

# THE COVENANTER,

DEVOTED TO THE

*Principles of the Reformed Presbyterian Church.*

JAMES M. WILLSON,

EDITOR AND PROPRIETOR.

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

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

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\* \* For reasons which we gave in our last, we date this number SEPTEMBER—omitting the August number, and terminating the year with August.

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REVIEW.—ANDERSON'S THEOLOGY.

*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.* 8vo., pp. 708.

Students of theology are taught by lectures, or by the use of text-books, or by these combined. In very early times—about and shortly after the Reformation—teaching by lectures was a necessity. There were no full and trustworthy text-books; and had there been, printed volumes were large and very costly. Of course, the chief dependence in seminaries of theological learning, was upon the lectures, prepared and read or delivered by those intrusted with the care of the church's rising ministry. The case is very different now. Books are plenty and cheap, and we have in our hands a number of systems of theology—Turretine at their head—which embody nearly all that need be acquired by the *student* in the field of didactic and polemic theology. Many of them are, in fact, the published lectures of most learned and godly instructors; and comprehend attainments, formed during a lifetime occupied in the investigation of the word of God, in arranging the results of their studies, and in supporting and defending gospel truth. They include all this, for they have, generally, been published after the decease of their authors. We cannot afford to dispense with them. Whatever may be substituted for them in the better days of the future, we are well satisfied that it is the highest wisdom to adhere yet to these standard works of the past. But not exclusively. Error assumes new phases; and truth, though always one, may in some cases receive a more careful and thorough examination as it finds itself in conflict with these new forms of false teaching. Hence, there is still room for the lecture. Not merely for cursory remarks explanatory of the text-book, or by way of correcting lapses on the part of its author, but for lectures carefully elaborated on such parts of the theological system as have acquired a fresh prominence and increased moment as the "present truth;" consequently, the most judicious method of instruction is, in our judgment, a proper combination of both methods. By the use of a text-book, the student has a guide constantly before him—he is compelled to study that he may

no longer held guilty, but is acquitted, and, as his Surety, enjoys the favour of God the Father. The believer is accepted for Christ's sake—for His sake, as He is a Saviour who has wrought out an "everlasting righteousness," first for himself, and, representatively, for his people.

Now, is it not entirely evident that the original, and perfect, and ever untarnished holiness of the human nature of the Son of God, Mediator, is one main element in that personal surety righteousness with which the Lord Jesus Christ is endowed, and on account of which He is regarded by the Father, in His representative character, with ineffable delight? We must believe this; and believing this, we cannot doubt the correctness of the views in this respect given in these lectures.

On the doctrine of imputation, and its relation to faith, Dr. A. is equally clear and sound:

"How do we obtain the imputation of Christ's righteousness to ourselves? Ans. By faith, accepting the offer and promise of righteousness to us. Rom. x. 4."

This is correct, but it is rather briefly stated. To "impute" is to "reckon to one's account." This is the one, only, and exclusive meaning of the word. If the thing imputed is the man's own, the imputation is just and valid; if it be not his own, the imputation is unjust and invalid. In the case of the sinner, his sins are reckoned to him justly, for they are his, and he is accountable for them. In the case of our Lord himself, the sins of his elect were imputed to him, for the Father laid them upon Him, and he took them upon Himself in the covenant of grace. Had they not become his, in the sense of His undertaking to answer for them, justice would have forbidden their imputation. Adam's sin is imputed to his posterity, because he was their representative; and in law, and, of course, in result and consequence, his sin was theirs. The righteousness of Christ, in the same way, is put to the believer's account, because it is his; and it is his—because his interest in it was, as one great end, in the contemplation of the parties to the eternal covenant—because Christ and his righteousness are offered in the gospel to his acceptance—because he accepts, and thus has Christ and his righteousness *in possession*—and because, thus having, in fact, a righteousness—that of his surety—God so regards and treats him for pardon and acceptance. In other words, "imputes this righteousness to him for justification."

This is the order: and we do not see how it can be denied, without assigning a meaning to the word "impute," which neither its ordinary nor Scriptural one allows. Indeed, we cannot but think, that the error which places imputation before faith, is owing entirely to a want of proper acquaintance with the import of the terms themselves. For surely no one will maintain that the righteousness of Christ is the sinner's by a mere arbitrary setting it to his account. And this before he has *seen* this righteousness, or *approved* of it, or *accepted* it, or even *cared* for it. If so, we may at once hold the doctrine of eternal justification. But "to the law and to the testimony," and this is transparently clear. "For what saith the Scripture? Abraham believed God, and it was counted to him for righteousness." Rom. iv. 3. And verse 9—"We say that faith was reckoned to Abraham for righteousness." And verse 10—"That he might be the father of *all them that believe* . . . that righteousness might be imputed unto them

also." And verses 23, 24—"Now it was not written for his sake alone, that it was imputed to him for righteousness, but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead." It is not necessary for us here to explain the phrase, "faith—counted for righteousness." It is enough, that in this chapter *which professedly treats of the relation between faith and the imputation of righteousness*, faith is put first in order. Against these express statements of an inspired writer, reasoning is of no avail. We may speculate as much as we please, but our speculations are no more than the throwing of the spray against a rock in the ocean,—it stands immoveable.

We now advert to some of Dr. A's peculiar principles. And here, we cannot commend either his soundness, his sagacity, or his consistency.

1. We notice first his doctrine regarding the kingdom of Christ, as stated in page 473:

"How manifold is the kingdom of Christ? Ans. Twofold, his essential and Mediatorial kingdoms.

"What is his essential kingdom? Ans. That which he has essentially with the Father and the Holy Spirit, called sometimes his Divine or natural kingdom, or kingdom of common providence.

"Could this kingdom be ever given him, taken from him, or laid aside? Ans. No.

"What is his Mediatorial kingdom? Ans. That kingdom or government which was given to him as Mediator,—as God-man, for the salvation of his church, called Mediatorial, or kingdom of grace.

"Was this kingdom essential to Christ? Ans. No; it was given to him.

"How are these kingdoms distinguished, or wherein do they differ? Ans. (1.) The one is essential, the other a gift and voluntary. (2.) The foundation of the first is Christ's Godhead; of the second, the covenant of grace. (3.) The object of the one is to order all things to their natural ends; of the other, to order all things to supernatural ends—to accomplish the purposes of the covenant of grace; and terminates on his church. (4.) The latter is subservient to the former.

"Does the Mediatorial kingdom of Christ supersede his essential kingdom? Ans. No.

"Wherein do these kingdoms agree? Ans. They are over the same persons and things; they are conducted by the same person; they effect the same ultimate end—the glory of God."

The first thing that strikes us here, is the entire absence of Scripture proofs. The Bible is not referred to—not a text; for the plain reason, that it could not be. This doctrine of the "two kingdoms," *as here stated*, is, certainly, not a revealed fact. Revelation is against it, so far as it bears upon the kingdom of Christ at all. Our author almost admits as much, when he says, as in his last answer, that these kingdoms agree in so many points. The central principle of this entire doctrine is in these words:—"The object of the—essential kingdom is to order all things to their natural ends," &c. Is this so? Let us take some examples of Divine providences, as we find them recorded in the Bible. The flood is one—most singular and instructive. It was intended to manifest the justice of God as a righteous Moral Governor; and yet, at the same time, to exhibit, in a style of the most intelligible and impressive kind, the nature and the certainty of the salvation of the faithful. Noah prepared an ark. He entered into it. The flood came. The waters, which overwhelmed the ungodly, bore up the ark—they were destroyed, Noah was saved. Now, we would like to know where to draw the line here. All this was brought about in accordance with natural laws; except the miraculous influx and de-



scent of the waters, and the hidden influence which brought the animals to Noah. What was supernatural about it, was the gracious purpose of God towards Noah, and the giving him the necessary commands, and faith to believe them. But what we particularly assert is this. The waters—answering their “natural ends,” drowned the world; and the same waters, answering their “natural ends,” lifted up the ark, and saved Noah. Will it be denied that the salvation of Noah was a mediatorial act? Certainly not. And yet he was saved in accordance with the law by which “natural things are directed to their natural ends.” Still more. The same Divine Person was the doer of it all; and we have not the least hint, that either in the bringing in of the flood, or the assuaging of its waters by a “strong wind,” He was acting in two different kingdoms. We are sure the readers of the Bible might have read it long without ever imagining that these operations were really the workings, not of one Person, in one character, but of one Person, in characters so entirely different as the Lord of an “essential” kingdom, and a “mediatorial.” The truth is, there was no such thing. Christ, the Mediator, and in his mediatorial character, was the sole efficient. He came to extend to his church a twofold salvation; one from the overpowering influence of a world totally corrupt, by destroying that world,—and another, from the means employed to destroy the world;—and *in both*, he directed “natural things to their natural ends.”

We take, again, the passage of the Red Sea. Here, again, we see the church and the world. The church to be saved. The world to be drowned. A way was made through the sea, the waters standing as a wall on the right hand and on the left, for the accomplishment of the former, while the waters were brought back again into their own place for the accomplishment of the latter. The Great Actor was the same in both parts of the scene: He who stood between the hosts in that pillar of cloud, which was light to Israel, and dark to Egypt. The work to be done here was properly Mediatorial. This is admitted. All evangelical men acknowledge the typical character of these transactions. And now, we ask once more, where is there the first hint of any actors, or efficient causes so distinct as the Son of God essentially considered only, and the Son of God, Mediator, between God and man? Any intimation that the high and ultimate end to be accomplished—the recovery of the church—was brought about by the Redeemer, as Redeemer, but the operations by which this was effected, raising the waters, and bringing them back, &c., by the same Person in an entirely different character? Surely, that is not necessary. Our Redeemer is almighty. He can do these things. He said to Moses, He would do them, because he “remembered his covenant;” and we will believe, until somebody brings us Scripture proof to the contrary, that He did do them.

