evidence the transforming influence of true religion, in departing from all evil, and in showing habitually the mind of Christ exemplified in his professed followers.

Lastly.—True godliness *propels to holy effort, and to make sacrifices for the advancement of truth*. Where such are wanting, it is only the accidental form, the shadow without the substance, of religion. To pray for the coming of Christ's kingdom, and yet withhold personal exertion or worldly substance for its establishment, is hypocrisy. To profess zeal for the testimony of Christ, and make no sacrifices to maintain and diffuse it, indicates that those who do so are not accepted as approved witnesses. If this is a proper test, and if sustained, self-denial, efforts, and sacrifices cheerfully made, are the measure of our love of the truth, and attachment to Christ's cause, there is reason to

fear that many within the Church are herein sadly deficient. Numbers are "settled on their lees," and are "at ease in Zion." "All seek their own, not the things which are Christ's." Our solemn and special duty, in view of such evils, is to be earnestly concerned, lest we ourselves should be found "having the form, without the power of godliness." Formalism is infectious; and if this is our state, it will not only be injurious to ourselves, but ruinous to others. A mask cannot be always worn. Sooner or later it will fall off, and leave behind only the hideous face of the hypocrite, or the loathsome displayed character of the backslider and the apostate. If the form of religion without its power abounds throughout the Church, there is urgent need that all should be awakened to a sense of their imminent danger. Like the prophet, we should be excited to reverential fear, genuine repentance, and fervent prayer—"O Lord, I have heard thy voice and was afraid; O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."

WATCHMAN.

GOD EVER RIGHTEOUS.

Fix this in your minds, that God is righteous, wise, and good, in every thing. Good, therefore nothing can be hurtful to his people; righteous, therefore nothing unjust; wise, therefore nothing in vain. Our injurious thoughts of him make us so uncharitable towards him, and greater censurers of his righteous ways than we are of men's wicked actions. Clouds and darkness are about him: our eye cannot pierce through his darkness, or see the frame of his counsels: yet let these principles be kept as the centre, that "righteousness and judgment are the habitation of his throne." Ps. xvii. 2. He is righteous in his darkness, wise in his cloudiness; though his judgments are unsearchable to us, and his ways past finding out by our most industrious inquisitions, there is a depth of knowledge and wisdom in them too deep for us to measure, (Rom. ix. 33;) God was always righteous, wise, and good; he is the same still. Though the motions of the planets be contrary, yet the sphere where they are fixed, the natures wherewith they were created, are the same still. Though the providences of God have various motions, yet the spring of his counsel, the rule of his goodness, the eye of his wisdom, the arm of his power, are not altered: he acts by the same rule, disposeth by the same wisdom, orders according to the same righteousness; he is unchangeable in the midst of the changeable effects of providence. The sun is the same body, which admits of no inward alteration, keeps exactly its own motion; though its appearances are sometimes ruddy, sometimes clear; its heat sometimes more faint, at another time more scorching; its distance sometimes nearer, sometimes farther off. He must be very ignorant that thinks the objects on which we look through a prism or trigonal glass change their colours as often as they are represented so, in the various turnings of the glass: you see the undulations and wavings of a chain which hangs perpendicularly, one part moves this way and another that way, but the hand that holds it, or the beam to which it is fastened is firm and steady.—*Charnock.*

GOD GLORIFIED IN THE PERMISSION OF SIN.

God, by his providence, draws glory to himself, and good out of sin.

1. God orders the sins of men to the glory of his grace. As a foil serves to make the lustre of a diamond more conspicuous; so doth God make use of the deformities of men to make his own grace more illustrious, and convey it with a more pleasing relish to them. Never doth grace appear more amiable,

never is God entertained with so high admirations, as by those who of the worst of sinners are made the choicest of saints; Paul often takes occasion from the greatness of his sin, to admire the unsearchable riches of that grace which pardoned him. 2. God orders them to bring forth temporal mercies. In providence there are two things considerable. First, man's will; second, God's purpose. What man's will intends as a harm in sin, God in his secret purpose orders to some eminent advantage. In the selling of Joseph, his brothers intend the execution of their revenge. And God orders it for the advancement of himself and the preservation of his unrighteous enemies, who might otherwise have starved. His brothers sent him to frustrate his dream, and God to fulfil it. Our reformation and return from under the yoke of antichrist, was by the wise disposal of God, occasioned by the three great idols of the world, the lust of the eye, the lust of the flesh, and the pride of life; lust, covetousness, and ambition, three vices notoriously eminent in Henry the Eighth, the first instrument in that work. What he did for the satisfaction of his lust is ordered by God for the glory of his mercy to us. And though the Papists upon that account reflect upon our reformation, they may as well reflect upon the glorious work of redemption, because it was in the wisdom of God brought about by Judas's covetousness and the Jews' malice. 3. God orders them for the glory of his justice upon others. Nathan had threatened David, that one of his own house should lie with his wives in the sight of the sun. 2 Sam. xii. 11. Abithophel adviseth Absalom to do so, not with any design to fulfil God's threatening, but secure his own stake, by making the quarrel between the father and the son irreconcilable; because he might well fear, that upon a peace between David and Absalom, he might be offered up as a sacrifice to David's justice. God orders Abithophel's counsel, and Absalom's sin to the glory of his justice in David's punishment. The ambition of Vespasian and Titus was only to reduce Judea to the Roman province after the revolt of it; but God orders hereby the execution of his righteous will in the punishment of the Jews for their rejecting Christ, and the accomplishment of Christ's prediction—"For the days shall come, that thine enemies shall cast a trench about thee," (Luke xix. 43,) &c. To conclude, if we deny God the government of sin in the course of his providence, we must necessarily deny him the government of the world; because there is not an action of any man's in the world, which is under the government of God, but is either a sinful action, or an action mixed with sin. God therefore in his government doth advance his power in the weakness, his wisdom in the follies, his holiness in the sins, his mercy in the unkindness, and his justice in the unrighteousness of men; yet God is not defiled with the impurities of men, but rather draws forth a glory to himself, as a rose doth a greater beauty and sweetness from the strong smell of the garlic set near it.—*Id.*

CHRIST A SERVANT.

Christ was a servant by office and by condition. There was first in Christ human flesh, abased flesh, and then glorious flesh. Abasement was first necessary for Christ, for he could not have performed the office of a servant, unless he had undertaken the condition of a servant. He must first be abased and then glorious. Our ill must be his, before his good could be ours, and how could he undergo our ill, our sin and misery, and the curse due to us, but he must be abased? Our sins must be imputed to him, and then his righteousness, and whatsoever is good, is ours. So here is both the abasement of his condition, and the excellency of his office to be a king, priest, and prophet to his church, as we shall see afterwards. Is the Lord Christ a servant? This should teach us not to stand upon any terms. If Christ had stood upon terms, if he had refused to take upon him the shape of a servant, alas, where had we and our salvation been? And yet, wretched creatures, we think ourselves too good to do God

and our brethren any service. Christ stood not upon his greatness, but being equal with God he became a servant. Oh, we should dismount from the tower of our conceited excellency! The heart of man is a proud creature, a proud piece of flesh. Men stand upon their distance; what, shall I stoop to him? I am thus and thus. We should descend from the heaven of our conceit, and take upon us the form of servants, and abase ourselves to do good to others, even to any, and account it an honour to do any good to others in the places we are in. Christ did not think himself too good to leave heaven, to conceal his majesty under the veil of our flesh, to work our redemption, to bring us out of the cursed estate we were in. Shall we think ourselves too good for any service? Who for shame can be proud when he thinks of this, that God was abased? Shall God be abased, and man proud? Shall God become a servant? and shall we that are servants think much to serve our fellow-servants? Let us learn this lesson, to abase ourselves. We cannot have a better pattern to look unto than our blessed Saviour. A Christian is the greatest freeman in the world; he is free from the wrath of God, free from hell and damnation, from the curse of the law; but then, though he be free in these respects, yet in regard of love, he is the greatest servant. Love abases him to do all the good he can, and the more the Spirit of Christ is in us, the more it will abase us to any thing wherein we can be serviceable.—*Silbes' Bruised Reed.*

BELIEVERS' JEALOUS FEARS.

The Lord is leading you in the good old way, in which you may perceive the footsteps of his flock who have gone before you. They had in their day the same difficulties, fears, and complaints as we have, and through mercy we partake of the same consolation which supported and refreshed them; and the promises which they trusted and found faithful, are equally sure to us. It is still true, that they who believe shall never be confounded. If left to ourselves, we should have built upon sand; but he has provided and revealed a sure foundation, removed our natural prejudices against it; and now, though rains, and floods, and storms assault our building, it cannot fall, for it is founded upon a rock. The suspicions and fears which arise in an awakened mind, proceed, in a good measure, from remaining unbelief; but not wholly so; for there is a jealousy and diffidence of ourselves, a wariness, owing to a sense of the deceitfulness of our own hearts, which is a grace and gift of the Lord. Some people who have much zeal, but are destitute of this jealous fear, may be compared to a ship that spreads a great deal of sail, but is not properly ballasted, and is therefore in danger of being upset when a storm comes. A sincere person has many reasons for distrusting his own judgment; is sensible of the vast importance of the case, and afraid of too hastily concluding in his own favour, and therefore not easily satisfied. However, this fear, though useful, especially to young beginners, is not comfortable; and they who simply wait upon Jesus are gradually freed from it, in proportion as their knowledge of him and their experience of his goodness increases. He has a time for settling and establishing them in himself, and his time is best. We are hasty, and would be satisfied at once, but his word is, Tarry thou the Lord's leisure. The work of grace is not like Jonah's gourd, which sprang up and flourished in a night, and as quickly withered, but rather like the oak, which, from a little acorn and a tender plant, advances with an almost imperceptible growth from year to year, till it becomes a broad, spreading, and deep-rooted tree, and then it stands for ages. The Christian oak shall grow and flourish for ever. When I see any, soon after they appear to be awakened, making a speedy profession of great joy, before they have a due acquaintance with their own hearts, I am in pain for them. I am not sorry to hear them afterwards complain that their joys are gone, and they are almost at their wit's end; for without some such check, to make them feel their weakness and dependence, I seldom find them

turn out well; either their fervour insensibly abates, till they become quite cold, and sink into the world again, (of which I have seen many instances,) or, if they do not give up all, their walk is uneven, and their spirit has not that savour of brokenness and true humility, which is a chief ornament of our holy profession. If they do not feel the plague of their hearts at first, they find it out afterwards, and too often manifest it to others. Therefore, though I know the Spirit of the Lord is free, and will not be confined to our rules, and there may be excepted cases; yet, in general, I believe the old proverb, "Soft and fair goes far," will hold good in Christian experience. Let us be thankful for the beginnings of grace, and wait upon our Saviour patiently for the increase. And as we have chosen him for our physician, let us commit ourselves to his management, and not prescribe to him what he shall prescribe for us. He knows us, and he loves us better than we do ourselves, and will do all things well.—*Newton.*

THE CHRISTIAN BELIEVER.—(MICAH VII. 7—20.)

Under the image of Jerusalem fallen before her enemies, and laid desolate for her sins, there is presented to us the most painful position of a believer in an ungodly world. When cast down by the rebuke of the Most High, writhing under the displeasure of the Almighty, he mournfully recognises the chastisement of some committed sin. How changed the language now from what we sometimes read! "Lord, thou knowest mine uprightness. Try me, O Lord, if there be any way of iniquity in me." No, such is not the tone of supplication now. The believer, conscious of having provoked the anger of his Father, sensible that he lies under his just displeasure, has changed his language; but it is still the language of faith. To the unrighteous world, glad at his falling, he says nothing in defence of himself, in extenuation of his sin. "I have sinned, I have fallen, I sit in darkness; but mercy has not left me, God has not forsaken me, I shall arise again." To himself he says, and it is the most important feature of the case,—"I will bear the indignation, because I have deserved it." While the heart rebels against the punishment, the sense of having provoked it only embitters the suffering: but that is a beautiful state of feeling, pleasing in the sight of God himself, in which the believer welcomes the punishment, because it is deserved; gives his consent, as it were, to the infliction, because he knows what has occasioned it, assured that as soon as it is over he shall be received again into his Father's arms with undiminished love. There is a steadfastness, and fearless, though mournful, confidence in this position, which makes sorrow scarcely painful, and gilds the dark hour of penitence with hope and peace, and thoughts of joy to come. Thus is the language of this passage a triumphant language in the midst of defeat and shame. Towards God the believer's tone is still all confidence; the dishonour which his sins have brought upon himself shall terminate in the greater glory of the Lord, when he puts forth his hand to recover and to save, his grace to heal, his pity to forgive. His judgments upon his people shall fill his enemies with fear; his loving mercy, with confusion and abasement. God will punish—he has always said he will—his children in love, his enemies in wrath; but the end how different! While the enemies of Israel, the Canaanites and the Amalekites, perished out of the land, and were no more—Israel, his typical people, are kept for pardon still. Deep as their sin has been, prolonged as their punishment has been, favour is laid up for them, and the promise to Abraham is remembered. So with the spiritual seed, which they prefigured. Whatever our sin has been, whatever our punishment, while we own the one and accept the other, be sure that he will turn again—he will have compassion upon us—he will subdue our iniquities by this very chastisement, and cast the sin that provoked it into the depths of the sea.—*Caroline Fry.*

MAY WE ASK A COVENANT RIGHT TO OUR TEMPORAL COMFORTS?

This question was proposed to the late Prof. Anderson, of the Associate Theological Seminary, and elicited an answer, which we now give in paragraphs, with some comments:

“Canonsburgh, Washington county, Pa., June 27, 1851.

“Mr. John M‘Clellan: Dear Sir,—I now take a few minutes on your question. I do not intend a laboured answer. “*May we ask a covenant right to our temporal comforts?*” I think we may, with propriety, ask it. And I briefly state the matter as follows:—1. A right to any thing may be supposed to come in various ways; but none need deny that a *gift* by one who has authority to give, confers a valid right. God’s gift, then, confers such a right. 2. God gave Adam a right by the covenant of works to temporal comforts, which right we lost by the fall. But though man lost that right, God was pleased to give a right (to him as fallen) to earthly comforts, which right all unbelievers or reprobate enjoy so long as the enjoyment is continued to them, but this right is to them under the old covenant curse.”

That “God gave Adam a right to temporal comforts,” and that he lost, and “we lost in him this right by the fall,” are unquestionable and most important facts. But where is the evidence to sustain the remainder of this paragraph? We have (Gen. i. 29) the positive record of the gift to Adam, but we have no such record of the repeal of the forfeiture incurred by sin. Besides, if man justly “lost” the right, how was it restored? If “lost,” this loss must have been included in the threatening of death annexed to the covenant of works. How, then, could it be restored to man “as fallen?” Was this part of the threatening first *executed*, and then at once *annulled* by the restoration of the lost “right?” Are there any such inconsistencies in the Divine administration?

However, the letter proceeds to supply the deficiency of direct proof:

“God’s actual gift to them proves the right, and their condition under the covenant of works proves that they have it under the curse; but the right of believers is different.”

Is this so? Does the *mere* gift in providence confer any right? Does it even confer a *civil* right? Certainly not. One who wrongfully enters upon land, for example, which belongs to another man, may procure a crop by means of his labour—God does not suspend against him the operations of the laws of nature; his seed germinates, and his crop ripens; but even the law of the land will oblige him, if he be prosecuted, and his wrong proved, to hand over the productions of the soil to the owner of the land. We admit, however, that in general, even wicked men may have a “civil right;” that is, a right as regards other men, to earthly comforts. But, as to God, while they continue rebels against him, they are at best what John Owen denominates them, “*malæ fidei possessores*.” Traitors to God’s government, they can have no rights, as it regards Him.

Again: it is said that “unbelievers have this right under the curse.” We cannot see how this is. The “curse” of the old covenant, if inflicted *in full*, implied an entire forfeiture of this right. The Professor admits this. He should have said, then, that the “reprobate” have this under “a part of the curse.” But why this remains, and another part is taken off, we cannot yet see. The letter proceeds:

“3. Christ has redeemed his people from the curse of the law, Gal. iii. 13; that is, from the whole curse, and therefore from the curse on their temporal comforts. But

there is no intermediate state; if redeemed from the curse, they have by that redemption the blessing, and it is a new covenant blessing through Christ. Therefore God gives to believers a right to temporal comforts, but it is a right to enjoy them with a blessing, and that right they have by the new covenant through Christ."

With this paragraph, taken singly, and as a partial statement of the truth, we can agree. No doubt believers are "blessed" in the use of common mercies, and this "blessing" is purchased by the Lord Jesus Christ. But if he redeemed them "from the whole curse" of the law, was not a part of that their liability to lose, and the actual loss of a "right" to temporal comforts as a paternal gift of God? The letter before us admits this. See the 2d paragraph above. But if so, then, in Christ, believers have not merely a "new covenant *blessing*," but a new covenant *right* to the things in question: a right to have and enjoy them, as well as a right to be blessed in the use of them. We do not see how this conclusion is to be avoided, and here we might present positive arguments in favour of this view. We only refer to the *gift* to Noah—the promise of temporal things to Abraham and his seed—and other promises of similar tenor—all new covenant arrangements and dispensations—and all regarding the *possession*, and not only the use and benefit of temporal things.

"4. All this is perfectly consistent with our denying that Christ purchased temporal comforts for even his own people. God can give to his people by covenant, and through Christ for his sake, things that Christ never purchased. For example, God gives to his people the ministry of angels, but Christ did not purchase angels, Heb. ii. 16. God gives the Holy Spirit to believers, he gives his own love to believers; but Christ did not purchase the Spirit, nor the love of God; and therefore he can give temporal comforts to believers through Christ, though he did not purchase them. Another view of this matter is this: God, in consideration of Christ's purchase, appointed him to be the Head of his people, the Administrator of the covenant, Phil. ii. 8—11; and for this purpose he put all things into his hands, to be dispensed and ordered by him for his people's good, Eph. i. 22; Matt. xi. 22; xxviii. 18; that is, he put all things in his hand, temporal and spiritual,—things which he *did not* purchase, as well as things which he *did* purchase, to be dispensed for his people's good. And thus Christ dispensed to his people temporal comforts under a new covenant right, although he did not purchase them, nor shed his blood to sustain or bring into existence things which never lost their existence by sin. But it is through his purchase that his people have the blessing, and that blessing is granted to them by covenant for Christ's sake.

"Yours respectfully,

A. ANDERSON."

Is it really so, that "God can give to his people covenant . . . things that Christ never purchased? We had thought that the covenant of grace was "ordered in all things." That this was one of its singular and glorious properties, that it not only makes *full* provision for every want of God's elect, but that it is a just covenant—in this sense that it was ratified in its every promise, and privilege, and gift, by the blood of the Son of God: that it restores to the believer, on grounds of the highest justice, and consistently with that truth which in the old covenant threatened (as is admitted) the forfeiture of every right, a clear *title* to whatever he enjoys. We had thought that when the covenant with Abraham and his seed, including (as acknowledged) temporal things, was confirmed by circumcision, it was with immediate reference to the "blood of the everlasting covenant." That when we pray, "for Christ's sake," that "our Father who is in heaven" would "give us our daily bread," we mean what we are taught to say, that He would "give" *it* to us—not merely a blessing upon it—and give

it to us for the sake of Christ as an atoning, and reconciling, and interceding High Priest; and not merely through Him as Lord of all.

The "example" adduced by Dr. A. is rather singularly expressed. "God gives to His people the *ministry* of angels, but Christ did not purchase *angels*." Why did he not say, "did not purchase the *ministry* of angels," as the argument required? And what has Heb. ii. 16 to do with the subject at all? Christ did purchase the *ministry* of angels; and, hence, this example furnishes no reason for excluding temporal mercies from Christ's purchase. As to the Spirit, surely none deny that the operations of the Spirit are purchased for the elect; for in these operations lies the application of redemption to their persons. As to the love of God—while it is true, that Christ did not purchase God's eternal purpose of mercy, it is still true that the love of God finds its actual "egress" through the atonement of Christ, and that this atonement was in the view of the Most High in the very formation of the covenant of grace and redemption. "Who hath chosen us in Christ." Put this all in different language, and will any one say that the elect have any title to the ministry of angels, or the work of the Spirit, or the love of God, except through the propitiatory work of Christ? Did not Christ purchase forgiveness and sanctification,—and what are these but the outgoings of God's eternal love, the accomplishment of his eternal purpose of mercy? The other view does not help the matter: for how can it be said that "all things are put into Christ's hands" in "consideration of his purchase," yet that, of these things, some are "purchased," and some "not?" To our mind this language is contradictory; and besides, what warrant do the Scriptures give for the notion that, as Mediator, the Lord Jesus Christ possesses any authority or fulness for the administration of the covenant to which he is not *entitled* upon the footing of his humiliation? Surely all that glory and power, all the prerogatives which belong to Him in his exalted state, are included in the joy that was set before Him, in the reward which awaited Him as the humble and suffering Surety of God's elect. We would be loath, indeed, to be obliged to see in our blessed Redeemer as He sits, and reigns, and administers in the highest heavens, any ray of His mediatorial glory, which is not the reflexion of his glory as the Man of sorrows, maintaining and vindicating the honour and claims of a Three-one-God. It is in this aspect, that we feel compelled to notice the doctrine which we have been contesting—it tends to the disparagement of the glory of our High Priest—to the diminution of the splendour of His mediatorial administration, by severing a part of it (and how much we cannot say) from his sufferings as the great "propitiation"—to the annexing of some limits to our gratitude to Him as dying for sinners, and thus bringing us into the enjoyment of God as our God.

Nor do we feel any difficulty in disposing of the last assertion in this paragraph. We ask, How came the "curse" to be stayed when man fell so that it did not fall with an utter consumption upon the earth and its inhabitants? Was it not in Christ? Why was not the whole race of man cut off by the flood? Was it not because of God's *mercy* to Noah and his family, and by virtue of that covenant of which the rainbow was made the symbol and the pledge? If Christ "bears up the pillars of the earth;" if "by Him all things consist"—is it not by Him as the Mediator between God and man?

That there are some concessions in this letter, we are happy to acknowledge; but we regret to see that the whole subject is presented in it, in such a form as rather to obscure than to enhance our indebtedness to Christ as the great Procurer as well as Dispenser of God's gift to believers. It is time that these subtleties were dropped, and that the purchase of Christ should be owned in its full extent, as the procuring cause of every thing promised and enjoyed by the people of God, here and hereafter.

RELIGIOUS EDUCATION IN OUR COLLEGES.

This subject is attracting a larger share of attention than heretofore in influential quarters. The following is an extract from an address of Bishop Upfold before the Western University of Pennsylvania. We would have modified some expressions, but the general tone of the address we highly approve of:

"I will not occupy your time with any discussion of the mooted question of this boasted age of enlightenment and progress,—whether, and how far religion should enter into collegiate instruction? That it should enter, I hold to be an irrefragable truth. And this, I should be false to my convictions, my faith, my conscience, yea, and my patriotism, if I did not hold and advocate. The avowal is not the result of mere professional bias. I make it, not as a Theologian, but as a man and a citizen; and for reasons which must be obvious to every thoughtful mind, to every one at all observant of the moral condition of our country, and the moral dangers to which our youth, and in them our glorious Republic and our very liberties are exposed. Allowing or sanctioning the keeping of moral and religious training in our colleges in abeyance; withholding it from those to whom the future destinies of our country are to be intrusted, and on whom, from their position as educated men, they will extensively depend; these dangers will become more and more imminent.

I would not make our colleges divinity schools, nor would I have them teach dogmatic theology. But I would make them schools of sound morality, and of religious principles; schools in which *the fear of God* is inculcated, as the beginning and the end of true wisdom; where reverence of religion and a realizing sense of its obligations are taught and commended; where duty and responsibility as intelligent and accountable creatures are duly impressed on the ductile minds of our sons, and they are influenced directly for good and not for evil, imbued with virtuous sentiments, and trained in virtuous habits.

And for this purpose I would not trust to such utilitarian treatises on morals, as the Moral Philosophy of Paley and others, in the usual formal course of study; but I would resort to the pure fountain of all morality, as well as of all religious truth, the Holy Scriptures. I would make the Bible a Text Book, and more than a mere Text Book; the basis of moral and religious instruction, followed up and carried out as a science in all its great practical results; and a stated portion of the student's time devoted to its study. I would not have its truths taught controversially. There is no need that they should be. Nor do I mean a critical and exegetical study of the sacred oracles, but such a study as will inform the mind in its truths, impress on it its principles, its precepts, its sanctions of good, its checks of evil; all that tends to cultivate the moral faculties, awaken and cherish the moral sensibilities; all that is calculated to *train up a child in the way he should go*, counteract the vicious influences to which young men are exposed from vicious associates and vicious example, and create a barrier to the approach of the scorner, and the arts of the profligate.

In the existing moral condition of our country, when from pernicious example from a foreign source, and the worship of mammon and pleasure, and growing and dominant worldliness at home, the Lord's day is so indifferently observed, and by numbers shockingly profaned and desecrated, I would have indelibly engraven on the mind of our youth, the positive law of that sacred day; *Remember the Sabbath day to keep it holy*. Then, too, in these days of filial independence and irreverence, when family government seems very much to have changed hands, parental authority and control to be at a discount, and children the governors and not the governed, I would have reiterated,

with every solemnity of sanction and appeal, the command and the precept, the great law of childhood—*Honour thy father and thy mother. Children, obey your parents in the Lord.* And when crime is multiplying and becoming so audacious, and is rushing in upon us, like a flood of mighty waters, I would have held up conspicuously to our educated youth, and repeated line upon line in their hearing, those immutable prohibitory laws, which proceeded from the mouth of God himself, amid the thunderings and lightnings of Sinai:—*Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Thou shalt not covet.* And with these, I would have impressed upon their plastic minds so as to impenetrate their moral being, and expand and deepen into fixed principles of action, the milder and gentler, yet not the less immutable precepts of the Gospel, the law of our spiritual life; its precepts of purity, gentleness and peace, of mercy and forgiveness, of beneficence, brotherly kindness and charity. I would have God revered and honoured, his will known and obeyed, the impulses of the heart rightly directed, the aspirations of the soul lifted above all that is of the earth, earthly, and pointed where, alone true joys are to be found. In a word, I would have our colleges, in their direct teaching, as well as in their influence and tendencies, *Godly*, and not *Godless* institutions.

This is not a question of expediency. It is a question of principle. Much depends upon it. It affects not only the morals of our youth, but in a high degree our social welfare. It affects in an equal degree, the stability of our government and the perpetuity of our political institutions. What is our social fabric, and what our system of civil polity, without religion as their basis, and their inseparable element? Is not religion our safeguard and glory as a people? How long would our free institutions last without it? "The nation that should forget God," as one well observes, "or remembering him, contemn him, would be hopeless for any good." The civilization in which Divine Providence should become a myth, and religion a tradition, would be as fragile and unsubstantial as the fabled apples of Sodom, and as false, if as dazzling, as the mirage of the desert. Its splendours would be the hectic glow of corrupt and decaying humanity, not the vital blush and brilliancy of heartfelt growth. Its glory would resemble the unnatural brightness that precedes the moment of dissolution; its boasted life would be but decay and death.

Religion is every thing to a nation such as ours, in which the *vox populi* makes itself heard in trumpet tones and with resistless energy for good or evil. They who rule should be deeply imbued with its principles, to rule well and wisely. Nor is it less necessary to those who are ruled, to induce a proper sense of responsibility in the choice of their rulers, and a proper respect for and submission to the authority they create and confer. Religion is the guardian and conservator of all national, valuable and desirable liberty. It supplies the defects of human laws, by controlling the secret springs of human action. It deters from crimes of which human laws take, and can take no cognizance, by its appeal to the unerring justice of the Divine Lawgiver. It requires and calls forth, under the awful sanctions of God's approval and recompense, the exercise of virtues and duties personal and social, to which civil government in its best form and highest efficiency, proposes no motives and no rewards: yet without which, civil government would fail in all its beneficial purposes; would become a plant of sickly, stunted growth, exposed every moment to wither and die.

The highest welfare of every nation—especially of a free nation like ours, and of the individuals of which it is composed, is inseparably connected with a deep and living sense of dependence upon, and of duty and responsibility to God. A nation, "*living without God in the world,*" ignoring his existence, or scorning his power, though expanding with material grandeur, must soon be stricken with confusion and disorder, and be ripe for anarchy and ruin; exposed, nay inevitably destined, to fall from its unnatural and unsubstantial elevation, in an unexpected moment, like a planet struck from its place in the heavens. There is no security for it. It can have no hold on its members. It carries with it the seeds of its own dissolution. How important then is it to us, as citizens of this Republic, if we would promote its beneficial purposes, and its true interests, and secure its stability and perpetuity, to nourish and cherish reverence and dependence on the Almighty Ruler of nations, by all fitting and congenial instrumentalities! And our Colleges in which religion is made an element of the course of education, and the minds of the students are instructed in its truths and imbued with its principles, as a part of their training, eminently affords such an instrumentality!

Then let it be the avowed purpose of this Institution, a purpose from which its Trustees and its Faculty are not to be driven by any considerations of expediency, by any clamour of speculative theorists, nor by any apprehension of ridicule or reproach, to maintain and promote religion among the youth intrusted to its care. It

is simple duty, which may not be foregone or neglected. It involves the highest social and the holiest personal interests. It creates and cherishes an influence for good, immeasurable and boundless. In this age of vaunted enlightenment, improvement and progress, when pernicious theories and fancies are as "thick as leaves in Vallambrosa," let the Western University, whatever other and similar institutions may decide and do, dare to be, in this respect, narrow, contracted, illiberal and behind the age. Let it ever be found, as it has always been, on the side of God, conserving, defending, and extending the religion that cometh from God, to attract and guide the young to God, and fit them in principles and in habits, for that momentous future that awaits them, when all that is of earth shall have ended,

"The cloud-capped towers, the gorgeous palaces,
The solemn temples, the great globe itself;
Yea, all which it inherits shall dissolve,
And like an unsubstantial pageant faded,
Leave not a wreck behind."

THEOLOGICAL SEMINARY—MEETING OF THE BOARD OF SUPERINTENDENTS.

The Board of Superintendents of the Theological Seminary met according to adjournment. Members all present. Having been called to order by the Chairman, the meeting was opened by prayer.

The Professors read reports in regard to their respective departments.

Resolved, That these reports be published in the Reformed Presbyterian and Covenanter. They are as follow:

Report of the First Professor.

The regular sessions of the Seminary were commenced immediately after its opening in your presence, on the evening of the 11th of November last.

The students then present were as follow:—Of the first year, Messrs. M'Cartney, Read, Taggart, and R. M. C. Thompson. Mr. Baylis appeared after the sessions had commenced some two or three weeks, and took his place in this class. Of the second year, Messrs. J. C. K. Faris and M'Millan. Of the third year, there were none then present. Mr. T. M. Elder, of the Pittsburgh Presbytery, however, of this class, appeared during the winter, but was obliged after a short time to retire on account of his health. Of the fourth year, there were present Messrs. Dixon and J. A. Thompson. Mr. George, of the Lakes Presbytery, and of the fourth year, was also present some three months; previous engagements placing it out of his power to attend for a longer time. Messrs. D. M. Faris and Montgomery, licensed preachers, were also present by permission of their respective Presbyteries. Messrs. J. A. Thompson, on account of his health, and Taggart, on account of previous engagements, were absent some two or three weeks. With these exceptions, and a very few besides, of no importance, the attendance has been uniform and punctual.

The course of exercises has been somewhat different from that prescribed by Synod. I have felt myself unable to resume the study of church history with the research requisite to fill a course of lectures on that subject with advantage. Mr. Sproull was kind enough to take, at my request, that service into his course of lectures, and I have taken Biblical criticism partially into mine. The Monday and Thursday of every week I have devoted to systematic and polemic divinity, in a course of lectures on the Westminster Confession of Faith, through which we have passed to the close of the fifth chapter. Some few of these days have been employed in revision and examination. The Tuesday and Friday of each week have been employed in a course of lectures critical, doctrinal, and practical, on the Epistle to the Romans in the Greek text, the several passages being read in the class by the students. In this we have passed from the beginning of the Epistle to the end of the fifth chapter. The Wednesday of each week has been employed in a course of expository lectures on the book of Genesis, from the beginning to a part of the fifth chapter. These have been prosecuted without interruption in any one instance, except an interval of about a fortnight at the close of December and beginning of January.

Every Saturday, except the second of each month, has been employed in hearing sermons from the students, and skeletons of sermons, subject to criticism by the professors and students. Besides these, there have been monthly exercises—exercises of preaching in public on a week evening, by the students in rotation, before the congregation of our brethren in this city. The second Saturday of each month has been appropriated to a fellowship prayer meeting, in which professors took part in turn.

It gives me heartfelt satisfaction to record the kindness of the Head of the church in countenancing thus far, and in such measure, this effort to establish for the glory of his great name a school of the prophets among us. With the exceptions already mentioned, we have—students as well as professors—been favoured with much health, and have suffered no interruption or hinderance in the prosecution of our work. We have been permitted in much peace to pursue our labours: a cheerful confidence has, to all appearance, prevailed among us, and our meetings have been marked with satisfaction and interest on all occasions, and we have hoped with real advantage. I mention with pleasure the generally very punctual attendance of the students on the lectures in my department, the order and attention in the time of lectures, and the habits of devotion apparent when we were assembled. The students, besides attending, so far as known to me, the fellowship meetings of the congregation in which we worship, have a private meeting of their own. All has thus far indicated a very commendable spirit of devotion and piety, and also fraternal Christian friendship and fellowship. Mr. Sproull, the associate Professor, will present a report of the services in his own department.

All which is respectfully submitted.

JAMES CHRYSTIE, *Sen. Prof.*

Allegheny city, Pa., 24th March, 1857.

Report of the Second Professor.

To the Board of Superintendents of the Theological Seminary the Second Professor would respectfully present the following report:

The department in which I was engaged included Hebrew, Pastoral Theology, and Ecclesiastical History. In the Hebrew recitations the students were divided into two classes. Those who had already made some progress in the study constituted the senior class, and those who were commencing it the junior. The former recited once each week. They began with the first Psalm, and have read to the end of the eighteenth. They also recited regularly in the grammar. The junior class began at the first chapter of Genesis, and have finished the ninth chapter. They recited twice each week, and have gone three times through the grammar. In the Hebrew recitations the sacred text was examined critically, and the principles of Hermeneutics were exemplified and applied.

Ten lectures were read to the students on Pastoral Theology, one on each of the following subjects:—The Pastorate, a Call to the Office of the Ministry—Public Prayer—Scripture Exegesis—Homiletics—The Exposition of the Psalm—The Lecture—The Sermon—Baptism, and the Lord's Supper.

A lecture on "the Church" was read, introductory to a series of lectures on Ecclesiastical History. These were six in number, beginning at the fall, and extending to the advent of Christ. The students were required to read essays on the history of the church: those of the first year, beginning at the fall of man; those farther advanced, at the introduction of the New Testament dispensation; and those in the last year, in the middle of the 17th century, treating particularly of the Church in Scotland. These essays were read in the Hall, and criticised by the students and professor. Each student read, I think, two essays during the session.

It gives me great pleasure to add my testimony to that of the first Professor to the propriety of the students' conduct, and their punctuality in attendance on the recitations. Our intercourse throughout the year has been most satisfactory, and I trust profitable. Respectfully submitted.

THOMAS SPROULL.

Allegheny city, March 24th, 1857.

Discourses on subjects that had been assigned by the Professors, were delivered by three of the students in public. Adjourned with prayer, to meet in the Theological Hall to-morrow, 8½ A. M.

March 25th.

The Board met, and was opened by prayer. Mr. Scott was appointed Secretary of the Board.

Resolved, that a catalogue of the books belonging to the Seminary be prepared and published. The second Professor consents to attend to the preparation and publication of said catalogue. And as some of the books taken from the library have not yet been returned, the persons having the same are requested to return them as soon as possible.

The students were examined by the Professors on the various subjects of their respective departments, including reading of the Scriptures in the original of both Old and New Testaments.

Resolved, That Mr. Euwer be requested to report moneys received and paid out by him on account of the Seminary to Synod's Treasurer by the first of May.

The Professors report the disbursement of funds to students during the session, with receipts for the amount paid out. The Board take a recess till 2 P. M., to meet in the place of public worship.

After recess came to order, when discourses were delivered by three of the students. Take a recess till 6½ P. M.

After recess the Board came to order, when two other students delivered discourses.

The discourses given at the several meetings were at these times respectively made the subjects of such remarks as the members of the Board deemed useful to the young men in the prosecution of their studies.

The Secretary is instructed to draw an order on the Treasurer of Synod for the travelling expenses of the members of the Board.

The Board express, in conclusion, the high sense which they have of the very efficient labours of the Professors during the past session of the Seminary, and of the diligence of the students under their care, as appearing by the examination and specimens of improvement given.

Resolved, That Rev. D. Scott be appointed to deliver an address at the next meeting of the Board.

Adjourned with prayer.

DAVID SCOTT, *Secretary*.

MISSION CORRESPONDENCE.

The Board of Missions have not received any official communication since our last from the brethren abroad, but we are able to furnish some interesting accounts from private letters from Mr. Dodds. Although of different dates, both came by the same mail.

Damascus, Feb. 14, 1857.

“ Our voyage was, upon the whole, a pleasant one. We landed at Beirut, if I remember rightly, on Dec. 4. We remained there five days, awaiting fine weather, and making preparations for our journey, to Damascus. This journey, which occupied four days, was sufficiently entertaining. In making the ascent of Mount Lebanon, we seemed always to be within half an hour's ride of the summit; but somehow, as we gained one eminence, another always rose above us, so that at the end of the day we hardly seemed nearer our object than in the morning. But still, slow as our progress appeared, (and was, in fact,) never was it our lot to look upon a more rapidly and

richly varying landscape. Every half hour placed us in a new and most delightful position in regard to the surrounding and distant scene. For half a day the sea was alternately hidden and disclosed to our view; and every time that it came in sight, it was under some changed and surprising aspect. The Jebel Sunnin, one of the highest elevations of Lebanon, ever and anon as we turned some point of a hill, or gained the summit of some commanding eminence, came in sight with his snow-covered head rising above the clouds, and apparently at a very short distance from us. Of the 'glory of Lebanon,' such as you have been wont to picture it to yourselves—cedar forests—we saw nothing. We saw there no tree of spontaneous growth, except in one locality a few small pines; not one cedar from the one side of Lebanon to the other.* But still it has a glory. Along the route by which we travelled, a large portion—perhaps the half—of its slopes, are cultivated, and present, I doubt not, a very fine appearance, when clad with the verdure of spring and the harvest of summer. We would sometimes have under our eye ten or fifteen villages at once. These villages are chiefly inhabited by Maronites. We left Baalbec, with its magnificent ruins, about six hours to the north of us. We were satiated with mountain life and scenery, when—that is, towards the close of our second day's journey—we came, as we moved slowly along, in sight of a plain as level as a lake, extending far to the north and south, and bounded on the east by a range of mountains as majestic as those we were then descending. It seemed but two or three miles in width, but proved to be twelve or fourteen. We were taught to call it the Bukaa. It is the ancient Cælo-Syria. The mountains on the east of it are a part of Anti-Lebanon. As soon as we entered the Bukaa, we saw the hoary head of old Father Hermon rising far above the neighbouring mountains. It is in full view from Damascus. It was somewhat curious to see, upon entering the Bukaa, a little hill or mound, and a village beside it, which appeared to us to be quite close to the mountains on the eastern side—to pass them about the middle of the plain—and when we emerged from the plain, to see them apparently at the side at which we had entered, and close by the foot of the mountains. So deceptive are our estimates of distance here.

"I might tell you of all the scenery of Anti-Lebanon; its impressive grandeur, and utter desolation; particularly of the Wady-el-Kern, through which we rode for two hours, with a precipice of limestone rock rising on either hand to the height of three or four hundred feet, and so near together, that you would think a man standing on the cliffs which overhang you on the left side of the pass, might strike with a stone the eagles perched on the right. Of course, you know that when we were ready to descend Anti-Lebanon, we had Damascus and the thousand gardens of vines, olives, walnuts, and apricots, which imbosom it, and one hundred and fifty surrounding villages, just at our feet—a splendid plain, well meriting all the high encomiums of which it has so often been the subject. . . . R. J. D."

* Cedars yet remain on Lebanon, but the nearest of them are about a day's journey northward of the road to Damascus.—Ed. Cov.

The following was addressed to the Chairman of the Board:

“Damascus, March 3, 1857.

“Rev. and Dear Brother,— Our God has been very kind to us ever since we left home. We have generally enjoyed the best of health. Mr. Beattie, who was sick for awhile, is now quite well. Our progress in the acquisition of the language of the country is becoming discernible; but a considerable time will be required to enable us to impart, in their own tongue, instruction to the people to whom we are sent.

“We have some reason to hope that the winter is now about over, and that in a few weeks spring will be here with its beauties and its blessings. From the date of our arrival in this city, till near the last of January, the weather was quite variable; sometimes cloudy and rainy; sometimes, and often for more than a week at a time, very clear and pleasant. Since then it has been, till within a few days, very wet all the time, and of late snowy and frosty. At one time we had as much as half a foot of snow on the ground, and for a week frost every morning. The winter has been much more severe than usual. On the route between this and Beirut the snow has been, and is still very deep; so much so, as to interfere seriously with the regular transmission of the mails.

“It is not to be expected that we will be able to give any intelligence of much interest relative to our own procedure till we are actually embarked in the proper work of the mission. We cannot even adopt a specific plan of operations till we have chosen the ground. Indeed, we cannot bring ourselves to feel perfectly at home here till we have located ourselves on ground which we intend to cultivate. It is our purpose to make some explorations northward in the spring.

“The whole efforts of the missionaries who are here, are directed towards the Christians and Jews. The Moslems are not thought to be accessible to the gospel; and it is deemed best to devote their energies, for the present, to the work of forming out of such materials as are most available, an instrumentality for more extended operations in the future. This may be the true policy, but I am not certain it is so. Till the experiment is made, I cannot be satisfied that it is not yet time to put the leaven of the gospel directly in the Mohammedan mass. It is true, that a Moslem cannot now profess Christianity without putting his life in jeopardy; but that is no reason why the exhibition of the truth among them might not work invisibly and diffusively upon the Moslem minds, and in due time manifest itself in tangible fruits, and those so abundant as fully to justify the peculiar sacrifices that such a course would require. We must, however, be guided in this matter by the indications of Providence. But one thing I cannot forbear to observe, in connexion with these speculations,—a mission directly to the Moslems would be a new enterprise in Syria; and persons engaged in it might commence operations in Damascus, or any where, without intrenching upon the ground occupied by other missionaries.

“There arrived here a little before us a young man by the name of Ferrette, who was for some time in the service of the Propaganda as a missionary in Mosul. He was a monk of the order of St. Francis, but became so disgusted with the duplicity, venality, and irreligion

of his fellow-missionaries, that he left them and came to Damascus, where he has been residing ever since in the house of Mr. Porter, one of the Irish missionaries; and he is desirous of acceding to the fellowship of the Irish and Associate Reformed brethren here, and of obtaining employment with them in the mission. He is a man of rare talents and good education, and well skilled in the theology both of Rome and of the Reformation. . . .

“Your brother in Christ Jesus,

R. J. DODDS.”

AFFAIRS ABROAD.

India.—In this country, as in all heathen countries, women have been held in no esteem; scarcely acknowledged to have souls; have been left utterly uneducated, and of course subjected to suffering as well as privation. A change has begun to take place, auguring a better state of things hereafter. The influence of the missionaries, and of the British residents, has been working, both openly and silently, in favour of female education. A writer in “The Friend of India” says:

“It is now beyond question that a great spontaneous movement in favour of native female education has commenced in the vicinity of Agra. In our paper of the 25th of September it was announced that Pundit Gopal Singh, one of the Zillah visitors of indigenous schools, had succeeded in establishing in the Agra district upwards of fifty schools, attended by twelve hundred girls of the most respectable families. The hope was also expressed that the number of schools would be doubled in the course of the current year. This hope has been already far more than realized. We are informed, that up to the first week of the present month, nearly two hundred schools had been established, with an aggregate daily attendance of three thousand eight hundred girls. It is rather a social revolution than a local movement which Pundit Gopal Singh has inaugurated. Our information is not yet precise enough to enable us to trace the steps by which such results have been attained. But it appears that Pundit Gopal, who is a man of high character, and of social standing above his official position, was convinced that the failure of former attempts to establish girls’ schools was attributable ‘to the suspicion with which every thing coming from a foreigner is received by the natives, and to the want of co-operation of the educated natives.’ The fact is, when stated in less decorous language, that an educated native cares nothing about education. ‘But,’ continues the Pundit, ‘the establishment of a little school, in which my own daughters and those of my immediate friends and relations attended, at first like a charm dispelled, in a great measure, the prejudices of my neighbours, and induced many to send their girls also. This example, and my constant persuasion and reasoning, have at last succeeded in inducing many respectable inhabitants of other villages to yield.’ And so the movement bids fair to become national. The pupils are nearly all Hindoos, belonging, as the European officials assure us, to the more respectable classes of the native community. The teachers are all men. ‘Want of female teachers,’ says the Pundit, ‘was one great obstacle in the way; but the guardians of the girls composing the respective schools, pointed out men of approved character, in whom they have full confidence; and I have appointed such persons only as teachers, and the result is very satisfactory.’ Only at Agra, where the pundit has persuaded the wealthy bankers and merchants to establish a girls’ school, has any objection been taken to the male instructors. Wealthy, but uneducated bankers and merchants, are naturally the most bigoted of their race, since custom is always the most tyrannical where luxury exists without education. But Agra will soon be abundantly supplied with teachers from among the more advanced pupils of the rural schools.”

China.—The accounts from China are very confused and dubious. Great divisions are reported among the Revolutionists, who are said to have butchered each other as cold-blooded Chinese only can. The Imperialists are also in great difficulties. Misery prevails even in the neighbourhood of Peking, and all things portend a speedy dissolution of the Imperial power. The suburbs of Canton have been burnt, the flames extending to the city itself. The Emperor

is reported to have disowned the doings of Commissioner Yeh, and he has issued a proclamation confining the war to the district of Canton. Here, the fiercest edicts have been issued against the English, and are remorselessly executed at every opportunity. In the neighbourhood of Canton, the missionary establishment has been burnt to the ground. The missionaries are as yet unmolested in other places. As France has united with England in the prosecution of the war, and as England is determined to go through with it, it is impossible to say how great may be the changes about to be inaugurated in the relations of foreigners to the "Celestial Empire." The final issues will be, no doubt, favourable to the enlightenment of the people, and consequently to their ultimate welfare.

The Nestorians.—It is long since we have had access to any facts regarding the progress of evangelical religion among this interesting people. We can now furnish the following brief summary of its growth and present state :

"The relations of the Persian Government to the Nestorian mission are still unsatisfactory. French Jesuit influence is probably at the bottom of the whole. Our Brethren, in their trials, have enjoyed the sympathy and aid of both the English and Russian Embassies; and Mr. Murray, the British Envoy, made them a friendly visit in April last. No department of labour, except the village schools, has materially suffered. The male and female seminaries have both gone forward as usual, and have again been visited with the especial influence of the Spirit. The former has fifty scholars, the latter forty-eight; and at Gawar, in the mountains, is a boarding-school with twelve pupils. Forty-eight free schools on the plain, and two in Gawar, embrace 800 male and 311 female pupils, so that there are in all 1,130 youths of both sexes in the schools. The press has issued 622,400 pages. The mission is aided by thirty-five native preachers, and the gospel has been zealously proclaimed from village to village, and in thirty-six places of stated resort, and not without evidence of the divine blessing. Though for special reasons converts have not been gathered into organized churches, there is progress made in separating them from the world. At a sacramental occasion in May last, about one hundred united with the missionaries in commemorating the Lord's death, more than thirty for the first time, and many deeply interested persons were also present as spectators. Mr. and Mrs. Rhea are still alone at Gawar. Is there no enterprising physician to become their missionary associate? The return of peace to the Turks, with a restoration of their power in the Koordish mountains, has brought the Koords once more to their senses, and Mr. Rhea confidently believes that the door will be thrown open for preaching Christ among them."

Missions in Turkey.—Dr. Hamlin, of the Armenian mission in Turkey, gave lately the following account of the great changes which have already taken place in consequence of missionary efforts. The extract is long, but it will be read with interest:

"When he went to Constantinople in 1838, it was difficult to hold any intercourse with the people. The Armenians thought if the Gospel were preached, their own religion would come to an end, and every where anathemas were heard against any who should listen to the preaching, or show favour to the missionaries. His own house was often attacked, and it had often been necessary to have a guard to protect it from the people. Now all is changed,—an affecting contrast was presented when he left last May, the people expressing the kindest feelings toward him, and wishing him a safe journey, and quick return. He could truly say, he had entered under showers of stones, and left under showers of tears. This is the effect of preaching the Gospel. He next noticed the progress in *education*. Eighteen years ago all the missionary schools were closed by anathemas; now there are seventeen in Turkey, and he ventured to say that the instruction imparted to them was *more strictly Biblical*, than in any seventeen schools in the United States. Till lately there has been great opposition against the Protestant Armenians; but, when he left, all of their number could find employment, so as to need no assistance from the mission. There has been also great advance in the influence of the *Press*. Though it was formerly anathematized, they have now to learn the name of the town where the issues of the mission at Constantinople are not to be found. Lately in the Holy Synod, there was a motion made that the Scriptures be translated into Turkish Ar-

menian under the direction of the Patriarch himself. It was argued that if the people did not get the Bible from him, they would from the American missionaries. Though the motion was lost by a slight majority, the fact of its being made in such a body and argued, speaks much.

"In the *direct preaching of the gospel* great advance has been made. When he first spoke to them in Armenian, he could get but five or six hearers. Now there were not buildings large enough to contain those who came. So it is throughout the empire. He narrated some incidents of his first experience in Turkey, showing how great were then the difficulties and dangers passed through by those who sought to hear or make known the Gospel. Entering Nicomedia quietly, for it would not have been safe to have it known that an American missionary was there, he stopped in the Greek quarter. He received a communication stating that some converts would meet him in the garden of a certain brother at 4 o'clock the next morning, Sunday, and at 3 A. M. one would come to guide him thither. Rising while the city was wrapt in sleep, they passed beyond the city, and walked two miles through a street with a natural hedge on each side of various fruit trees, where the nightingales were sweetly singing, and arrived soon at the appointed spot where several were gathered. A careful watch was kept, and whenever any one was heard approaching they immediately stopped speaking, till they felt again safe. After four hours, they took breakfast, and then spent four hours more in communion with each other, and so through the day till the meeting closed, when it being dark again, they parted one by one by different paths. At another time, hearing that a dying man wished to see him, he was told that if he would risk being found by the police and imprisoned, he might make the visit at midnight, going without a lantern, as required by law. It would have been dangerous to have it known that a missionary visited the house. Yet he succeeded in going, and found the dying man in the triumphs of faith. At that time it was difficult to get passports from place to place, and the mail was examined. The converts at Adabazar, wishing to communicate with their brethren at Nicomedia, found an opportunity to do so by a Jewish teamster. Arriving at the house in Nicomedia, where they were assembled at midnight, his rap occasioned some alarm. But they soon found him the bearer of a letter from the brethren at Adabazar, which read: 'We are fourteen men, true and faithful. There is death, but no turning back!' A noble letter.

"There are thirty-one churches in different parts of the Turkish empire. Of some, all the members have been bastinadoed. These churches have opened the Mussulman mind to the Gospel. Eight years ago we had no access to the Mohammedan mind. This was greatly owing to their impressions of Christianity, derived from what they saw in the Roman Catholic Church. The Mussulmans have a hatred to every form of idolatry; and this they see in the pictures, the mass, and especially in the doctrine of transubstantiation, which seems to them both wicked and ridiculous. Hence it is not strange they looked upon Christianity as absurd in morals and doctrine. The Mussulman's idea of Christianity being connected with idolatry, getting drunk, cheating, etc., they are surprised at the course of the Protestants, whose integrity is having an effect on their minds.

"In closing, Mr. Hamlin alluded to the influence of the late war in regard to the missionary work. The question of religious liberty has long been considered by the ambassadors of different powers at Constantinople. This war of the Crimea was needed. The Catholics had sought the protection of Turkish laws for Mussulmans who should embrace their religion, and now they have united with the power of England to secure religious liberty. How plainly do we see the hand of God in this. The Sultan has been obliged to disavow one of the plainest precepts of the Koran. Hitherto the Mohammedan population have possessed the greater part of the country, and a Mussulman could not sell to a Christian. Now a free tenure of property is asked for, liberty for one to sell where and to whom he will." Other accounts confirm the statements here made regarding the Mussulman population. They are beginning to be accessible.

Germany.—The religious history of Germany—the Reformation—the decline, and the restoration of the faith, is one of the most remarkable in human annals. There is a mystery about it, which we cannot fully penetrate. The following is an outline of the *facts*, and is not without value:

"About the year 1580—1600 the Reformation of Luther had so extended itself in Germany, that nine-tenths of the empire had become evangelical in sentiment,

and that only the Prince of Austria (the Emperor) and of Bavaria continued to adhere to the Catholic religion. Even bishops and archbishops began to turn Protestants, or were constrained to allow their subjects to receive the Reformation. Then came the Jesuits, and afterwards the *Thirty Years' War*, from 1618 to 1648; and when, by its means, Germany had become most terribly laid waste, in 1648 the peace of Westphalia was concluded at Munster and Osnabrucke. This gave peace and security to the adherents of the *Augsburgh Confession* of 1536; and, with the exclusion of all sectaries, only the Catholic, the Lutheran, and Reformed churches, were recognised in Germany. (The Reformed or Calvinists in Germany had accepted the *Augsburgh Confession*, which John Calvin himself subscribed, yet with certain reservations on account of the tenth article, relating to the Lord's Supper.) Since that time no other religious community has been *legally* recognised in Germany but the three great churches, until the revolution of 1848 brought about a change in most parts of Germany, in our Oldenburgh for instance, except that the Mennonites (German Baptists) were tolerated in some regions.

"Notwithstanding the peace of Westphalia, sovereigns have assumed the right, in their own territories, to tolerate only their own confessions; for example, in Austria and Bavaria; and archbishops and bishops in their principalities have always oppressed and persecuted Protestantism; for, till 1806, and the time of Napoleon I., there were principalities governed by bishops and archbishops, as the ecclesiastical States are by the Pope; so that from Austria, for instance, there has several times been a large emigration of Lutherans to Prussia, just as under Louis XIV. many thousands of the Reformed changed their residence from France to Prussia, and to this day constitute French Reformed congregations, as in Berlin, Magdeburgh, and Pomerania.

"In the mean time, about the year 1700, orthodoxy became continually colder and weaker. Then, through the instrumentality of Augustus Herman Francke, and his assistants in Halle, arose the so-called *Pietists*, who gave prominence to an *active* piety, a life in spirit and renunciation of the world; a feeling of inward peace, after a long season of penitence, together with Bible distribution, missions among Jews and heathen, &c., but they neglected the importance of pure doctrine. Their founder, A. H. Francke, (deceased 1727,) was tolerably free from this fault. Afterwards they degenerated; and at the same time the United Brotherhood of Herrnhuters, under Zinzendorf, and many other sects arose; and then by degrees the pure doctrine came to be regarded as a matter of indifference, if only the life and walk were good.

"At the same time, the Godless philosophy came over from England and France. But in the place of Deists and Atheists, we had in Germany the Rationalists, who professed to abide by the Bible, but must comprehend every thing with the reason. After 1750, Rationalism gained more and more the ascendancy. At first many meant well. For example, Gellert, Herder, and Lavater, wished to be sound in the faith; but they translated the expressions of faith and the Scripture into the language of reason and philosophy, (in *menschliche* und *vernunftige*;) spoke of *improvement* instead of *conversion* and the *new birth*, *virtue* instead of *holiness*, and sometimes, unconsciously, put human desert and works in the place of faith and grace. Critical theologians and philosophers pronounced several books of Scripture spurious; sought to interpret miracles on natural principles (for instance, Prof. Paulus in Heidelberg) and called all that rose above their cold understanding Orientalism, (*orientalische Anschauung*;) which must be translated into sober, accidental phraseology. Then followed the French Revolution of 1789, which caused an ungodly uprising against all authority, divine and human, to become the spirit of the times in Germany. And what the depraved lives of princes and of counts, what the unbelief of the universities and of the cultivated classes had sown, that the mass of the people reaped; so that about 1800, religion was generally despised, and a sound Christian, at least among the cultivated and learned, became a great rarity. In the mean time came the judgments of God by Napoleon I. upon Germany—servitude, war, poverty, breaking up of trade, &c. And at the same time celebrated theologians, as Schleiermacher, and poets, as Novalis, the two Schlegels, L. Tieck, and others, began to go more into the marrow (in *die Tiefe*) of the subject, so through God's grace, came a change among high and low, and a beginning of the regeneration of Germany; so much promoted by individual believers, as Stilling, Claudius, Haman, and Lavater. The war of freedom, 'with God for King and fatherland,' was again carried forward with prayer; and, as in 1845, Germany was wholly emancipated, in 1847 the Jubilee of the Reformation could truly be celebrated with the beginning of true joy in the Lord; so that in Protestantism could

be recognised, not merely negation, or simple protesting, but likewise the position-ground of faith; and there was a returning to the word of God, and to the doctrine of justification by faith alone."

Bavaria.—We have already given some accounts which indicate a movement in favour of Protestantism in Austria, and other German States. The following regarding Bavaria, is confirmatory of our previous statements:

"The Catholic papers of Germany are unanimously complaining that their church in Bavaria is in a deplorable condition. The *Postzeitung* of Augsburg, the leading political organ of the Bavarian Catholics, says that the Catholic people read more Protestant than Catholic papers; that there is no Catholic party in the Legislature; that the Catholic Associations have nearly died out; that the people show a greater interest in the beer question than in the vital questions of the church. Notwithstanding the small number of Catholic papers, no less than three have again been discontinued at the beginning of the new year; and the editor of another, the *Katholische Sonntagsblatt* of Munich, has been compelled by his Archbishop to quit the editorial chair, for having excused Verger, the assassin of the Archbishop of Paris, with the remark, that in Paris, not less than in other countries, the lower clergy is tyrannized by the bishops. The King, desirous of gaining eminent professors for the University of Munich, and finding more illustrious names among Protestants than among Catholic scholars, has filled a number of vacant chairs with Protestants. At the last annual election of a Rector, the candidate of the Catholic party, Prof. von Lassaul, still obtained the victory over the candidate of the opposition, the celebrated Dr. Liebig, who is a Protestant, but only by a majority of three votes."

NOTICES OF BOOKS.

A VINDICATION OF THE "LECTURES ON ODD-FELLOWSHIP" against a Late Reply by "A Member of Harmony Lodge." By Joseph T. Cooper, Author of said Lectures.

This is a vindication of a work which needs no vindication. We regard the lectures of Dr. Cooper on Odd Fellowship as absolutely unanswerable. It was well, however, to take some notice of the *first* attempt, in the course of the years that the Lectures have been in print, to pick a flaw in them. The "Reply" is of itself enough. The writer, who professes to be—and we have no doubt is—an orthodox professor of religion—makes admissions which, of themselves, really surrender the entire claims of the Society as being consistent with Christian principle. We present his admissions, as stated by Dr. Cooper:

"In farther proof of our position that it was a Christless society, we referred to the liturgy of the Order, or their forms of prayer. These we found to be without the name of Christ. We stated that 'no Odd-Fellow, as such, can pray in the name of Christ.' We gave the testimony of a Chaplain who tried to get it introduced, but failed—the Committee of Rites and Ceremonies 'voting against it to a man.' The reviewer lays all this before his readers. He quotes nearly nine pages from our Lectures on this subject. The last sentence of the quotation is as follows:—'You perceive, then, my hearers, that Christians, in entering this Society, cannot carry with them their Christianity, not even to make use of it in their prayers in the lodge-room.' This is what we have said—this is the charge which we have brought against the Order. What says the reviewer? What says this 'Member of Harmony Lodge,' who has written a book in defence of the Order, and dedicated it to the fraternity? This is what he says. See! '*This charge is TRUE; true, to the great injury of the feelings of Christians who belong to the Order.*'"

"In speaking of 'the obligations of the Christian,' the reviewer says:—'He is pledged by all the joys of heaven, and by all the pains of hell, to support and faithfully bear the name of his Lord and Master Jesus Christ.' And, after adverting to the loose views which 'the man who merely assents to the truth of Christianity' is apt to entertain in reference to the obligations of the Christian, he thus remarks:—'It is, doubtless, in this misconception of the real nature of Christianity, that some practices have obtained in the Order of Odd-Fellows, not at all congenial to the

feelings of the Christian, among which is the omission of the name of Christ in prayer.' Such is the admission of the author, and such are his views of the nature of this charge which we brought against the Order!"

A SERIES OF TRACTS on the Doctrines, Order, and Polity of the Presbyterian Church in the United States of America, embracing several on practical subjects. Vol. ix. 12mo. Presbyterian Board of Publication.

The Tracts of the Board are, generally, substantial essays; the subjects judiciously selected, and well treated. This volume contains twenty-five tracts; among them—"Is your Pastor supported?" "The House of Prayer," an excellent essay by Rev. James Hamilton; "Campbellism—its Rise, Progress," &c., by Dr. Rice; "A Time to Dance;" "Christian Views of Foreign Missions;" "Is Jesus the Messiah?" by Leila Ada; "The Duties of Ruling Elders;" "Watch and Pray;" and "Dying Experiences."

A SPIRITUAL TREASURY FOR THE CHILDREN OF GOD: consisting of a Meditation for the Evening of each Day in the Year, upon Select Texts of Scripture. By William Mason. 12mo., pp. 508. Presbyterian Board of Publication.

This work is similar in its design and character to one noticed in our last by the same author, and equally deserving of very high commendation. We select as a specimen of the peculiarly happy combination of exposition and evangelical improvement which distinguishes this volume, the exercise upon John xxi. 17:

"Peter was grieved because he said unto him the third time, Lovest thou me?"—John xxi. 17.

"Peter had grieved his Lord by three denials of him; now his Lord grieves Peter with three questions of his love to him. We may often read our sin in our punishment. Peter's Lord suffered him to fall, to lower his pride and self-confidence; now he has got him down in the valley of humiliation, he keeps him there. A little while ago he boasts of his superlative love to Christ above all the rest of his disciples: 'Though all men shall be offended because of thee, yet will I never be offended. I am ready to go with thee, both into prison and to death. Though I should die with thee, yet will I not deny thee.' Brave words! who can doubt of the sincerity of Peter's heart in all this? Hence learn—1. The warm frames of young converts are often attended with great self-confidence; there is much of nature's fire in them. My heart has often rejoiced, and has been warmed with love to hear the ardour and energy with which some in their first love have spoken of precious Jesus; but I have thought a sifting time will come. The Lord keep your poor heart humble before him! 2. See the unchangeable love and sovereign grace of Christ to his dear disciples: he told Peter of his fall, and warned him against it; yea, set before him every particular aggravation of it. How blind are those who see not here the Divinity of our Lord! Notwithstanding this, Peter abates nothing of his self-confidence. Must his fall cure him? Not that, but Christ's grace raised and restored him. Falls into sin naturally harden through the deceitfulness of sin. Take heed of looking to saints' falls, to make you think little of your own. Peter's fall was a damnable sin; he deserved hell for it; Christ snatched him as a brand out of the fire. His grace brings good out of the evil of sin. Let us glory of grace, but beware of sin. For—3. Souls raised by the grace of Christ, are grieved for their base sins and falls. Though the subject between Christ and Peter was love, yet it grieves. No threats of hell and damnation wound new-born souls like love: "Lovest thou me?" saith the Lord. Look back, soul, to thy past conduct; say, was there warm and generous love to thy Lord in it? Oh, the thought of past unkindness to Christ grieves the soul before him! As Christ repeats the question, grief is enlarged. 4. Never think you are truly raised from your falls, and restored to the love of Christ, if you have not grief of heart for them. Christ's grace melts into love; love sinks into humility, while it kindles the fire of joy, and excites a godly jealousy."

[Notices of Books continued on cover.]

ISABEL; or Influence. 18mo., pp. 155. Presbyterian Board of Publication.

The design of this work is to illustrate and enforce the subject indicated in the title. It opens with "Isabel," a kind of biography, and a feeble one. The subsequent chapters—"We may all do Something," "The Responsibilities of the Gifted," "Friendship," "The Influence of Books," &c. &c., are more important—very good, indeed—and may be read with advantage by old or young. The style is uncommonly attractive. The work is full of illustrations. It teaches by examples. We quote a passage from the chapter entitled "The Lowly and the Loving:"

"Love has often far more influence than talent. The one appeals to the reason, the other to the affections: the one speaks to the intellect, but the other goes straight to the heart. 'It is beautiful,' exclaims a Swedish author, 'to believe ourselves loved, especially by those whom we love and value.' Yes, it is beautiful, certainly; but woe to us if we neglect the responsibility attached to it! When God permits us to win the regard of others, he places in our hands a sweet and powerful influence, which we should be very careful to use in his service and for his glory. Human affection, sanctified by the divine blessing, may be made the instrument of much good: wanting that blessing, it is but a shining light, without life or warmth. The pious Jonathan Edwards describes a Christian as being like 'such a little flower as we see in the spring of the year; low and humble on the ground; opening its bosom to receive the pleasant beams of the sun's glory; rejoicing, as it were, in a calm rapture; diffusing around a sweet fragrance; standing peacefully and lowly in the midst of other flowers.' The world may think nothing of that little flower; it may not even notice it; but, nevertheless, it will be diffusing around a sweet fragrance upon all who dwell within its lowly sphere. It has been truly said, that the amiable, the loving, and the unselfish, almost insensibly dissuade from evil, and persuade to good, all who come within reach of their soothing power; that no one can advance alone toward the happiness or misery of another world; and little can the most insignificant of beings conjecture how extensive may have been the beneficial or evil effects which have attended their own apparently unimportant conduct. 'In the heraldry of heaven,' writes Bishop Horne, 'goodness precedes greatness;' so on earth it is often far more powerful. The lowly and the loving may frequently do more in their own limited sphere than the gifted. To yield consistently, in little things, begets the same yielding spirit in others, and renders life the happier. We must never forget that we are all appointed to the station which we fill in this life by the wise Disposer of events, who knows what is suited to our various capacities and talents much better than we do ourselves; and who would not have placed us there, if he had not something for us to do. How few there are who live up to their own power of being useful! Earth is our dwelling-place, where each has his or her appointed sphere of usefulness, their mission of love and duty, as they pass homeward to heaven."