We do now go farther and say, that the principle which seems to be at the foundation of this unscriptural distinction, is itself an erroneous one. If we are not mistaken, this principle is that whatever power or authority belongs essentially to a Three-one-God, *must* ever continue to be exercised by an absolute God—as God. What shall we do, then, with that governmental authority and justice of the Most High, which are satisfied by the atoning blood of Christ? It is admitted and held

by all sound theologians, that in the covenant of grace the Father sustains the dignity and claims of the Godhead; and this by an agreement entered into eternally among the Persons of the Godhead. And hence, that the Son, when as Mediator, he made atonement, satisfied His own just claims as a Person in the Godhead, these claims being held by the Father as the representative of the Godhead. Now, we have only to apply this principle in the present controversy. It settles it; for it shows, that the Father having received satisfaction, *might* commit the *entire* administration to the Son as the Delegate of a Triune God in the Person of the Father. For, surely, the authority of a Person in the Godhead, is not less an essential perfection of his Person, and of his dignity as a Person, than his power to support and direct the laws of nature.

And finally, if the doctrine of the lectures were true, we might have expected at least a hint of it in the Scriptures. This might have prevented our falling into what Dr. A. evidently regards as an error,—our seeing the Saviour of sinners in the operations of Providence, and the consequent liability to ascribe operations to him that he does not perform: and the further liability of trusting in Him to keep us every day by directing “natural things to natural ends,” when we go abroad into the streets, or upon the ocean, or when we enter the railroad car; for healing in sickness, for success in our common enterprises, and for every thing else. For we take it for granted that the pious are in the habit of committing themselves, under such circumstances, to the care of the Great Shepherd; when, if the Professor is right, they should remember that, in *that character*, He has nothing to do with their safety—they ought to look to Him in his essential character.

We have noticed this topic—first, because, as it seems to us, this is the *πρωτον ψευδος*;—the prime, erroneous principle of that system which these lectures advocate in regard to matters of civil government and temporal mercies. And, we may conjecture, perhaps, that this has its origin—speculatively—in some difficulty regarding the connexion of the Mediatorial scheme, with the continued existence and action of those laws of nature by which the successive generations of men are brought into being—as if the Redeemer of men Himself should give being to the persons of men, for the purpose of saving some, and consigning others to final ruin.

Now on this we remark—1. That until we know more of the Godhead and Divine *modes* of operation than we now know, it ill becomes us to reject any doctrine because it involves mysteries or difficulties.

2. Our Saviour expressly ascribes to Himself *all* the works of the Father. “My Father worketh hitherto, and I work.” John v. 17. And “Whatsoever things he (the Father) doeth, these doeth the Son likewise,” verse 19; and it will be observed that these assertions are made expressly in regard to works of *power*, having reference to ordinary and temporal things. The immediate occasion of their utterance was the performance of miracles of healing.

3. We must remember that there was never any decree of God to continue the earth in being, irrespective of the exhibition of this mercy in saving sinners. We have sometimes thought that the Session system must somewhere take for granted two eternal *systems*

of purposes—one to be carried out upon the *supposition* that the covenant of works should be kept—and the other upon the *supposition* that it should be broken. Now, we need only remark that such a double set of decrees never had a place in the Divine mind. “Known unto God are all his works from the beginning of the world.” No Seceder denies or doubts this; and yet such an impression seems to exist; else why speak of the world being kept in existence now by virtue of the covenant of works? God’s plan is one—it constitutes a whole; and an *undivided* whole, although comprehending objects so different as the just execution of wrath upon the ungodly and impenitent, and the exercise of unmerited mercy towards the elect, the believing, and the penitent. Hence—

4. When man fell, no derangement occurred in the Divine plan; but a different *mode* of administration was introduced. Then, the covenant of grace took effect. All things were then committed to the Son, as Mediator. *He* came to curse the serpent, and to announce His own future coming in our nature, and His mission. From this time He occupies the Mediatorial throne as the Delegate of the Godhead in the Person of the Father, and has the entire kingdom of God in his hands to bear it up, to carry it on, to “execute judgment,” (John v. 27,) to show mercy; and thus he makes “all things work together for good to them that love God, and are the called according to his purpose.” Rom. viii. 28.

5. There is really no greater theological difficulty in regarding the support of all things by the Lord Jesus Christ, than by the Father—or by the Son as God. For were this last the mode of operation, it must be admitted by our opponents that there is a very direct *understanding* between the Son in His essential character, and as Mediator in all His operations. If a good man is sick, and takes medicine, he is cured; cured, according to the “natural” operation of “natural things.” Now, if this directing of “natural things to natural ends” is in the hand of the Son, as the Son, it must be allowed that there is a complete purpose to co-operate with the Mediator, and this understanding must extend to the Father and the Holy Ghost. And so of all other things. But now, what does all this amount to, but saying that the Son exercises his essential kingdom—and that of the Father and the Spirit, of course—according to an arrangement? And what is that arrangement but the covenant of grace? And what is this but our doctrine?

We then come back to the “law and to the testimony;” and this is, as we have seen, very express; its direct assertions, its examples, its entire series of histories, all concur to show that Christ is now the great Delegate of the Godhead in carrying on the kingdom of Providence; and as a part of this, in sustaining the laws of nature. In other words, that the *essential* kingdom is not a distinct one from the *mediatorial*—in the sense of this author; that the latter includes the former, and comprehends besides what is peculiar to itself.

II. Let us consider a little, the *moral* government of God as in the hands of the same “blessed Potentate.” By “moral government,” is meant that which is carried on, not by power alone, but by means of laws, attended by sanctions, addressed to and binding upon intelligent beings. On this subject our author teaches as follows:

"How extensive is this kingdom? Ans. Over all things absolutely; 1 Cor. xv. 27. But are all intelligent creatures properly the subjects of this kingdom? Ans. No; only believers properly, and the visible church professedly.

"Do all believers, in all ages and places of the world, belong to this kingdom? Ans. Yes; Ps. ii. 8; lxxii. 8.

"Do both soul and body of believers belong to this kingdom? Ans. Yes.

"How are all creatures under Christ's kingly government, when it is only believers that are the proper subjects of it? Ans. They are all in his hand, to be governed and disposed for the good of the church. As King of his church, he is called the Head of the church, Eph. v. 23; as King over all things, he exercises that government for the church; Eph. i. 22.

"Does Christ, then, as Mediator, govern all things? Ans. Yes.

"But is it a Mediatorial government to any but the church? Ans. No."

We are aware that these answers relate, in part, to the providential kingdom; but they include, with some that we will presently quote, the essential principles of these lectures on the subject directly before us.

And we remark, (1.) that there is here the same perplexity and confusion, which we think we have already encountered. Christ "governs all things;" and then, somehow, he does not govern all things. Again; his "kingdom" means the church only; then it is true, that it does not embrace "all intelligent creatures;" but this alone it cannot mean, for it is said to be "over all things absolutely." There is here a want of that proper discrimination which is always essential to the investigation and elucidation of truth. The right to control *by law*, and the actual bringing into subjection *to law*, are different things. It is possible, and the fact, that the Lord Jesus Christ may have the right to rule over all, and yet that *many* may not submit to his authority: and it is also the fact, that the church is a special and peculiar part of the kingdom of Christ, and yet that He has the right to rule over the world besides—that all are *bound* to own His moral government. But these things are not well distinguished here. Hence—(2.) The answer to the question, whether "all intelligent creatures are the subjects of this kingdom," depends upon the precise import of the terms "kingdom" and "subjects." If these are used to denote "the church," and the *actual*, voluntary servants of Christ, then the answer of our author is the true one. If they are used in a wide sense, to include all that *should* own Him and his authority, then is the very opposite the truth. For nothing can be more evident from the Scripture than the fact that *our* Lord is universal Moral Governor. "All kings shall fall down before Him; all nations shall serve Him." Ps. lxxii. 11. "All the kindreds of the nations shall worship before thee; for the kingdom is the Lord's, and he is the Governor among the nations," (Ps. xxii. 27, 28.) "And there was given to him (to "one like unto the Son of man") dominion and glory, and a kingdom, that all people, nations, and languages, should serve him," (Dan. vii. 14.) "All power is given unto me in heaven and in earth," (Matt. xxviii. 18.) "For the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honour the Son, even as they honour the Father," (John v. 22, 23.) "That every tongue should confess that Jesus Christ is Lord to the glory of God the Father," (Phil. ii. 11.) We have selected these passages because they clearly relate to a *Moral* government, not to mere physical control: because they speak as clearly of the government of Christ as Mediator; because they describe the subjection to this government on the part of

“kings,” “nations,” “all men,” not as a mere subjection to Almighty “power,” but as a “service,” a “worship,” a “falling down” in his presence. Now, we are not asserting that this has all been realized in the actual acknowledgment of Christ by all nations, &c., but as establishing his *right* to their homage, allegiance, and service—which is the point at issue.

But we go to Scripture declarations still more general, and equally conclusive. It was the Lord Jesus Christ who gave the “moral law” of the ten commandments; for its preface is, “I am the Lord thy God, which brought thee out of the land of Egypt.” The Bible itself is revealed by Him as the great “Prophet;” and every where he claims in that character the implicit faith of every reader in his teachings, and equally implicit obedience to his authority. The *word* is to be embraced and obeyed because “The mouth of the Lord hath spoken it.” And we know, moreover, that it was the “Spirit of Christ who was” in the ancient prophets, (1 Pet. i. 11,) as it was, certainly, the same Spirit who dwelt in the inspired writers of the New Testament. We do not see how, without maintaining that God, essentially considered, gives us the Bible, it can be doubted for a moment that Jesus, Mediator, has the full moral right to address kings, nations, all men in the voice of authority, whether they are members of the visible church or not; and *in all things*, domestic, social, civil, political; for the Bible abounds with laws given for men’s direction in all these relations, and the duties of them. But more of this hereafter. Dr. A. seems to think he has furnished a solution of the difficulty which he finds in owning Christ as being Lord, not of “all intelligent creatures,” “properly,” but only of the church, and makes this consistent with some kind of unlimited government, by certain explanations. “They are in his hand,” he says, “to be governed and disposed for the good of the church.” Now, this being “in his hand,” and this “governing,” are either merely physical, or they are social. If the former, how can our author reconcile this with his doctrine of “natural things to their natural ends” being managed by the Son as such, not by the Mediator? For we can conceive of no other way in which this “disposition,” &c., can be carried on but by working by *power* in their minds upon their natural faculties, and this not miraculously, but to accomplish “natural ends,” as thoughts, plans, &c., or by so operating on winds, rains, the earth, &c., as to hinder or facilitate their plans. If the latter, then he gives up the question at issue, for “social” control can be exercised only by a “moral governor.”