A SABBATH WELL SPENT. By the Rev. James Hamilton, D. D. Presbyterian Board of Publication.

This is a twelve page Tract. The subject and the author recommend it. We quote Dr. Johnson's rules for *his own* Sabbath-keeping. They may be of use to others:

"1. To rise early, and in order to do it, to go to sleep early on Saturday. 2. To use some extraordinary devotion in the morning. 3. To examine the tenor of my life, and particularly the last week; and to mark my advance in religion, or recession from it. 4. To read the Scriptures methodically, with such helps as are at hand. 5. To go to church twice. 6. To read books of divinity, either speculative or practical. 7. To instruct my family. 8. To wear off by meditation any worldly soil contracted in the week."

THE WORLD AND ITS INFLUENCES. 18mo., pp. 120. Presbyterian Board of Publication.

A large subject—but well treated here in small space. Every Christian should know well "the world and its influences." In this treatise he will find some help.

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* * Rev. Robert Nevin, of Londonderry, Ireland, arrived in this country upon a visit, a few days since.

* * We renew the request, that persons having funds belonging to the Testimony account, forward them to Synod; and that such as have copies of the Testimony unsold, come prepared to state how many.

* * We have received and paid over seven dollars, from Utica, O., for the (Belfast) Covenanter. Subscribers there are informed that the 1st and 2d numbers will be forwarded as soon as received. The supply was short.

* * Sessions' books and statistical reports are to be forwarded for examination at the coming meeting of the *Philadelphia* Presbytery. We are requested to make a statement on behalf of the *New York* Presbytery.

* * Copies of Houston on Social Fellowship, and also on Baptism, may be had by application to Mr. Caldwell, of this city. If requested they will be taken to meeting of Synod.

* * Obituaries and some book notices omitted for want of room.

* * There will be an opportunity, as heretofore, to send us funds by members of Synod. Out of upwards of one thousand dollars due, we may reasonably expect to receive four or five hundred.

* * Acknowledgments of this month's receipts in June number, which will be issued with the July number as usual, after Synod.

* * *Errata*.—In last number, page 266, line 19 from top, for "those," read "Him;" on page 267, line 2, for "sit upon," read "censure."

VALUABLE WORK.—Mr. John Evans, 21 Perry St., Phila., will soon be able to furnish copies of REID'S HISTORY OF THE PRESBYTERIAN CHURCH OF IRELAND, a very valuable and standard work.

Rev. and dear Sir,—I take this method to inform the delegates to Synod, that having applied to the Board of Directors of the Penna. Rail Road Co., to furnish them with excursion tickets from Phila. to Pittsburg, and return at a reduced price. I have just now received an answer by their Vice President, W. B. Foster, Esq., that the Board has kindly agreed to furnish tickets commencing on 22d of May and terminating on the 15th of June, at the same reduced price as last year, at their office 11th and Market Streets, Phila., and also in Harrisburg.

Respectfully &c.,
 WILLIAM BROWN.

Rev. J. M. Willson, Phila., 24th April, 1857.

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| 1857 RECEIPTS FOR FOREIGN MISSION. | |
| March 30th, received from John Punteny of Adams Co., Ohio, per Rev. J. M. Willson, | \$10 00 |
| April 18th, received from John Punteny, Jr., of Adams Co., Ohio, per Rev. R. Hutcheson, | 15 00 |
| William Brown, Treasurer of Foreign Mission of S. of R. P. C. | |

VOL. XII.

JUNE & JULY.

NOS. 11, 12.

THE
COVENANTER,

Dedicated to the Principles of the

Reformed Presbyterian Church.

JAMES M. WILLSON,
EDITOR AND PROPRIETOR.

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

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

PHIL. III. 18.

PHILADELPHIA:

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

1857.

Postage, 6 cents per annum, payable in advance.

ACKNOWLEDGMENTS.

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Continued on 3d page.

THE

COVENANTER.

JUNE AND JULY, 1857.

MINUTES OF THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA.

SESSION XXX.

NORTHWOOD, LOGAN COUNTY, O., }
May 27, 1857—10 o'clock, A. M. }

Synod met pursuant to adjournment, and after a sermon by the Moderator, from Eph. iv. 3—"Endeavouring to keep the unity of the Spirit in the bond of peace," was constituted with prayer. Synod then proceeded to ascertain members present. They are as follows:

NEW YORK PRESBYTERY.

| <i>Ministers.</i> | <i>Elders.</i> | <i>Congregations.</i> |
|-------------------|----------------|-----------------------|
| A. Stevenson, | J. W. Bowden, | First, New York. |
| J. R. W. Sloane, | M. W. Bartley, | Second, New York. |
| S. Carlisle, | Andrew Bowden, | Third, New York. |
| J. R. Thompson, | Matthew Duke, | First, Newburgh. |
| S. M. Willson, | James Frazer, | Second, Newburgh, |
| J. B. Williams, | | Kortright. |
| J. M. Beattie, | | White Lake. |
| N. R. Johnston, | | Ryegate and Barnet. |
| | | Topsham. |
| | | Craftsbury. |
| James R. Lawson, | | Boston. |
| | | Bovina. |
| | | Argyle. |

PHILADELPHIA PRESBYTERY.

| | | |
|------------------|------------------|-----------------------|
| J. M. Willson, | Henry Floyd, | First, Philadelphia. |
| S. O. Wylie, | Wm. Brown, | Second, Philadelphia. |
| J. Middleton, | Wm. Young,* | Third, Philadelphia. |
| D. M'Kee, | James Stevenson, | Fourth, Philadelphia. |
| Joshua Kennedy,* | Saml. Thomson, | Conococheague. |
| | | Baltimore. |

PITTSBURGH PRESBYTERY.

| | | |
|------------------|----------------|-----------------------|
| T. Sproull, | Wm. C. Bovard, | Pittsburgh. |
| J. Crozier, | Robert Finney, | Monongahela. |
| J. Galbraith, | James Harvey, | Union and Pine Creek. |
| Samuel Sterrit, | John Guthrie, | Beaver and Jackson. |
| Joseph Hunter, | Samuel Henry, | Wilksburg. |
| J. J. M'Clurkin, | Robert Allen, | Springfield, &c. |
| | | Rehoboth. |

* Absent when the Court was constituted,

PITTSBURGH PRESBYTERY CONTINUED.

| <i>Ministers.</i> | <i>Elders.</i> | <i>Congregations.</i> |
|---|--|---|
| A. M. Milligan, T. Hannay, Wm. Slater,* James Love,* | M. P. Thompson, Thomas Spear, John Slater, David Wallace, John Reed, | New Alexandria, &c. Slippery Rock, &c. Miller's Run. Londonderry. Salt Creek. Brownsville. Brookland, &c. |
| Robt. Reed, James Milligan, D. D. H. P. M'Clurkin. | | |

ROCHESTER PRESBYTERY.

| | | |
|--|---|--|
| D. Scott, S. Bowden, M. Wilkins,† R. Johnston,* James M'Lachlan, | Hugh Robinson, James Gay, Francis Holliday, | Rochester. York. Sterling. Toronto, G. W. Lisbon. Perth, C. W. Carlton Place, C. W. Syracuse. |
|--|---|--|

LAKES PRESBYTERY.

| | | |
|--|--|--|
| J. B. Johnston, J. C. K. Milligan, Wm. Milroy, J. Dodds, J. S. T. Milligan, A. M'Farland, | } James Trumbull, James Gray, James M. Milligan, James S. Cannon, Robert Thompson, | First Miami. Second, Miami. Garrison. Southfield. Eden & Irville, Jonathan's Creek, &c. Muskingum and Tomika. Macedon. Lake Eliza. |
| W. F. George, P. H. Wylie, J. C. Boyd, | Alex. George, Wm. Russel, { John M'Daniel, { Saml. Jameson, | { Utica. { Sandusky. Xenia. Rushsylvania. Cincinnati. Brush Creek. Cedar Lake. Detroit and Novi. |
| John French, B. M'Cullough, R. Hutcheson. | James Wylie, John Gray, Andrew Burns, John Duguid, Hugh Woodburn, | |

ILLINOIS PRESBYTERY.

| | | |
|--|--|--|
| James Wallace,* | John M'Clurkin, Wm. Wier, John G. Miller, David T. Willson, Wm. M'Crea, John Moffit, Thomas Smith, | Elkhorn. Old Bethel. Church Hill. Sharon. Rehoboth. St. Louis. Bloomington. Princeton. Bethel. Vernon. Maquoketa. Clarinda. |
| James M. M'Donald, R. B. Cannon, D. J. Shaw, J. Stott, | Joseph Patten, Wm. L. Wright, | |
| W. L. Roberts, Joseph M'Cracken,† R. Z. Willson, James Neill. | | |

* Absent when the Court was constituted.

† Ordained since last meeting.

Absent,—Wm. Sloane, J. Chrystie, A. C. Todd, J. W. Shaw.
 Rev. Samuel Sterrit was chosen Moderator, J. C. Boyd, Clerk,
 and A. M. Milligan, Assistant Clerk.
 Court took a recess till 3 o'clock, P. M.

Same place—3 o'clock, P. M.

Recess having expired, court came to order.

The Moderator reported the following standing committees:—*On Unfinished Business*—Josiah Dodds, N. R. Johnston, and James Stevenson. *On Presbyterial Reports*—J. R. W. Sloane, R. B. Cannon, and David Wallace. *On Discipline*—R. Z. Willson, J. S. T. Milligan, and James Trumbull. *On Theological Seminary*—D. Scott, W. L. Roberts, and John Slater. *On Signs of the Times*—J. B. Johnston, H. P. M'Clurkin, and Samuel Henry. *On Foreign Correspondence*—T. Sproull, J. M. Willson, and Wm. Brown. *On Finance*—J. Hunter, W. F. George, A. Bowden. ON PRESBYTERIAL RECORDS:—*Philadelphia Presbytery*—A. Stevenson, Robt. Reed, Samuel Jameson. *N. York Presbytery*—M'Donald, D. J. Shaw, J. Guthrie. *Pittsburgh Presbytery*—J. Stott, A. M'Farland, J. M. Milligan. *Lakes Presbytery*—S. Bowden, J. J. M'Clurkin, Robert Allen. *Rochester Presbytery*—J. B. Williams, J. M. Beattie, H. Floyd. *Illinois Presbytery*—S. Carlisle, Wm. Milroy, James Harvey.

The minutes of the last meeting were put into the hands of the Committee on Unfinished Business for examination. The Rev. Robert Nevin, of the Reformed Presbyterian Synod, Ireland, being present, was invited to a seat as consultative member.

J. Kennedy, Slater, and M'Cracken appeared.

A motion was made and seconded to take up the subject of Covenanting, according to the arrangement made at last meeting of Synod. After considerable discussion, the further consideration of the motion was postponed till to-morrow morning. On motion, it was resolved that the court have one session each day, from 9 o'clock, A. M., till 2 o'clock, P. M.

Adjourned with prayer, to meet to-morrow morning at 9 o'clock.

Same place—May 28th, 9 o'clock, A. M.

Synod met, according to adjournment, and was constituted with prayer. All the members present except Bartley, Beattie, M'Lachlan, M'Crea, M'Daniel, and D. Wallace, who soon appeared. The consideration of the motion on Covenanting, postponed yesterday evening, was resumed. James Wallace and R. Johnston, and elder Wm. Young appeared.

After considerable discussion, the motion on Covenanting was withdrawn.

A preamble and resolution in reference to Covenanting were presented by J. S. T. Milligan.

After some discussion, a substitute was proposed by J. M. Willson.

Court took a recess of fifteen minutes. After recess the court came to order.

The consideration of the substitute was resumed.

Finally, on motion, both papers were laid on the table, when S. O. Wylie offered the following resolution, seconded by J. M. Willson: "Resolved, That we are not now prepared to proceed in the very desirable work of Covenant renovation." Which was adopted.

Committees were appointed to bring in a minute with respect to the decease of ministerial members, since last meeting of Synod.

On the Decease of O. Wylie—T. Sproull, J. Galbraith, and W. C. Bovard. *On that of J. Crawford*—S. O. Wylie, J. Kennedy, Wm. Brown. *On that of James Douglas*—S. M. Willson, A. Stevenson, M. Duke.

Adjourned with prayer, to meet to-morrow morning, at 9 o'clock.

Same place—May 29th, 9 o'clock, A. M.

Synod met pursuant to adjournment, and was constituted with prayer.

All the members present.

The following committee was appointed to prepare an order for religious exercises, viz.: J. Galbraith, R. B. Cannon, H. P. M'Clurkin, and Wm. Young. Rev. James Love appeared.

Rev. Robert Nevin, from the Reformed Presbyterian Church, Ireland, was invited to address this court at 12½ o'clock to-morrow.

Papers were called for.

No. 1. Minutes of Commission to organize Linn Grove Congregation. No. 2. Report of New York Presbytery. No. 3. Report of Illinois Presbytery. No. 4. Petition from Hill Prairie Society. No. 5. Letter from Synod of former brethren. No. 6. Letter from R. P. Synod, Ireland. No. 7. Communication from Synod of former brethren. No. 8. Communication from executors of Rev. Dr. Willson. No. 9. Report of Philadelphia Presbytery. No. 10. Complaint of members in Hill Prairie.

Paper No. 1. Read and laid on the table for the present. No. 2. Read and referred to Committee on Presbyterial Reports. No. 3. Read and referred to same committee. No. 4. Laid on the table for the present, without reading. No. 5. Read and referred to a special committee—Sproull, J. B. Johnston, J. M. Willson, and A. Bowden are that committee. No. 6. Read and referred to Committee on Foreign Correspondence. No. 7. Read and laid on the table for the present. No. 8. Read and referred to Committee on Finance. No. 9. Read and referred to Committee on Presbyterial Reports. No. 10. Referred without reading to Committee on Discipline.

The Committee on Unfinished Business reported. Report accepted, and considered, item by item, for adoption. First item was amended, and the whole adopted, and is as follows:

The Committee on Unfinished Business would respectfully report:

That they have read and examined the minutes of the sessions of last Synod, and we find that they are neatly and accurately recorded. The number of pages is not marked in any part of the minute book. Your committee are of opinion that this should be attended to when minutes are recorded.

Clerk directed to attend to paging the book.

Your committee would report the following items of unfinished business:

1st. Reasons of absence from the absentees of last meeting. (Page 323, Covenant.)

2d. The consideration of rules of ecclesiastical procedure. (Page 370, Cov.)

3d. Committee to raise money for the endowment of the Seminary. (Chairman, J. B. Johnston. Page 355, Cov.)

4th. Committee to correspond with our former brethren. (T. Sproull, chairman. Page 353, Cov.)

5th. Committee to transmit a letter to General Assembly, (O. S.) (J. M. Willson, Chairman. Page 346.)

6th. Committee to receive communications from the Associate Synod. (T. Sproull, chairman. Page 350.)

7th. Commission to organize a congregation at Linn Grove. (W. Slater, chairman. Page 354.)

8th. Committee to report on systematic beneficence and ministerial support. (J. M. Willson, chairman. Page 354.)

9th. Committee to devise a plan for publishing of books bearing on our distinctive principles. (J. R. W. Sloane, chairman. Page 354.)

10th. Committee to settle difficulties in Rochester congregation. (A. M. Milligan, chairman. Page 355.)

11th. Committee on signs of the times.

Respectfully submitted,

J. DODDS, *Chairman.*

Items of unfinished business were then considered.

Item 1st. Absentees at last meeting of Synod. T. Hannay's reasons not sustained. Reasons of R. Hutcheson, J. Love, and J. K. Milligan were sustained. Item 2d. The consideration of rules of ecclesiastical procedure was laid on the table for the present. Item 3d. Committee to raise money for the endowment of the Theological Seminary. The chairman of the committee stated that he had papers in course of preparation with respect to the subject, which would shortly be laid on the table. Item 4th. Committee to correspond with our former brethren. The chairman reported and laid a letter received from them on the table. Item 5th. Committee to transmit a letter to General Assembly (O. S.) reported fulfilled, and laid the original document on the table; which is as follows:

The Committee on Anti-Slavery resolutions, to whom this matter was referred, respectfully report the following remonstrance to the General Assembly of the Presbyterian Church in the United States on the subject of Slavery:

DEAR BRETHREN;—We approach you with fraternal kindness, and have great satisfaction in recording our sense of the fidelity to Calvinistic truth which characterized your proceedings some years ago, in the course of the events which issued in the separation from your body of those who sought to introduce doctrines, which we, with yourselves, hold to be adverse to the system of gospel truth clearly revealed in the Scriptures, and embodied in the Westminster standards. In your plan of conducting missionary and similar operations, by the Church herself, instead of irresponsible voluntary associations, we are well assured that you occupy, as Presbyterians, the true scriptural position. We have, also, regarded with no little interest, and in the main, with high approbation, your publication scheme—regarding it as a most efficient, and, as managed by your Board, with some exceptions, a very faithful effort to disseminate sound principles, by furnishing a religious literature well calculated to meet the systems of error, which we, in common with you, deplore and reject. In all this you have our sympathy and good wishes.

We cannot, however—to say nothing of other topics—but lament that on the subject now agitating deeply the public mind in Church and in State, your influence is not exercised with the same decision and earnestness, in behalf of what we have ever judged to be the cause of truth, and of Christ our Master.

You will at once, from our position and history, understand us to refer to the

subject of slavery. With your doings on this subject in the year 1818, so far as they went, we heartily accorded, and may be allowed to express the hopes then entertained, that this action would have led to further efforts against an acknowledged evil. Our views of slavery have long been before the world, and are doubtless known to you. We cannot perceive how it is possible to reconcile the law of the ten commandments, the precepts of Christ, or the doctrines and spirit of the blessed gospel, with a system which interferes with the obligations of the conjugal and parental relations: which tends to divide even church members into classes so distinct as owners and slaves, and which fosters dispositions and sets up claims so contrary to the spirit of that gospel which requires brethren to "go before each other in mutual honour." We feel assured that a system from which spring so many admitted evils, which is liable to so great abuses, which has ever yielded such bitter fruits, unredeemed by any blessings, and which must, in its practical operations, supersede or deny many distinctive Presbyterian principles, cannot be consistent with the word of God. Our objections lie, however, not only against the evils growing out of slavery, but against its fundamental doctrine—the *claim of property in man*. Such a claim we are confident, cannot be maintained from any of the laws or provisions of the Old Testament, or of the New. The gospel has already, in many countries, eradicated it, and it is generally admitted will at length do so throughout the world. This it would not do if it were not inconsistent with its doctrines and design.

Hence your position regarding it, which we need not more particularly define, gives us great pain, tending, as we are satisfied it does, to weaken the cause of Christianity, and to strengthen the hands of its opponents; for in view of your unwillingness to take any action upon it, and the asserted opposition among you to the doctrine of immediate emancipation, the world is encouraged to reproach evangelical religion as if it were less friendly to the cause of liberty than even infidelity itself.

It is in this view that we have taken the liberty of addressing you this remonstrance, with the earnest desire that your great influence as a large, learned and growing denomination, may be found on the side which we are entirely free to say is that of truth and righteousness, that the world may see distinctly what the enemies of Presbyterianism in the old world have always asserted, and what its friends have all along claimed—that it is the friend and fountain of true liberty, personal ecclesiastical and civil. All which is respectfully submitted.

JAS. M. WILLSON, *Chairman*.

Item 6th. Committee to receive communications from the Associate Synod. Not ready to report. Item 7th. Commission to organize a congregation at Linn Grove.

Paper No. 1. Minutes of said commission were taken up; when it was moved and seconded, "That the report of the proceedings of the commission in the organization of Linn Grove congregation be approved." While the motion was under discussion, court took a recess of twenty minutes. After recess court came to order.

Discussion of the motion pending was resumed. The discussion was continued till the hour of adjournment. Adjourned with prayer, to meet to-morrow morning, 9 o'clock.

Same Place—May 30th, 9 o'clock, A. M.

Synod met, and was constituted with prayer. All the members present except Kennedy, Love, H. P. McClurkin and M' Daniel, who soon appeared. Minutes were read, amended and approved. The rules fixing the time for the reception of the papers was suspended for the present, and papers received as follows.

Paper No. 11. Protest of members in Hill Prairie was received and referred to Committee on Discipline.

Paper No. 12. Communication from the Rev. W. Sloane was laid on the table for the present.

J. Stott laid on Synod's table two hundred dollars, from the heirs of James Faris, deceased. It was referred to the Committee on Finance, to report the object to which it should be applied.

R. Z. Willson laid on Synod's table fifty dollars, from Mrs. Margaret Miller, Greensborough, Vt. Referred as the former, to the Committee on Finance.

Committee on Finance was directed to include unsettled ministers in the apportionment of travelling funds.

James Wallace laid on Synod's table twenty-nine dollars, from James C. Linn, which was referred to Committee on Finance. Paper No. 13. Report of Rochester Presbytery. Read and referred to Committee on Presbyterial reports.

Paper No. 14. Reference from Rochester Presbytery. Read and referred to a special committee. J. M. Willson, S. O. Wylie, and D. Wallace are that committee.

Paper No. 15. Protest and appeal from a decision of Rochester Presbytery, with accompanying documents. Referred to Committee on Discipline.

S. O. Wylie, chairman of the Board of Domestic Missions, reported. Report accepted and referred to a standing Committee on Missions. S. M. Willson, T. Sprouh, A. M. Milligan and A. Bowden are that committee.

Chairman of Board of Foreign Missions reported. Report received and referred to standing Committee on Missions.

N. R. Johnston, Kennedy and Harvey, were appointed a committee to report on the subject of slavery.

The clerk was directed to give the late clerk an order on the treasurer for twenty-five dollars, from the literary fund, as a remuneration for his services.

Synod's treasurer reported on Foreign Missions, Domestic Missions, and Synod's general fund.

The three reports were accepted and referred to Committee on Finance.

The next meeting of Synod was appointed to be held in Allegheny, the fourth Tuesday of May, 1859, at 7½ o'clock, P. M.

Synod's treasurer, Wm. Brown, read and laid on the table a list of bonds held in trust and invested by him; the paper was received and referred to Committee on Finance.

The Committee on decease of Rev. John Crawford reported.— Report accepted, adopted, and is as follows:

Rev. John Crawford, pastor of Baltimore congregation, deceased on the 3d of September, 1856, in the twenty-ninth year of his age, and in the fourth of his ministry, after a brief illness from congestion of the lungs. Mr. Crawford was greatly endeared to the congregation in which he had laboured for about three years, to his co-presbyters, to his brethren in the ministry, and to all who knew him, for his Christ-like character, his benignant and heavenly temper, and his unceasing effort to walk before God and to be perfect. In his premature removal, Synod would recognise the afflicting hand of God, and bow with submission to the dispensation that has bereaved the church of a servant uni-

versally beloved, and whose early labours had awakened high hopes of usefulness in our Master's service.

SAMUEL O. WYLIE, *Chairman.*

Court took a recess of twenty-five minutes. After recess court came to order.

Committee on decease of Rev. O. Wylie reported. Report accepted, adopted, and is as follows—

The Committee to prepare a notice of the decease of Rev. O. Wylie, would respectfully report—

That this event took place on the 24th of October, 1856. It pleased God to visit our brother with protracted bodily affliction, by which his usefulness in the church was much hindered, but by which also his own preparation for his change was greatly promoted. Delighting in the service of the Master whom he loved, he continued to the last to labour to advance the interests of his kingdom.

For several years he was pastor of the congregation of Brookland, North Washington, &c., and latterly he laboured as a stated supply in the congregation of Brownsville, Ohio. He is remembered with affection, by his acquaintances. To his brethren in the ministry he was endeared by his many excellent traits of Christian character. His wife and children have experienced in his removal a severe bereavement. But to him, we doubt not, it was far better to depart, because he departed to be with Christ.

The period of our brother's ministry was ten years. His early dismissal from his labours is an admonition to us to work while it is day, for from each of us the time of departure is not far distant.

THOMAS SPROULL, *Chairman.*

The order of the day was called for: hearing an address from Rev. Robert Nevin. Mr. Nevin delivered an address upon the present state and prospects of the church in Ireland. After which the following resolution was adopted:—

Resolved, That Synod has now heard with very deep interest the address of Rev. Robert Nevin, of the Reformed Presbyterian Church, Ireland, and cordially reciprocate his kind expressions on behalf of our brethren in that land, and recommend him to the several congregations that he may visit, in his endeavours to obtain aid for the people among whom he labours.

Committee on Devotional Exercises reported. Report accepted, adopted, and is as follows:—

The Committee on Devotional Exercises recommend that the time for engaging in these exercises be Monday evening, 4 o'clock. The order of exercises to be the following:—The Moderator to preside, and commence the exercises with singing and reading the Scriptures. Prayer by Rev. T. Hannay. Subject of conversation, "What are the great objects of the Church's mission, and the best means of promoting them?" To be discussed by Rev. J. Crozier, Rev. R. Nevin, and Rev. S. M. Willson. Prayer by Rev. J. Love. Conclude with singing, and benediction by Rev. J. C. Boyd.

J. GALBRAITH, *Chairman.*

Adjourned, with prayer, to meet Monday morning, at 9 o'clock.

Same Place—June 1st, 9 o'clock, A. M.

Synod met, and was constituted with prayer. All the members present except J. W. Bowden, A. George, James Gray, and T. Hannay,

the last through indisposition. George and Gray soon appeared. Minutes read, amended, and approved. It was directed that all persons having moneys for the debt of the late Theological Professor hand over the same to the Committee on Finance.

Committee on Missions reported. Report accepted, and laid on the table for the present.

The business under consideration when Synod adjourned on Friday, namely, Paper No. 1, minutes of commission to organize Linn Grove congregation, was taken up; and after a protracted discussion of the resolution to approve the report of the proceedings of commission was decided in the negative. Ayes and nays were called for, and are as follows:—

Ayes.—A. Bowden, S. Bowden, J. W. Bowden, Brown, Bovard, Burns, Crozier, J. S. Cannon, Dodds, Frazer, Finney, James Gray, Guthrie, Galbraith, Gay, Harvey, Henry, Hunter, R. Johnston, Kennedy, Lawson, Love, M'Kee, M'Cullough, M'Cracken, M'Daniel, J. Milligan, A. M. Milligan, J. S. T. Milligan, Milroy, R. Reed, J. Reed, Sproull, Sterritt, W. Slater, J. Slater, Spear, Sloane, J. R. Thompson, M. P. Thompson, R. Thompson, S. O. Wylie, Wright—43.

Noes.—Allen, Bartley, Beattie, Boyd, Carlisle, R. B. Cannon, Duke, Duguid, Floyd, French, W. F. George, John Gray, Holliday, J. B. Johnston, Jamison, J. J. M'Clurkin, J. M'Clurkin, H. P. M'Clurkin, M'Farland, M'Crea, M'Donald, Middleton, J. M. Milligan, Moffit, Miller, Neill, Patton, Roberts, Robinson, A. Stevenson, J. Stevenson, Scott, Shaw, Stott, Smith, S. Thomson, Trumbull, Williams, S. M. Willson, J. M. Willson, R. Z. Willson, D. T. Willson, D. Wallace, P. H. Wylie, J. Wylie, Woodburn, Wier, J. Wallace, and Young—49.

NOT VOTING.—A. George, Hutcheson, N. R. Johnston, M'Lachlan, Russel and Wilkin—6.

ABSENT.—Hannay, J. K. Milligan, and J. W. Bowden—3.

Against this decision, T. Sproull dissented in his own name and in the name of such as may unite with him, for reasons to be given in.

Court took a recess of fifteen minutes.

After recess court came to order. Rev. S. M. Willson was called to the Chair *pro tem.*, in absence of the Moderator. The Moderator took the chair. The following preamble and resolution were offered, and the rule for adjournment being suspended, were amended and adopted.

Whereas, The action of this court in the Linn Grove case, while it disapproved of the report of the commission, did not affect the organization: therefore

Resolved, That the Illinois Presbytery be directed to take the Linn Grove congregation under its care, with instructions to said Presbytery to take measures to detach from said congregation the society at Amboy.

Against the amendment in the last part of this resolution, W. Slater entered his dissent, reasons to be given in.

Adjourned, with prayer, to meet to-morrow morning at 9 o'clock.

Same Place, June 2d, 9 o'clock, A. M.

Synod met, and was constituted with prayer. All the members present except Burns, Finney, Hannay, R. Johnston, M'Kee and Spear—all of whom soon appeared except Hannay, still indisposed.

Minutes read, amended and approved. J. W. Bowden, absent at the time the vote was taken on approval of report of commission to organize Linn Grove congregation, asked leave to enter his name on the vote. Leave was granted.

Daniel Cook, ruling elder from Linn Grove congregation, presented his certificate and took his seat.

Committee on the decease of Rev. James Douglas reported. Report accepted, and adopted, and is as follows :

The Committee on the decease of Rev. James Douglas respectfully report—
That Mr. Douglas was born in Galway, Scotland, April 10th, 1771. He gave evidence of early piety by a profession of his faith in Jesus at the age of fourteen, under the ministry of Rev. James Reid. He soon after commenced his preparation for the ministry, and in 1803 was licensed to preach the gospel. Though he did not enter the ministry in Scotland, his labours were highly acceptable to the church. Having received two calls which he was not clear to accept, he came to this country, but for a number of years was employed in the instruction of youth. His attachment, however, to the principles of the church was strong, his abilities as a preacher appreciated, and his reputation without blemish. He at last accepted a call from the congregation of Bovina, a people who knew him well and who to the last remained ardently attached to him, and by whom his memory will be long and affectionately cherished. He was a noble man, an ardent friend, an able and faithful preacher. On the 15th of March last, the day of holy rest on earth, he entered, as we trust, into the perfect rest of the eternal world. His memory will long be respected by the people of his charge, and the members of Presbytery, and all who knew his worth.

Respectfully submitted,

S. M. WILLSON, *Chairman.*

Committee on Discipline reported. Report accepted, and laid on the table for the present.

J. M. Willson read a series of preambles and resolutions. It was moved that the paper be received. Upon this it was moved that the whole be laid on the table. The ayes and noes were called for, and are as follows :

AYES.—A. Bowden, J. W. Bowden, S. Bowden, Brown, Bovard, Burns, Crozier, J. S. Cannon, Dodds, Frazer, Finney, French, James Gray, Guthrie, Galbraith, Harvey, Henry, Hunter, N. R. Johnston, R. Johnston, Kennedy, Love, M'Kee, M'Cullough, M'Cracken, Milroy, J. Reed, Sproull, Sterritt, W. Slater, J. Slater, Spear, Sloane, J. R. Thompson, M. P. Thompson, R. Thompson, S. O. Wylie and Cook—38.

NOES.—Allen, Bartley, Beattie, Boyd, Carlisle, R. B. Cannon, Duke, Duguid, Floyd, W. F. George, A. George, John Gray, Hutcheson, Holliday, Jamison, Lawson, M'Lachlan, J. J. M. Clurkin, J. M'Clurkin, H. P. M'Clurkin, M'Farland, M'Crea, M'Daniel, M'Donald, Middleton, J. Milligan, A. M. Milligan, J. M. Milligan, Moffit, Miller, Neill, Patton, Roberts, Robinson, Russel, R. Reed, A. Stevenson, J. Stevenson, Scott, Shaw, Stott, Smith, S. Thomson, Trumbull, Williams, S. M. Willson, J. M. Willson, R. Z. Willson, D. T. Willson, Wilkin, D. Wallace, P. H. Wylie, J. Wylie, Woodburn, Wier, J. Wallace and Young—57.

NOT VOTING.—Gay, J. B. Johnston and Wright—3.

ABSENT.—Hannay, J. S. T. Milligan and J. K. Milligan—3.

The paper was then considered. A substitute was proposed for the first resolution, and entertained and amended, and it and the preamble were adopted.

A substitute was proposed and entertained for the second resolution, and was adopted.

The remaining part of the paper was considered, amended, and adopted. The whole paper, as amended, was adopted, and is as follows:

Whereas, Much of our troubles in the church, and at our meetings of Synod for some years past, have originated in the attempt, too often successful, to form congregations on the principle known as that of "elective affinity;" as also in the formation of congregations by commissions of Synod, and not by Presbyteries to whom the business of organizing congregations belongs; therefore

Resolved, 1. That hereafter no congregation shall be organized by any Presbytery on the principle of elective affinity, to evade discipline, or reconcile parties at variance, or to settle difficulties which properly belong to the discipline of the church, or upon a difference in principle, or as to the meaning of the standards of the church.

Resolved, 2. Synod shall hereafter leave the organization of congregations to the Presbyteries to whom it properly belongs.

And, *Whereas*, The Form of Church Government recognises deacons as "ordinary" officers in the church, and "requisite" among the officers of a particular congregation, and this by the will and appointment of the Lord Jesus Christ:

And, *Whereas*, The Form of Church Government defines the duty of the deacon to be "to take special care in distributing to the necessities of the poor," and the Testimony declares that the "deacons have no power except about the temporalities of the church:"

And, *Whereas*, This office has not yet been exemplified in all our congregations: therefore

Resolved, 1. That Presbyteries be directed to exercise due care and diligence to have deacons chosen and ordained in congregations where they are still wanting, with no other powers than those defined in the Standards.