Nor does the notion that this kingdom is not “mediatorial to any but the church,” help the matter any. It is itself attended by the same ambiguity that we have noticed in other statements on this subject. If “mediatorial” means that he rules “as Mediator,” or if it includes any thing and every thing done in the mediatorial character, then this answer expressly contradicts the preceding, which affirms that “as Mediator, Christ governs all things.” If it mean “saving,” then it has nothing to do with the matter. It was never affirmed by any engaged in this controversy, that every act of Christ’s administration is “saving” to all concerned. Many of his acts may be, and are ruinous to his enemies, and on that very account “saving” to his church. Divine justice, as well as mercy, is in Christ’s hand to vindicate, in

His providence, as he has clearly vindicated it in his humiliation, sufferings, and death. Surely as Mediator, Christ will judge the world: his judgment will be "mediatorial"—that is, in his delegated character—but it will be a fearful consummation to the damned.

(To be continued.)

### EXPLOSIVE ZEAL.

Under this heading, the Christian Intelligencer rebukes the Southern Hotspurs, who under the lead of the famous (or infamous) Dr. Ross, are getting up a crusade in behalf of Southern slavery as a heaven-born institution, to be loved, defended, and preserved. This is all well enough; but, as usual, these rebukes are introduced by a blow at the decided enemies of slavery:

"We certainly are under no necessity now of asserting our abhorrence of that ferocious philanthropy which is daily exploding around us from the volcanic batteries of Abolition fanaticism. The torches of the incendiaries reveal their whereabouts, and disclose their features. Fired with vindictive zeal, they assume the title of Reformers, and prove their hypocrisy by the malice with which they 'deal damnation round the land' on all who dare refuse to fellowship their gloomy bigotry and destructive schemes. The North knows these flaming firebrands by name; and the steady, reflecting, conservative mind of the North will not touch the pitch from which these firebrands collect their material for combustion."

That the writer does not mean the infidel "abolitionists," is clear enough from his subsequent allusion to the "Tribune" and "Independent." He means, we must infer, all those who are plainly, and constantly out-spoken against this "sum of all villainies." All who refuse the privileges of the church to slaveholders, and denounce them as "men-stealers," would come *within* the range of his hard thrusts; hard words, at any rate. Now, we go farther than this. We will hold no fellowship, political or ecclesiastical, with the holders of slaves—we will not swear to support a constitution which recognises slavery, and provides for the return of fugitives to their claimants. And still further, we would much prefer to see the union of these States sundered, rather than that the North should continue to be involved in the sin of slavery and suffer in the judgments with which *every* slaveholding country is *sure* to be visited, sooner or later. In all this we own to no "vindictive zeal," nor "malice," nor do we acknowledge ourselves "flaming firebrands," or "fanatics." We do but follow out to its logical results the *best parts* of the deed of the General Assembly of 1818, which says:

"We consider the voluntary enslaving of one portion of the human race by another, as a gross violation of the most precious and sacred rights of human nature; as utterly inconsistent with the law of God, which requires us to love our neighbour as ourselves, and as totally irreconcilable with the spirit and principles of the gospel of Christ, which enjoins that 'all things whatsoever ye would that men should do to you, do ye even so to them.' Slavery creates a paradox in the moral system; exhibits rational, accountable, and moral beings in such circumstances as scarcely to leave them the power of moral action. It exhibits them as dependent on the will of others, whether they shall receive religious instruction; whether they shall know and worship the true God; whether they shall enjoy the ordinances of the gospel; whether they shall perform the duties and cherish the endearments of husbands and wives, parents and children, neighbours and friends; whether they shall preserve their chastity and purity, or regard the dictates of justice and humanity."

This act, the Intelligencer styles "rational and Scriptural." If it is,

we are right in our position, for we do no more than treat this fearful evil as "utterly inconsistent with the law of God;" and, consequently, have nothing to do with it but to hold it up to reprobation; and this not as an *abstraction*, but as wickedness perpetrated by living and accountable men, and tolerated by ecclesiastics and churches.

Here we and the Intelligencer differ. It admits "slavery to be a social, an economical, a political burden." We hold it to be a *sin*—a sin of no common magnitude,—in the language of the above act "totally irreconcilable with the spirit and principles of the gospel of Christ"—a sin, not to be sanctioned, no, not for a day—a sin to be dealt with like all other sins of similar enormity and hardihood. If this writer's father or mother, wife or children were in slavery, he would, we are sure, regard the most vehement denunciations, even of a Cheever, as too tame. He would wonder at the apathy of the most earnest and devoted "abolitionists." He would have less patience than we now have, with the cool serenity with which editors, and preachers, and church courts can stand by and criticise the doctrines, and arguments, and rebukes, and appeals of the true friends of the slave, and of the *country*.

We are sorry to see a paper, which ranks so high for intelligence and many kinds of public spirit, throwing the weight of its influence against a cause which should enlist every man of humanity and Christian principle—a cause which we are sure He approves who came to "break every yoke."

#### TRUSTEES AND DEACONS.

This subject is attracting attention in various quarters. The *Presbyterian* appends to some remarks upon the doings of their late Assembly on ruling elders and deacons, the following paragraph:

"As to trustees, they are properly no part of our system. They are an excrescence which has arisen partly from the fact that the laws of the land require that there shall be some corporate body in order to hold property, and partly from the fact that in a large portion of our churches the office of deacon was allowed to fall into disuse. Our Book provides that 'to the deacons may be properly committed the temporal affairs of the church,' and if our system were thoroughly carried out there would be no need for trustees. The deacons could be incorporated so as to subserve all legal requirements, and in their election reference could be had to the fact that they were to act in this responsible capacity."

The *Westminster Herald* of the Associate Church, commenting upon an article in one of the secular newspapers, which finds fault with the manner in which the benevolent operations of the church are carried on, says:

"The writer of the above article sees a real evil in the management of the funds of all benevolent associations, which is creditable to him as a man of discernment, but seems plainly to hint that there is something defective in the organization of the Christian Church. Provision is made for the preaching of the Gospel, for the exercise of discipline on offenders, etc.; but for conducting the finances according to the enterprise and skill with which business is conducted by business men, seems to be a degree of perfection not yet attained. To our mind it appears different. The appointment of such an office, is an attainment of Primitive Christianity; and one from which the great body of the Protestant Church has fallen away. What we mean by this remark will be readily apprehended by turning to Acts vi., in which appears the first necessity for such an office in the Christian Church, and which is recognised as a separate office by all Creeds and Confessions published about the time of the Reformation, when men kept their eyes steadily fixed upon 'the pat-

tern shown in the mount.' In some branches of the church, difficulties have been raised, and disputes carried on with some degree of warmth 'on the Deacon question.' This fact, of itself, has thrown the office almost entirely out of existence. For it is a settled maxim with many that a disputed subject has no legitimate claims to serious consideration. Hence much of the talent of the church is never brought into requisition. Many of the best men in the church are of very little service. Every man has his proper gift. The pastor should, first of all, be 'apt to teach.' The ruling elder should be a man of sound judgment and close discrimination of moral qualities; and the deacon should be a *business man*. It is a slander upon Primitive Christianity and the Bible, as well as an offence to the generation of God's people now living, that the church does not need business men as much as does the State; and for want of their efficient hands about her finances, she does but a fractional amount of what might be done. Will some one answer why those who hold the Westminster Standards particularly, do persist in rejecting from the church, in her organic state, an office which is as clearly one of divine institution as is that of the pastor or teacher?"

With all this we agree, except the intimation that disputes "on the deacon question in some branches of the church, have thrown the office almost out of existence." We doubt the fact. He certainly cannot mean our department of the church; for when these "disputes" began, very few congregations had deacons. They are now found, doing the "business" of two-thirds of our congregations. We hope the correspondents of that paper—or the editor—will keep this subject before its readers. It will do good service to the church by the discussion.

[For the Covenanter.]

#### TEMPORAL MERCIES.

Mr. Editor: Dear Sir,—You have no doubt noticed in the Repository the renewal of a stale controversy on the purchase of temporal benefits. I feel persuaded that Dodds and Cooper are both embarrassed for lack of a true idea of the meaning of the word purchase. They both seem to understand the words purchase and produce to be synonymous. Now it is true they both begin with p, and end in e, but the body of their orthography is very different, and so is their meaning. For instance, the earth by a blessing upon skilful labour, produces wheat, corn, wine, and oil. When we go to market we procure, or buy, those articles which the earth produces. The articles are there, they have been already produced; but we have no right to them till we purchase or buy them. So in the matter of the love of God and the Holy Spirit. The former is an eternal principle, the latter an eternal Person. To talk of producing these eternal principles would be worse than silly; but not so to purchase or procure a right to their enjoyment. Still it is argued that He gives the earth to the sons of men indiscriminately, and therefore all have a right to the enjoyment of its productions. Here, again, there is a sophism, for want of a proper distinction. Man had a right to the earth, and its products, to life and all its enjoyments, as long as he did not rebel; but, as he rebelled, he lost that right, for no one can see how any one who has forfeited life can have any right to the enjoyment of the ordinary sustenance of life. A condemned criminal has no right to his bread and water in the dungeon; these articles are given him, not because he has a right to them, but because the government has decreed that he shall die by strangulation, and not of hunger. Does not every one see that there is a great difference between a man's



living on the fruits of his own, or of a friend's purchase, and the man's living who is supported as a pauper, or as a criminal? Still Dr. Cooper says, to a mixed multitude, true bread is given. Here, again, there is need of distinguishing between gift as an offer, and gift as conferring a right to the possession of a thing. Eternal life is given, in the former sense, to all who hear the gospel; it is given, in the latter sense, only to believers. Of the rest it may be truly said—"Ye will not come to me," &c. Here we come to a point wherein Seceders and Covenanters are agreed, namely, Eternal life existed in the Father and in the Son, and yet we could have no right to its possession or enjoyment without the purchase or mediation of Christ; and, moreover, it is still a gift to us; although bought at a very dear rate by Christ, it is a free gift to us. The question, when stripped of extraneous matter, is simply this, Has the fallen sinner a right to any thing, or can he have a right to any thing only as procured by the interposition of the Second Man, the Lord from heaven? If man, fallen, sinful man, has still a right to life and its comforts, how does it come that sometimes he suffers with hunger, and pines and dies with disease? It is evidently one thing to have and enjoy a benefit by a kind of sufferance, and another to have a right to its enjoyment. A man, too, may have a civil right to that which he buys in market, and yet have no right to the same in the sight of God. A man may have more than his heart, if sober, could wish, and yet have nothing that God calls his own. He may just have finished his barn and granaries to hold his surplus possessions, and God may take away his life; then, whose are those things on which his heart was set? If we have the love of God, and if we have God as ours in Christ, we have every thing; if we have not God, we have nothing. We may congratulate ourselves as rich and increased in goods, and having need of nothing; but we are really miserable, and wretched, and *poor*, and have need of all things. O that all could learn to buy at the Mediatorial market, where every thing cost Him high, but where we can have every thing scot free, without money and without price. If we receive Christ, we receive the fulness of God in him. Paul and Apollos, things present and things to come, become ours.

This controversy has a practical bearing. If we have a creature right to the things of life, then we don't need to be so very thankful, as if they were the purchase of Christ. And again, if they are the fruit of his mediation, then we are bound to glorify him in our bodies and spirits which are his. Particularly: if He by his obedience and death has purchased a right to universal rule, then should we and all bow at the name of Jesus. Then should kings kiss, with humble homage, Him who is King of kings, and Lord of lords. Then should we all vindicate his claim to dominion, and the claim of his law to supremacy. O, when will society learn to say of Jehovah Jesus—"He is our Judge, our Lawgiver, and King, and will save us?" Never will society enjoy peace and prosperity till this great principle be settled. God has a controversy with nations, as well as with individuals, and this can never be settled but through subjection to Christ. If they will not recognise Him as the Author of their mercies, and his atonement as the channel of all legitimate comfort, and his laws as the standard of all legislation, and the supreme rule of all right government, they can-

not be happy. This controversy, on the wrong side, is designed to justify the nations in their rebellious career, and to excuse Christians confederating under infidel constitutions of government. O, when will doctors of divinity, and theological professors take hold of correct principles of Scriptural truth and propriety in regard to social order and Bible morality? Never, until they have learned that we are self-destroyed, and can have no help but in and through Him on whom God has laid our help, and who has restored a right richly to enjoy all good things now here, and in heaven to enjoy life everlasting.

J. M.

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MISSION CORRESPONDENCE.

Damascus, April 22d, 1857.

DEAR BROTHER:—In attempting to gratify the desire which you have expressed, of an account of our journey from Beirut to Damascus, I shall take for granted that the few incidents which I have not forgotten are the most important as well as the most pertinent to the purpose.

You will not forget that the winter had set in before our arrival in Beirut. But a Beirut winter is not like a Philadelphia winter. At the beginning of December we had a temperature which would satisfy you in the middle of May. The gardens were still quite green. If not cold, however, it was very showery; and while we waited for a north wind to assure us of a few days of dry weather, (Prov. xxv. 23,) we were employed in providing ourselves with what was necessary for the journey; such as bread, potatoes, smeal, rice, salt, pepper, sugar, coffee, matches, candles, tongs, flea-powder; a coffee-pot, spoons, knives, forks, cups, saucers, plates, sauce-pans, and last, though not least, horses, mules, and a dragoman.

Whatever is mysterious in the arrangement of our commissariat will be expressed by considering that our journey was in the winter—not a Beirut, but a Lebanon winter, which is quite a different thing; that it was to last four days; that there were no inns on our way; and that Oriental hospitality, whether gratuitous or paid for, offers only shelter to the traveller;—at least that is all that can be counted on beforehand, Judges xix. 18, 19.

Having sent a part of our baggage before us, four mules sufficed to carry the remainder; our dragoman was mounted on a fifth; and we rode on four horses: these animals cost us 110 piastres each. Our dragoman was Yusef of Kefr Shima, who knew enough of English to show us the way to Damascus, and to do the duties of steward, porter, hostler and cook. He told us that although originally a Maronite, he had become protestant; an avowal which was from the relation in which he stood to us, quite a matter of course.

Wednesday, the 10th of December, was—in Beirut—a fine warm morning; and all things being ready through the favour of God, and the kindness of Mr. and Mrs. Hurter, and Mr. and Mrs. Ford,—the Lord reward them,—we assembled our caravan, and set out for Damascus. But before proceeding on our journey, we must take a view of Lebanon from Beirut; and no place will serve our purpose better than the roof of Mr. Ford's house, not only as commanding a fine prospect, but also as furnishing a place (2 Sam. ii. 2,) where we can sit, stand, promenade, and enjoy the view with comfort. Now, in directing your eye to the "goodly mountain," you are not to look for magnificent forests of pine and cedar. There are but two or three hundred cedars on Lebanon, and we have not yet seen them: they are about two days' journey to the north of Baalbec. There are a few pines, but so far as our observation extended, they are very few, and not for a moment to be compared in either size or beauty to those under whose shadow I have so often preached the gospel in Jefferson Co., Pa. Lebanon is much more destitute of timber than the

Prairies of the Mississippi country at home. But what you see, is a range of rugged mountains piled upon rugged mountains, at some distance to the north of you rising abruptly from the sea, but opposite to where you are, leaving an interval of an hour's ride between its base and the shore, towering in naked majesty above the clouds, and standing there, the very image of independence and defiance. Still, it is not altogether just to speak of the nakedness of Lebanon, for the Jebel Suneen, the highest summit visible from Beirout, was, when we saw it, covered with snow; and through the clear atmosphere of Syria, you see on the mountain-sides a multitude of villages. Of these villages you may, with an indifferently good glass, descry from your place on the house-top, more than twenty, with the fields and gardens, that yield subsistence to their inhabitants; for while the prevailing appearance of the slopes of Lebanon is that of vast fields of naked rock,—limestone, by the way,—many of them are formed into terraces and sown with grain, or planted with figs, olives, vines, and mulberry. For beauty, Lebanon, is not in my opinion, worthy of comparison with the Alleghenies, as seen in summer or autumn; but in grandeur it exceeds anything that I have ever seen in American scenery.

But it is ten o'clock, and we must proceed on our journey. Taking leave of our Beirout friends, we pursue the immemorial caravan-route to Damascus. We pass through a grove—a large one for this country—of little pine trees, the last thing that we will see in the shape of a grove till we arrive at the city of Benhadad. Then we cross the river of Beirout, and at the lapse of perhaps an hour from the commencement of the journey, come to the foot of the mountain, and begin the ascent. Our road, which, not to speak disparagingly of it, is only a path, and that in some places very steep, in many places very narrow, and in most places very rough, leads up the sides of the mountains after the fashion of a winding stairway; at one time sloping up the side of some steep acclivity, at another sweeping around the base of some high bluff, and again doubling the head of some deep ravine; so that the sea, which for four or five hours comes into view at short intervals, is sometimes seen on our right, sometimes on our left, and sometimes directly behind us; always forming new and surprising combinations with the mountain-scenery above, around, and below us. And the interest and impressiveness of the ever-shifting scene that fills our still widening horizon acquires wonderful intensity from the singular clearness of the atmosphere of this country, which bringing every object into a greater apparent nearness to us, makes the mountains seem higher, and the ravines deeper, and the crags and precipices show more distinctly than they would otherwise do; and keeps Beirout and the sea seemingly almost under our feet, till the mountains closing in behind us, finally shut them out of sight.

You will think that we must have been perfectly enraptured with this glorious scene; but I must confess that I have never yet been seized with rapture while riding a bad horse and worse saddle over a bad road, on a cold day. If any of the rest of our party can boast of a more susceptible mind, they may speak for themselves. On the plain we had it warm—almost hot; but we had not made much progress up the mountains till we had quite a fresh breeze about us; a little higher up, we found it cool, then chilly, then cold; and before the end of our first day's journey we had quite a wintry atmosphere, and not without rain. We had not the heart even to stop to take our lunch, although very well provided with the materials. However, we arrived a little before sundown, at Bhamdun, a village of mud houses—resembling in that respect all the villages of Syria—the first that we had seen near our route from the moment that we left Beirout, where our hunger, cold, and fatigue speedily disappeared under the hospitable treatment of Mr. Benton,—a worthy missionary of the American Board, and his excellent wife. And that no one may think that we entered Mr. Benton's house as intruders, I must not omit to mention that before we were done eating supper, it came to Br. Beattie's recollection that he had in his pocket a note of introduction to him from Mr. Hurter of Beirout.

We had left Beirut with the intention of going by Zahlé and Bludan, two villages which lie somewhat to the northward of the usual line of travel between Beirut and Damascus, and in which we hoped to find better accommodations for the two remaining nights of our journey than could be obtained on the direct route; but when we were ready to start from Bhamdun on Thursday morning, we found out that our muleteers had already started with the baggage on the usual track; although they must have known our intention to go the other way; and nothing remained for us but to follow them. However, we consoled ourselves with the reflection that perhaps the route which we were obliged to take might prove better than the one we had intended; and after taking leave of our friends, held on our way up the mountains, rejoicing in the dry weather with which we were favoured, and which continued from that morning till our arrival in Damascus.