Resolved, 2. That Presbyteries be enjoined in organizing new congregations to see to it that deacons be chosen and ordained in them.

Resolved, 3. That no action of last Synod was intended to rescind or repeal the resolutions of 1845 and '47, on the subject of the deacon's office, trustees or consistory, nor were they so affected.

Court took a recess of twenty minutes. After recess court came to order.

Committee to prepare an answer to the communication from our former brethren reported an answer, which was accepted and laid on the table for the present.

Committee on Minutes of Pittsburgh Presbytery reported. Report accepted, adopted, and is as follows:

The Committee appointed to examine the minutes of Pittsburgh Presbytery have examined said minutes, and find nothing in them inconsistent with the law and order of the church. Respectfully submitted,

J. STOTT, *Chairman*.

Committee on Minutes of Illinois Presbytery reported. Report accepted, adopted, and is as follows:

The Committee appointed to examine the minutes of Illinois Presbytery have done so, and find nothing in them contrary to the law and order of the church. Respectfully submitted.

S. CARLISLE, *Chairman*.

Committee on Minutes of Rochester Presbytery reported. Report accepted, adopted, and is as follows:

The Committee appointed to examine the minutes of Rochester Presbytery report:—That they find nothing in them contrary to the law and order of the church.

Respectfully submitted.

J. B. WILLIAMS, *Chairman.*

Paper No. 16. Report of Lakes Presbytery read, accepted, and referred to Committee on Presbyterian Reports.

Paper No. 17. Report of Pittsburgh Presbytery read, accepted, and referred to Committee on Presbyterian Reports.

The Committee on Presbyterian Reports was directed to mark so much of Presbyterian reports as it may not be necessary to publish.

The rule of adjournment was suspended.

Unfinished business was taken up.

Item 8th. Committee to report on Systematic Beneficence and ministerial support. Committee reported. Report accepted, adopted, and is as follows:

The Committee on Systematic Beneficence and a Sustentation Fund, respectfully report—

No reason can be assigned why the benevolent feelings of the Christian should not be exercised according to some rule and system. Everywhere else the need of some fixed principles as guides to action, is seen and felt. Nations and individuals, all social bodies who conduct their affairs wisely, leave as little as possible to mere impulse. They endeavour to bring judgment and sound reason into their operations. In the religious life, the same law is recognised and observed. The Christian has his times for prayer, for the reading of the Word of God, for social religious fellowship, for the public worship of the sanctuary, for domestic instruction, and even for devout examination, and self-scrutiny. To all these a tolerably definite proportion of time is sacredly devoted: the precise amount, in most cases, being determined by the circumstances in which he is placed. *Giving* is no exception to the general law. Judgment should be exercised in it. It should be regarded as a duty. It should be conducted as a matter to be regulated by principle, as well as prompted by feeling: and, in fact, loosely as the benevolence of the church is generally exercised, the systematic principle has not been entirely lost sight of.

Hence, we treat, in this report, of no novelty. We only endeavour to explain, and define, and enforce a better observance of a principle already partially acknowledged, but very imperfectly observed.

Systematic Beneficence means the giving of a certain portion of our income to religious purposes, and this at times and in ways as clearly determined as possible, beforehand. It does not require, in all cases, the same proportion. None can be absolutely fixed. The poor have little put into their hands. Their gifts to the Lord's treasury must be even proportionably small. Such as have a competence, moderate or full, may subsist comfortably, even accumulate, and yet give in much larger ratio to their income. The rich, out of their abundance, may give very largely, even in the ratio of their contributions, and still have enough left for every lawful gratification, and to spare.

The man whose income is but three hundred dollars may, by rigid economy, maintain himself and family, and give his ten or perhaps his fifteen dollars for benevolent and religious purposes. He whose annual income is a thousand dollars might give his fifty or his seventy-five. Out of a revenue of thousands, many hundreds might be devoted to these objects, and yet in these last instances there would still remain a much larger fund for common purposes, as we admit there may with entire lawfulness, than in the case of a man with a very limited income.

The Scripture rule, both in the Old Testament and the New, is very precise as a *principle*. "Let every one of you give as God hath prospered him,"—

“according to his ability.” A rule most assuredly not observed as it should be. In our city congregations, with which your committee is more familiar, few give less than five dollars, and still fewer go above a hundred; while by far the larger part of our families range between ten and fifteen, or forty and fifty: not many coming up to the latter. Now, in view of the great diversity in the pecuniary circumstances of church members, there is something not exactly right here. And, we presume, it is not very unusual to find in country congregations persons of small means who give not less than five, perhaps ten dollars per annum, while wealthy farmers, who count their acres by scores or hundreds, and the productions of their fields by thousands of bushels, regard themselves as doing very well if they cast into the Lord’s treasury a sum not more, perhaps, than two or three times larger than the contribution of the man who earns his bread by his daily toil alone.

What we would urge then, in this matter, is, that *all* should make conscience of giving “according to their ability,”—in a proportion as definitely fixed, as the ordinary fluctuations of business may enable us to determine it. We may say something as to the times of giving. Clearly, no man can perform his duty *all at once*, and once for all. We cannot *now* exhaust by any one contribution the whole claim of Christ upon our money. The poor, the church in her ministry and missions, &c., have constantly accruing demands, and, for this reason, the times of giving should be—and generally are—recurring and pretty frequent.

We have already, even in defining our views, presented some arguments enforcing them, but we trust you will bear with us, while we state some additional considerations that seem to us important in this connexion, as enforcing the claims of Systematic Beneficence, and

1st. We are all “stewards” of the divine bounty. “The earth is the Lord’s and the fulness thereof.” “No man” can say “that aught he has is his own,” independent of the claims which the Lord Jesus Christ has upon it. Under the former economy the Lord even required his “tribute.” Num. xxxii. “Now it is required in stewards that they be found faithful.” True, if men were intrusted with property for no other purpose than to use it as a means of getting more, until they have “joined house to house and laid field to field till there be no place,” (Is. v. 8,) or to spend it in erecting and adorning fine mansions, and in covering themselves and their families with gold and pearls, and the treasures of the East, we would have nothing to say. But it is not so. God has given men means, partly, indeed, for their reasonable maintenance, but not exclusively. He holds his own claims, and inasmuch as he has opened ways in which funds may be expended in doing good, he makes his will clearly known that these claims must be met. *All* are stewards. Not the rich only. No one can contribute for another. Were it possible for a few men of large means to furnish ample funds, this would not suffice to meet the demands of the Lord’s treasury upon others, less abundantly supplied. They are still stewards, and equally with their wealthier brethren are bound to be faithful to their trust.

2d. It is a principle very plainly and repeatedly exhibited in the Scriptures, that “to whom much is given—of him much is required.” God accepts “not according to what a man hath not, but according to what he hath.” 2 Cor. viii. 12.

3d. Under the Old Testament this entire matter was made the subject of minute and definite regulations. Abraham gave a tenth of the spoils to Melchisedek. Jacob vowed a tenth. There was a tithe in the commonwealth of Israel of *all* the productions of the soil. Lev. xxvii. 10. The Levites paid tithes. Neh. x. 38. And besides there was room left for free will offerings and provision made for them, and these were to be according to the finding of a man’s hand—“according to his ability.” Deut. xvi. 17. These contributions were often, as when preparations were making by David for the building the temple, very large even in proportion to the ability of the contributors.

Nor were the times of giving overlooked. In the nature of the case, the tithes came in at different seasons of the year, beginning with the early grain and fruit harvest, and only ending with the late productions of autumn: and none were allowed to appear before the Lord empty. Ex. xxiii. 15; xxxiv. 20. Deut. xvi. 16. Now, whatever may be said of the tithe system—as to its permanence—there can be no doubt that the principle embodied in these laws remains, just as there remain permanent moral principles in the Mosaic code, even in the cases of certain judicial arrangements not now literally binding—moral principles which nations should study and apply in their civil arrangements and enactments, and even in matters personal and social.

4th. The New Testament contains many allusions to this subject: partly in the words of Jesus himself, as in his warning against covetousness, the parable of the steward, his commendation of the poor widow; and very clearly in the direction given to the Corinthian church, (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." There is here a universal rule, "every one of you," a proportion looked to, "as God hath prospered him," a time fixed, "upon the first day of the week." True, this was a direction in a special case. But why is it left on record? For no other reason, most certainly, than that it may be a fixed rule to the church in all ages, in reference to her benevolent efforts and religious contributions generally.

5th. Systematic Beneficence would bring more ample resources into the Lord's treasury. Let every member of the church sit down and honestly in the light of God's word, and his own infinite indebtedness to Christ, fix the proportion—not for his neighbour—but for himself, which he ought to give to the Lord, and then contribute accordingly, and at reasonable intervals, in some cases, at all events, every returning week, and the coffers of the church would be fully replenished for every good work. By giving at intervals reasonably small, the draught will be less heavily felt—while the aggregate would be great enough to answer every demand.

6th. The blessing of God will attend beneficence like this—blessing temporal and spiritual. As to the latter, we need not insist upon it here. As to the former, every Bible reader must be familiar with the repeated declarations and promises to this effect. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty." "The liberal soul shall be made fat, and he that watereth, shall be watered also himself." "But the liberal deviseth liberal things, and by liberal things shall he stand." "Bring ye all the tithes into mine house, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven and pour you out a blessing." "But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully—and God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound to every good work." Prov. xi. 24, 25. Is. xxxii. 8. Mal. iii. 10. 2 Cor. ix. 6, 8. These, with denunciations frequent and heavy, against such as are niggardly, furnish ample evidence that devout and liberal giving is approved and blessed of God.

It becomes us then to inquire—each of himself—whether we have done as Christ requires of us in this thing—whether there are not some charges against us as stewards of God's gifts,—whether we have "honoured God with our substance, and the first fruits of our increase,"—whether we have made "friends of the mammon of unrighteousness," or whether we have been "withholding more than is meet," and have "put our money into bags with holes,"—whether there are not unsettled demands of Christ and his church and his poor, to which we have failed to give due and seasonable attention.

We submit the following resolutions:—

Resolved, 1. That, whereas the church has entered upon the mission field,

home and foreign, and has taken measures for the theological education of such as are looking to the ministry, there is a manifest call in Providence upon us, and upon our people, to study with renewed earnestness and with a prayerful spirit, the whole subject of Christian beneficence.

Resolved, 2. That the ministry be directed to give this subject a distinct place in their ministry.

Resolved, 3. That ministers be directed to call the attention of their congregations to these resolutions.

In regard to the other matter referred to us—a Sustentation Fund—we hold it unquestionable that something should be done. It cannot be disguised that the support of the ministry among us is far from being upon a liberal scale—in many instances salaries are very meager—utterly inadequate. This would not be so, were the members of the church properly aware of, and did they feel as they ought, their obligations to provide temporal things for those who minister to them in spiritual things—were they as careful, or any thing like it, to see to the comfort of their pastor, as they are to plan and toil and save for themselves, and for their children; and yet the obligation in the one case is just as clear and imperative as in the other. A pastor has not only all the ordinary expenditures of the household to meet, but, in addition, he must or ought to have sufficient means at his command to supply himself with standard works on Theology, with current valuable issues from the press, and with magazine literature. The want of these tends to cripple and embarrass him in his preparations for the pulpit, and so to impair his ministry; and certainly it is not just that he should be compelled in a matter so nearly and chiefly concerning the people to whom he ministers, to draw upon means necessary for the support of his family, in order to supply himself with these important helps.—Moreover, it is well known that the expense of living has largely increased of late years, and that a higher rate of family expenditure will, in all probability, be the fixed rule hereafter, while on the other hand, we feel assured that the average of ministerial salaries is, in fact, diminished,—that they are not now equal to what they were when living was from one-third to one-half less. Calls have actually been sustained, and pastors settled, in not a few instances, where salaries have been promised less in amount than the wages of any competent mechanic. This is operating badly many ways. It discourages ministers, and too often compels them to turn aside partially from their proper work to some secular occupation—teaching or farming generally—to get bread for themselves and their families. At this day, not many of our ministers live entirely “of the altar.” It discourages, we fear, young men of ability from turning their attention to the ministry—not only as it engenders not unfounded apprehension as to the prospect of being able to live in the ministry, honest in the sight of all men, owing no man anything, but also as it awakens a degree of dissatisfaction with those who, acknowledging the dignity and excellency of the ministerial office, seem to be so indifferent to the comfort of those who hold the office of ministers and pastors.

Moreover, we regard it as indisputable that the strong should bear the infirmities of the weak—in this sense as well as in others—sympathizing with the whole body, and with every part. And, hence, that there should be a readiness on the part of those who are less burdened at home, or possessed of larger means, to share with those who have need. We are not prepared, however, to recommend to Synod a distinct Sustentation Fund after the model of that in operation in the Free Church of Scotland. Our territory is too large. We cannot fix any sum, as they have done, which shall be given as a salary in every case. Nor is it necessary. We have in our Presbyteries and Home Mission Board, all the machinery requisite or adapted to our present circumstances. Through these the object may be attained—if attained at all. Something has already been done in it.

We therefore submit the following resolutions:

Resolved, 1. That the body is one, and that each part should sympathize with every other in the maintenance of the ministry.

Resolved, 2. That it is eminently important to secure—if possible—to *all* our pastors a competent support—that they may live and labour in the ministry without unnecessary carefulness, and especially without turning aside to any other means of supplementing their own salaries.

Resolved, 3. That the congregations and people under our care be earnestly entreated to make immediate and conscientious inquiry as to their pastor's salary, whether it be sufficient, and if not, as to their ability to add to it.

Resolved, 4. That Presbyteries be directed to institute such inquiries for their own information and guidance—particularly to ascertain how much will be needed per annum for the supplementing to a reasonable amount any deficient salaries within their bounds—and that they report the result of these inquiries to the Board of Home Missions by the 1st of January, 1858.

Resolved, 5. That collections be taken up in all our congregations, or funds raised in some other way that may be deemed most eligible, previously to the 1st of December next; and sent to the Treasurer of the Board of Home Missions.

Resolved, 6. That this Board shall receive the above report of Presbyteries, and pay, if there be sufficient funds in their hands after meeting draughts for Home Missionary labour, and reserving a reasonable balance, such sums to the Presbyterial Treasurers respectively as they require—if there be not sufficient to meet all the demands, then proportionably. Presbyteries being authorized to distribute according to their judgment out of such proportion in each case where a salary is to be supplemented.

Resolved, 7. That this distribution take place annually, not later than the 1st of April. All which is respectfully submitted.

JAMES M. WILLSON, *Chairman*.

Ministers were directed to read the above in their respective congregations, and also ministers supplying in vacant congregations.

Item 9. Committee to devise a plan for the publishing of books bearing on our distinctive principles, reported: Nothing done. The committee was discharged.

Item 10. Commission to settle difficulties in Rochester congregation. The committee reported that they had attended to the business assigned to them. Report approved.

Item 11. Committee on Signs of the Times. The Committee reported causes of fasting and thanksgiving. Report accepted, adopted, and is as follows:

The Committee on the Signs of the Times beg leave to report, and respectfully suggest the following causes of fasting:

1st. The prevailing apathy regarding religious principle and practice which exists around. To fallen man no subject should be so intensely interesting as the divine plan of redemption, the precious results of which are exhibited and freely offered in the gospel. To impress the public mind with this solemn fact, in addition to the preaching of the gospel, how many philanthropic societies are labouring to place the Bible before every eye; to put the religious tract into every hand; to bring the hideous nature of sin into clear light, and to pour into every ear the news of salvation, and the knowledge of the way of escape from wrath to come. There are few districts of our land into which the gospel, in a more or less pure form, has not penetrated. Yet how slight are the effects produced on the masses of society! The world is pursued with as much avidity as though there was no Almighty to serve, no curse to be dreaded, and no hell for those that forget God. The newspaper or the novel supplies the place of the Bible, and the feverish spirit of party politics occupies the

place of the ennobling and thrilling feelings produced by fellowship with God. How few are there that rejoice when it is said, Go up to the house of God! The description of the state of the Jews given by our Saviour is truly verified in the deplorable condition of the world around us. "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed." We may mention as vastly contributing to produce and sustain this state of religious apathy, the lamentable profusion of light and lascivious literature, crowded into every thoroughfare, and occupying a large place on the bookseller's shelf; and the more to subserve the vitiated taste of the public mind, it is illustrated by appropriate prints, and published in the cheapest form. "The Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows; for every one is a hypocrite and an evil doer, and every mouth speaketh folly." Isaiah ix. 17.

2d. There is a large amount of open profanity and crime which cannot fail to impress the heart with sorrowful interest. How common are the sins of blasphemy and profane swearing—sins that, while they reflect credit on neither the character nor word of the profane, are peculiarly calculated to bring down the wrath of a dishonoured God. Not unfrequently, too, such profanity is uttered with an emphasis and an intensity of feeling that betray an awful enmity against God, and a deplorable recklessness in the service of the devil. The profanation of the Sabbath is also a sin very generally practised in the land. How few are there that duly honour that day which God has set apart for his own service, with the solemn prefatory injunction to remember it. The sale of spirituous drinks; the store door half open; the merchant or his clerk at the desk; the parties of pleasure; the loungers about street corners and around the fences of the field, together with multitudes of other Sabbath improprieties, constitute a list of moral enormities, and hold forth to view an amount of awful depravity, over which the Christian must mourn. Nor can it escape notice how fearfully frequent is the crime of Cain. Indeed there is no commandment of the divine law that is not broken publicly; and such is the immoral state of public opinion, that crime often goes unpunished, and in some instances is even justified. "The Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing and lying, and killing and stealing, and committing adultery, they break out, and blood toucheth blood."

3d. We are called to mourn, because the low standard of prevailing political parties does not give much hope of a speedy national reform. However plain the fact that our Redeemer is King of kings, and that all nations owe implicit subjection to his law, yet it is to be deplored that in this land his law is ignored; and leading politicians, in possession of the highest honours of the nation, flout at the idea of a higher law than the Constitution. This instrument acknowledges no God, recognises no binding authority in the divine law, and has in it artfully incorporated the principle of slavery, which in due time has, by its proper application, given origin to the Fugitive Slave law. None of the leading parties pretend to touch these heaven-daring and detestable evils, as found in the Constitution; but on the other hand profess the utmost loyalty and devotion to it.

So long as this shield of evil is sustained by all parties as immaculate, though one party may in some respects occupy a better ground than another, no radical or permanent moral improvement may be expected. Ungodly men carried into office by an ungodly suffrage, and acting under an ungodly constitution, will always betray an unprincipled venality, an ambitious avarice, and a guardian care of existing evils. Hence the effort, at all hazards, and by breach of all fidelity to solemn stipulation, to extend slavery—hence the blood of freemen shed in Kansas—hence the covetous spirit, but too nationally manifested, to grasp by force additional territory. "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." Isaiah x. 1, 2.

4th. Another cause of humiliation is the unfaithfulness of churches regarding great political evils, together with their general looseness in religious practice. The specific direction given to the apostles was "teach all nations;" and as this duty devolves on the churches organized by the apostles, the great rule of political propriety is put into their hands. "If the nations refuse to hear her, and to subject themselves to the divine law, then should she turn to the people and apprise them that with thrones of iniquity God will have no fellowship, and with such they should not say, A confederacy." But alas! how different has been the conduct of most of the churches; and to their unfaithfulness, in no small degree, is due the idolatrous veneration generally entertained for the ungodly political Constitution of the country, and the almost impregnable strongholds in which many of the national evils are secured. How grievous to find churches enthusiastically sustaining a national compact which repudiates all subjection to the divine law, and in the matter of slavery tramples under foot the law of brotherly kindness. How lamentable to find the hands of the church stretched forth with the symbols and seals of the Saviour's love and grace to the heartless slaveholder, who blinds, brutalizes, and ruins those to whom the Saviour, in the days of his flesh, would have proclaimed the gospel liberty, and whom he would not have been ashamed to call his brethren. How pitiable that many, who regard themselves as the champions of right and freedom, should be found by their church connexion fraternizing with, and partakers in, the sins of those who degrade human nature to the level of the beast of the field.

In this connexion we cannot overlook the low condition of practical religion. We express no uncharitable judgment when we profess an humble fear that many churches around us knowingly retain in their fellowship those who attend not on the practical duties of Christianity.

But while there are evils of a very distressing nature around us, for which we are called to mourn, no less emphatically are we to lament over the sins of the church with which we are identified, as well as our own personal moral evils which deform our character in the sight of God. And,

First, The lifeless formality that pervades the church. We have the orthodox testimony, the organic order, the prescribed ordinances; but how little of the life and warm-hearted devotion that should characterize the worshippers. The wandering eye, the spirit of slumber, and the restlessness of body in the house of God, are but the too frequent and too clear indices of the condition of the inner man. The vacant chair, the silent tongue, and the curtailed service in the society, proclaim too often an inward formality. Frequent omission, the unseemly haste, the irreverent manner, are but too decided evidences that there is no deep interest in family duty. There is no duty into which this apathetic spirit does not enter. How much more deeply to be deplored is the lifeless form of religion, when we recollect it is practised in the very presence of the Omniscient—that we daringly carry our hypocrisy before his very face: yet there is no matter in all the business of life that man should be so rigidly sincere in. For in religion is all the balm that can possibly be available to the guilty soul, the only sure ground of hope for eternity, and the only way in which we can expect to be restored to the fellowship and enjoyment of our Heavenly Father. As the consequence of this want of hearty interest in religion, the efforts put forth to extend the church are very feeble. How zealously do the worldling, the sensualist, the profane, strive to popularize their unprofitable and often impious habits, while the professors of religion often feel quite contented seeing sinners run on in sin, and regard their mere mechanical services in religion, or their scanty pecuniary contribution, as their complete duty. With what awe and searching of heart should we read the judgments of God denounced against such: "The Lord shall have no joy in

their young men, neither shall have mercy on their fatherless and widows; for every one is a hypocrite and an evil doer, and every mouth speaketh folly." Isaiah ix. 17.

Second. We mention again the low condition of brotherly love in the church. How often and how tenderly is this duty enjoined, and how imperatively required from the close consolidated relation believers are represented as sustaining towards one another. Now though brotherly love exists, it is far from that perfection in which it ought to be cherished and manifested. There is a want of that deep interest in one another's fellowship, persons, joys and sufferings that would form the proper development of the grace. How readily, moreover, do Christians offend and become offended! What trifles will divide hearts which should be knit indissolubly together, and how little charity in judging the offender, or in putting the most favourable construction on his conduct! And not unfrequently a brother is among the first to take up an evil report against a brother, and give it publicity. The existence of such conduct, whatever grade it may assume among brethren, demands their mutual sorrow and humiliation.

Third. We cannot help recording the fact that in many cases the youth of the church either adopt the regardless spirit of the world, or discover a very reprehensible backwardness in making a public profession of their faith. "Son, give me thy heart"—"Remember thy Creator in the days of thy youth"—are commands that very clearly demand an early dedication to the service of God. Much in regard to the future character, condition, and attainments of mature life depends on the early habits of youth. "The earth is the Lord's, and the fulness thereof." "The silver is mine and the gold is mine, saith the Lord of hosts." "The Lord will give grace and glory; no good thing will he withhold from them that walk uprightly." Yet often, with a dangerous forgetfulness that there is a great reward in keeping the divine law, the young, on whom, by baptism, the vows of God lie, and who are bound by domestic and ecclesiastical ties besides, prefer the company of a vain, careless, mammon-devoted world, to the fellowship of the saints. How often are both the church and the parents grieved to find a child of early, good promise drawn aside to the ways of carelessness, perhaps of gross vice, from which he may probably never be recovered, or only recovered after a large part of the best of his days are lost to him forever. The busy energies of the age, and the rich rewards of mammon to such as properly direct their activities, but too often rob the parents of the child of their hope.

Fourth. Want of proper respect for the distinctive principles of our fathers' testimony, is a feature that too deeply marks the present generation. This is emphatically the age of compromises—of the levelling of denominational distinctions, and the formation of unions according to a spurious liberality. The enemies of the church have generally laid aside the sword as a weapon inefficient for her extermination, and are now successfully trying to flatter the church to abandon her most noxious tenets, or so to modify them as not to forfeit the good will of the world. And how alarmingly they succeed is but too apparent. How often is the course of reading, preparatory to a public profession, confined to the mere doctrines of our standards, without endeavouring to catch the proper spirit and sanctified enthusiasm in which they should be received and maintained, by the perusal of the recorded lives and histories of the men and times of the covenanting period. As the nature and legitimate fruits of such a course, little prominence is given to the principles of the church in our intercourse with the world, and many, from some offence, or as circumstances may demand, can effect an easy transition into some other religious connexion. The contrast between the public sentimentalism of the day and the enlightened and stern hearts with which our fathers held the covenanting cause, justly demands our sorrow.

Fifth. The imperfect provision made for the support of the ministry of the

gospel, and for the extension of the knowledge of eternal life over the world, deserves to be mentioned. It cannot be disguised that for the blessings religion bestows on the world, as well as on the church, no adequate pecuniary acknowledgment is made. Too often the church, which has the highest, as it has the most sacred claims on our support, is treated as a mere beggar. How much more efficient would the church be at home, and how much more flourishing our missionary enterprises, if every member of the church realized the proper value of the gospel, and also felt the full force of the Redeemer's rule of giving—as the Lord has prospered every one. Considerable, that is in comparison with the past, has been done in regard to the Foreign Mission. Yet two missionaries only, sustained by a church so numerous, and possessing so much wealth, is very inadequate. The lukewarmness of the church, in regard to the world lying in iniquity, is not among the smallest of our sins.

For these, together with other sins which on prayerful consideration will be discovered, and which we will find in more or less degree of power existing within us, demanding a full, honest and hearty confession, and humble prostration of our souls before God, Synod appoints the first Thursday of February, 1858, as a day of humiliation and fasting, to be observed throughout the church.

CAUSES OF THANKSGIVING.

1. The past season has been distinguished by rich providential favours. Whatever may have been the local or partial failures in the produce of the earth, it must stand confessed that the past year has been one in which Providence has dealt out with a bountiful hand. And what renders his favours the more remarkable is, that they were bestowed on a nation which has nationally refused subjection to Messiah, and which, whatever redeeming qualities it may be possessed of, is deeply guilty of the most inhuman treatment of the African bondmen. "He has crowned 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."

2. Peace has been maintained in our borders—a blessing of unspeakable worth. Our persons have been protected—our homes have been safe from the barbarian—our lands have not been trodden by a devastating army; and in the general peace "Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba." And to whom is due our gratitude for existing peace? Not to statesmen who could calmly look on, if not in some sense sustain, the infatuated spirit of slavery in its wicked work in Kansas. Not to an avaricious and restless people whose eye is ever set on territory, but to Him who maketh peace in our borders.

3. Increased public sentiment against existing national evils. It cannot be overlooked, that while generally the Constitution of these United States is enthusiastically sustained, yet there is evidently an increased light on many evils in it and growing out of it. The sin of slavery is more generally detested, and we cannot but feel to some extent gratified at evidence furnished on this point, and furnished, too, in an amount not anticipated, by the late Presidential election. It is true the evil may be regarded as an excrescence, not an entity in the national Constitution; still we do rejoice in the increased abhorrence of the sin and in the occasional testimonies that appear in religious periodicals from unexpected quarters, that nations should be controlled by revealed principles—by a higher law. The very general movement in the various State legislatures, regarding the prohibition of the ordinary use of spirituous liquors, we also hail with gratitude, as an indication of awakening to the existence of a long cherished but deadly evil. For such indications of improvement let us sacrifice the sacrifices of thanksgiving.

4. Another reason for thanksgiving may be found in the progress of light

and reformation. Nations have been engaged, it is true, in martial strife. Superstition has brought forth the fetters of the dark ages, and has attempted anew to apply them to the witnesses of the Redeemer. Infidelity, socialism and many other forms of evil have been employed to turn aside divine truth from its mission; yet, notwithstanding, light and truth go forward. Wide doors, and effectual, are opening up. The missionary and the Bible are entering. Tyranny trembles, infidelity becomes feeble, and the blood-stained hand of superstition is partially palsied. For the facilities offered for the introduction of gospel light to the various tribes of men, as well as for the means in successful operation, we are bound to give thanks.

5. There have been, besides, divine favours bestowed on ourselves of which we should not be forgetful. He hath loaded us with benefits. Thus far he has countenanced our Foreign Mission. We have again a Theological Seminary, thereby having facilities for the more thorough equipment of those who shall be called to the ministry of reconciliation. The church is still blessed with the spirit of union, and co-operation, and peace, generally in our congregations. And whatever may have been our infirmities, our passions, and our imperfect conduct, the hand of our God has been on us for good.

6. The opening prospects of the church present also a ground of gratitude. The promises proclaim for her a glorious future. "Sing, O barren, thou that didst not bear; break forth into singing and cry aloud, thou that didst not travail with child, for more are the children of the desolate than the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes. For thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." As prefatory to that final enlargement there will be a time of fearful trial. In the meantime God is giving to the church the most satisfactory manifestations of his ability to reign over and restrain his enemies. He is, besides, depositing the eternal truths of salvation in the various kingdoms of the world by the enterprising missionary, which shall be doubtless the seeds of church universality and future greatness, on which, in the morning of the millennium the Spirit of God, with Pentecostal influence, shall breathe and bring to blessed maturity. Even the thickening tempest of the nation's wrath, the Christian looks at, not without emotions of joy, as the immediate forerunner of the church's thousand years of undisturbed tranquillity.

To express our thanksgiving for such blessings, with others of a more personal and private character that will suggest themselves to the contemplative Christian, Synod appoints the fourth Thursday of November to be observed throughout our congregations.

Respectfully submitted.

J. STOTT, *Chairman.*

It was resolved that Synod adjourn finally to-morrow evening. 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 Finney and M'Daniel.

Minutes read, amended and approved. Committee on Presbyterial Reports reported. Report accepted, amended and adopted, and is as follows:

The Committee on Presbyterial Reports, respectfully report that they have examined the reports of the various Presbyteries and find their statements in general encouraging as to the present condition and future prospects of the church. Synod having virtually under its control but three licentiates and two unsettled ministers, your committee are unable to meet the demands of Presbyteries for supplies.

In view of the lamentable paucity of labourers your committee would earnestly recommend that Synod give immediate attention to this highly important subject.

Of licentiates and unsettled ministers we make the following distribution: *Illinois Presbytery*—Messrs. R. Z. Willson, Neill and Todd. *Lakes Presbytery*—George, except September and October, Shields and Dr. Milligan. *Pittsburgh Presbytery*—H. P. McClurkin, Newell, Hutcheson and Montgomery; the last, June and July. *Rochester Presbytery*—Montgomery, August, and September. *Philadelphia Presbytery*—Dixon, September and October. *New York Presbytery*—George, September and October; Dixon, June, July and August. And that the distribution of unsettled ministers and licentiates be left with the Board of Domestic Missions, from the first of November, 1857.

The statistics are in so imperfect a condition that we recommend they be not published, and also that Presbyteries be directed to see to it that this matter be attended to in future.

Respectfully submitted.

J. R. W. SLOANE.

The following are the Presbyterial reports:

REPORT OF NEW YORK PRESBYTERY.

The New York Presbytery respectfully report,—

Since last meeting of Synod we have held two regular meetings, one *pro re nata*. The object for which the latter was convened was to ordain Mr. Joseph Beattie, missionary elect to Syria, who had been intrusted to us by your reverend body for that purpose. Our meetings have been well attended, both by ministerial members and ruling elders, characterized by unity of sentiment, and much apparent harmony and brotherly affection.

Changes of some importance have taken place amongst us since our last report. Rev. R. Z. Willson was dismissed at his own request to the Illinois Presbytery. The pastoral relation existing between Rev. James Chrystie, D. D., and the First congregation, N. Y., was dissolved at our October meeting, in order that he might devote his entire time and strength to the duties of the Senior Professorship in the Theological Seminary, to which he had been appointed by Synod. Rev. J. R. Lawson having presented his certificate of dismission from the sister Presbytery of Nova Scotia and New Brunswick, was installed, 17th November, 1856, pastor of the congregation in Boston, which we are happy to state presents encouraging indications of growth, influence and prosperity. And on Sabbath, March 15th, Rev. James Douglass, late pastor of the congregation of Bovina, Delaware county, New York, departed this life after a brief illness, and we trust entered upon the full possession of the reward promised to the good and faithful servant.

Our constituent members are eleven in number, ten of whom are settled pastors. Within our Presbyterial limits there are fourteen congregations, four of which, namely: First New York, Bovina, Argyle, and Craftsbury, are vacant. The last of these has made a call upon Mr. J. M. Armour, probationer, which has been accepted, and the time of his ordination appointed. There is likewise one missionary station, and we have agreed to organize a congregation in Brooklyn. Our settled congregations have enjoyed during the past year the regular administration of word and ordinances; and our vacancies and missionary stations as frequently as possible. Days of fasting and thanksgiving have been observed—personal and family godliness, we trust, is not declining—and our increase, though small, is encouraging. We have one Theological student, Mr. W. Graham, of the third year, who has been prosecuting his studies under our direction with much diligence and success; and at our late meeting, Mr. James M. Dixon was licensed to preach the everlasting gospel, as a candidate for the holy ministry. Licentiates have appeared, according to synodical appointment, within our bounds, and laboured with acceptance,

excepting Mr. Faris, who having obtained leave from you, intimated to us his intention of attending the Theological Seminary.

Our claims for ministerial aid we would urge with earnestness upon Synod. We cannot provide for our vacancies without such assistance. We hope, therefore, that you will send us labourers in proportion to our necessities and your own supply.

For the encouraging prospects under which our Foreign Mission has been established, our hearts are filled with joy and gratitude. The harvest is great, and the labourers few—"the dark places of the earth are full of the habitations of horrid cruelty,"—discoveries in the arts and sciences are bringing nations, once far distant and widely separated, contiguous—a way is shortly being opened in Divine Providence for the spread of the gospel. We rejoice, and we make mention of it with gratitude to the Head of the church, that we have been honoured to engage in that work—that our beloved brethren, who were called to enter that field, responded thereto with so much gladness, and such a self-sacrificing spirit—that the church at large manifested the deep interest she took in it, by contributing liberally of her means to their outfit and support, and that the Redeemer so mercifully preserved those brethren, our fellow labourers, in the testimony of Jesus, when travelling by sea and by land, and put it into the hearts of the servants of a common Master and Lord, upon entering the place of their destination, to show them no little kindness; and though one of them has been the subject of severe affliction, we rejoice he has been mercifully preserved. "The Lord has done great things for us, whence joy to us is brought." May He who has called fit them for their work—open before them a wide door and effectual, and bless them in their labours!

We are much gratified at a re-organization of a Theological Seminary in the church—it was needed, and we hope it will prove a blessing to our beloved Zion. We have to deplore the apathy that exists among the youth of the church and Christian parents, in reference to the holy ministry. The fields are already white unto the harvest; but few are willing to say, "Here am I, send me,"—and there are fewer still, apparently in prospect. We would, therefore, respectfully suggest to Synod, from regard to the present and future interests of Zion, that the attention of the church, generally, should be directed to this subject in such a way as may lead the youth to come to the help of the Lord, by dedicating themselves to this highly important and God-honoured institution—the work of the Christian ministry.

Society around presents some encouraging symptoms—the Bible is published without note or comment, and disseminated extensively; moneys are contributed to the cultivation of Home and Foreign Missionary operations—but many that call for deep humiliation. True religion languishes—worldly-mindedness and covetousness predominate—Sabbath desecration in a multitude of forms prevails—crime, in many instances, with alarming and increasing frequency, is committed with impunity—intemperance continues its degrading and debasing influences—slavery (while noble efforts have been made to prevent increase of its area) yet is not to a sufficient extent recognised or denounced as a moral evil—the claims of the Redeemer to reverence and subjection, as Governor of the universe, are despised, consequently his word is rejected as the supreme rule and standard of individual and civil action; yet as witnesses for the truth we are not discouraged, believing that he is faithful who hath promised, and that the kingdoms of this world shall yet become the kingdoms of our Lord and Christ.

Signed,

SAMUEL CARLISLE, *Clerk of Presbytery.*

REPORT OF ILLINOIS PRESBYTERY.

The Illinois Presbytery respectfully report,—

That since your last session we have held three meetings, which have been characterized by great unanimity and harmony. We have under our care

thirteen organized congregations, four of which are vacant, and several promising missionary stations. We have established a preaching station in Davenport, a small rapidly growing city on the west bank of the Mississippi. There are a number of our people located there. The prospect of establishing a congregation is encouraging.

The pastoral relation existing between Mr. Todd and the St. Louis congregation has been dissolved at his own request, owing to the delicate state of his health, and the necessity arising therefrom for an entire cessation, for a time, from ministerial labours.

Mr. Joseph M'Cracken was ordained to the work of the ministry in the month of October, with a view to his installation as pastor of Clarinda congregation, to which he had accepted a call previous to your last meeting. His installation has not yet been effected, owing to the great distance of the congregation from any of the ministerial members of Presbytery, the severity of the winter, and other providential circumstances.

The call from Maquoketa, Iowa, was presented to Rev. Dr. Roberts, and by him accepted. He has not yet been installed—but Presbytery has taken steps to have it attended to soon.

A call has been made, by Church Hill congregation, on Rev. H. P. M'Clurkin of the Pittsburgh Presbytery. It has been sustained and forwarded to the above named Presbytery.

Also a call made by Bethel congregation, on David S. Faris, licentiate, has been sustained, presented, and by him accepted. Measures have been taken for his ordination and installation at the fall meeting of the Presbytery.

We have referred to you a petition from certain persons purporting to be members of Hill Prairie branch of Elkhorn congregation, asking for a separate organization. We have done so because you denied them their prayer in a similar petition, at your last meeting, and we know of nothing having arisen *de novo* since.

We have in our bounds eleven ordained ministers, three of whom are without pastoral charges at present, namely: Revs. James Neill, A. C. Todd, and R. Z. Willson. The licentiates assigned to us at your last meeting have been labouring in our bounds, as directed by the Presbytery.

We would respectfully request of you to send us some of the available help now at your disposal, and the continuance of the unsettled ministers now in our bounds. Wm. L. Roberts, D. D., is Moderator, and R. B. Cannon, Clerk, for the present year.

All of which is respectfully submitted.

R. B. CANNON, *Clerk*.

REPORT OF PHILADELPHIA PRESBYTERY.

The Philadelphia Presbytery respectfully report,—

That since your last meeting, Rev. John Crawford, a constituent member of Presbytery, has been called home from his field of labour. The deceased departed this life September 3d, 1856, leaving his much attached congregation to mourn the loss of a beloved pastor; and his co-presbyters to regret the early removal of an efficient fellow-labourer in the vineyard of his Master. We desire to bow submissively to the will of our Heavenly Father, confident that all his ways are holy, just and good.

At the meeting of our Presbytery in October last, we received Rev. John Middleton, regularly certified and dismissed from the Rochester Presbytery. Mr. Middleton having accepted a call from the third congregation, Philadelphia, was installed as its pastor, Nov. 11th, 1856.

The number of our ministerial members is five, all of whom are settled in stated pastoral charges. We have under our care six congregations—one of which is now vacant by the decease of Mr. Crawford. There are several sta-

tions within the bounds of the Presbytery, requiring preaching occasionally, which we endeavour to supply as regularly as possible. Since our last report we have held two meetings, which have been attended by all our ministerial members, and by delegates from most of our congregations.

The sacrament has been dispensed twice in all our settled congregations, and once in our vacant. The days of fasting and thanksgiving appointed by Synod have been duly observed. The attendance upon ordinances is commendably good, and, we trust, profitable to both pastors and people; yet we dare not affirm that there are no instances in which the form of godliness exists without its power.

Presbyterial visitation has been, in part, attended to since your last meeting. An examination into the state of the congregations visited presents much that is encouraging. Though on account of the comparative cessation of immigration and a constant emigration to the West, we cannot report a large numerical increase in any of our congregations; yet peace and harmony, to a good degree, prevail; the ordinances of grace are regularly dispensed, and generally well attended; contributions, in support of the public measures of the church, have been in many instances liberal. Much more, however, we are convinced, might be done by the entire church, under the influence of a zeal for the advancement of the cause of Christ, both at home and in heathen lands, proportioned to the magnitude of the work and the malignity with which it is too generally opposed. The outpouring of the Spirit, in pentecostal effusion, alone can restore to modern the spirit of primitive Christianity, and produce that "one heart and one soul" which is indispensably necessary to the efficient exhibition of truth, and the faithful maintenance of the testimony of Jesus.

Mr. John M. Armour fulfilled his appointments in our bounds according to your direction. Mr. D. Faris, availing himself of the permission granted at your last meeting to attend the Theological Hall, only fulfilled his appointments in part. We require the aid of one labourer to the next meeting of the Presbytery.

The Foreign Mission, established at your last meeting, has met with a very general approval in our congregations. Members, by their heretofore unprecedented contributions, have manifested their willingness to respond to your request for means to enable the church to carry out one of the great ends of her mission—the evangelizing of the heathen.

The claims of the Theological Seminary also have not been overlooked.

DAVID M'KEE, *Moderator.*

J. KENNEDY, *Clerk.*

REPORT OF ROCHESTER PRESBYTERY.

The Presbytery of Rochester report,—

That they have five ministerial members, all of whom are in charge of congregations; and eight congregations, three of which are without pastors, namely, Syracuse, Perth, and Carlton. In addition to which there are several stations within their bounds which require occasional supplies.

Since last meeting of Synod the Rev. James M'Lachlan has been installed into the pastoral charge of the congregation of Lisbon—the Rev. John Middleton dismissed to the Presbytery of Philadelphia—and Mr. M. Wilkin has been ordained and installed into the pastoral charge of the congregation of Sterling.

We have reason to suppose that the ordinances of religion are generally attended to in our congregations respectively, with a commendable degree of care, though it must be confessed that we have not many distinct evidences of much growth in grace.

The days of thanksgiving and fasting appointed by Synod at its last meeting have been kept by our several congregations.

An appeal from a decision given by Presbytery, at our last meeting, will be laid before Synod for their revision, with the accompanying papers.

Presbytery has received for domestic missionary purposes, during the past fiscal year, one hundred and one dollars; and, during the same time, have disbursed one hundred dollars. All of which is respectfully submitted.

May 28th, 1857.

DAVID SCOTT, *Clerk of Presbytery.*

REPORT OF LAKES PRESBYTERY.

The Presbytery of the Lakes would respectfully report,—

That we have met twice since your last meeting. These meetings have been characterized by brotherly love and unanimity. We have eleven settled pastors, one ordained minister without pastoral charge, and one licentiate in our bounds. We have three vacant congregations and several stations, over which we are endeavouring to exercise a watchful care. There has been little change in the condition of these congregations. Rev. J. C. Boyd was, November 25th, 1856, installed in the pastoral charge of Utica congregation,—still retaining the charge of Sandusky congregation, and devoting to them one quarter of his time.

We think we can discover in our people, at least, a continued inclination to *hold fast*, and wait patiently, for the passing away of the perilous times which have overtaken the church, and are characterized too much by lack of love and confidence.

We must say we regret that so much has been written of late in our periodicals calculated to excite prejudice, create division, and engender strife. These railing accusations are calculated to destroy the force of our testimony, and prevent the peace and unity of the church.

Our congregations have had their attention turned, and we hope their hearts warmed, toward the great and eminently timeous duty of covenanting; which we have sincerely hoped to see accomplished, not only in the spirit of charity which believes all good of our brethren, but also in a spirit of fidelity to the truth and the standards of the church.

We have been highly gratified in having a well-conducted Theological Seminary, where our students enjoy with much profit the instruction of qualified professors and intercourse with the students of sister Presbyteries. We have now under our care five theological students, viz.: Henry George and J. A. Thompson, of the fourth year, whom we expect to license before the rising of your court; W. W. McMillan, of the second year, and D. Reed and J. T. Pollock, of the first year. We have one licentiate, Mr. R. Shields, who is in feeble health, in our bounds. It is his desire to remain with us during the ensuing six months and rest and recruit his health; we have made arrangements to gratify him, with your consent.

The days of fasting and thanksgiving have been observed according to your direction. Our congregations have manifested a very willing spirit in support of the great operations in which the church is engaged, both domestic and foreign. There obtains an earnest desire on the part of parents and youth to have the great harvest reaped which is now so ripe. Parents are supporting, and sons are profiting by, our literary institution, in view of increasing the ministry of Christ.

Our outposts are watered,—our solitary ones are set in families, and our families organized into flocks. Through the efforts of our ministers, and the revealing of the arm of the Lord, we hope to see our flocks covering the wide pastures and the mountains and hills, declaring joy for the shelter and covering of our covenanted vine. We cannot but ask you to go forward in these great covenanted enterprises, which tend so much to the advancement of the Redeemer's Kingdom, the union of his subjects and the salvation of precious souls. "Now, for the sake of brethren and companions, we will say, Peace be within thy walls and prosperity within thy palaces. And for the house of God our Lord, we will seek her good."

Respectfully submitted. By order of Presbytery.

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

REPORT OF PITTSBURGH PRESBYTERY.

The Pittsburgh Presbytery report—

That since the last meeting of Synod this court has held two regular meetings, and one *pro re nata* for the purpose of severing the connexion between Rev. R. J. Dodds and his congregation. All these meetings have been characterized by harmony and unanimity.

We have to report the decease of one of our constituent members since the last meeting of Synod, Rev. Oliver Wylie, who has been called from his toils and trials to his rest.

The pastoral relation between Rev. H. P. McClurkin and his congregation was, at the request of the pastor, on account of ill health, and with consent of the people, dissolved. And also the pastoral relation between Rev. R. J. Dodds and his congregation, as was contemplated by the act of Synod appointing him to our foreign mission field.

The number of our constituent members is sixteen, of whom Rev. R. J. Dodds is now in Palestine; Rev. J. Newell has charge of Westminster College; Rev. J. Milligan, D. D., has laboured successfully in our bounds since the last meeting of Synod, and Rev. H. P. McClurkin has, by permission of Presbytery, travelled during the past winter for his health.

The number of our congregations is fifteen, of which three are vacant; two of these have received the grant of a moderation of a call for a pastor. Besides these we have under our care ten missionary stations, requiring all the supplies that can be afforded them.

There are under the care of Presbytery five theological students, who bid fair to be in due time workmen not needing to be ashamed. In this we have evidence of the wisdom of Synod's action in resuscitating the Seminary, and of the answer of our prayers for the increase of labourers in Christ's harvest field.

It is fervently to be hoped that the smile of our covenant God may rest upon the supreme judicatory, enabling us to consummate in its true spirit and proper manner the most important work of covenant renovation.

We ask that Synod will, in distributing supplies to the various Presbyteries, assign to us as much of the available help at your disposal as is consistent with the wants of other portions of the church.

Pastoral duties have been performed by all our ministers with a good degree of fidelity and zeal. Days of fasting and thanksgiving have been observed by all our congregations, and we have good reason to believe that the ordinances are generally well attended, and we hope are blessed to the sanctification of the people and the ingathering of a few souls into the church of Christ.

Our people have contributed liberally to the support of the foreign mission and the Theological Seminary, and evince a laudable spirit in all the enterprises of the church.

There is great need of earnest prayer and strong faith, that the time to favour Zion, even the set time, may speedily arrive.

Respectfully submitted. A. M. MILLIGAN, *Clerk of Presbytery.*

Committee on Records of New York Presbytery reported minutes not on hand. Approved.

Committee on Records of Philadelphia Presbytery reported. Report accepted and adopted, and is as follows:—

The Committee on the Records of the Philadelphia Presbytery report— That having examined said records, they find nothing therein contrary to the law and order of the church.

A. STEVENSON, *Clerk.*

Committee on Records of Lakes Presbytery reported. Report accepted and adopted, and is as follows:—

The Committee appointed to examine the records of Lakes Presbytery would report—

That they have examined said minutes and find nothing in them contrary to the law and order of the church, except at the meeting in October, 1856, two delegates were admitted to a seat from the session of First Miami. See Ref. Principles Exhibited, Ed. 1835. Page 175. "A law of Synod prohibits more than one ruling elder from any congregation."

All of which is respectfully submitted. S. BOWDEN, *Chairman*.

The Committee on Finance reported. Report accepted and adopted, and is as follows:—

The Committee on Finance would respectfully report—

FIRST.—That the following sums have been received for the travelling fund from the several congregations:

| | | | |
|-----------------------------------|---------|--------------------------------------|----------|
| Rehoboth, Iowa, | \$12.50 | Pittsburgh and Allegheny, | 18.50 |
| First, New York, | 20.00 | Maquoketa, | 12.00 |
| First, Philadelphia, | 23.83 | Princeton, | 10.00 |
| Second, Philadelphia, | 24.61 | Beaver and Jackson, | 10.00 |
| Third, Philadelphia, | 10.53 | New Alexandria, &c., | 10.42 |
| Conococheague, | 10.25 | Clarinda, | 13.75 |
| Kortright, | 10.00 | Fourth, Philadelphia, | 10.25 |
| Ryegate and Barnet, | 12.00 | First, Miami, | 10.00 |
| Union, Pine Creek, | 12.00 | Monongahela, | 10.75 |
| Boston, | 10.00 | Camp Run, Slippery Creek, &c., | 10.75 |
| Perth, | 10.00 | Toronto, | 10.00 |
| Bethel, | 10.00 | Sharon, | 14.55 |
| Wilkinsburg, | 13.37 | Lisbon, | 10.00 |
| Brookland, Manchester, &c., | 14.85 | Elkhorn, | 10.00 |
| Second, New York, | 21.00 | | |
| Churchhill, | 10.00 | | \$395.51 |
| Topsham, | 10.00 | | |

The whole amount of expenses reported, in coming to and returning from Synod, is \$1,020.49. The dividend is 38½ per cent. This amount is now ready for distribution, according to the order of Synod. Inasmuch as the amount paid over for this fund is exceedingly meager, and seems to be diminishing year after year, your committee would recommend Synod to dispense with this fund altogether. And recommend that the congregations under the care of Synod pay the travelling expenses of delegates to and from meetings of Synod.

SECOND.—Your committee would recommend that the bequest of Mr. James Paris, deceased, of \$200,—laid on Synod's table by Rev. J. Stott, and also the bequest of James Lynn, deceased of \$29,—handed over by Rev. J. Wallace,—be appropriated to the endowment of the Theological Seminary.

THIRD.—Your committee would also recommend that the \$50—handed over to Synod by Rev. R. Z. Willson—bequest of Mrs. Margaret Miller, of Greensboro, Vt., be paid over to the Treasurer of Domestic Missions, as we understand that this is in accordance with the will of the donor.

FOURTH.—Your committee have examined the report of Synod's Treasurer of Foreign Missions, and other funds, and find it correct, and recommend its publication.* Your committee would also recommend Synod to approve of the investments made by Mr. Brown of money held in trust by him for the Reformed Presbyterian Church.

FIFTH.—We have also examined the account of the executors of the estate of Dr. Willson, deceased, and find it correct; and after deducting all money laid on your table at this time for this purpose, there is a balance still due by Synod to the estate of our late Emeritus Professor of \$652.17, and your

* Appendix A.

committee would recommend that the congregations under the care of Synod be directed to take up and forward collections, by the first of September, to Jacob A. Long, 224 Greenwich Street, New York, who is hereby appointed Treasurer for this fund, and authorized to pay over to the executors.

Respectfully submitted, JOSEPH HUNTER, *Chairman.*

The Clerk was directed to publish the report of Mr. Euwer, in reference to the funds of Theological Seminary, when received.*

The Board of Superintendents of the Theological Seminary reported. Report accepted, amended, and adopted, and is as follows:

The Board of Superintendents of the Theological Seminary report—That the Seminary was organized, according to the appointment of Synod, on the 11th November, 1856.

The Board met again on the 24th March, 1857, when the professors reported to them their course of labours respectively, during the session; they are as follow. [For the Reports of 1st and 2d Professors, see May No. of *Covenanter*, pp. 310, 311.]

The Board heard the several young men attending the Seminary deliver specimens of their improvement. With these they were well pleased, as well as with the examination which they underwent by the professors, on the various subjects of lecture and instruction to which their attention had been directed during the session.

The Board express their high satisfaction in respect of the labours of the professors. In this connexion, the Board suggest the introduction of text books so far as practicable, and particularly of Turretine, as a text book in systematic theology.

All which is respectfully submitted.

NORTHWOOD, May 3, 1857.

DAVID SCOTT, *Secretary.*

The Board was continued till next meeting of Synod.

Those congregations who have not yet contributed to the current expenses of the Theological Seminary, are directed to do so before the first of November next. Mr. Daniel Euwer was appointed Treasurer of the Theological Seminary.

Court took a recess of one hour. After recess court came to order. Reasons of dissent were given in by T. Sproull and others, and are as follows:

The undersigned would respectfully dissent from the vote of Synod refusing to approve of the report of the commission to organize Linn Grove congregation for the following reasons:

1. The report of the commission showed clearly that they had done the exact business which Synod sent them to do, and this was admitted by those who voted in the majority.

2. It was the decision of the Moderator, from which no appeal was taken, that the question before the court was whether the commission carried out the instructions of Synod.

3. Some of the votes of the majority, for which reasons were assigned, were avowedly given on the ground that Synod had done wrong in sending the commission to do this work, and were consequently not on the question before the court.

4. As a conclusion from the above the vote of Synod was great injustice to the commission, and places Synod in a false position before the church as refusing to approve of the action of its agents, when they were, beyond all doubt, obeying its directions.

5. In addition to the above, and on general grounds: because the commission organized the congregation according to apostolical example and precept. Acts xiv., 23. "And when they had ordained them elders in every church." Titus i., 5. "Ordain elders in every city as I had appointed thee."

Thos. Sproull, S. O. Wylie, Sam'l. Henry, Sam'l. Bowden, W. Brown, W. Slater, J. Slater, J. Love, J. Guthrie, A. Bowden, Jas. Gray, James Frazer, T. Sterrett, J. Hunter, J. Reed, J. W. Bowden, B. M'Cullough, James Harvey, J. Crozier, R. Finney, W. L. Wright, T. Speer, W. C. Bovard, R. Johnston.

J. M. Willson, A. M'Farland, and D. Wallace, were appointed a committee to answer the above reasons of dissent.

The Committee on Slavery reported. Report accepted, amended, and adopted, and is as follows:

REPORT OF THE COMMITTEE ON SLAVERY.

The Committee on Slavery report the following:

The Church of Christ, as a witnessing society, owes it to her Head, as well as to herself, to the nation and to the oppressed millions in this land, to utter a plain, earnest, and uncompromising testimony against slavery. As representatives of the church in this land, we recognise ourselves as under the highest obligations to bear this testimony now, not only because we alone, of all the religious denominations in the United States, have occupied, and do occupy the only true anti-slavery position; viz.: *No union with slaveholders in either Church or State*; but because that during the past year slavery has been on the increase, and the slave power has made giant strides of usurpation in both the churches and the commonwealth. The voice of God, commanding us to open our mouths for the dumb; the tears and blood of the suffering slave; the prayers of the millions, who from their prison house appeal to us for compassion and help; and the command of our Redeemer, who came "to proclaim liberty to the captives," all call loudly upon us to renew our testimony against the iniquitous system, and never to tire in our efforts until liberty is proclaimed throughout all the land, to all the inhabitants thereof; Therefore,

Resolved, 1. That American slavery is an evil so enormous, a sin so heinous, and an outrage against God and humanity so infamous, that its proper condemnation cannot be characterized in words.

2. That Christianity, the Bible, and the gospel of Christ, are in deadly hostility against slavery; and every attempt on the part of professed Christians to prove that it is justifiable, or has any sanction in the word of God, not only tends powerfully to lead to infidelity, but is a gross outrage against our holy religion, and an insult to the God of heaven.

3. That since slavery is the "sum of all villanies," and one of the most heinous sins against God and man, we hereby, as heretofore, bear testimony against all those religious denominations which fellowship slaveholders, as, at least in their position on slavery, at war with Christ and his pure gospel; and, so long as the large and popular denominations continue to fellowship manstealers, and to honour the advocates of slavery, we cannot hope that pure religion and undefiled can prevail, or that the nation can be rescued from impending judgments, or speedily approaching destruction.

4. That no church is anti-slavery which admits slaveholders or the advocates of slavery, to her communion table; which admits pro-slavery ministers to her pulpits; nor is any church truly and consistently anti-slavery, however earnest her professions, which allows her members to vote for slaveholders, or for those who swear to support or enforce pro-slavery constitutions and laws.

5. That all those reformatory associations, however much good they may have done, such as the American Tract Society, and the American Sunday School Union, which not only have refused to bear a testimony against Ame-

rican slavery, and which have expurgated anti-slavery matter from books republished, but which elect them or their abettors to office in those societies, are thus arraigned on the side of oppression, and against the slave, and hence do not merit our voluntary support or co-operation.

6. That since the Constitution of the United States was framed and adopted in unholy compromises with slavery, and at the sacrifice of the rights of the slave; and since the union of the States, of which the Constitution is the bond, continues the annihilation of the liberty of millions, to whose rights that Constitution and union are the greatest foes, we regard all who are parties to that union, or supporters of the Constitution and government, however anti-slavery their sentiments or honest their purposes, as virtually sustaining the iniquitous system of slavery.

7. That the late decision of the U. S. Supreme Court, by which Northern States may be desecrated by the presence of masters and slaves, and by which it was declared that no one of African descent is a citizen of the U. S. Government, or can be entitled to the privileges of a citizen, and that the negro has no rights which the white man is bound to respect, is not only infamously wicked beyond parallel, but is in accordance with the pro-slavery compromises of the Constitution, and the leading features of the government, and is another among many evidences that if we would identify with that government, which, with few exceptions, from the beginning, has acted in accordance with the spirit of this decision, we would be false to both God and humanity. On the contrary, we are resolved that in this warfare now going on between liberty and oppression, remembering them that are in bonds as bound with them, we will identify the interests of the slave with our own, and utterly refuse to strike hands with the oppressor by swearing oaths of allegiance, holding office, or exercising the elective franchise under the Federal or State governments.

8. That since slavery is a violation of the whole moral law, directly antagonistical to the gospel of Jesus, and in deadly hostility to the kingdom of Christ, so far is it from being a desecration of the Sabbath, or beneath the dignity of the pulpit, to preach against this sin and declare the whole anti-slavery gospel, it is, on the other hand, the imperative duty of the minister of Christ to pray much in public for the slave, and to lift up his voice like a trumpet, in testimony against the damning sin and curse of American slavery, whether found in church or state. Moreover, that professed servant of Christ, who, through fear of man, from want of compassion for the slave, or from whatever similar cause, does not, in season and out of season, in public and in private, plead the cause of the benighted and enslaved millions, is recreant to his trust, and unworthy of the name of an ambassador of the compassionate Jesus.

9. We are cheered by the fact that on this great question there is such a growing agitation as well as rapid progress in the right direction. This is evinced, in part, by the number of pulpits and presses once silent on this subject, but which now speak out boldly in behalf of the slave. Nor are the indications few that the God of Sabaoth is about to arise and avenge the wrongs done to the oppressed; and, notwithstanding the alarming usurpations of the slave power, we see indications that the overthrow of slavery is near at hand. For all these we would thank God and take courage.

10. That there is an urgent call for more effort to publish and circulate books, tracts and papers, maintaining our distinctive principles connected with this and other questions; and we believe the time has fully come when the church needs and is able to maintain a weekly newspaper testifying to the whole anti-slavery truth, uncontaminated by any of the prevailing errors, and containing such matter and general intelligence as the interests of our families demand.

11. That the great work to which we as an anti-slavery church are called, is not the repeal of the Fugitive Slave law; not to limit the area of slavery; not to prevent the admission of new slave States, not to make Kansas a free

State; not to put the control of the government into the hands of northern men—but to rectify public opinion, and especially the public religious sentiment of the land; to secure the emancipation of every slave, and the establishment of a righteous and scriptural government, the great object of whose constitution, laws, and administration shall be the glory of God in the best interests of the church, and the greatest good of all the people.

12. Assured of the correctness and practicability of our position, as disconnected with all associations, civil or ecclesiastical, which give voluntary support or sanction to slavery; and strong in the faith that the truths we maintain will yet prevail, and that the arm of the Lord will soon be revealed in the deliverance of the oppressed, and the triumph of truth and right, we hereby resolve that, in the strength of our Almighty King, we will continue to plead, with more and more earnestness and zeal, the rights of God and man, until the kingdom of Christ shall come, and the millions now in chains unite with us in the song of universal jubilee. Respectfully submitted.

N. R. JOHNSTON, *Chairman.*

The special committee on paper No. 14, reference from Rochester Presbytery, reported. Report accepted and adopted, and is as follows:

The Special Committee, to whom was referred the petition from the congregation of Sterling, in reference to the sale and use of intoxicating drinks, respectfully report the following preamble and resolutions:

Whereas, Intemperance is a sin of fearful magnitude in itself and in its disastrous results,—and, *whereas*, the sale and use of intoxicating drinks as a beverage leads to this sin,—and, *whereas*, when any sin is forbidden in the law of God, all its “causes” and “means” are forbidden also, (Larg. Cat. Ans. 99.) And, *whereas*, the admonitions of the Word of God on this subject are very express and earnest, as when it declares that “Wine is a mocker,” (Prov. x. 1,) and says, “Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder,” (Prov. xxiii. 31, 32,) and (Hab. ii. 15,) “Wo unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also.” And, *whereas*, the Church of Christ should endeavour not only to put no “stumbling block” in the way of the temperance reform, but to occupy most clearly the highest lawful ground, therefore:

Resolved, 1. That the sale and use of intoxicating drinks, as a beverage, is at this day an offence deserving church discipline.

Resolved, 2. That sessions be directed to act accordingly.

Resolved, 3. That nothing in this preamble and resolutions is to be construed as designed to apply to the use of wine in the dispensation of the Lord’s Supper, or of alcoholic stimulants used for medicinal purposes.

J. M. WILLSON, *Chairman.*

The rule fixing the time for adjournment being suspended, the Committee on Foreign Correspondence reported a draft of a letter to our sister Synod in Ireland. Letter accepted, adopted, and the chairman of committee directed to forward it, signed by the Moderator and Clerk.

The correspondence is as follows:

LETTER FROM THE IRISH SYNOD.

To the Moderator and Members of the Reformed Presbyterian Synod of the United States, America:

Dear Brethren,—Your last letter reached us when convened at our annual meeting, held in Belfast, in July last; and while so assembled, we were gratified by the arrival of our esteemed brother, the Rev. Dr. Houston, who had been privileged to take part in your last Synodical deliberations, and who bore ample testimony to the cordial kindness shown to him while sojourning among you, as well as to the fraternal interest which was everywhere manifested in the concerns of the church

here, and in the prosperity of the Covenanted cause in our hands. We enjoyed very peculiar satisfaction in thus receiving so full information, not only from your communication, but also from our brother, as the result of personal observation and fellowship, of your internal state and external relations, of your trials, and difficulties, and labours, and of the success which Zion's exalted King has been pleased to accord to you in your self-denying exertions, for maintaining and diffusing the principles of a faithful testimony. When we consider the remarkable history and high position of the nation in which an all-wise Providence has assigned you your lot, the wide field of Evangelistic labour which is opened up before you, and the peculiar temptations to which in America, those are exposed who would maintain a Scriptural testimony against corrupt civil systems; and when we reflect on what the Lord has done for you, and has enabled you to do for the advancement of the honour of His great name, we are constrained to render heartfelt thanks to God in your behalf, and to pray fervently that you may still further be sustained and blessed, in witnessing faithfully against prevailing evils, and in all your efforts for the establishment of the kingdom of our Lord and Saviour Jesus Christ. Unfeignedly do we rejoice that you have been honoured to stand aloof from the immoralities and corruptions, whether in civil or ecclesiastical society, which exist around you; and that you have practically shown that the time-honoured testimony of our fathers is susceptible of universal application—that it is fitted to purify and bless nations, in many respects, differing in their institutions and policy from those in which it was first emitted. We are cheered and encouraged by the evidences which your present influential and prosperous condition furnishes, that our gracious Lord and Master will always honour those that honour him; and that self-denying and prayerful labours for the advancement of his cause will ever have his approval, and be followed by a gracious reward. Aware of the powerful obstacles with which you are called to contend in pleading for Messiah's Headship, and the supremacy of his law, from the unscriptural and infidel character of the civil institutions of your land, and the great temptations addressed to all classes to become politically connected with them; and from the paramount power and influence of those who denude men of their dearest rights, and advocate slavery, we very cordially rejoice in your steadfastness. We sympathize with you in all your trials for the truth's sake, and we trust and pray that you may be honoured to "hold fast" what you have, that none take your "crown"—and to transmit unimpaired to posterity, the testimony for the Redeemer's right to rule the nations, and to sit supreme in his church, which is destined in a future day to triumph gloriously.

We received the intelligence of the principal measures which engaged your attention at your last Synodical meeting with peculiar gratification. The Proposal for Covenant Renovation, will, we trust, receive early and special consideration at your approaching meeting. The present state of civil society, the solemn aspects of Divine Providence, the power of evil systems, and the vigorous efforts of those who support them, as well as the internal condition of the church, and the work and trials before her, all appear to us to declare it to be the paramount duty of the witnesses for Christ to call to remembrance the Covenant of the Lord God of their fathers, and to pledge themselves by sacred vows to God and to one another, to walk in love, and to abound in devoted effort for the promotion of the Redeemer's glory. We are happy to learn that you have taken the preparatory steps for the work of Covenanting; and as from our own experience, we can bear testimony to the value of such a measure, we cherish the earnest hope that you may be directed and prospered in going forward; and that nothing from within or from without the church may be permitted to arise and trouble you, or to hinder you from engaging in so necessary and important a duty. By assigning a first place in your proceedings to such a work, other matters of minor importance may be the more easily adjusted; and we cannot doubt that you will find, as we have in some measure done, that, through the blessing of a Covenant God, love and harmony will abound in the church; and office-bearers and members will alike be excited to the display of a more prayerful and liberal spirit, and to greater exertions for the establishment of the Redeemer's kingdom, and for giving practical effect to all the articles of their testimony.