I do not remember how long we continued to ascend after leaving Bhamdun; perhaps two hours; but I know that at the highest point which we reached—about 5,600 feet above the level of the sea, we saw the *Jebel Suneen* still towering far above us. After commencing to descend, it was a considerable time before we saw beyond the mountains that we were traversing, and on bleaker mountains the eye never rested. Still, there was life even there; we were meeting ever and anon caravans of mules, laden with the merchandise of Damascus; and we saw, in the course of as many hours two or three thorn-trees. But when about noon, an opening in the mountains disclosed to our view what lay beyond,—O, what a sight! There lay the *Bukaa*, the plain that divides Lebanon from Anti-lebanon, as level as a lake, lost to our view among the mountains on the right and on the left,—Anti-lebanon rising like a wall on the far side of the plain, and *Mount Hermon*, which terminates that noble range to the south, away on our right, raising his venerable head to the clouds, and casting his shadow upon the glory of the loftiest of his fellows. But we were not so absorbed in the contemplation of this scene as to forget to take our lunch at the proper hour. Arriving opportunely at a *khan* by the way-side on the mountain, we dismounted to rest and refresh ourselves. A *khan*, (*Jer. ix. 2.*) is a provision, which, occurring at rare intervals in the most frequented lines of travel, serves as an apology for an inn. Ours, which was a fair sample of the species, was a building of one low story divided into two or three apartments comprised within a clay wall, and covered with a roof of the same material. What appearance it had inside I cannot say; for none of us adventured to pass through the dirt that blockaded the way to the door. It was kept by a man who in person and dress corresponded remarkably with the appearance of the place; and in this respect it had the advantage over many other places of the kind, which are not kept at all. We took our seat upon the roof, as being the most commodious place to take our repast, and were accommodated with a very dirty mat to sit upon, and with very good water to drink; which, with the exception of fire on a small scale, were, I believe, all the accommodations which the *khan* afforded. I cannot forbear to remark here that the water of Lebanon is most excellent; being well tasted and kept cold all summer by the melting of the snow above its springs, *Jer. xviii. 14.*

Having satisfied our hunger, we resumed our journey. In perhaps about an hour we found ourselves on the plain, where we were glad to find a road perfectly level and of indefinite width. We directed our steps to a village called the *Mery*, which seemed to us to be at the foot of the mountains at the opposite side, but which, on our arrival at it, proved to be about the middle of the plain. When we came near the town, we were hailed from the roof of a house, by one of our muleteers, who had gone before to provide accommodations for us; and taking the hint, we turned in at the place which he indicated. We entered a house which being that of the *sheikh* of the village, was perhaps the best in the place: it was a low, broad, flat-roofed structure, built entirely of clay, except so much wood as was necessary for doors, and for the

support of the roof. Passing on horseback through the outside door and a short covered passage, we found ourselves in a spacious court or yard, around which were built, with a remarkable degree of resemblance to one another, the apartments of the family, and stalls for the cattle; while all the rejectaneous matter of both was scattered, or rather piled all over the court. However, upon entering the room assigned to us, we found it much more comfortable than we had expected. The floor, which according to the custom of this country, was for cleanliness' sake elevated about a foot above the general level of the ground, except a small space about the door, where people are expected to take off their shoes when they come in, was spread with a clean mat, the walls were white-washed, and we had a window—that is a square hole in the wall towards the street. It would have been in vain to ask for chair, stool, table, candlestick or bed; nevertheless, with the help of Yusef and our travelling-sack, we made a comfortable supper, and rested well on our own beds. In the morning Yusef got up so good a breakfast for us that we could by no means enjoy it without spoons; but when we came to look for our spoons, we found that we had left them in Beyrout, and as there was nothing of the sort in the house, nor indeed, as may be safely presumed, in the whole village, we had to recede towards first principles, and eat our soup after a very primitive fashion. After breakfast, I went into our host's room to smoke with him, but although both sufficiently inclined to sociability, as—thanks to the builders of Babel—I was a barbarian to him and he to me, our interview was characterized by a dignified silence. However, by making a sham of giving a dollar to his little daughter who came to him with some request, he managed to make it understood that he did not wish to be thought either poor or churlish. He would by no means make any charge for our lodging; but when we gave him a dollar, by way of compensation, he complained that it was not enough. Judging of the eagerness with which the women and children had gathered around us upon our arrival, and the interest with which they had surveyed and examined our persons, dress and equipage, we would have thought that the sight of us was ample compensation for all the trouble which we had given them; but they did not seem to think so; for when we were taking our departure in the morning, they assailed us with importunate calls for *baksheesh*;—a word which we had unfortunately learned to understand very well during our short stay in Alexandria.

On Friday morning we resumed our journey at an early hour, and in about an hour and a half arrived at the foot of Anti-lebanon, which we found less precipitous and less broken than Lebanon. Of our way over these mountains I remember very little. We saw in some places a scanty growth of small shrubbery, but in most places, utter desolation. The openings and defiles of the mountains are so disposed that it would require comparatively little labour to make a good road from Damascus to the Bukaa in the direction of Beyrout. We had no steep ascents or descents, except in one or two places; and in those places it might have been avoided by taking a different road. The scenery is exceedingly tame in comparison with that of Lebanon. One of the passes, however, through which our road lay, deserves particular notice. It is called Wady el Kurn, "The Valley of the Thorn." We reached it perhaps about five hours after leaving the Mery, and its passage occupied about an hour. The Wady el Kurn is a narrow defile the bottom of which is the bed of a winter torrent, and the sides of which rise precipitously to the height of several hundred feet; and in which towering cliffs, jutting crags, gaping fissures, and yawning caverns conspire to form such a scene of savage grandeur as bids defiance to description. All that is seen of life amidst this array of desolation,—a few shrubs here and there among the rocks, a few eagles soaring overhead or perched upon the cliffs, and here and there where the steep sides of the glen recede farthest from a perpendicular, a flock of goats pasturing among the rocks,—only serve to set out in bolder relief the prevailing features of the picture.

About sunset we arrived at the village of Demas, where we spent the night much after the same fashion as we had done in the Mery. The greatest curiosity that we witnessed here was a specimen of Arabic scolding by which our hostess indemnified herself for the depredations of a soldier who by military license had taken from her some provender for his horse; but it would be much more difficult to describe, than the wildest mountain scene in Syria. It was no relief to us that we did not understand one word that she uttered; for a full comprehension of every expression could not have added to the terrors which were imbodied in her personal appearance, tones and gestures. We had an illustration, too, of the confidence which these people place in the good behaviour of Europeans. The little children of the family were not afraid to pass through our apartment into one beyond it, and lay themselves down to sleep, while we bolted the door on ourselves and them. No one in this country is afraid of being wronged or injured by any one who wears a Frank dress, and good honest Anglo-Saxon features.

On Saturday morning we set out with those feelings with which people usually begin the last day of a long journey. About 2 o'clock, P. M., having passed the summit of the last ridge of Anti-lebanon, we had Damascus, with its numerous domes, its hundreds of mosques, and its well-watered, fertile and highly cultivated plain, with its wide wilderness of gardens and orchards, retaining even at that late season much of their verdure,—at an apparently very short distance below us. Ever since we had passed England, our home-feelings had centred upon Damascus; and now that we saw it, we were very happy. In a few hours more we found ourselves in the house of Rev. J. A. Frazier, where we met with a very kind and cordial reception: After four days of toilsome travel we were ready to welcome the approach of the Sabbath, and to render thanks for its holy rest.

At Yusef's solicitations I gave him a sort of certificate of competency and fidelity in the duties of a dragoman. On inspecting our baggage after he was gone, we found that he had taken with him the residue of the provision which we had laid in for the journey, which, however, was not very much. I believe, also, that in our settlement with him, he demanded a pound more than the bargain called for; but as the agreement had been made through an interpreter, and we were unable to contradict his claim, we submitted with a good grace to the exaction.

A word more about Lebanon before I close. I have been informed since writing the first part of this letter, that the place where our road crossed those mountains is the least interesting in the whole range; and that they are almost everywhere traversed by beautiful and romantic valleys, well cultivated and of surpassing fertility, and looking all the more lovely from their contrast with the barren and rugged precipices and cliffs of the bleak mountains in the wild openings of which they lie embosomed. I would be the very last to detract from the "glory of Lebanon."

Yours,

R. J. DODDS.

#### CHURCH FELLOWSHIP.

The article below we find in the Original Secession Magazine, published in Scotland. We give it a place in our pages, inasmuch as we believe it advocates sound doctrine, and doctrine that the times require. The speaker referred to is a member of the Reformed Presbyterian Church, to which the writer also belongs, as appears from his signature. We add, that the article was prepared from the magazine of this little church, though it appeared in the pages of another periodical.—ED. COV.

Sir,—In last number, you insert a speech by the Rev. Mr. M'Dermid, delivered at a meeting of the Glasgow branch of the Evangelical Alliance, in which the following language is employed:—"The idea at

one time entertained in this country, and very particularly in Scotland, was that when we dissented from what we reckoned false and wrong in a church, we could not in any way afterwards fraternize with that church, without letting down our dissent. To be consistent, it was conceived we must turn our backs altogether on the church we reckoned ourselves bound to leave—upon its ministry and all its ordinances,—and keep entirely aloof. This arose, in my opinion, from forgetting that, in dissenting from a church, we do not dissent from every thing in that church, but only certain things we look upon as wrong and erroneous. It is from what we deem error that we dissent, while we leave behind us a church of Christ."

Now, if we do not misapprehend the meaning of this extract, it certainly seems to imply a sweeping condemnation upon the faithful witnesses of past ages—a condemnation which, though the speaker would make us believe he pronounces in gentleness and charity, is at the same time pronounced with a good deal of coolness and confidence. Nothing, indeed, is more easy, and nothing is more common, than to indulge in reflections upon the narrow, bigoted, and mistaken views of "Christ's faithful witnesses in these lands, whether martyrs under the late persecution, or such as have succeeded them in maintaining the same cause." It is a favourite theme with various classes—with learned men, and men not very learned—with grave and accomplished writers, and with profane scribblers. It is a staple commodity with novelists, and historians, and reviewers, and pamphleteers, and platform orators—down even to the writers of doggerel verse; and although each party claims for himself superior discernment for having pointed out the "mistaken" and "illiberal" notions of former ages, there is neither originality nor profundity of thought in the censorious reflection, it being but a reiteration of the stale and hackneyed rhyme of every age since the objects of this ridicule existed. It is whispered that a degree of impatience of "former things" is beginning to manifest itself even in our own Church, and that some would have us to abandon our "old-fashioned notions," and conform more to the "advanced light and liberality of the present age;" and although we do not pretend to determine the extent of ground that exists for such a suspicion, we are pretty certain that the perusal of the speech referred to is not fitted to allay it.

Far be it from us to put implicit faith in the authority of fathers. We would call no man master, however eminent for wisdom and piety; still, when Mr. M'Dermid publicly imputes to those who upheld Christ's testimony in Scotland for many a dark and dreary day mistaken ideas on the subject of dissent from corrupt churches, we have a right to expect that he will support his allegation by competent proof. He cannot imagine that an imputation so grave will pass muster on the ground of mere assertion. The parties referred to adduced cogent arguments in support of the views they held and acted upon in the matter of dissent; and we insist that the party who pronounces these views "mistaken," must adduce at least equally powerful arguments before we submit to his decision and imbibe his opinion. The proof desiderated is on several accounts due; for let it be observed, that it is not merely in an opinion, nor in an act or acts of administration, that he pronounces them "mistaken," but in what they at least, re-

garded as solemn and settled principles; for it is the undoubted fact that, while they were ready to hold communion with all Christians in what was common to them in their private Christian capacity, in order to be consistent they felt themselves bound to "keep aloof from the ministry and the ordinances" of the church from which they had dissented, and against whose corruptions they had lifted a protest. This principle they held firmly; and to their faithful adherence to it, under the divine blessing, was it owing that their testimony was so effective, and the very *existence* of their Church preserved in some localities. Then we cannot, in harmony with the confidence we feel in the character of the honoured witnesses referred to, conclude, with Mr. M'Dermid, that they were "mistaken" in their notions of dissent till a stronger proof is produced. Some of these men had an established reputation for wisdom and piety. They studied the subject of dissent thoroughly: they endured hardships and made great sacrifices in its support; and their deliberate and recorded judgment was, that it implied a keeping aloof from the ministry and ordinances of the church seceded from. We ourselves have heard the very same sentiments inculcated by ministers of the Reformed Presbyterian Synod—now, indeed, translated to the upper sanctuary, but to whose wisdom and judgment, when going out and in among us, the whole Court was wont to pay deference. The Erskines, and their most faithful followers, held and acted upon the same principles. The late Dr. M'Crie—"himself a host"—publicly avowed them, while that excellent body which represents his sentiments, viz., the Original Seceders, have maintained them through good report and bad report. Similar was the doctrine put forth in connexion with the most recent and most formidable dissent that ever Scotland witnessed. Dr. Candlish, either at the first or second General Assembly of the Free Church, publicly proclaimed this doctrine, and urged upon the members of the Church with which he is connected the duty of keeping aloof—entirely aloof—from the ministry and ordinances of the Established Church; and if these distinguished men, though differing on several other points, are found unanimous and earnest in maintaining the views which Mr. M'Dermid repudiates, we may certainly be excused for adhering to their judgment in preference to his; and, what is still more awkward, the views to which he excepts, in the former generations of Dissenters, seem to us to be the doctrine laid down in our Testimony on the subject in question. What else can be made of the following paragraph? "All true believers have spiritual fellowship with one another in Christ. Christians may have communion with one another in what is common to them in their private Christian capacity. *But ecclesiastical fellowship, in the ordinances and privileges of the Church, cannot be maintained in purity and power without submission also to the government and discipline of the Church.*" According to the doctrine here enunciated, moreover, were the Covenanters of Scotland wont to be trained. This, we trust, is the sentiment entertained by not a few of them yet; but if a revolution of sentiment is now proposed, we are the more instant that a good cause be shown for undergoing it.

We can by no means accept of what Mr. M'Dermid would pass off as an argument in support of his strictures. All that he advances



under this head is found in the definition which he gives of what he calls the true principles of dissent, and consists in a mere assertion. Hear his definition—"In dissenting from a church, we do not dissent from everything in that church; but only certain things we look upon as wrong and erroneous. It is from what we deem error that we dissent, while we leave behind a church of Christ." This definition seems to us imperfect and fallacious. We do not at present enter on any minute animadversions upon it, our object being merely to show that it is not a sufficient defence of the strictures passed by its author upon the ages that are gone. We repeat that the definition seems to us erroneous. That every enlightened and conscientious person who feels it his duty to separate from a church dissents from what is wrong in her, is certainly true. But does this embrace the whole truth? Does it comprehend all that is implied in positive dissent? Does it comprehend the formal reason of separation? Such a man, as it seems to us, not only dissents from the *corruptions* of the church, but dissents from, and protests against, the *church itself*. Properly speaking, it is not so much *from* the corruptions of a church, as on *account* of them, that a man dissents when he withdraws from her pale. Dissent from the mere abuses of a church may be maintained to a considerable extent, while, as yet, the dissenter remains in her communion. And under this very plea have multitudes in every age clung to corrupt establishments. Though remaining in their communion, they have dissented from and testified against, their corruption. On this plea does the evangelical section of the English Church, at the present day, persist in its connexion with an unscriptural hierarchy. To every appeal addressed to this party to come out of that Church, that they may not be partakers of its sins, &c., the ready reply is—Oh! we dissent from, and testify against, all that is "wrong and erroneous" in our Church, but feel it our duty to abide in our position, and ply the superior advantages afforded us by an Established Church. Thus the duration of iniquitous systems is prolonged on earth, and the triumphs of the Redeemer's cause retarded. The interests of divine truth, and the purity of scriptural ordinances, require that the faithful witnesses of Jesus take a step in advance of the definition alluded to—require that not only they dissent from what is "wrong and erroneous"—require that they withdraw from her *ministry*, because connected with, and implicated in, the abuses complained of—that they withdraw from her *ordinances*, because administered under a system that is defective or positively corrupt. How could a consistent and effective testimony be maintained against the errors and abuses of a church if her ministry is recognised and countenanced, and the ordinances of grace and salvation accepted at her hand? In such a case, the language would indicate one thing; the conduct would indicate a very different thing. The former is heard denouncing her; the latter is seen abetting her. In such a case, you partake of other men's sins. Nor can this mode of reasoning be consistently rejected by Mr. M'Dermid, or by any person adhering to the testimony of the Reformed Presbyterian Church, because it is the identical line of argument the Church pursues in relation to its dissent from the civil government of this realm. Mr. M'Dermid would not say—cannot say—that he dissents *only* from what is "wrong and erroneous" in the

civil constitution of Britain. He dissents from the *civil government itself*, because imbodying in it immoralities and wrongs. And, instead of "patronizing," and holding fellowship with it, he is bound himself, and bound to charge his people to proclaim no attachment to it; to vow no allegiance to it; to hold no fellowship with it, either by forming a part of the legislature, or by holding executive offices under the crown, civil or military; to waive the elective franchise; and even to withhold from it, as such, their prayers and benedictions. And if it is becoming to maintain such a position as this, in relation to a *civil government*, against which we have recorded our protest, can it be consistent to maintain a partial or occasional communion with a *church* from which we have substantial reasons of dissent? If the *existence* of corruptions in her made it imperative to separate from her, the *continuation* of these corruptions makes it imperative to keep aloof from her. If, when within her pale, it was felt inconsistent to join in her ordinances, because involving a participation of other men's sins; now, when constrained by conscience to withdraw from her, and to occupy the positions of dissent and protest, can it be less consistent? It is not intended but that Christian affection is to be extended to all in that church who love our Lord Jesus Christ. It is not intended that intercourse, yea, and co-operation, may not be maintained with her ministers and members in their private Christian capacity. But fellowship in her ordinances, be it practised to a greater or lesser degree, seems to us to stultify the position of dissent assumed, inasmuch as it implies that there are no substantial grounds of difference, while, at the same time, separation is maintained.

I am borne out by a high authority in this line of argumentation. The late Dr. M'Crie, in allusion to some such doctrine as we are rebutting, says,—“It is inconsistent and self-contradictory. It strikes against the radical principles of the unity of the Church, and confirms schism by law, while it provides the parties shall remain separate at the same time that it proceeds on the supposition that there is no scriptural or conscientious ground of difference between them. . . .

It prevents all the good effects which might be expected from warrantable and necessary separations, without the compensation of a rational and effective conjunction. Purity of communion is endangered; persons are encouraged to continue in connexion with the most corrupt churches; and a faithful testimony against errors and abuses, with all consistent attempts to have them removed or prevented, is held up to odium and reproach, as dictated by bigotry, as tending to revive old dissensions, and to defeat the delightful prospect of those halcyon days of peace which are anticipated under the reign of mutual forbearance and charity.”

A REFORMED PRESBYTERIAN.

#### AFFAIRS ABROAD.

*The Scottish Reformed Presbyterian Synod.*—The last meeting of this body was held in Glasgow in May last. Thirty-three ministers, and thirty ruling elders attended. Among the items of business, we notice—1. *Report of Committee on Psalmody.* This committee had previously reported the results of their inquiries concerning the state of psalmody throughout the church, along with some proposals as to

the means best calculated to promote its improvement." In this report, the committee say:

"The professional qualifications, status, and remuneration of our preceptors; the absence of congregational sacred music classes; the poor attendance of some, and the inefficient mode of conducting others; the sad lack of musical taste and skill among our Church members; the obstinate indifference and habitual neglect with which they regard the use of all means of improvement; these, and other matters relating to our psalmody, were calling loud for the application of some efficient remedy."

To these matters they directed their attention, and chiefly by employing one of their number, they succeeded in visiting a number of congregations, with the object of stirring them up to remedy the evils found to exist—and they think, with encouraging success.

2. *The Foreign Mission.*—This committee, after a very appropriate notice of the late Dr. Bates, with reference especially to his singular efficiency and usefulness in his place as secretary of the committee which he had held for many years, proceed to give some very encouraging statements in regard to their mission in Aneiteum. The following presents the present condition of this island:

"Mr. Inglis says that the district of the island to which, by arrangement made with Mr. Geddie, his labours are more especially restricted, contains a population of about 1900. During the past year they have had an accession of 400 from the heathen, making a total of 1700 professedly Christian natives, and leaving scarcely 200 heathens; whilst in Mr. Geddie's district, which was earlier brought under the influence of the means of grace, there could not at the time referred to be 100 heathen. But though those who renounce heathenism place themselves under Christian instruction, their admission to the membership of the church does not necessarily or immediately follow. They require to possess a competent measure of Christian knowledge, and to furnish some evidence of a living faith in the Saviour, before they are received into the fellowship of the church. In this matter the progress is gratifying, and the steadfastness of those thus admitted in matter at once of gratitude and encouragement. 'During the past year,' writes Mr. Inglis, 'I have admitted eighteen members to the fellowship of the church. The number of native members, at present, is forty-four. Since the formation of the church upwards of two years ago, two members have been suspended and admonished for imprudent conduct, but subsequently restored to their privileges; the conduct of all the rest, so far as is known to me, has been blameless, and in many cases highly exemplary. I have at present twenty-six candidates for church fellowship with whom I meet once a week. In the first stages of the mission especially, we think it expedient to be extremely cautious in the admission of members; hence we keep our candidates for a long time under trial, that we may have ample opportunity of knowing their characters, testing their sincerity, and instructing them on those points in which their knowledge may be most deficient; some of my candidates have been nearly eighteen months on trial. The work of education is making most satisfactory progress. The missionary had opened nine new schools within the last twelvemonth—so that he had in his district twenty-nine schools in all. With a single additional school, there would be one established in every district. 'John Knox's principle,' says he, 'was to have a church and a school, or schools if necessary, for every parish. This principle we have in some measure realized on this island.' He might well say so, seeing he has twenty-nine schools in operation in his own parish, and 600 of the pupils reading Mark's gospel, having previously mastered the Primer and Catechism. Besides the advanced class taught by Mr. Inglis, for the benefit of teachers and others, which amounted to more than 100, Mrs. Inglis had fourteen young women in her school of industry. These consisted of the daughters of the chief men on the island, and lived for a time on the mission premises, receiving instruction and training in everything that might fit them, in point of intelligence, right principle, industry, and economy, for appreciating the blessings and discharging the duties of civilized life. Too great importance cannot be attached to these self-denying and zealous labours of Mrs. Inglis, from the happy influence which they are calculated to exert on the domestic and