The account of the institution of your Foreign Mission was to us especially pleasing. We sincerely rejoice in the wisdom and unanimity that characterized your proceedings in this matter, and in the spontaneous liberality which has been manifested throughout the church, in sustaining the undertaking. The selection of Syria, an ancient Covenanted land, as the field of labour for your missionaries, we regard

as peculiarly suitable; while the objects which you propose—of making known the Saviour to deluded Mohammedans—of exhibiting a pure faith and worship to the corrupt Christians of the East—and of gathering lost sheep of the house of Israel into the fold of the Great Shepherd, cannot but excite a very lively interest in your infant mission, and commend it to the prayers of all who look forward with desire to the future and assured triumph of the testimony of Christ. We shall not cease to take a lively interest in the success of your mission to Palestine. We shall be most happy to encourage our people to aid you in this work, and we would cordially rejoice, if any of our young men who look forward to the ministry were to offer themselves to become fellow-labourers with your esteemed missionaries, in the work of gathering into the church of Christ, outcasts of the Gentiles, and wanderers of the House of Israel.

The re-organization of your Theological Seminary, we regard as a measure of vital importance; and we have heard with gratification your unanimity in this matter, as well as in the appointment of Professors. We augur the most salutary results to the church from the establishment of this "School of the Prophets." Under the instructions of the excellent men who have been appointed to conduct it, and the blessing from on high upon their labours, we trust there will come forth a race of devoted and well-qualified labourers for the Redeemer's vineyard, in your own extensive land, and who may be approved instruments of making known the Saviour's light and salvation in other countries. We wish for you direction and support in adopting measures for obtaining a generous support for the ministry among you; and trust that the liberality of the church will be abundantly shown in a matter that so intimately concerns the honour of Christ, the efficiency of the ministry, and the welfare of the church.

In the lengthening of Zion's cords, and the increase of your ministers, we desire unfeignedly to rejoice. Although you have of late been tried with the removal by death of some devoted ministers, yet is it encouraging to consider that he who walks amid the golden candlesticks, and who has the residue of the Spirit, has been raising up others to occupy the places of those who have been taken away. In his sovereign procedure, he changes the workmen, but carries on the work; and our assured comfort and hope are that He whose eyes and heart are perpetually upon his people, will send them pastors according to his heart, who shall feed them with knowledge and understanding.

We have at present little of special interest to communicate respecting our ecclesiastical-affairs. Through the favour of the God of our fathers, we enjoy a large measure of internal peace and comfort, as well in the courts of the Lord's house, as throughout the different congregations. Our various schemes for Ministerial Support and the Home Mission—for the Missions to the Colonies and to Romanists in this country—and for the Theological Hall, are sustained by the increased liberality, and we trust we may add by the fervent prayers of the Lord's people among us. The agents who are employed in our Irish Mission—both in Dublin and in the Western Station in County Mayo—are upheld in their labours, and, particularly in the latter station, meet with a friendly reception from the people. In such efforts, it is yet with us but a day of small things; but we desire neither to despise it, nor to be dispirited because of it. We feel that we have entered upon an important work; and we are encouraged to labour in the hope that He who ministers the seed will in due time give the increase. We bespeak your prayers in behalf of this and our other missions. We greatly need an increase of approved labourers for carrying forward the work to which we are called in this country and in distant lands; and we feel the urgent necessity of seeking importunately that the Lord would send forth labourers into a plentiful harvest.

Since our last meeting of Synod, one esteemed father in the ministry, the Rev. Samuel Carlisle, has been removed from our fellowship by death, and one young brother has been ordained as a pastor in one of our congregations. Mr. Carlisle was an humble and loving pastor, and his removal will not only be long felt by an attached flock, but likewise by brethren in the ministry, who enjoyed intercourse with him in the courts of the sanctuary. It affords us, in conclusion, peculiar pleasure to commend to you a very esteemed brother, the Rev. Robert Nevin, who has gone on business connected with his own congregation, to visit America. As we have reason to believe that he will be present at your Synodical meeting, we willingly refer to him for any further information which you may desire respecting our state and prospects. We may only add concerning him, that there is none in the ministry here who commands a larger share of respect and affection throughout the church; and that his congregation, whose interests he seeks to promote by

his visit, is eminently deserving of the sympathy and support of brethren every where—from the admirable public spirit for which they have ever been distinguished. We trust that our brother's presence among you will be mutually beneficial and comfortable to you and to him—that he may be sustained in vigour of mind and body, until he shall be restored to our fellowship, and to that of his family and flock—and that such intercourse may eminently conduce to accomplish what we fervently desire—the revival of the Lord's work among you and us—and the extension and prosperity of our Covenanted Zion.

With earnest desires that, at your approaching Synodical meeting, you may enjoy manifold tokens of the presence and blessing of the church's glorious Head, and that you may be abundantly prospered in all your exertions for maintaining a testimony in behalf of his royal prerogatives, and for the establishment of his kingdom in the earth, we are, dear brethren, with cordial esteem and affection,

Yours, in the bonds of our Covenanted profession.

Signed, in behalf of Committee on Foreign Correspondence,

W. S. FERGUSON, *Moderator.*
THOMAS HOUSTON, *Clerk.*

Belfast.

LETTER TO THE SYNOD IN IRELAND.

To the Moderator and other Members of the Reformed Presbyterian Synod in Ireland:

Dear Brethren,—Your letter, which was read in our present meeting of Synod, afforded us much pleasure. We reciprocate from the heart your kind and paternal expressions of regard. In your welfare, and in the success of the testimony of Christ in your hands, we sincerely rejoice, as we know you do, in all that God is doing by us in promoting his cause. And we would render thanks to our glorious King that he has enabled you and us in our respective fields of labour and of conflict, to hold fast, and, in some measure, to hold forth his truth committed to us, both as a precious trust to keep, and as an active agency to employ in promoting the interests of his kingdom, and in displaying the glory of his most renowned name.

The brother, Rev. R. Nevin, whose intention of visiting our land you mention, is present with us at our Synodical meeting. It gives us great pleasure to say that we have been comforted by his appearing among us. In an address, which at our request he kindly delivered, he gave such an encouraging account of your state—of the success of your various schemes for advancing the interests of the covenanted cause, especially your mission among the Roman Catholic population—and of the fruits of your renewal of the covenants, as made our hearts glad. To us in our trials and difficulties, his words were cheering, and we felt that his kind and seasonable counsel was needed to animate us with a firmer purpose to go forward with the solemn work to which we had assigned the first two days of our meeting.

The concern which you express, that we might be enabled to perform this service, adds to the assurances already given of your earnest desire for our welfare. We would say that it gives us unfeigned joy that though separated from us by the wide Atlantic, you remember us where it is most desirable to be remembered—at the Mercy Seat; and that there we can have fellowship with you in our gracious Lord. We have not indeed succeeded in accomplishing the work of covenanting at this meeting. It is proper that we say, that this was not from doubt among us as it regards the importance and seasonableness of the duty; and it will, we are persuaded, be gratifying to you to know that we have appointed for it the latter part of the week previous to our next Synodical meeting. We earnestly desire to be commended in your prayers to God and to the word of his grace. Join, dear brethren, with us in seeking that our covenant God would aid us in the work, and accept it at our hands.

Hitherto the accounts from our Foreign Missions have been encouraging. A gracious Providence watched over the dear friends who have devoted themselves to that important work, while on their way, and conducted them through various dangers to their destination. They are diligently employed in acquiring a knowledge of the Arabic tongue, in order to declare to those to whom they are sent the message of Christ in their own tongue. We desire to realize the difficulties and trials of the position in which these brethren are placed. At present the prospect is far from bright that they will be allowed peacefully to prosecute their work. There is no longer ground to hope that the Hatti-Shareef of the Sultan will avail to protect Christians when once by the diffusion of light they begin to disturb the deathlike

stillness of Eastern Antichrist. The judgment of those who have the best opportunity of coming to a just conclusion is, that the time is not far distant when a severe trial must be endured by Christians within the Mohammedan Empire. We trust and pray that to these brethren and their devoted wives the promise shall be fulfilled—"As thy days, so shall thy strength be."

In the mission the interest of our people continues unabated. The intelligence which is spread monthly before them by our periodicals, of its condition and prospects, is received with much satisfaction, and tends to commend it to their prayers and liberality. We desire to be thankful to God, that we have succeeded thus far in this undertaking, and we trust that we will be honoured to gather some of the first fruits of the land of promise—the earnest of an abundant harvest, when "the fulness of the Gentiles shall have come in," and when "all Israel shall be saved."

Our Seminary has passed through its first session with encouraging success. There were thirteen students in the Hall, all young men of promise. Of these, two were licentiates, and two more have been since licensed, having completed the usual course of study. The Senior Professor, Dr. Chrystie, has demitted his pastoral charge, that he might devote his whole time and energies to the work assigned him. We feel that the school of the prophets is an important part of the system of means that Christ has appointed for building up his church, and we ask for it an interest in your prayers that it may prove a blessing in preparing an able and faithful ministry to "display a banner because of the truth."

Since our last meeting, three of our brethren have been called away from their labours to their reward—Rev. John Crawford, Rev. O. Wylie, and Rev. James Douglas. The last of these was an aged servant of Christ, who had passed the period of three score and ten years, ere he received his dismissal. The other two were taken away earlier in life. All, we have good reason to believe, "died in faith." They rest from their labours, and their works follow them.

The number of members of Synod at this meeting is one hundred and two—the largest number that has ever met in the supreme judicatory of the Reformed Presbyterian Church in this land. Two ministers have been added by ordination, since our last meeting. We are, through the good hand of our God upon us, steadily increasing. Our Zion is lengthening her cords, especially toward the West. Our God is blessing us with some success. To his name we would ascribe the glory.

We have still to mourn that iniquity abounds in our land. In the administration of the government there is a growing development of those evils in the constitution, against which we have all along borne testimony. The divine law is denied any authority above the constitution, and the refusal of religious qualifications as necessary to render a candidate eligible to office, is exemplified by placing in power those who have no claim to be fearers of God. The nation, in its legislative, judicial, and executive departments, strengthens the grasp of the oppressor on the victims of his cruel tyranny. A late decision of the Supreme Court seems to have filled up the measure of our country's infamy, by denying to those of African descent, the right to seek redress of injuries before that tribunal. The result of the late Presidential election has encouraged the advocates of slavery to urge, with greater boldness, their demand for more victims and a wider field of operation. The churches, too, fail to speak out against this monstrous wrong. In the larger denominations of professed Christians, slaveholders are retained in communion, and many of their most influential ministers hold their fellow-men in bondage. We have endeavoured to address them with the voice of affectionate and earnest warning, urging them for the sake of humanity and religion to put away the accursed thing, but our words have fallen on inattentive ears. It is our prayer that God would arise and plead his own cause, purge the church, reform the nation, and make our country morally, what it is physically, "a delightful land."

But we forbear any further detail of these matters. And we do this the more readily, as we are aware that one of our members, Rev. Andrew Stevenson, pastor of the second congregation of New York, intends to visit your country and expects to be at the next meeting of your Synod. It will, we doubt not, give him pleasure to communicate to you such further information respecting us as you may desire. He goes chiefly for the sake of his health; and it is our prayer that he may be taken in safety to your shores—that his presence in your meeting may avail to strengthen the bonds of fraternal confidence between us and you, and that with renewed vigour he may in due time be restored to his family and flock.

In conclusion, dear brethren, we would assure you of a continued interest in your welfare. It will give us much pleasure to receive any of your number who may visit this country, and to aid in any cause that will promote the good of the church, and the glory of her exalted Head.

That grace, mercy and peace may be with you, is the earnest prayer of your brethren in Christ.

Signed by order of the Synod of the Reformed Presbyterian Church in the United States.

SAMUEL STERRETT, *Moderator.*

JOHN C. BOYD, *Clerk.*

Northwood, Ohio, June 3d, 1857.

The committee on Foreign Correspondence was directed to answer any communication that may be received before next meeting of Synod from our sister Synod of Scotland.

A request was made by Rev. J. K. Milligan, on behalf of the board of "Geneva Hall," that Synod take the institution under their care. On motion, the consideration of this matter was postponed till next meeting of Synod.

Letter in reply to communication of our former brethren, was taken up and returned to the committee, to be forwarded by the chairman.

Committee on the endowment of the Theological Seminary reported. Report accepted and considered item by item, amended, and the whole as amended approved; and is as follows:

The Committee on the Endowment of the Theological Seminary, respectfully report:

The act of Synod defining our duties is in these words: "J. B. Johnston, J. Galbraith, A. M. Milligan, William Brown and J. Wiggins, were appointed a committee to raise money for the endowment of the Seminary." J. Wiggins at the time and place of his appointment, declined acting as a member of the committee. That he continued to decline acting, will appear from the following reply to the committee, through the chairman, written NEW YORK, November 25, 1856: "I reply, that when appointed on that committee by Synod, I then and there declined to act."

Your committee was appointed on the afternoon session of the last day of Synod. Immediately upon the recess, the chairman called a meeting of the committee, but failed. Again, after final adjournment, the chairman called another meeting for the morning after adjournment, and again failed.

Not willing to call still another meeting, and thereby incur great expense, the matter passed till the opening of the Seminary, when an opportunity of a meeting of all the acting members but one, could be secured without incurring any expense to the church. They then held a meeting—agreed to proceed to the duty assigned, viz: "to raise the money." They resolved to secure the concurrence of the absent members before commencing operations.

The absent members concurred—Mr. Brown fully—Mr. Wiggins in the following terms:—"You will therefore proceed in what way you may think best, without any reference to me." Whereupon, the committee without delay, did enter upon the work of raising the money, through their chairman especially. The committee regret the lateness of their appointment in the sessions of last Synod, and their delay in commencing their work.

The following exhibit will show the result of their efforts:

| | |
|---|-------------|
| 1. Subscribed by individuals on the book, - - - - | \$8,851.10 |
| 2. Notes have been secured besides subscriptions amounting to | 1,262.50 |
| Also cash, - - - - - | 28.60 |
| Rev. A. M. Milligan estimates for his congregation, - - | 1,000.00 |
| Rev. J. Crozier for his congregation, - - - - - | 700.00 |
| Rev. J. M'Lachlan for his congregation, - - - - - | 50.00 |
| | \$11,892.20 |
| 3. Bequest of Mr. Acheson, as understood, - - - - | 5,000.00 |
| Also J. Elder, bequest \$1200.00 more or less, - - - | 1,200.00 |

| | |
|--|-------------|
| Pledge of J. Dunning York, per Rev. S. Bowden, the interest of \$100 at 7 per cent. per annum, - - - | 100.00 |
| 4. Bequests of Faris & Lynn, per committee on finance, - - - | 229.00 |
| | \$18,421.20 |
| 5. The agency, discount, postage and other incidental expenses, | 138.00 |
| | \$18,283.20 |
| Balance, - - - - - | |

Errors excepted.

6. Several thousand dollars have been promised in addition, but the persons not having given bond in any written form, the committee do not include such in their report.

7. The following congregations have been visited by the committee in the person of their chairman: Pittsburgh and Allegheny, Wilkinsburg, Beaver in part, Brookland, North Washington and Manchester, Conococheague, Baltimore, Philadelphia, New York, First and Third congregations, Newburgh, First and Second congregations, Coldenham, Syracuse, Sterling, Rochester, York, Detroit and Novi, Southfield. Nearly all the congregations East, not canvassed, have been addressed formally by letter on the subject, from whom \$50 only have been received, and that by verbal pledge. Most of the congregations West, except in Iowa, have been addressed through their pastor or some other person, where the agent did not visit. They were urged to do something for the endowment in their own way. Scarcely any thing has been done in a single case. And so it has been pretty well tested, that had the business been left to pastors, sessions or congregations, the endowment must have proved a failure. And as it is even, without continuing an agency, the requisite sum may not be reached. But by perseverance, if the portions of the church not yet visited will contribute as their brethren have done, the endowment can easily be completed.

8. Of the amount subscribed on book, \$954 are not settled by note or cash. Except this, the subscription on book is in bonds, bearing interest from January 1st, 1857, at from six to eight per cent. There is the sum of \$4.76 interest on money collected, which belongs to the coming year's current expenses.

Respectfully submitted,

J. B. JOHNSTON, *Chairman.*

The committee was continued.

This committee, together with Daniel Euwer, treasurer of the Seminary, was directed to invest permanently, the funds in their hands for the endowment of the Theological Seminary.

A special committee was appointed to apportion the proceeds of the funds for assisting Theological students—and the maximum apportionment was fixed at seventy-five dollars per annum. Rev. S. Sterrett, D. Gregg and D. Euwer are that committee.

The salary of the second professor of the Theological Seminary, was fixed hereafter at three hundred dollars per annum.

The report of standing committee on missions, was taken up, amended and adopted, and is as follows:

The committee to which was referred the reports of the Board of Foreign and Domestic Missions, would report that having examined these papers, we find nothing in them requiring the action of this court, except to call to recollection the recommendations contained in them.

1. We find in the report of Foreign Missions the following recommendation, viz: "The appointment and sending out, if possible, a physician as an additional missionary." On this suggestion, your committee would refrain from the expression of an opinion. They leave it for the action of Synod itself.

2. In the report of the Board of Domestic Missions, we find that two of the presbyteries have not made full reports to the Board. On this matter we would recommend the following action, viz.:

Resolved, That these presbyteries be enjoined to forward to the Board, a full account of their funds, and of their missionary operations.

Your committee also find the fear expressed by the Board, that unless efforts be speedily made, your treasury will be emptied. On this item, we would recommend the following:

Resolved, That all our congregations be requested to take up collections annually, and place their funds at the disposal of the Board.

All which is respectfully submitted,

S. M. WILLSON, *Chairman*.

Northwood, Ohio, May 30, 1857.

On the suggestion contained in article 1st, the Synod direct the Board to select and send out such a physician as early as possible. The fiscal year shall end on the 20th April.

The following are the reports referred to in the above paper:

The Board of Foreign Missions present the following report:

Synod is already aware that the missionaries chosen at last meeting, Messrs. R. J. Dodds and Joseph Beattie, are, with their families, in the city of Damascus, Syria.

Immediately after the adjournment of Synod, the Board met, June 23d, and having completed its organization by the appointment of J. M. Willson, Secretary, took the necessary steps for ascertaining, as nearly as possible, by inquiries in well informed quarters, the expense of the outfit and passage of our missionaries; and also as to the proper time for their departure from this country. We learned and laid before the church, in a circular published in the magazines, that the expense incurred as above would be about \$2500.00, and that the fall of the year is the most suitable season, all things considered, for making a permanent location in Syria; making at the same time a call for the early contribution of funds. The church having responded most liberally to our call, it was determined at the next meeting, September 1st, 1856, to press on with our preparations, so that our missionaries might leave our shores on or about the 1st of October. It was also resolved that the salary of the missionaries commence at that time, and that arrangements should be made for public meetings in the cities of New York and Philadelphia, and if possible, in Pittsburgh, previous to their departure. The time was short, and no little diligence was required to fill up our plan.

We then thought that the most eligible mode of reaching Syria, was by ship from Boston to Malta or Smyrna, and thence by steamer to Beirut. Upon further inquiry, however, we learned that while this route would be more tedious and attended with greater inconvenience in many respects than that by steamer to Liverpool, and from that port by the Levant line, it would be little, if any, less expensive. We consequently modified our arrangements, and resolved to make provision for the sailing of our missionaries from the city of Philadelphia, in the steamer of the 16th October. We may here state, that in the meantime Mr. Dodds had been married to Miss Letitia M. Dodds, of Butler county, Pennsylvania, and Mr. Beattie to Miss Martha E. Lord, of Camden, Delaware.

The additional time thus allowed us was well employed. Mr. Dodds, came by the 1st of October, and Mr. Beattie shortly after. Public meetings were held in New York and Philadelphia, both of them attended by large audiences, which manifested by their fixed and protracted attention, their deep interest in the departing brethren. It was found impracticable to hold a meeting west of the Alleghenies.

By this time ample funds have been received, and on the day fixed, our

missionaries left this port in the steamship "City of Manchester," in company with Mr. Lansing, missionary of the Associate Reformed Church, who was on his return to Syria, where he had already laboured for some years, and the value of whose counsels in regard to preliminary arrangements, the Board gratefully acknowledge. Many friends met our brethren on the ship, and united in the religious services with which we bade them farewell, and committed them to the protection, and favour, and blessing of Zion's Redeemer and King.

The church has already heard of their safe arrival in Damascus about the middle of December last; and that there they have met with warm friends in the missionaries of the Associate Reformed Church in this country, and of the General Assembly in Ireland. With the exception of Mr. Beattie, who had a mild attack of fever shortly after his arrival, they have all enjoyed good health, and at last accounts were in their own "hired houses," engaged in the study of the language of the country, and expecting soon to set out on a tour of exploration, for the purpose of fixing upon a definite locality as a field of labour.

The Board has made arrangements for a monthly communication between it and the missionaries, and has also, as Synod is aware, taken measures to have such portions of the letters of the brethren abroad as are of public interest, spread before the church in the periodicals. These letters, we confidently hope, will grow in interest as the writers become more familiar with the state of things about them, and particularly, when they are enabled to enter more directly upon their appropriate work.

Thus far we have abundant reason to thank God and take courage. The church has shown throughout its entire extent, an earnest interest in the cause of foreign missions. The treasury has been seasonably and amply replenished, enabling the Board to meet every call without any embarrassment. The entire receipts to this date, are \$6,445.29, and the entire expenditures in outfit and passage and first half-year's salary, and certain incidental expenses, \$2715.07, and including further the salaries of the Missionaries to the 1st of October next, \$3615.07, leaving a balance of \$2830.22. A portion of this balance \$1440.75, the Board have invested, subject of course to the action of Synod, in two bonds of Allegheny county loans for \$1000.00 each, which when needed can be again converted into cash. The cash actually in hand is \$1389.47. The expenditures have rather exceeded our estimate, but many of them, including outfit and passage, will not of course occur again. Hereafter, with the exception of books, and perhaps some payments for rooms for schools, &c., there will be no more than the annual salaries to provide for. In conclusion, we would suggest to Synod the propriety of sending out, if possible, a physician, as an additional missionary; chiefly for the reason, that practitioners of medicine have some peculiar advantages in the East, in the way of access to the families of the natives, under circumstances the most favourable for opening a door for their spiritual healing. The physician's art ranks high there, while there are few, if any, that deserve the name of physicians. And we feel well satisfied, that after awhile, this department of our missionary effort, would become largely, if not entirely, self-sustaining. Other churches have not a few physicians enrolled in their missionary corps, and it is worth at least, a very serious inquiry, whether we should not now add one to ours.

For the items of receipts and expenditures we refer you to the treasurer's report, where all the details will be found as they have appeared before the Board, and have been audited at every meeting.

The Board state with concern, that by the lamented decease of Rev. J. Crawford, the cause of missions has lost an ardent friend, and the Board a judicious counsellor, whose early removal from his labours to his reward, the Synod and the church mourn in common with us.

All which is respectfully submitted.

SAMUEL O. WYLIE, *Chairman.*

JAMES M. WILLSON, *Secretary.*

The Board for Domestic Missions report:

That according to their last statement to Synod the balance on hand was thirteen hundred and forty-eight dollars and sixty-seven cents (\$1,348.67.) The total amount received since that time is sixteen hundred and sixteen dollars and twelve cents (\$1,616.12,) and the total expenditure during the same time, twenty-eight hundred and nineteen dollars and fifty-seven cents (\$2,819.57,) leaving a cash balance on hand, at the present date, of one hundred and forty-five dollars and twenty-two cents (\$145.22.)

Since your last meeting the treasurer has received from Mr. A. C. Culbert, of New York, late trustee of Miss Elizabeth Shields, eight hundred and fifty-nine dollars and eighty-four cents (\$859.84,) being the legacy of Miss Shields to the Reformed Presbyterian Synod for Domestic Missions. This sum, which is included in the receipts as given above, the treasurer, acting under the advice of the Board, has invested in a \$1000 Allegheny county Bond, and in a \$200 Philadelphia city new loan at six per cent. Part of the available funds on hand, to the amount of thirteen hundred and thirty-five dollars (\$1,335) has been invested in two \$1000 Allegheny county Bonds, for all of which the semi-annual interest was received on the first Monday in May. If these investments do not meet the approval of Synod, the Board will give such direction to its funds as Synod in its wisdom may prescribe.

The following is a brief statement of receipts and disbursements in regard to particular Presbyteries. To the treasurer of Philadelphia Presbytery there has been paid one hundred dollars (\$100) to supplement the salary of the pastor in the third congregation in that city. The Board have not been informed of any recognised missionary stations within the limits of this Presbytery, but there are two or three places in process of cultivation which the Presbytery hopes, at an early day, to place as such on its list.

The Presbytery of the Lakes has collected and transmitted to the fund, during the past year, fifty dollars and twenty-four cents (\$50.24,) and received therefrom three hundred and fifty dollars and twenty-four cents (\$350.24.) From the statement submitted to the Board by the treasurer of Presbytery, it appears that salaries have been supplemented to the amount of one hundred and fifty dollars (\$150) as follows: Novi, Detroit, &c., thirty-seven dollars and fifty cents (\$37.50;) Macedon, twenty-five dollars (\$25;) Lake Eliza, thirty-seven dollars and fifty cents (\$37.50;) Cedar Lake, fifty dollars (\$50;) and that one hundred and thirty dollars (\$130) have been expended for missionary labour, as follows: Coshocton, thirty dollars (\$30;) Auglaize, twenty dollars (\$20;) Savannah, ten dollars (\$10;) Walnut, ten dollars (\$10;) Flat Rock, thirty dollars (\$30;) Cincinnati, thirty dollars (\$30.) The Xenia congregation has received aid from the Presbytery to the amount of twenty dollars (\$20.)

Two hundred dollars (\$200) have been remitted to, and the receipt thereof acknowledged by, the treasurer of the Illinois Presbytery. The organized missionary stations receiving the attention of this Presbytery, are three—Davenport, Mineral Point, and Tiskilwa. In the first named place, which is regarded as an encouraging field, constant preaching has been maintained during the last six months. During the same period there has been three days' preaching in the second and two in the third. In addition to appropriations for missionary service, Presbytery supplemented the salary of the pastor in Clarinda congregation fifty dollars (\$50.) The statement made by this Presbytery to the Board does not contain, as in the case of the Lakes Presbytery, and as we think it should, a specification of the particular amount appropriated to each missionary station.

The Pittsburgh Presbytery is charged with five hundred and eighty-three dollars and eighty-three cents (\$583.83,) and is credited for three hundred and eighty-three dollars and eighty-three cents (\$383.83.) It appears from the statement made by the Presbytery to the Board that one hundred and eleven dollars (\$111) have been expended in supplementing salaries in weak

congregations, and two hundred and forty-nine dollars and sixty cents (\$249.60) in missionary stations. The missionary stations under the care of this Presbytery are the following: Wellsville, Rochester, Lackawana, Conneautville, Erie, Sandy Lake, Cherry Tree, Oil Creek, Neilsburg, and Penn's Run. The salary of the pastor in Rehoboth congregation has been supplemented during the year forty-two dollars (\$42,) and that of the pastor in Springfield, West Greenfield, &c., sixty-nine dollars (\$69.)

Synod will notice that two Presbyteries, New York and Rochester, have neither contributed to, nor received anything from, the fund. These Presbyteries still adhere to the mode of conducting Domestic Missionary operations observed prior to the erection of the present Board. The moneys raised for this purpose by the congregations within their limits, are retained and expended under the immediate order of the Presbyteries, without being accounted for to the Board; and, in consequence, we are unable to lay before Synod any information on the state of Domestic Missions in the bounds of either of the above Presbyteries. While recognising fully the right of each Presbytery to act according to its own best judgment in the case, the Board cannot forbear to express their regret that all the Presbyteries do not see their way clear to manage their missionary operations in accordance with the plan adopted by Synod, and in the organization of which all the Presbyteries co-operated. The desirableness and advantage of uniformity are apparent, and only in this way can Synod learn the degree of interest that is felt by the Church in this department of her public and benevolent schemes. The Board, on several occasions, has called the attention of Synod to this subject, and it renews once more its urgent request that Synod would use its influence with Presbyteries to induce them to conform to its recognised plan of conducting Domestic Missions. We are the more free in adverting to this point again, as Synod did, at its last meeting, give unequivocal expression to its will and wish on this point, in requiring that "all funds raised by the respective Presbyteries for Home Missions be reported to Synod's Financial Committee."

The Board direct attention to the fact that the expenditures during the past year have been almost double the receipts. Consequent on the re-organization of the Seminary a large amount of the proceeds accruing to the fund for Domestic Missions have reverted to the benefit of that institution. It is evident that unless active measures to replenish the fund be adopted, the account in hand will, in the course of a short time, be exhausted, leaving Synod without means to prosecute this important part of its missionary work. There is reason to believe that less has been done throughout the church, during the past year, towards aiding the Domestic Mission Fund than in former years, indicating, it may be feared, a disposition to rely upon the permanent revenues of the Church for this purpose, instead of being stimulated thereby to increased exertion. It would be well if Synod would recommend an annual collection by the several congregations and societies under its care, for the benefit of this fund.

During the past year the Board has endeavoured to be guided in its action by the directions of last Synod. We regret to say, however, that the statements of Presbyteries have not been in all cases sufficiently definite to enable the Board to prepare that detailed account of our missionary operations carried on by the several Presbyteries, which Synod expects and has enjoined upon us.

JAS. M. WILLSON, *Secretary.*

SAMUEL O. WYLIE, *Ch'm. of Board of Dom. Miss.*

The Board of Foreign Missions was continued. The Board of Domestic Missions was continued. H. Floyd was appointed in place of W. O. Lindsay, resigned.

Committee to answer reasons of dissent by T. Sproull and others, reported. Report accepted and adopted and is as follows: .

The committee to prepare answers to reasons of dissent by T. Sproull, and others, report the following :

To the first reason, we reply:—That it was *not* agreed by those that voted in the negative, that the commission did “the exact business which Synod sent them to do.” The fact is, that most of the speakers on the side of the majority, maintained expressly, that the commission did not do so, inasmuch as they did introduce into the Linn Grove organization, a society thirty miles distant, and lying directly across two other congregations, and inasmuch, also, as it made no *attempt* to have the organization made complete, by the election of deacons.

To the second reason your committee reply: It is invalid, because the Moderator’s decision was not on a point of order which he had a right to decide, but upon a question which should have been left to be decided by the judgment and conscience of the members alone.

To the third reason we reply—That we do not know it to be fact, that some of the members voted on no other ground but that Synod did wrong in sending the commission to do the work. But whether they had other reasons or not, they had a perfect right to vote as they pleased.

To the fourth reason we reply—That this reason is based upon the assumption that Synod sent the commission to organize a congregation on the elective affinity principle, and without even attempting to get deacons. Again, we say that this was not admitted by many who voted in the negative, as they were unwilling to acknowledge that Synod had sent a commission to do this, and we add that no injustice was done in these circumstances to the commission in disapproving of their report; and if there be some appearance of this, it could not be avoided, as the majority could not conscientiously approve of the report of the commission. All which is respectfully submitted.

J. M. WILLSON, *Chairman.*

A committee was appointed to report with respect to covenant renovation. T. Sproull, J. M. Willson and Harvey are that committee.

Court took a recess of one hour. After recess, court came to order.

Report of Committee on Discipline taken up, and considered item by item. It is as follows:

The Committee on Discipline respectfully report—

That Paper No. 10, is a complaint against the action of Illinois Presbytery. It has no accompanying documents; but though its language is objectionable, so far as your committee know, it is in other respects regular.

Paper No. 11, is a protest and appeal against the action of Illinois Presbytery in rescinding an act of Elkhorn session. We find that the persons protesting were not a party in the case.

Paper No. 15, is a protest and appeal from Rochester Presbytery. All the papers are in regular order, and the case in readiness for trial.

All which is respectfully submitted. RENWICK Z. WILLSON, *Chairman.*

Item 1. Paper No. 10 was returned for want of accompanying documents. Item 2. On Paper No. 11. This item adopted. Item 3. On Paper No. 15. Papers were read, the parties waived their right to be heard—and the appeal was not sustained. Papers No. 4, petition from Hill Prairie society for an organization, and No. 12, communication from Rev. Wm. Sloane, were taken up—the papers were read and the petitioners heard by their commissioner. It was then moved and seconded that the prayer of the petitioners be not granted. Ayes and nays were called for, and are as follows:

AYES.—Allen, Bartley, Beattie, Boyd, Carlisle, R. B. Cannon, Duke, Dodds, Floyd, H. F. George, Gay, Hutcheson, N. R. Johnston, J. B. Johnston, Jameson, McLachlan, J. J. McClurkin, J. McClurkin, H. P. McClurkin, McCrea, McFarland, McCracken, McDaniel, McDonald, Middleton, J. K. Milligan, J. M. Milligan, Moffit, Patton, Roberts, Robinson, Russel, A. Stevenson, J. Stevenson, Scott, Stott, Smith, S. Thomson, M. P. Thompson, Trumbull, Williams, S. M. Willson, J. M. Willson, R. Z. Willson, D. T. Willson, Wilkin, D. Wallace, P. H. Wylie, S. Wylie, Woodburn, Wier, J. Wallace and Young—53.

NAYS.—A. Bowden, J. W. Bowden, S. Bowden, Brown, Bovard, Burns, Crozier, J. S. Cannon, Cook, Finney, James Gray, John Gray, Guthrie, Galbraith, Harvey, Hunter, Holiday, R. Johnston, Kennedy, Love, J. Milligan, Milroy, J. Reed, Sproull, Sterrett, Sloane and S. O. Wylie—27.

NOT VOTING.—Lawson, McKee, McCullough, A. M. Milligan, J. S. T. Milligan, Miller, Neill, R. Reed, R. Thompson and Wright—10. Rest absent.

Mr. James Brown, licentiate, having no appointments assigned him, Moderator and Clerk were directed to give him such credentials as his case may require.

D. Gregg was appointed on the endowment committee, in place of Wm. Brown, resigned.

Committee on the subject of covenant renovation reported. Report accepted, amended and adopted, and is as follows:

The Committee to report on the subject of covenanting, recommend—

1. That the time be the Saturday before the next meeting of Synod.
2. That the sacrament be dispensed on the following Sabbath, and that Friday be observed as a day of fasting.
3. That the order prescribed in the minutes of 1855, Reformed Presbyterian, page 178, be observed.
4. That a committee be appointed to assign to suitable persons the parts of this work respectively, and give due notice of the arrangement through the periodicals.
5. That this Synod will hold a special meeting in Allegheny, on the Friday preceding the fourth Tuesday of May, 1859, at 10 o'clock, A. M.

THOMAS SPROULL, *Chairman.*

Rev. S. O. Wylie and J. M. Willson, with Wm. Brown, were appointed a committee to attend to the directions in the 4th item of the above report.

The thanks of this Synod were tendered to the different rail-road companies, for their kindness to the members of this court, in the reduction of their fare.

It was directed that the minutes be published in both periodicals.

A committee was appointed to solicit a copy of the sermon preached by the Moderator at the opening of Synod, for publication—and the expense of publication was directed to be paid out of the literary fund. S. Carlisle, J. R. Thompson and M. Duke are that committee.

All those having funds and notes for the endowment of the Theological Seminary, are directed to hand them over to Daniel Euwer, Treasurer.

Wm. Brown is authorized by Synod to have a certain bond for \$4,000, water loan of the city of New York, formerly used for domestic missions, but now for educating young men for the ministry,

renewed and made payable to William Brown, Trustee of Synod; inasmuch as said bond is now appropriated to the latter purpose by direction of Synod, in accordance with the design of the donor.

Rev. J. R. W. Sloane was appointed the Moderator's alternate, to preach the opening sermon at next meeting of Synod.

Synod adjourned with prayer, and singing the 133d Psalm, and the apostolic benediction.

SAMUEL STERRETT, *Moderator.*

J. C. BOYD, *Clerk.*

APPENDIX.

[A.]

Report of the Treasurer of Foreign Mission Fund.—Synod of the Reformed Presbyterian Church.

| 1856. | CR. |
|--|------------|
| June 6, Credit by cash from Synod's Committee of Finance, per Rev. R. B. Cannon, | \$5.00 |
| “ 6, By cash from Oil Creek congregation, . . . \$12.50 | |
| “ 6, Neilsburg, 1.75 | |
| “ 6, Greenville, 5.00 | |
| “ 6, Rev. J. J. McClurkin, 75 | |
| | 20.00 |
| July 7, By cash from John J. Miller, of Pittsburgh, | 100.00 |
| “ 31, By cash from Mrs. Rev. J. Douglas, of Bovina, | 5.00 |
| Aug. 4, By cash from the Juvenile Missionary Society of the Reformed Presbyterian congregation of Baltimore, | 30 63 |
| “ 5, By cash from Matthew Mackie, of fourth congregation, Philadelphia, | 5 00 |
| “ 5, By cash from Alexander Mackie, of fourth congregation, Philadelphia, | 5 00 |
| “ 11, By cash from York congregation, New York, per Rev. S. Bowden, | 68.00 |
| “ 12, By cash from the Female Missionary Society of second congregation, Philadelphia, | 60 64 |
| “ 13, By cash from a few friends at Assabet, Mass., | 10 00 |
| “ 14, By cash from Mrs. Dalziel, of Canada West, | 5 00 |
| “ 14, By cash from the Male Bible and Missionary Society, of second congregation, Philadelphia, | 62 62 |
| “ 15, By cash from Garrison congregation, | 25 00 |
| “ 18, By cash from the Society meeting at the residence of Daniel Mills, Allegheny, | 55 00 |
| “ 22, By cash from the Female Missionary Society of the first congregation, Newburgh, N. Y., | 150 00 |
| “ 25, By cash from Sharon congregation, Iowa, | 51 74 |
| “ 28, By cash from fourth congregation, Philadelphia, | 40 00 |
| Sept. 1, By cash from David Dick, of Summit, Ill., | 5 00 |
| “ 5, By cash from Elkhorn congregation, Ill., | 118 00 |
| “ 8, By cash from Conococheague congregation, | 80 00 |
| “ 10, By cash from first congregation, New York, | 107 50 |
| “ 10, By cash from the congregation of Bloomington, Ind., | 97 00 |
| “ 10, By cash from the congregation of Pittsburgh and Allegheny, | 260 00 |
| Carried forward, | \$1,366 13 |

| | | | |
|-----------|---|---------|----|
| | Brought forward, | \$1,366 | 13 |
| Sept. 12, | By cash from Beech Woods and Garrison congregation, | 8 | 00 |
| " 12, | By cash from Springfield congregation, \$27, and from Wm. Steele, \$1, | 28 | 00 |
| " 13, | By cash from second congregation, New York, viz.: | | |
| | Sabbath School offering, | \$123 | 75 |
| | Congregation collection, | 150 | 00 |
| | | 273 | 75 |
| " 16, | By cash from Brush Creek congregation, Ohio, | 120 | 00 |
| " 16, | By cash from Cincinnati Society, | 41 | 00 |
| " 16, | By cash from the Southfield Foreign Missionary Society, Michigan, | 50 | 62 |
| " 16, | By cash from Rev. J. Middleton, | 5 | 00 |
| " 16, | By cash from D. James Cummings, of Baltimore, | 100 | 00 |
| " 17, | By cash from Jonathan's Creek congregation, Ohio, | 34 | 00 |
| " 17, | By cash from Salt Creek congregation, Ohio, | 137 | 00 |
| " 19, | By cash from Creighton B. French, Ruling Elder of first congregation, New York, | 100 | 00 |
| " 19, | By cash from second congregation, Miami, Ohio, | 50 | 00 |
| " 19, | By cash from James Robeson, of Sandusky, Ohio, | 10 | 00 |
| " 20, | By cash from Princeton congregation, Ind., | 30 | 00 |
| " 20, | By cash from congregation of Lake Eliza, | 19 | 00 |
| " 22, | By cash from Bethel congregation, Ill., | 117 | 92 |
| " 22, | By cash from James Stitt, of Zanesville, Ohio, \$10 00; Jas. H. Stitt, \$2; Mrs. M. A. M'Cammon, \$5; R. Kirkpatrick, \$2; James W. Kirkpatrick, \$1, | 20 | 00 |
| " 22, | By cash from Wilkinsburg congregation, Pa., | 45 | 00 |
| " 24, | By cash from Mr. Hugh Glassford, of New York, former Treasurer of Foreign Mission Fund, being amount, principal, and interest, in his hand, | 383 | 55 |
| " 24, | By cash from third congregation, New York, | 201 | 32 |
| " 24, | By cash from the Miami congregation, Ohio, | 33 | 00 |
| " | By cash from the same congregation, \$7; and from the Female Missionary Society of same, \$15, | 22 | 00 |
| " 24, | By cash from a friend, at Bovina, | 10 | 00 |
| " 26, | By cash from Ryegate and Barnet Female Missionary Society, \$12.63; Benjamin M'Cleran, \$1.00; others, \$34.37, | 48 | 00 |
| " 29, | By cash from the third congregation, Philadelphia, | 60 | 00 |
| " 29, | By cash from the Missionary Society of third congregation, Philadelphia, | 16 | 60 |
| " 30, | By cash from the New Alexandria, Greensburg, and Clarksburg congregations, | 100 | 00 |
| Oct. 1, | By cash from the Female Missionary Society of Pittsburgh and Allegheny congregations, | 100 | 00 |
| " 1, | By cash from Miller's Run congregation, | \$28 | 25 |
| | from Middle Wheeling congregation, | 17 | 25 |
| | Total per Rev. Wm. Slater, | 45 | 50 |
| " 1, | By cash from Brookland, North Washington, &c., congregations, | 219 | 00 |
| " 1, | By cash from the Monongahela congregation, | 81 | 50 |
| " 1, | By cash from the congregation of Topsham, Vt., | 29 | 00 |
| " 3, | By cash from the Lisbon congregation, N. Y., | 56 | 00 |
| " 3, | By cash from Sandusky congregation, | 18 | 00 |
| " 3, | By cash from Union, Pine Creek, &c., congregation, | 74 | 60 |
| " 3, | By cash from Joseph M'Giffin, of Jefferson co., | \$15.00 | |
| | Carried forward, | \$4,053 | 49 |

| | | |
|----------|---|------------|
| | Brought forward, | \$4,053 49 |
| | from Matthew Dickey, of Jefferson co., | 5 00 |
| | from Society, of Warsaw, Pa., | 3 75 |
| | from members of Rehoboth, Pa., congregation, | 5 00 |
| | | \$28 75 |
| Oct. 3, | By cash from congregation of Kortright, N. Y., | 73 00 |
| " 3, | By cash from Bethel congregation, | 30 00 |
| " 4, | By cash from congregation of Utica, Ohio, | 43 00 |
| " 8, | By cash from first congregation, N. Y., | 10 00 |
| " 8, | By cash from Rev. A. Stevenson, at farewell meeting, \$1.00; also from J. Wiggins, do., \$1.00, | 2 00 |
| " 9, | By cash from George Thomas, of second congregation, New York, | 5 00 |
| " 11, | By cash from St. Louis congregation, | 103 15 |
| " 11, | By cash from Rev. Boyd M'Cullough, collected in his con- gregation, | 10 00 |
| " 16, | By cash from Thomas Hunter, \$5.00; from James Hun- ter, \$5.00; from John Hunter, \$10.00; all of Loudon county, Va. Total, per John Hunter, | 20 00 |
| " 16, | By cash from the Londonderry congregation, net amount, | 41 68 |
| " 16, | By cash from Union congregation, | 3 00 |
| " 16, | By cash from Slippery Rock congregation, | 80 00 |
| " 16, | By cash from a friend in Allegheny, | 4 40 |
| " 17, | By cash from first congregation, Philadelphia, | 286 25 |
| " 17, | By cash from Missionary Society of first congregation, Phi- ladelphia, | 81 67 |
| " 20, | By cash from Princeton congregation, | 18 00 |
| " 20, | By cash from old Bethel congregation, Ill., | 210 45 |
| " 20, | By cash from Church Hill congregation, | 61 69 |
| " 20, | By cash from second congregation, Philadelphia, | 500 37 |
| " 20, | By cash from Sabbath School of second congregation; Phi- ladelphia, | 15 68 |
| " 24, | By cash from Rev. A. Stevenson, collected at farewell meet- ing, New York, | 5 00 |
| Nov. 1, | By cash from Craftsbury congregation, \$48 87; from Mrs. Ruth Gilfillan, do., \$3.00, | 51 87 |
| " 1, | By cash from Hugh Parks, \$5; Martha Parks, \$1; E. and T. \$1; members of Miami congregation, | 7 00 |
| " 1, | By cash from Pittsburgh and Allegheny congregations, | 88 00 |
| " 1, | By cash from Muskingum and Tommika congregation, | 12 00 |
| " 4, | By cash from R. Jordan, of St. Paul, Minnesota, \$3 00; James Aiten, of do., \$4 00; Walnut Ridge congrega- tion, \$14 00, | 21 00 |
| " 7, | By cash from Rehoboth congregation, Iowa, | 45 00 |
| Dec. 22, | By cash from congregation of Little Beaver and Jackson, | 30 00 |
| " 22, | By cash from Morgantown society, Ill., \$2 63; from D. M'Caw, Merritsville, Canada West, \$4, | 6 63 |
| " 22, | By cash from Miss Maggie L. Willson, since deceased, 87 From the Misses Anna and Emma Willson, | 73 |
| | | 1 60 |
| " | By cash from John Caldwell, ruling elder in Fourth congrega- tion, Philadelphia, | 96 80 |
| 1857. | | |
| Jan. 5, | By cash from John Long, of Fayette, Vt., | 2 00 |
| " 6, | By cash from Bovina congregation, | 23 00 |
| | | \$6,071 48 |

Carried forward,

\$6,071 48

| | | |
|----------|--|------------|
| | Brought forward, | \$6,071 48 |
| Jan. 6, | By cash from second congregation, Philadelphia, | 6 00 |
| " 14, | By cash from Brush Creek congregation, Ohio, | 12 00 |
| " 14, | By cash from Xenia, Ohio, | 13 00 |
| " 17, | By cash from Mrs. Ann Reid, of Sharon congregation, Iowa, | 10 00 |
| " 27, | By cash from Crawford Missionary Society, of Baltimore congregation, | 30 81 |
| Feb. 12, | By cash from John Reid, of Harper, Logan county, Ohio, | 3 00 |
| " 16, | By cash from Smith Chateau, of Bloomington, Illinois, | 1 00 |
| Mar. 3, | By cash from Matthew Mitchell, of Mason county, Illinois, | 10 00 |
| " 19, | By cash from Mrs. M'Connel, | 1 00 |
| " 19, | By cash from an unknown donor, signed D. G., of York, New York, with special directions to be permanently invested, the interest to be for the Foreign Mission fund, | 100 00 |
| " 30, | By cash from John Punteny, of Adams county, Ohio, | 10 00 |
| Apr. 18, | By cash from John Punteny, Jr., of do., | 15 00 |
| May 4, | By cash from Mrs. Rev. J. Douglas, of Bovina, | 5 00 |
| " 6, | By cash, being 6 months' interest on two bonds Allegheny county loan for \$1000 each, due 1st inst., | 60 00 |
| " 6, | By cash from George G. Barnum, Buffalo, N. Y., | 10 00 |
| " 8, | By cash from the Female Missionary Society of the second congregation, Philadelphia, per Mrs. Rev. S. O. Wylie, Treasurer, | 54 60 |
| " 8, | By cash, being interest on a temporary loan made on my own responsibility, | 14 40 |
| " 8, | By cash from Union and Pine Creek congregations, | 18 00 |
| | | \$6,445 29 |

Synod of the Reformed Presbyterian Church.

| 1856. | DR. | |
|-----------|---|----------|
| Sept. 13, | To cash paid to Mr. Joseph Beattie, one of the Missionaries of Synod. on account of his outfit, by order of the Board of Foreign Missions, | 200 00 |
| Oct. 1, | To cash paid at Pittsburgh by D. Euwer, being discount on funds transmitted through him, | 1 46 |
| " 3, | To cash paid Rev. R. J. Dodds, one of the Missionaries of Synod, on account of his outfit, by order of the Board of Foreign Missions, | 200 00 |
| " 3, | To cash paid Rev. R. J. Dodds, being rail road fare of himself and wife from Pittsburgh to Philadelphia, by order of Board of Foreign Missions, | 18 00 |
| " 3, | To cash paid for advertising farewell meeting in Ledger and Times, | 1 31 |
| " 6, | To cash paid Revs. J. M. Willson and S. O. Wylie, Missionary, Telegraph and postage expense, | 4 75 |
| " 11, | To cash paid Rev. R. J. Dodds, balance in full, his outfit as Missionary to Syria, | 200 00 |
| " 11, | To cash paid, being rail road fare of Missionaries and Committee of Board to the farewell meeting in New York and returning, by order of Board of Foreign Missions, | 36 00 |
| " 11, | To cash paid, advertising farewell meeting in Ledger and Times, | 1 75 |
| " 13, | To cash paid for cabin passage in steamship City of Manchester, of Rev. R. J. Dodds and wife, and Rev. Joseph | |
| | Carried forward, | \$663 27 |

| | | |
|----------|--|------------|
| | Brought forward, | \$663 27 |
| | Beattie and wife, from this port to Liverpool, | 260 00 |
| Oct. 13, | To cash paid Rev. J. Beattie, balance in full, his outfit as Missionary to Syria, | 200 00 |
| " 14, | To cash paid Rev. R. J. Dodds, being half a year's salary, from 1st October, 1856, to 1st of April, 1857, | 450 00 |
| " 15, | To cash paid Rev. J. Beattie, as above, | 450 00 |
| " 15, | To cash paid Rev. R. J. Dodds to pay passage of himself and wife, from Liverpool to Beirout, by order of Board, | 210 00 |
| " 15, | To cash paid Rev. J. Beattie, as above, | 210 00 |
| " 22, | To cash paid, freight on fourteen boxes merchandise for Missionaries, shipped on brig Empire for Boston, | 20 34 |
| Nov. 1, | To cash paid Insurance Company of North America on above goods, valued at \$400, insured to Boston, | 3 00 |
| " 10, | To cash paid same Company, insurance on said goods while in Boston and to Smyrna, | 8 00 |
| " 10, | To cash paid E. S. Whelan & Co. for two bonds, Nos. 565 and 575, for one thousand dollars each, with coupons attached of Allegheny county, Allegheny Valley Rail Road issue, redeemable on 1st of May, 1883, with in- terest, payable half yearly, at 6 per cent. per annum, net amount paid for do., | 1,345 00 |
| " 29, | To cash paid John Lyons for six stoves and cooking uten- sils, shipped on board brig Empire, for Revs. R. J. Dodds and J. Beattie, | 51 27 |
| Dec. 13, | To cash paid Jasigi, Goddard & Co., consignees of Mission- aries' goods, being the amount of their charges in Boston, drayage, &c., and freight paid by them on said goods from Boston to Smyrna, | 87 89 |
| " 20, | To cash paid Insurance Company of North America, for a further insurance of an additional \$100, the whole in- sured from Smyrna to Beirout, | 4 50 |
| " 23, | To cash paid Rev. R. J. Dodds in Liverpool, per John Caldwell, | 48 40 |
| " 23, | To cash paid Rev. J. Beattie, as above, | 48 40 |
| 1857. | | |
| Jan. 24, | To cash paid Browns & Bowen to pay for a letter of credit of Brown, Shipley & Co., of Liverpool, payable in Lon- don, to be by them transmitted to Rev. R. J. Dodds, in the vicinity of Damascus, Syria, for £93, 2s. 1d., being in full half a year's salary, from 1st April next to 1st Oct. next, as Missionary, | 450 00 |
| " 24, | To cash paid Browns & Bowen to pay for a letter of credit of similar import as the above, to be forwarded in like manner to Rev. Joseph Beattie, of same place, and is likewise half a year's salary in full for Mr. Beattie's services as Missionary from 1st April to 1st October next, | 450 00 |
| Mar. 25, | To cash paid to E. S. Whelan & Co., for one bond of City of Philadelphia 6 per cent. loan, No. 1198, redeemable 1st January, 1887, for one hundred dollars, being in- vestment from donation of D. G., York, New York, | 95 75 |
| | Total amount expenditures, | \$5,055 82 |
| May 14, | Total amount balance in Treasury, | 1,389 47 |
| | | \$6,445 29 |

All which is respectfully submitted,

WILLIAM BROWN, *Treasurer of Foreign Mission.*

Philadelphia, May 14th, 1857.

Report of the Treasurer of Domestic Mission Fund.—Synod of the Reformed Presbyterian Church.

| | | Cr. |
|----------|--|------------|
| 1856. | | |
| June 5, | Balance in Treasury, | \$1348 67 |
| July 31, | By cash from Mrs. Rev. J. Douglas, of Bovina, | 5 00 |
| Sept. 1, | By cash from David Dick, of Summit, Illinois, | 5 00 |
| Oct. 2, | By cash from Ohio Life Insurance and Trust Company, New York, being two years' interest on \$1,000 bond, formerly held by Rev. M. Roney, in full, to 1st July last, | 120 00 |
| Nov. 1, | By cash collected by Pittsburgh Presbytery since last April, and by them retained, | 145 71 |
| Dec. 17, | By amount collected by Lakes Presbytery and retained, | 50 24 |
| 1857. | | |
| Jan. 30, | By cash from Ohio Life Insurance and Trust Company, New York, being six months' interest due 1st inst., on bond No. 450, for \$1,000 in lieu of one held by the late Rev. M. Roney, | 30 00 |
| Feb. 14, | By cash from Alexander C. Culbert, Trustee of Elizabeth Shields, deceased, principal of her bequest, | 859 84 |
| " 14, | By cash from A. C. Culbert, interest on do. to 13th inst., | 40 96 |
| April 2, | By cash from Rev. A. Stevenson, being three quarters' in- terest due on 1st February last, on bond held by him in trust for Synod, | 56 25 |
| May 4, | By cash from Mrs. Rev. J. Douglas, of Bovina, | 5 00 |
| " 6, | By cash, being interest on the \$1,000 bond of Allegheny county, Allegheny Valley Rail Road issue, for the last six months, due on the 4th inst., | 30 00 |
| " 6, | By cash, six months' interest on \$1,000 bond of Allegheny county loan, do. do., No. 277, being interest of Eliza- beth Shields' bequest, due 4th inst., | 30 00 |
| " 9, | By amount collected by Pittsburgh Presbytery, retained, | 238 12 |
| | | \$2,964 79 |

Synod of the Reformed Presbyterian Church.

| | | Dr. |
|-----------|---|----------|
| 1856. | | |
| Sept. 10, | To cash paid Edward Shippen, commissioner, of New York, for letter of attorney to Mrs. E. F. Roney, Executrix of Rev. M. Roney, deceased, to transfer Bond to me, and Probate certificate, | 2 50 |
| " 10, | To cash paid to Mr. M. Wilkin, by order of Rev. S. M. Willson, Moderator of Synod, and by direction of Fiscal Committee, | 56 00 |
| Nov. 1, | To cash to Wm. Crawford, Treasurer of Philadelphia Pres- bytery, by order of Board of Domestic Missions, | 100 00 |
| " 1, | To cash paid Rev. T. Sproull, for Pittsburgh Presbytery, by order of Board of do. do., | 100 00 |
| " 8, | To cash paid E. S. Whelan & Co., for one \$1,000 bond of Allegheny county, Allegheny Valley Rail Road issue, No. of said bond, 163, interest 6 per cent. coupons at- tached, | 672 50 |
| Nov. 8, | To amount collected by Pittsburgh Presbytery, retained, | 145 71 |
| Dec. 17, | To cash paid Henry Dean, St. Louis, for Illinois Presby- tery, by order of Board of Domestic Missions, | 200 00 |
| " 17, | To cash paid Rev. Josiah Dodds, for Lakes Presbytery, by order of do, | 300 00 |
| | | 1,576 71 |

Carried forward,

| | | |
|----------------|---|------------|
| | Brought forward, | 1,576 71 |
| Dec. 17, 1857. | To cash collected by Lakes Presbytery, retained, | 50 24 |
| Mar. 2, | To cash paid E. S. Whelan & Co., for one \$1,000 bond, No. 277, of Allegheny county, Allegheny Valley Rail Road loan, 6 per cent. interest, coupons attached, said investment from proceeds of Elizabeth Shields' legacy, | 662 50 |
| " 2, | To cash paid E. S. Whelan & Co., for bond of the city of Philadelphia, No. 1075, being 6 per cent. new loan, for \$200 net amount paid, additional investment of E. Shields' bequest, | 192 00 |
| May 9, | To cash paid Rev. T. Sproull, for Pittsburgh Presbytery, | 100 00 |
| " 9, | To amount collected by Pittsburgh Presbytery, retained, | 238 12 |
| | | <hr/> |
| | | \$2,819 57 |
| May 13, | Balance in treasury, | 145 22 |
| | | <hr/> |
| | | \$2,964 79 |

All of which is respectfully submitted.

WILLIAM BROWN, *Treasurer of Domestic Missions.*

Philadelphia, May 16th, 1857.

Report of the Treasurer of Synod.—Synod of the Reformed Presbyterian Church.—Ist. Literary Fund.

| | | |
|----------|--|---------|
| 1856. | | CR. |
| July 2, | Credit by cash from Philadelphia City Treasurer, being six months' interest, due 1st inst., | \$9 04 |
| Oct. 24, | By cash from Jacob A. Long, for 1 doz. Testimonies, | 7 20 |
| " 27, | By cash from Rev. J. Kennedy, for Synodical sermon, | 1 92 |
| 1857. | | |
| Jan. 7, | By cash from Philadelphia City Treasurer, six months' interest, due 1st inst., | 9 04 |
| Feb. 6, | By cash from D. Gregg, for Synodical sermon, | 2 75 |
| " 23, | By cash from James Stitt, of Ohio, for Testimony, | 11 70 |
| " 25, | By cash from J. A. Long, for do., | 7 20 |
| May 9, | By cash from sales of Testimony in Philadelphia, | 14 65 |
| " 9, | By cash from sales of Synodical sermon, | 23 42 |
| | | <hr/> |
| | | \$86 92 |
| 1856. | | DR. |
| June 2, | To amount overdrawn the treasury, as reported to Synod this day, | \$3 86 |
| July 25, | To cash paid W. S. Young in full, for printing 1,000 copies of sermon preached at the opening of Synod by the Moderator, Rev. S. O. Wylie, | 60 04 |
| Aug. 13, | To cash paid W. S. Young, for printing drafts of Covenant, by order of Rev. S. Sterrett, Clerk of Synod, | 6 50 |
| 1857. | | |
| Feb. 22, | To cash paid Adams & Co., freight on 1 doz. copies Testimony, to J. A. Long, of New York. | 25 |
| | | <hr/> |
| | | \$70 65 |
| May 13, | Balance in Treasury, | 16 27 |
| | | <hr/> |
| | | \$86 92 |

| | | Cr. |
|--|---|-----------------|
| <i>2d.—Fund for Superannuated Ministers.</i> | | |
| 1856. | | |
| June 2, | Credit by balance in treasury, as reported to Synod this date, | \$5 21 |
| July 2, | By cash from Philadelphia city Treasurer, being interest on corporation bond for six months, due on 1st inst. | 5 21 |
| 1857. | | |
| Jan. 7, | By cash from Philadelphia city Treasurer, six months' interest, due 1st inst., | 5 21 |
| | Total amount, | <u>\$15 63</u> |
| 1856. | | Cr. |
| <i>3d.—Theological Seminary Fund.</i> | | |
| July 11, | By cash from Wm. Crawford, Treasurer of Cherry street congregation, two years' interest on promissory note for \$200, said interest due on 12th June last, | \$24 00 |
| " " | By cash from old Bethel congregation, per Rev. Jas. Wallace, on 3d ult., | 10 00 |
| Aug. 15, | By cash from a friend at Assabet, Mass., per. Jas. Wiggins, | 5 00 |
| Oct. 9, | By cash from J. Crothers, interest on New York water loan, directed by Synod for this fund, | 31 25 |
| " " | By cash from J. M'Farland, interest on New York water loan, do. do., | 31 25 |
| " 22, | By cash from Mr. C. B. French, Ruling Elder in 1st congregation, New York, a donation for Professors' salaries, | 150 00 |
| Nov. 10, | By cash from City Chamberlain of New York city, being interest on water loan formerly held by J. M'Farland in trust, | 31 25 |
| Dec. 6, | By cash from J. Crothers, interest on bond, same as above, held by him in trust, | 31 25 |
| 1857. | | |
| Feb. 6, | By cash, being three months' interest on certificate of water loan, No. 7421, for \$5,000, issued in lieu of two bonds for \$2,500 each, transferred to me on 9th October last, by J. M'Farland and J. Crothers, paid by the City Chamberlain of New York, due 1st inst., | 62 50 |
| April 1, | By cash from Daniel Euwer, Treasurer of Theological Seminary, per order of Rev. Dr. Chrystie, | 226 50 |
| May 11, | By cash from City Chamberlain, New York, being three months' interest on certificate of No. 7421 of water loan, due on 1st inst, | 62 50 |
| | | <u>\$665 50</u> |
| 1856. | | Dr. |
| Oct. 22, | To cash paid Rev. J. Chrystie, D. D., by instruction of the donor, Mr. C. B. French, on account of his salary as 1st Professor of Theological Seminary, | 100 00 |
| " 22, | To cash paid Rev. Thos. Sproull, 2d Professor of do., by order of the donor, C. B. French, | 50 00 |
| 1857. | | |
| Feb. 28, | To cash paid Rev. J. Chrystie, D. D., on account of his salary as 1st Professor, | 226 50 |
| May 14, | To cash paid J. M. Willson for travelling expense of Board of Superintendents, by order of Rev. D. Scott, Secretary, | 163 94 |
| " " | Balance in treasury, | 125 06 |
| | | <u>\$665 50</u> |

4th.—Fund for the Education of Students for the Ministry in the Reformed Presbyterian Church.

| | CR. |
|--|----------|
| 1856. | |
| May 30, By balance in treasury reported to Synod on this date, . . . | \$105 00 |
| Aug. 5, By cash from J. Wiggins, interest on bond held by him in trust, now to be applied to educating young men for the ministry, by order of Synod, . . . | 50 00 |
| “ 5, By cash from Rev. W. L. Roberts, do. do., . . . | 18 75 |
| Nov. 10, By cash from New York city Chamberlain, six months' interest on bond formerly held by Rev. J. W. Shaw in trust, due on 1st inst., do. do., . . . | 50 00 |
| “ 15, By cash from J. Wiggins, interest on bond held by him in trust for Synod, . . . | 50 00 |
| “ 15, By cash from Rev. W. L. Roberts, do. do., . . . | 18 75 |
| 1857. | |
| Feb. 6, By cash from New York city Chamberlain, three months' interest, due on 1st inst., on certificate of water loan, No. 7433, for \$4,000, formerly held in trust by J. Wiggins, for Synod, . . . | 50 00 |
| Feb. 6, By cash from New York city Chamberlain, being three months' interest on certificate No. 21, for \$2,000, issued as Public Building Stock, in lieu of said amount held formerly by Rev. J. W. Shaw, said interest in full to 1st inst., . . . | 25 00 |
| May 11, By cash from New York city Chamberlain, three months' interest on certificate No. 7433, for \$4,000, due on 1st inst., . . . | 50 00 |
| “ 11, By cash from New York city Chamberlain, three months' interest on certificate No. 21, for \$2,000, due 1st inst., . . . | 25 00 |
| | \$442 50 |

| | DR. |
|--|-----------|
| 1856. | |
| Nov. 15, To cash paid to Revs. J. Chrystie, D. D., and T. Sproull, Professors, by order of the Board of Superintendents, for students, . . . | \$150 00 |
| 1857. | |
| Feb. 19, To cash paid to Rev. Dr. Chrystie, and Rev. T. Sproull, Professors, for do., . . . | 50 00 |
| Mar. 26, To cash paid Rev. Dr. Chrystie, by order of both Professors, for do., . . . | 25 00 |
| | \$225 00 |
| May 13, Balance in treasury, . . . | 217 50 |
| | \$442 50. |

All which is respectfully submitted,

WILLIAM BROWN, *Synod's Treasurer.*

Philadelphia, May 14th, 1857.

[B.]

Theological Seminary in Account with D. Euwer.

| | CR. |
|--|---------|
| 1856. | |
| Dec. 8, By cash from York congregation, per Rev. S. Bowden, . . . | \$23 00 |
| 1857. | |
| Jan. 8, By cash from First congregation, New York city, per Jno. Nightingal, . . . | 80 00 |
| Carried forward, . . . | 103 00 |

| | | |
|----------|--|---------------|
| | Brought forward, | 103 00 |
| Jan. 21, | By cash from Third congregation, New York city, per H. Glassford, | 62 89 |
| Feb. 26, | By cash from Second congregation, Philadelphia, per Rev. O. Wylie, | 76 84 |
| Mar. 5, | By cash from Garrison and Beachwoods, Ind., per Rev. J. Dodds, | 12 00 |
| " 10, | By cash from Bloomington, Ind., per Thos. Smith, | 15 72 |
| " 12, | By cash from Union and Pine Creek, per Rev. J. Galbraith, | 18 59 |
| " 19, | By cash from Fourth congregation, Philadelphia, per Rev. D. M'Kee, | 21 00 |
| " 24, | By cash from First congregation, Philadelphia, per Rev. J. M. Willson, | 73 83 |
| " 24, | By cash from Third congregation, Philadelphia, per Rev. J. M. Willson, | 20 00 |
| " 25, | By cash from Princeton, Ind., per Rev. J. Stott, | 12 50 |
| " 25, | By cash from Monongahela, per Rev. J. Crozier, | 56 62 |
| " 30, | By cash from Rehoboth, Iowa, per Geo. S. Carlisle, | 21 00 |
| Apr. 8, | By cash from New Alexandria, per Rev. A. M. Milligan, | 47 00 |
| " 15, | By cash from New Castle and Slippery Rock, per Rev. T. Hannay, | 28 00 |
| " 15, | By cash from S. Elliot, per Rev. Wm. Slater, | 1 00 |
| " 15, | From Jos. M'Giffin, per Rev. T. Sproull, | 1 00 |
| " 15, | By cash from Union and Pine Creek, per Rev. J. Galbraith, | 5 50 |
| " 15, | From Wm. Porter, per Rev. J. J. M'Clurkin, | 1 00 |
| " 15, | By cash from Elkhorn, Ill., per Rev. H. M'Clurkin, | 19 25 |
| " 15, | By cash from Salt Creek, Ohio, per Rev. H. M'Clurkin, | 16 50 |
| " 15, | By cash from Cincinnati, per Alexander Bovard, | 11 00—55 25 |
| " 18, | By cash from Pittsburgh and Allegheny, in part, | 79 50 |
| " 22, | By cash from Second congregation, New York, per Rev. A. Stevenson, | 80 00 |
| " 22, | By cash from Second congregation, Newburg, per J. R. Thompson, | 19 40 |
| " 23, | By cash from Bethel congregation, New York, per Rev. J. B. Williams, | 6 00 |
| May 1, | By cash from First congregation, Newburg, N. Y., per S. W. M'Cullough, | 20 00 |
| | | <hr/> |
| | | \$829 14 |
| 1856. | | Dr. |
| Dec. 29, | To paid S. Henderson, for wood, pitcher, &c. | 4 72 |
| 1857. | | |
| Jan. 10, | To paid Wm. Magee, bill for shelving in hall, | 10 75 |
| " 10, | To paid do do for coal to 28th Dec., | 9 69 |
| " 21, | To paid Rev. Thos. Sproull, bill freight on books, &c., &c., | 6 13 |
| Mar. 24, | To paid Rev. J. M. Willson, travelling expenses, | 18 50 |
| " 25, | To paid Rev. J. Stott, travelling expenses, | 12 50 |
| " 30, | To paid draft to William Brown from Dr. Chrystie, | 226 50 |
| Apr. 8, | To paid Samuel Henderson's bill for attendance, &c., in hall, | 47 00 |
| " 22, | To paid Dr. James Chrystie, | 173 50 |
| May 2, | To paid Rev. Thomas Sproull, | 150 00—659 29 |
| | | <hr/> |
| | Balance in hands of D. Euwer, | \$169 85 |
| | <i>Pittsburgh, May 23d, 1857.</i> | |

APPOINTMENTS.