social character and condition of the natives; and she richly deserves, as she has indeed been receiving, the sympathy and aid of the friends of the mission, and especially of the daughters of our Zion, who arrayed in the goodly robes of a Christian character and profession, dwell in the palaces of her King, and rejoice in his goodness and grace. The press has been busily employed in advancing the interests of the gospel and education. In addition to the Gospel of Mark in the native language, and a variety of small books, primers, and catechisms, previously reported, the missionaries have prepared and printed an almanac, a short code of laws, one book of extracts from the gospels, and another from the Acts of the Apostles. With the new type which they had received from Edinburgh, they were proceeding with the Gospel of Matthew, and were making preparations for bringing out the Gospel of John. The whole of the Acts of the Apostles, and half of the book of Genesis had been translated. The whole of the Gospel of Luke, translated by Mr. Inglis, has been sent to us in manuscript, in order that it might be printed in this country, as it was of consequence that it should be in the hands of the natives with as little delay as possible, and as there was no prospect of the mission press being able to overtake the work for some time, on account of the other demands made on it. The British and Foreign Bible Society, without any solicitation, but simply from the fact being stated to them in a letter from Mr. Inglis, that the Gospel of Mark had been printed in Aneiteum, had in the most generous manner remitted to your committee, and to that of the church in Nova Scotia with which Mr. Geddie is connected, the expenses incurred by them respectively in this work; and Mr. Inglis, when he transmitted his manuscript copy of the Gospel of Luke, was consequently led to suggest that some aid might be given by that Society towards the printing of it. The committee accordingly put themselves in communication with them in reference to this matter, and at their first meeting afterwards, they resolved in the most handsome manner to pay the whole expense of printing and binding in the style requested and described by your missionary, an edition of 4,000 copies of this gospel—the sheets whilst going through the press to be under the superintendance of a gentleman in London who is acquainted with the language of Aneiteum.

“Although it has already been published, we cannot avoid embodying in our report the following tabular statement and accompanying remarks by Mr. Inglis, as conveying a distinct view of the great progress and present condition of the mission:—

“Entire population on this side of the island,	. . . . .	1900
Professing Christianity,	. . . . .	1700
Professing Christianity during the past year,	. . . . .	400
Heathen,	. . . . .	200
Church members,	. . . . .	44
Admitted during the past year,	. . . . .	18
Marriages solemnized since commencement of mission,	. . . . .	44
Do. do. during past year,	. . . . .	11
Schools,	. . . . .	29
Enrolled as scholars,	. . . . .	1400
Average attendance on public worship,	. . . . .	1100
Births among the natives during past year,	. . . . .	34
Deaths do. do.	. . . . .	25

“I have two principal stations, and three out-stations, where public worship is conducted on Sabbath. The two churches are capable of accommodating nearly 1,000 worshippers. At the three out-stations the people meet in the school-houses. I am happy to say that, notwithstanding the erection of so many buildings, we have not incurred a farthing of debt. We have attempted nothing but what, with the kindness of our friends and the industry of the natives, we could accomplish.

“If the Lord continue to bless and prosper us, as he has hitherto done, by another year there will not be a professed heathen on Aneiteum. Indeed, heathenism is virtually extinct already; there is now little or nothing of that obstinacy so prevalent among the heathen a year or two ago. Their joining us now appears, humanly speaking, to be only a question of time. A great work has been accomplished in their being brought from heathenism to Christianity; but a greater has still to be done, to bring them from sin to holiness. O that the Spirit may be poured upon us from on high!”

The New Zealand mission is at an end, but Mr. Duncan remains there to fulfil some engagement in teaching.

3. *The Theological Seminary.*—The Hall committee report fourteen students in attendance the last session. They close their report as follows:

“There is at present, as is well known, a considerable deficiency in the supply of probationers, and every likelihood that, between the colonies, the foreign mission, and the Church at home, the demand will considerably exceed the supply which the Hall can furnish for some years to come. Your committee would, therefore, affectionately urge on the attention of the youth of the Church, the call which the Lord is presenting to them, to devote themselves to his service in the ministry. While there is great sin contracted by those who thrust themselves into the ministry without any call, there may be equal sin in the opposite extreme. To resist a clear call from Christ, and allow superior worldly attractions to seduce into secular pursuits, is a high offence against him, and very perilous. Every one whom Christ by his providence and his Spirit is inviting into the ministry, may say with the apostle, ‘Wo is unto me, if I preach not the gospel.’”

4. *The Jewish Mission in London.*—Dr. Cunningham still labours assiduously in this field. He expects soon to receive into membership a converted Jew—the first-fruits of his long, and patient efforts.

5. *The Political Oaths and Voting.*—On these subjects, we find the following:

“A petition was received and read from the congregation of Greenock, on political oaths, praying that the subject of these oaths may be brought under the notice of the Government by deputation or otherwise, with the view of having the way opened up for the members of this Church exercising their ‘political rights in harmony with their Covenant engagements.’

“A petition was also read from the session of Airdrie, on voting, praying that the ‘Synod should use diligence in ascertaining what is the *practice* of the Church’ in relation to this matter; and should it be found that certain reports which prevail are not without foundation, ‘that steps should be taken to bring into closer uniformity the Church’s law and the Church’s practice.’”

“The memorial from Greenock was first entered upon; and the Synod having fully considered its prayer, agreed in thinking that it would not be expedient at present to adopt the course recommended therein, and determined accordingly.

The memorial from Airdrie was next considered; and after deliberation, it was agreed unanimously to refer the memorial to a Committee, who shall consider it, with a view to the solution of the practical difficulties brought up therein, and report. This Committee to consist of Dr. Symington, Dr. Graham, Dr. Goold, Mr. Anderson, Mr. Ferguson, Mr. Neilson, Mr. M’Dermid, Mr. Martin, Mr. Gilmour, Mr. Kay, Mr. John Miller, Mr. William Miller, Mr. W. Symington,—Mr. Kay, convener.”

6. *Correspondence.*—The committee submitted our letter of last year and were continued with instructions to prepare and transmit an answer—Mr. Ferguson and Dr. Graham the committee.

7. *Memorial from Glasgow.*—This was a paper signed by 147 members of West Campbell street congregation, asking leave to call any minister of the Reformed Presbyterian Church throughout Scotland. The request was very strangely, we think, refused.

The meeting was very harmonious. Every decision seems to have been unanimous.

*Ireland.*—We take from the Belfast Covenanter the subjoined account of the missions among the Papists of that island:

“From the year 1846, various sections of the evangelical Protestant Church have prosecuted, with vigour and considerable success, the work of diffusing Scriptural knowledge among the Romanists of this country. The principal field of these missions has been the province of Connaught; though in some parts of Munster, as in County Kerry—in Leinster, as at Birr, and within the last three or four years in the city of Dublin, numbers of labourers of different kinds, and in connexion with several ecclesiastical bodies, have been actively engaged in spreading the

truth with encouraging prospects. Making all allowance for the tendency, apparent in some who are engaged in missionary efforts at home or abroad, to exaggerate and to boast as converts of some who are attracted to them by interested or doubtful motives, yet it is very evident that a great work has been begun in various parts of this kingdom which has already effected singular changes, and which will be productive of still more important results in time to come. Several thousands of the children of Roman Catholics regularly attend Scriptural schools, where they are carefully instructed in the doctrines of the Word, and are taught the evils of the error, superstition, and idolatry of Popery. By means of industrial schools, hundreds of young females of Romanist families are trained to obtain for themselves and their parents an honourable livelihood, and are at the same time, by daily Bible lessons, taught that "every thing is sanctified by the Word of God and by prayer." Numbers of Mission Churches, both in connexion with the Established Church and the Presbyterian body, have been erected in several of the Western counties and in the Achill Islands; and these are regularly attended by hundreds of attentive worshippers who, till of late, were immersed in all the darkness of Popery. A diversified and active agency—missionary ministers and preachers, teachers, male and female, colporteurs and catechists—are employed in carrying forward the various labours of these missions. The constancy with which many of these, and of the converts from Romanism, endure persecution of various kinds, is proof of the sincerity of their convictions, and of the permanent character of the change that has been in progress. The organized opposition of the Romish priesthood, and the desperate methods by which they are seeking to counteract the work of the Protestant missions, afford farther gratifying evidence that Scriptural light has been spreading, so that the abettors of Popish error and superstition feel that they cannot stop its progress.

As instances of the success of evangelical operations in the Romish districts of the West of Ireland, we may mention that in the last Annual Report of the Irish Society for instructing the Irish through the medium of their own language, in the schools of which the pupils constantly read the Scriptures, it is stated that the present agency consists of 16 missionaries, 4 lay agents, 92 Scripture-readers, 14 schoolmasters, 7 schoolmistresses, and 380 Irish teachers. The number of Irish schools now in connexion with the Society is 380, in which 6,500 pupils are under instruction. In Roscommon and parts of Galway, there are districts where nearly 700 people are receiving instruction through the instrumentality of this Society.

"The system of COLPORTAGE has been found to be productive of the best effects in several Popish districts in the West of Ireland. Humble men of a Christian spirit are engaged in this work, and go forth among Romanist families with Bibles, copies of the "Pilgrim's Progress," and kindred books, and with well-selected tracts and illustrated periodicals. These labourers are in general well received, and they succeed in sowing extensively the precious seed of Divine truth. The great advantage enjoyed by the colporteur is, that he can introduce and carry on a profitable conversation on religious subjects, without exciting the prejudices or rousing the suspicion of Romanists. One colporteur, in connexion with the Presbyterian Mission, who was sent into a district entirely Popish, into which a Scripture reader dare not enter, was kindly received in every house, and sold books to a large amount. Another, in five months, visited in the counties of Mayo and Sligo about 600 families; addressed in the house, or by the way-side, about 2,500 individuals; sold £17 worth of books; and distributed above 800 tracts and small books. He had never been insulted nor opposed but once, and was every where well received and kindly treated."