BY THE INTERIM COMMITTEE OF NEW YORK PRESBYTERY.

Brooklyn.—June, 4th Sab., J. R. W. Sloane; July, 1st Sab., J. W. Shaw; 2d, J. R. Thompson; August, 2d, 3d and 4th, J. M. Dickson; September, 1st, 2d and 3d, H. George. *First New York*, June, 2d Sab., J. Beattie; 1st and 4th July, and 1st August, J. M. Dickson; 2d August, J. W. Shaw; September, 3d Sab., S. Carlisle; 4th, H. George; *Bovina*, J. R. W. Sloane, two days, discretionary; J. M. Dickson, 2d and 3d Sab. July; *Argyle*, September 2d and 3d Sab., J. B. Williams.

S. CARLISLE.

BY COMMITTEE OF SUPPLIES OF PHILADELPHIA PRESBYTERY.

Baltimore.—4th Sab. July, J. M. Willson; 1st Sab. August, S. O. Wylie; 3d Sab. August, J. Kennedy; September and October, J. M. Dickson.

S. O. WYLIE, *Chairman*.

BY COMMITTEE OF SUPPLIES OF PITTSBURGH PRESBYTERY.

Rochester.—June, 2d Sab., A. Montgomery; *Perry*, June, 3d and 4th Sabs., same; 1st Sab. August, J. J. McClurkin; 1st and 2d Sabs. September, R. Hutcheson; *Oil Creek*, 4th Sab. August, same; *Cherrytree*, 5th Sab. August, same; *Brownsville*, J. Love, five Sabs. before next meeting of Presbytery, and dispense the sacrament, aided by R. Hutcheson, about the last of September. *Conneautville*, 3d Sab. July, A. Montgomery; *Erie*, 4th Sab. July, same; *Piney*, June, 3d and 4th Sabs., R. Hutcheson; *Sandy*, July, 1st and 2d Sabs., same; *Mahoning*, July, 3d; *Bear's Run*, July, 4th, same; *Warsaw*, August, 1st and 2d Sabs., same; *Red Bank*, August, 3d Sab., same; *Wellsville*, 4th Sab. July, T. Hannay.

The sacrament to be dispensed at *Perry*, second Sabbath September, by Thomas Sproull and R. Hutcheson, with elders W. Rodgers, D. Porter, Jos. Kennedy, R. Allan, or as many of them as can attend.

THOMAS SPROULL, *Chairman*.

THE LATE MEETING OF SYNOD.

The sessions of Synod began May 27th, and closed about midnight June 3d—the shortest session for some years. The attendance was very large—53 ministers, and 49 ruling elders—in all, 102. But four ministers were absent. The congregations in the West were very generally represented by elders. The delegation from the East was defective.

Though the sessions were short, the business before Synod was all attended to, with the exception of the Report of the Committee on Rules of Procedure in Discipline, &c., which was given in in 1855, and has lain over two sessions. There is every prospect that it will be considered at the next meeting.

1st. The first item, after the organization of the Court, was the subject of Covenanting, which came up in consequence of the resolution adopted in 1856 to make Covenant Renovation the business of the first two days of these sessions. Opposition was made to proceeding in it, upon the ground that we were not prepared for it; and this, partly through a general apathy on the subject, arising, chiefly, from the fearful disappointment of the high-wrought expectations of the church last year; and, partly, from the fact that some deeds of last Synod were regarded as infringing upon the standards themselves in regard to the office of the deacon, and also as inconsistent with former

acts of Synod upon the subject. The discussion was kept up till the close of the second day, very earnestly, but, generally, with courtesy, and was terminated by a resolution to the effect that Synod was not prepared to proceed with Covenant Renovation at this time. We had no doubt, at the time, that this was a wise disposition of the matter, and the result showed most clearly that it was so. Synod has now, with entire unanimity, made arrangements for going forward with the work at a special meeting—the obstacles in the way heretofore having been removed by the acts of this Synod on certain controverted topics. As the meeting is a *special* one, no other business—not even a resolution of any kind, except for *carrying on* the work,—can be entertained; and, hence, we may rest assured that it will not be interrupted. Nor will we be surprised to find, when the two years are expired, that we have fixed upon a time which will be manifestly seen to be the right one. Events are taking place—we refer particularly, though not exclusively, to the amalgamation of the Associate and the Associate Reformed Churches—which indicate pretty clearly, that the time draws on when it will be evidently seasonable to renew, with the solemnity of an oath, our purpose to adhere to the covenanted attainments of our witnessing and martyred ancestors. Let us prosecute diligently the indispensable work of preparation, that with pure hearts and clean hands we may take upon us the oath of God.

2d. The next item of importance was the reception of the report of the commission to organize a congregation in Linn Grove, Iowa. Our readers are already acquainted with the previous history of this matter. The last Synod having overruled the decision of the Illinois Presbytery, which had sustained a commission of their body in refusing to proceed in the organization of that people, took the business into its own hands: thus, as we are sorry to say, it had done too often before, setting aside the jurisdiction of the Presbytery, and invading its rights. The *approbation* of the report was opposed. Here, again, discussion arose, and continued during Friday and Monday: Saturday's sessions having been occupied with the reception of papers and the hearing of an address by Rev. Mr. Nevin. The report was not approved. How could it by friends of the deacon's office, and by the opponents of elective affinity congregations? No effort had been made by the commission to get deacons elected, and some members had been received residing thirty miles off, and directly across two other congregations. The argument, on the other side, was, principally, the assertion that as the commission had done what Synod ordered them, their report must be approved. Some denied this, and others maintained—and we were among them—that even granting they had gone according to the direction of Synod, Synod cannot make wrong right; that they must not leave the "Higher Law" out of view; and, consequently, that they could not "approve," in any event, of doings that they believed to be wrong. The decision in this was not only important in itself, but prepared the way for subsequent action on the general question of forming congregations.

3d. The next business of moment, was the introduction and passage, with some amendments, of a series of resolutions, with preambles, in reference to the chief subjects controverted among us for years past—Elective Affinity and Deacons. These are before our readers in the

minutes. They will form landmarks by which, if we do not greatly mistake, the church will direct her course, in these matters, hereafter: In the adoption of these resolutions, all those, we believe, who have been regarded as in favour of the introduction of deacons for the management of the temporalities of congregations, acted together. The direct question was before Synod—there were no collateral issues, and the desire was very earnestly expressed to take some definite action on the principles involved in the troublesome cases so often before Synod. These resolutions condemn Elective Affinity organizations, and organizations by commissions of Synod, and make a settlement of the deacon controversy. The last resolution declaring that Synod last year did not design to make, and in fact did not make, any change in regard to the resolutions of 1845 and 1847 on the deacon and trustee question, was not in the series as offered for adoption. It was adopted as a substitute. We are glad to know, on so high authority, what it asserts; but we still claim the right of private opinion that something of this kind, *at least*, was necessary to do away with the suspicions that some acts of last Synod were designed on the part of some, to affect the doings of '45 and '47. With this resolution before us—voted for, we believe, by *all* who might be supposed to have entertained such a design, we are happy to recognise still in these resolutions the judgment of Synod in regard to the matters in controversy among us. We are also happy to say that their validity was acknowledged on all hands while the resolution and substitute were under consideration. Of course, they are to be regarded as an authoritative exposition of the clause in the 1st Resolution, “with the powers defined in the standards.” We subjoin the action of Synod in 1845 and 1847. In 1845 the following was adopted:

“*Whereas*, The office of deacon is a Divine institution, the functions of which are declared, in the Form of Church Government, to be ‘to take special care in distributing to the necessities of the poor,’ and of which it is said, in Reformation Principles, that he ‘has no power except about the temporalities of the church;’—*and whereas*, said office has fallen extensively into neglect for many years;—*and whereas*, it is the desire of this Court that uniformity in practice be maintained in all our congregations;—*and whereas*, some misunderstanding seems to exist in relation to the ground of our covenanted uniformity in practice, in respect to the subject of deacons,—as settled at the Second Reformation;—*and whereas*, faithfulness to the Head of the church requires the re-assertion of the ground of our practical uniformity, as it then obtained:—therefore

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

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

In 1847 the following was adopted—the action of paper No. 23, being an explanation of the above act of 1845:

“Paper No. 23, being a memorial from the 2d congregation of New York, requests Synod to furnish information in regard to some points.

“They wish to know whether the fact, that our covenanted uniformity does not recognise, as of divine right the congregational trustee, is sufficient to expel that officer from the church altogether. We would answer this question in the affirmative. No congregation can consistently appoint officers to act by any other than a divine right.

“They wish to know whether the fact, that our covenanted uniformity does recognise, as of divine right, the Scriptural deacon, justifies the committing of all the ecclesiastical temporalities to the care and management of deacons. We answer this question in the affirmative; and would simply refer the memorialists for proof to the last act of Synod on this subject, in which it is declared substantially, that said covenanted uniformity recognises, as of divine right, *not* the congregational trustee, *but* the spiritual deacon; from which we think it is plain, that the business which is ordinarily transacted by congregational trustees, ought to be intrusted to deacons. They farther asked how we would reconcile this view of the subject with former acts of Synod; to which we answer, that if any former act of Synod is inconsistent with the last on the subject, it is, of course, thereby repealed.

“They wish information in regard to a consistory of ministers, elders, and deacons, meeting for consultation and advice. We find it difficult to answer directly all their questions on this subject, inasmuch as it seems to us that they misunderstand, at least in part, the language of Synod in regard to consistory. They appear to take it for granted that the consistory is to consult with and advise the congregation. The truth is, they meet together, not as an ecclesiastical court, but to consult with and advise one another, in relation to the discharge of their own official duties. The decisions of consistory are not designed to affect the action of the congregation, or of individuals, but only that of its own members.”

If the above proceedings of Synod be observed by all our ministers and church courts—and we have strong hopes they will—we will be rid as a church of many of the obstacles which have hindered our cordial co-operation heretofore. We are sure there is nothing in them which can bear hard upon any man’s conscience—nothing that is not fully sanctioned by the “law of the house.”

4th. We now call attention to the report on Systematic Beneficence, &c. Few subjects are of greater practical moment. “We are not so sanguine as to expect the immediate attainment, in the highest degree, of the ends which it contemplates; but we see here the beginning of great things. Let the report be carefully studied—let inquiries be extended still farther in the same direction—let the resolutions appended be carried out in their letter and spirit, and the result must be an improvement of the church’s financial condition. We hold this to be now one of the most important objects before the church. We do earnestly wish that it may not be lost sight of—that it receive a prayerful attention commensurate with its importance.

5th. The Travelling Fund has been abolished. We cannot but regret this. Imperfectly as it has wrought for some years past, it still accomplished much good. It paid nearly two-fifths of the entire expenses of delegates. We have no doubt that it will be revived, in some form, at next meeting. In the mean time, it would be well for the more remote, and for feebler congregations, to set on foot, at an early date, some scheme by which they can meet the *whole* expenses of their minister and elder. They should be fully repaid *all* their outlay in doing the business of the church. We confess to greater anxiety on this point, inasmuch as the presence of the now distant members of Synod is especially called for at this time. Things might not go so well in their absence. They have a great responsibility resting upon them. A small contribution annually taken up from each member—even in a weak congregation—would form an ample fund for the purpose. Surely there is public spirit enough every where to see that this, or something equivalent, is done.

6th. Some attention was given to the Theological Seminary. No changes were made, except the recommendation of the use of text-

books, and the reduction of the salary of the 2d Professor. Both these were judicious acts. Text-books are indispensable to the students, while they render the labours of professors less onerous. As to the latter, if Synod were abundantly provided with funds, there could be no objection to full salaries: but, with our limited means, we must take into account *all* the circumstances, and act accordingly.

The Endowment Fund is still deficient. A united effort—which we think should now be made without scruple or delay—will recover it. We trust there will be no holding back.

7th. The report on slavery is full, earnest, pointed. It takes—as the times require—high ground. Some may object to the reluctance which it manifests to acknowledge the anti-slavery character of any church which tolerates its members in voting for civil officers under the United States Constitution. But we could say no less. That Constitution we *know* to have pro-slavery clauses. We also *know* that members of Congress vote for the payment of moneys expended in pro-slavery decisions of courts, and in the re-capture of fugitives; and that from the President down, the entire mass of federal executive officers are more or less concerned—judges, marshals, and aids—in executing such laws as the Fugitive Slave Law. To vote, under such circumstances, is to uphold with the hand, what they are trying to blow away with their mouths. Even should the voting anti-slavery men put in a President, he must become involved in slavery, by executing slave-catching laws, and by appointing slaveholders to office. The position of the report is easily defensible.

A weekly newspaper is referred to. Nothing more desirable, could one be had. That there will be one established presently, we feel assured, but we are as sure that the attempt would be premature now. A weekly newspaper costs much. It would require an editor's whole time. Our people already find many of the practical questions of the day largely and ably discussed in the papers. Money would be sunk at first, and a failure would be disastrous. It is well, however, to have the subject before the church,—it has been before our mind for years.

8th. We ask particular attention to the resolutions on the sale and use of intoxicating drinks. The time had fully come for this action. Many sessions have felt the necessity of some action of this kind. They have seen members evidently in the way of forming *habits* of intemperance, but who had not yet made themselves amenable to discipline by any act of inebriation. The hands of sessions have been tied. Now, they will feel free to deal with the tippler, as well as with the drunkard. They can now employ the censures of the church for the purpose of arresting the downward career of the incipient inebriate, ere he has taken the last, and almost always, the fatal plunge. And as to the "sale," surely it was time to act when we remember that the resolution of 1841—good as far as it went—could not, without straining, be employed to restrain a church member from keeping a lager beer saloon, if he wished to. True, no such thing has had a place among us; but, surely, the rules of the church should be plainly competent to meet any such supposable case.

9th. The reports of the Boards of Missions speak for themselves. Late accounts from the foreign missionaries are of an encouraging

tenor. The church will sustain them. As to domestic missions, our readers will observe that Synod has directed collections to be taken up for them and for the "Sustentation Fund." A half dollar per annum from every member of the church would do wonders here—even a quarter each would yield no contemptible results. Money can be put to no better use than the maintenance of such operations and the execution of such designs as are contemplated in the establishment of these Boards.

10th. The case of Hill Prairie people was up again. They are a persevering body. They failed this time in persuading Synod that they had any need of an organization, except what may arise out of their own improper and unjustifiable feelings. They may rest satisfied. They will never get an organization—as they, certainly, never should. The church is tired, almost to death, of being pestered year after year, to gratify a discontented faction, by giving them the privileges and honour of a recognised congregation. Our advice is—and they would have done well to have taken it when first offered—that they return to their place and their duty, becoming orderly and peaceful members of some convenient congregation. The day of elective affinity, or "brotherly hatred" congregations, has gone by among us.

11th. A communication was received from the Committee of the New Light Synod in reply to the letter sent them last year. It proposed a conference between the Committees, and entered upon some defence of their position in regard to the "application" of our Testimony, taking some credit to themselves for not "following us with discipline in 1833"! A reply was prepared and sent by the former Committee, after being reported to Synod. The proposition of a conference is assented to; but with this proviso, that the relation of the covenanted church to the civil institutions, as already fixed, is not to be discussed. Due notice, also, is taken of their claims to credit as above.

12th. The meeting of Synod was largely attended by the people in the neighbourhood of the place where its sessions were held, and the interest was maintained to the very last. The members were cheerfully and well accommodated. The discussions were, generally, grave, and, considering the deep feeling on some questions, not marred, in any considerable degree, by any thing unseemly. So far as we had an opportunity of observing—and it was ample,—a great deal of kindly feeling prevailed among the members personally; and all seemed, in leaving, to look forward with unusual interest to our next meeting. The presence of Mr. Nevin, an esteemed minister of the sister Synod in Ireland, was an interesting feature of our meeting. Fears have been disappointed—hopes have been realized—prayers have been answered—a better day, we trust, has dawned upon our covenanted Zion "Not to us, but to Thy name, be the glory."

NEW YORK PRESBYTERY.

The New York Presbytery met in the Third Church, New York, May 19th, and in the absence of the Moderator, Rev. J. W. Shaw, was constituted with prayer by Rev. James Beattie. The constituent

members of Presbytery were present during the session, excepting Mr. Shaw, together with the following ruling elders:—R. Campbell, 1st, Newburgh; W. Johnston, 2d; John M. Fleming, 1st, New York; John Kennedy, 2d; Hugh Glassford, 3d; and James Shaw, Argyle. J. R. Thompson was appointed Moderator, and S. Carlisle continued Clerk.

An organization was granted to members of the church residing in Brooklyn, and a Commission consisting of S. Carlisle, S. Stevenson, and A. Bowden, ruling elder, appointed to meet in the church of said city, Monday, June 15th, at 7½ o'clock, P. M., to organize them into a congregation. Mr. James M. Dickson having delivered all his trials for licensure, and being examined upon Didactic and Pastoral Theology, Ecclesiastical History, Church Government, and the Hebrew and Greek languages, was licensed to preach the everlasting gospel as a candidate for the holy ministry; and Mr. Wm. Graham, theological student of the third year, directed to study church history for the summer under Mr. Stevenson.

The following minute was adopted, in reference to the death of Rev. James Douglass, late pastor of Bovina, Delaware county, N. Y.:

“We have to record, since our last meeting, the death of one of our number, Rev. James Douglass, who departed this life on Sabbath, 15th March, at the advanced age of 78 years; fully realizing, we trust, the gracious promise—‘With long life will I satisfy him, and show him my salvation.’ Mr. D. was born in Galloway, Scotland, 10th April, 1779. He appears to have been early imbued with the spirit of piety; and in the morning of life, at the age of fourteen years, publicly united himself with the church under the pastoral care of Rev. James Reed. He was licensed to preach the gospel in 1813. His ministry appears to have been early and highly acceptable in his native land, as he received two calls from congregations before his removal to this country; but he declined them, having proposed to come to America, which he did in 1818. Some time after his arrival, he fell into some difficulties, which occasioned his separation from the church for many years. No reproach, however, attached to his moral character, or to his integrity of purpose, and a review at a later period gave us reason to believe he was less to blame than was supposed. He led, during the interval, a blameless, moral life, was devout and uniform in his habits, and held his principles as a Reformed Presbyterian unwavering throughout. He was restored to his privileges by the New York Presbytery in the fall of 1846. In the autumn of 1847 two calls were presented to him—one from Topsham, Vt., the other from Bovina, N. Y. The latter he accepted, and laboured there acceptably and assiduously till a short time before his death, when the infirmities of age weakened his strength in the way, and betokened his approaching end. His ministry was evangelical, and respectable for its sound and judicious exhibition of Divine truth; and while faithful to the testimony, his delight was in the mercy and forgiveness revealed in the blood of Christ. During an illness of twenty-six days which preceded his death, his mind was throughout, and to the last, peaceful and serene, and he gave testimony of possessing a very happy and well-founded assurance of his personal interest in the redemption of our Lord and Saviour Jesus Christ. His family, friends, and brethren, have good reason to believe that his last Sabbath on earth was his entrance into the perfect and endless rest that remaineth for the people of God.”

The following are the appointments made by Presbytery:—Dr. Christie, to dispense the sacrament in 1st, N. Y., and preach such times as he and they shall agree. *Bovina*—Rev. S. M. Willson, to

dispense the sacrament, with such assistance as he can get, and preach one day, at his own option; and Mr. Williams two days, optional. Mr. Shaw, to preach two days in *Argyle*, and attend to the ordination of elders; Messrs. Johnston, Beattie, and Armour, two days, optional, in *Fayston*; Dr. Chrystie, *Brooklyn*, the Sabbath previous to the organization; and Mr. Armour, stated supply to next Presbytery in *Craftsbury*. An Interim Committee of Supplies, consisting of S. Carlisle, J. R. Thompson, and W. Johnston, ruling elder, was appointed.

The moderation of a call was granted to 1st, New York, and to the congregation about to be organized in Brooklyn—the former to be moderated by Mr. Sloane, when session and congregation request. The Treasurer of the Home Mission Fund reported cash in treasury \$327,60. Mr. Armour having accepted the call from *Craftsbury* Presbytery adjourned to meet in *Craftsbury*, fourth Wednesday in September, at 10 A. M., to take order in reference to his ordination if the way be clear.

SAMUEL CARLISLE, *Presbytery Clerk*.

OBITUARY.

Died, in St. Louis, Sept. 17, 1856, THOMAS MATTHEWS, ruling elder in the Reformed Presbyterian congregation in that city, in the 40th year of his age.

The subject of this notice was born in county Antrim, Ireland, of religious parents, in connexion with the congregation of Dr. Stavely. He emigrated to this country in the year 1839: Four years afterwards he located himself in the city of St. Louis, where he took a very active part in gathering the congregation, and in all the subsequent steps until they had erected a church and secured a pastor. He was chosen to the office of ruling elder in the year 1853.

His decease was sudden; but, evidently, not altogether unexpected to himself. As he drew near his departure, he was fully conscious of the approaching change, and calmly intimated that it was at hand. He leaves his parents, and a large family connexion, a widow and four children, who cherish a comfortable hope that his "latter end was peace."

Com.

TO OUR READERS.

With this number ends our *twelfth* volume. So far we have been well sustained by the general approbation of our readers, as seen in a constantly growing subscription list: and never more so than at this present time. Whatever has been the measure of our success, we have, at all events, endeavoured to render the "Covener" what its name imports—a fair and candid exponent of the principles and position of the Reformed Presbyterian Church. If, at times, we have spoken strongly in regard to matters and movements among ourselves, let it be remembered that infinitely more has been lost, in the past history of the church, by an untimely silence, than by frank and open dealing. Mere personalities are to be avoided; but we cannot see, and never expect to see, how wrong doings can be handled faithfully, without some implied imputations upon wrong doers. We trust, we shall be found at our post; and, certainly, we do not mean that any evil, wherever it comes from, shall prevail over us, without the lifting up of a warning voice.

We are happy to say, as we have already hinted, that our list is increasing. We have had, at the close of this volume, scarcely any

discontinuances, and have received many more new subscribers than ever before at this date. With suitable efforts, however, we are persuaded that much more might be accomplished in this way. May we not look for such efforts? The interests concerned are not personal; they are public, and we add, that it is not enough to subscribe, and read. Our expenses must be regularly met. It is rather *blank* encouragement to look over our books, and find some *five or six hundred* dollars due on the volume just closing, in addition to all past arrears. Surely we do right to refer to this: and a mere reference should be enough.

We need hardly say that the times demand as much as ever, and in some aspects, more, a very vigilant observation of passing events. Outwardly calm, society never was, at any former period, more profoundly agitated beneath the surface. The very foundations, in church and in state, are being tried and shaken. In the religious world we see the apparently opposite movements of union and disunion, both, however, having their origin in the same spirit; the overpowering regard to the practical, above the doctrinal. This tendency needs watching. It is about to give rise to very grave questions, and to very plausible forms of dangerous principles. In the State, all is unsettled every where, and a great outburst cannot be far off. A peculiar aspect of the times, foreshadowing the near approach of great events, is the implication of all nations—the most remote and obscure, not excepted—in the onward movements of the age. The world is now becoming politically one in system. Even China, and Japan, and Central Africa, are objects of growing political interest: indicating moreover, that when the grand catastrophe comes it will know no bounds, other than those of the earth itself. Every occurrence and movement is brought almost at once under our notice. It will be, as heretofore, our aim to allow nothing to escape us that can aid our readers in obtaining a competent acquaintance with God's providential workings "among the inhabitants of the earth."

We are more than ever aware of the difficulties attending the post we occupy; and would earnestly entreat our readers with their other requests "made known" to God—to ask for us light and direction, wisdom and fidelity, from Him in whom alone is all our "hope and confidence."

AFFAIRS AT HOME.

The General Assembly, (O. S.)—The proceedings of this body, which met in Lexington, Ky., were chiefly of denominational interest. Missions, education, seminaries, occupied most of the time. On the remonstrance addressed to them by our Synod on the subject of slavery, the Committee on Correspondence reported some expressions of "fraternal regard" for us, "but declining to enter into any correspondence on the subject of slavery." "So they wrap it up;" but the day is coming when not even this Assembly will be able to stave off the great social question of the day. It cannot be any Presbyterian Church can long remain *isolated*—as this one now does—on this subject from all others bearing the Presbyterian name. There is no other, of this class, which is not moving, at least, against slavery.

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O'Neill; New Galilee, Pa., R. Young; North Washington, Thomas Rowan; Norwich, O., Richard M'Gee; Otsego, O., Benjamin Wallace; Orange, Ind., Rev. Josiah Dodds; Philadelphia, Pa., William Anderson, George Orr, (\$6 in advance,) Robert Shannon, Mrs. E. Patterson, (vols. 13, 14, \$2,) A. L. M'Curdy; Peoria, N. Y., James Gay, (vol. 15;) Princeton, Ind., Rev. J. Stott, (vol. 14,) Andrew Clelland, (vols. 13, 14, \$2;) Putnamville, Ind., Isaac Stoops; Putnam, O., A. M'Farland; Rushsylvania, O., John Rankin, James Qua, Hugh Selders, Samuel Hamilton, T. M. Hutcheson, William M'Cullough, Martin Johnson; Staunton, Ill., Silas Smith, (50 cts. on 13;) Steubenville, O., Mrs. Hazlitt, (14, to 16, \$3;) Scott, O., R. J. Shields, Wm. M'Kinley; Steele, Ind., D. Hill, (50 cts. on 13,) Wm. Milligan; Southfield, Mich., Mrs. Cameron; Sparta, Ill., E. P. Hunter, (50 cts. on 13,) John B. Nimock, (50 cts. on 13,) John Houston, William Weir, (50 cts. on 13;) St. Louis, Mo., Z. G. Willson; S. Ryegate, Vt., D. Ritchie; S. Lyon, Mich., M. Sprague; Salem, Ind., J. Faris, J. Little; Topsham, Vt., Rev. N. R. Johnston, Parker M'Neice; Tullycavey, Pa., Charles Anderson; Utica, O., John A. M'Daniel; Waverley, O., Wm. Gladstone, (vol. 14;) Waukesha, Wis., J. Wright, (vol. 14;) White Cottage, O., R. Thompson; White Lake, John Tacey, William Stuart, (vol. 15;) Zanesville, O., Hugh Patterson, each \$1.

\$2 have been received from Mr. Allen, Princeton; we wish to know exactly who to credit it to.

John M. Elder, Agent, New Alexandria, instead of James Elder.

M. K. Mawhinney, Agent, Coulterville, Ill.

☞ A few copies of "Reformation Principles" can be had by addressing William Brown, Locust and 17th streets, Phila. Price 60 cents.

☞ There are a few copies of Dr. Houston's "Youthful Devotedness," 2nd edition, for sale in this city. They can be had of Mr. John Caldwell, W. Bradford, and J. M. Willson.

☞ Mr. John Thurlby, Pittsburgh, is prepared to furnish the above work on "Youthful Devotedness," neatly bound, as follows:—six copies for five dollars, postage prepaid, or for 85 cents remitted in postage stamps for one copy, prepaid. Address Mr. Thurlby, care of A. H. English & Co., 79 Wood street, Pittsburgh, Pa.

This volume we have formerly noticed. It deserves, and we hope, will have a large circulation among us.

☞ I propose publishing a second edition of "The Deacon," if sufficient encouragement be given. The former issue is completely exhausted. The new one will be in book form—18mo. of about 200 pages, bound. As the expense will be greater than I can venture upon without some pledges beforehand, will not the brethren inquire how many copies can be disposed of in their bounds respectively, and let me know at their earliest convenience? The price will be about 31 cents each—expense of transmission paid by those who receive them.

JAMES M. WILLSON.

☞ There are still some copies of the "Business and Debates of Synod" on hand. This is a pamphlet of 40 pages, without a cover, containing the substance of the remarks made in the last Synod on all the important matters on which it acted. We will send a *single* copy, prepaid, for 10 cents in postage stamps—*three* copies for 25 cents, and so for any larger number. We hope they will all be called for, as we do not wish to be out of pocket for their publication. The amount subscribed in Synod fell pretty largely short.

☞ Our next No., which will be issued about the 10th of August, will be dated *September*—we wish to change the beginning of our year by one month. In consequence of the Minutes taking up two Nos., and these the June and July Numbers,—the last of the volume—we have been heretofore under the necessity of omitting our regular June issue, postponing it until after Synod. By the change we propose, this difficulty will be obviated. In other respects, it will make no change to our subscribers. The October No., will be issued about the 20th of September, and from that on, all will be regular.

☞ REID'S HISTORY of the Presbyterian Church in Ireland—three 8vo. volumes, in excellent cloth binding, can be had of Mr. John Evans, No. 21 Perry street, Phila.

☞ Notices of Books, Obituaries, and other articles in type, necessarily left over for next No., which will soon be issued.

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Phila. June 30th, 1857.

1857. *Receipts for the Foreign Mission Fund.*

| | | | |
|---------|---|--|--------|
| May 22, | Received from a friend of Foreign Missions, | | \$1 00 |
| “ 25, | “ from Rev. Joseph R. Lawson, of Boston, | | 5 00 |
| “ “ | “ “ Boston R. P. cong., of Boston, per Rev. R. Lawson, | | 10 00 |
| “ 27, | “ “ Coldenham cong., per Rev. J. W. Shaw, | | 20 00 |
| “ 29, | “ “ Salt Creek cong., per D. Wallace, | | 34 00 |
| “ “ | “ “ Miami cong., per W. Aikin, Treasurer, | | 9 00 |
| “ “ | “ “ Ruth Gemmil, per Rev. J. Crozier, | | 25 00 |
| “ 30, | “ “ Brooklyn, North Washington, &c., cong., per Rev. R. Reed, | | 35 62 |
| June 2, | “ “ Mr. James Brown, Licentiate, | | 5 00 |
| “ “ | “ “ Hugh & Esther Simpson, per Rev. A. M. Milligan, | | 1 50 |
| “ 3, | “ “ Clarinda cong., Iowa, per Rev. J. M'Cracken, | | 29 50 |
| “ 18, | “ “ Joseph M'Giffin of Brookville, Pa., per Rev. J. M. Willson, | | 4 00 |

Received what follows for Domestic Mission Fund.

| | | | |
|---------|---|--|--------|
| June 2, | “ | “ Mr. James Brown, Licentiate, | \$5 00 |
| “ “ | “ | “ Hugh Parks, | 5 00 |
| | | “ Rev. J. Hunter, Chairman of Finance Committee of Synod, being a bequest of Mrs. Margaret Miller of Greensborough, Vt., | 50 00 |

WILLIAM BROWN, Trea. of For. & Dom. Miss. of Synod of R. P. Church.

VALUABLE WORK.—Mr. John Evans, 21 Perry St., Phila., can now furnish copies of REID'S HISTORY OF THE PRESBYTERIAN CHURCH OF IRELAND, a very valuable and standard work.

* * * Obituaries and some book notices omitted for want of room.

☞ We regret the lateness of our present issue. The last portions of the Minutes have been set up from a borrowed copy of the Reformed Presbyterian—the proof for which we were waiting having miscarried—as we presume it was sent—and our own copy not having come to hand.

☞ We received at Synod a *gold piece*, which was supposed to be an English sovereign—sixteen cents being paid us to make out five dollars. It turned out to be a Ten Gulden piece—worth \$3.98.

CHANGE OF HOUR.

1857. ON AND AFTER MONDAY, JUNE 1st, 1857.

PENNSYLVANIA CENTRAL RAIL ROAD,

In direct connexion with the

PITTSBURGH, FORT WAYNE AND CHICAGO RAIL ROAD,

For Cincinnati, Cleveland, Louisville, Chicago, Indianapolis, Iowa City, Terre Haute, St. Paul's, St. Louis, Kansas, New Orleans, Nebraska.

IN ADVANCE OF ALL OTHER ROUTES OUT OF PHILADELPHIA.

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