*Italy.*—The Pope has made a tour through his "States." There was no enthusiasm manifested any where, except among the officials. He is now to meet the Emperor of Austria and the King of Naples in a conference regarding Italian affairs. As to the popular feeling in Rome, we can gather little from the very imperfect observations of travellers. The only item of any moment which has come under our notice is the following from the "American and Foreign Christian Union:"

"In Rome itself the Lord has a small and timid remnant, trembling between the perils of the Confessional on one side, and of the "Sacred Office of the Holy Roman Inquisition" on the other. They are obliged to resort to extreme secrecy and various expedients to evade the keen vigilance of the priestly police. We have heard of a few cases of conversion there this winter. One was a French monk.

Other converts, *under very peculiar circumstances*, which may not be publicly mentioned, have caught more than a glimpse of the truth, and are rejoicing in its light. The Board has continued to foster its chapel at Rome for the use of American residents and visitors there, and it has been attended during the past winter with unusual interest and zeal. The chaplain, the Rev. E. Edwin Hall, has discharged his duties to the highest satisfaction of the Board, as well as to the warmest approbation of our fellow-countrymen and others at Rome. It is expected that he will continue in this important service, for which he is eminently qualified, for several years to come."

In *Sardinia*, the truth is still making indirect progress. The same periodical says:

"In addition to what the Waldenses are doing to propagate the true faith, there are some very devoted disciples, who call themselves "Italian converts," and are zealously engaged in the same good work. The Italian Committee at Geneva printed last year ten thousand Italian New Testaments; nor did they do this without knowing by what means they were to be circulated. The action of the Government in secularizing the conventual estates, a measure which had become necessary in order to preserve the Government itself, has provoked a bitter opposition from the higher clergy, and also from the Pope. This has tended to widen the growing breach between that people and the Papal See."

It adds, regarding *Tuscany*:—

"The people of Tuscany are prosperous, and are under quite a paternal government, which does not oppress or overburden its subjects, except in the matter of the rights of conscience and religious liberty. Since 1849, *thirty-three persons* have been imprisoned or exiled, and *above a hundred others* have been harassed by the police, for little else than reading the Bible. And yet the truth gains ground. In Florence there is a church of more than a hundred and twenty members, and the Government, in a published admonition to the priests, declares that it is positively assured of the existence of *ten thousand Protestants* in Tuscany."

*Bavaria*.—There have been not a few controversies of late in this kingdom between the ecclesiastical authorities, (Popish,) and the government. The aspect, at present, of one important question, will be gathered from the following:

"The indications of a misunderstanding between the government and the high ecclesiastical authorities are increasing. The minister of Worship, it may be remembered, has ordered that the preaching of the Jesuits shall no longer take place without his permission, but the Pope's nuncio has protested against the order as contrary to article 12 of the Concordat; and the Archbishop of Munich, in spite of it, has directed that a series of sermons shall be delivered in that city next month. It remains to be seen whether the police will interfere to prevent them from taking place. On the other hand, the government has caused the Roman Catholic paper, the *People's Messenger*, to be seized several times, and has warned it that its line of conduct is contrary to the spirit of religion, and cannot fail to produce distrust and discontent, and to undermine all civil and religious authority. The Archbishop, on the contrary, had addressed to the editors a communication in which he speaks of them with the highest eulogium."

*France*.—We have no fresh accounts from the evangelical churches in France, except the general statement that they are constantly forming "new centres" of action in various localities, and with so much success that unusual diligence is manifested by the Popish priesthood for the purpose of counteracting their efforts. As to the condition of a portion of the priests themselves, we find the following in the correspondence of the "*Presbyterian*." We have abridged the account, retaining its leading facts, which are important in our attempts to look into the future of that country.

"There exists in the Roman Catholic Church a class of men reduced to complete slavery, a bondage the more oppressive because it is not possible to meliorate or modify it, or even to complain;—I speak of the priests or pastors of the smaller churches. Under the archbishops and bishops, of whom there are eighty-six in France, there are two classes of priests, those of the principal places (*des chefs lieu*) of the Canton, and those of the inferior towns or communities. Those of the first mentioned class are about 2,874; those of the inferior communities, about 33,988.

The bishops appoint the first class priests with the sanction of government, and cannot divest them of their functions. The latter deserve to be pitied by all friends of human independence and liberty. It is the bishop who gives them a church when and where he wishes. If he chooses, he can place those who are suitable for the country in the city, and those best qualified for the city he can banish to the country. He renders no account to any one of the use he makes of his power. Once appointed, the poor priest is obliged to submit to the 'episcopal' will. The bishop also displaces them at his pleasure, causing them to descend the ladder which he made them ascend. He can place them in the most inferior position, or drive them to some obscure valley, or send them to the summit of some rude mountain. The bishop can entirely suspend all the functions of the priest for a time, and forbid him to perform any religious acts in the church. This punishment is often resorted to, and then the priest is publicly disgraced for the rest of his life; for the souvenir of his degradation follows him wherever he may go.

"Some priests have occasionally attempted to call attention to the ancient customs of the Church as more moderate and tolerant; but the bishops, in every instance, have smitten the pen from their hands; and not content with reducing them to silence, have exacted from them the most humiliating retractions.

"Notwithstanding the docility, compulsory or otherwise, of these 33,988 enslaved ecclesiastics, conflicts burst forth not unfrequently. The unhappy priests, pushed to the last extremity, try to break their chains, which for them is extremely difficult. They come and knock at the doors of our Protestant church, and beseech of us bread and a position; but we can only grant their request in rare cases. We have but too good reason to fear them. Their education, and the life they afterwards lead, demoralize them. Moreover, they desire to become pastors, and the extreme meagerness of their studies renders them incompetent for that work. If we could give them places as pastors, which the laws prohibit, *they would come to us by hundreds*. We receive every day—I have myself received offers, which leave no doubt upon the subject. Even the public is generally strongly prejudiced against the so-called deserters from the priesthood. No one wishes to see them, or to employ them; they are a kind of leper that one takes care to avoid. Then the law of the land oppresses them, not permitting them to look to 'home life' for solace in their troubles; for whether they are driven from the Romish Church, or leave it voluntarily, they are still forbidden to marry. Many of them have tried it, but the tribunals have dissolved the union. There is no end to, or relief for their wretchedness. The assassin of the Archbishop of Paris, doubtless driven to that crime by the excess of his misery, depicted vividly the distress and humiliation of the interdicted priests, when he presented himself before the crowd in one of the richest churches of Paris, bearing upon his breast a placard upon which was written, 'A PRIEST WHO IS DYING OF HUNGER.' Alas! how many others could wail out the same complaint!"

*Belgium.*—The attempts of the Jesuits to acquire an independent position and the control of education in Belgium, have met with an unexpected and effectual check. A law was proposed by government at the late sessions of the Parliament, granting all they wished. Before its final passage, however, the people rose, and gathering around the Hall, so alarmed the authorities, that the Parliament was at once dissolved, thus dismissing the bill, of course. It is thought it will not be revived. The "American and Foreign Christian Union" sums up as follows—the progress made there in the work of evangelization:

"In this remarkable country, where, not many years ago, Protestantism was almost unknown, there are now not far from *fifteen thousand converts* organized in churches, besides a much larger number who hear the truth, and are intellectually convinced of the errors of Popery. Recent events show that there is a rapid waking up of the public mind upon this subject. The excitement has been much increased by the vehement efforts of the priests to put it down. Our evangelical brethren have stood nobly to their posts during all these agitations, and have never before seen such signal signs of the Divine blessing upon their endeavours. More than *two hundred converts* were added to the fellowship of the churches last year, and there is an immediate prospect of large accessions."

*Jamaica.*—The slaveocracy and their friends have circulated not a few reports about the West India islands unfavourable to the cause of emancipa-



tion. We give the following *testimony* on the other side. The witnesses are Messrs. Philippo, Denty, and Browne,—the former missionaries, the last a gentleman from England, who had visited Jamaica. We take a few sentences only from each of their speeches as reported :

“Mr. Philippo defended them against the charge of idleness, and said that the dishonesty of their employers had in many cases greatly disaffected the people, but that they were always willing to work for fair wages; and in every case where a refusal to do so had taken place, he would undertake to affirm that it would be found to have been in consequence of some unfair dealing on the part of their employers. He also entered into a brief statement of the condition of Jamaica generally, and affirmed that the estates that had gone out of cultivation had been mortgaged in the time of slavery to far beyond their value; so that, with falling prices and the alteration of the sugar duties, there was no possibility of redeeming them. But he was glad to say that property was looking up, and, where capital was judiciously employed, it gave an adequate return. It must not be forgotten either that if large estates had diminished, small ones had increased; for a very large number of the labourers had now their freeholds, consisting of from two and three to ten acres and upwards, and they were producing sugar and other staples on their own account, besides working for the planters. On the whole, he could aver that emancipation had been a great boon to the negro, and he affirmed that its results would stand the closest investigation; for that, taken as a body, the labouring population of Jamaica would bear favourable comparison, morally, socially, and religiously, with any people on the face of the globe.”

“Mr. Denty corroborated the statements of Mr. Philippo respecting the industriousness of the people, and gave some gratifying illustrations of their thriftiness and general prosperity. He also dwelt upon the increase of education amongst them, and repudiated with indignation the disparaging charges that had been brought against them.”

“Mr. Bourne, when he went to Jamaica as a Special Magistrate in 1834, only knew of one place of public worship within seven or eight miles of his residence, and that was attended once a fortnight by about twenty-five persons. There was also a Sunday-school, with very scanty attendance. When he went out to the same place in October last, he found seven churches and chapels, and was told the attendance on every Sabbath-day was at least from 1,500 to 2,000. With a view to put to the test the capability of the mountain land for the cultivation of fibres and cotton, with English potatoes, peas, and corn, in the intervals, he had offered two or three labourers employment to make hills on the land, resembling, though not quite so large as yam hills, at the rate of 1s. 6d. for 100 hills. He went, three days after, to pay them, and expected to find 400 or 500 hills made; to his astonishment, he found the people had made above 12,800 hills; that forty-nine had been at work; and that at least 200 applicants had been rejected. How, then, could it be said that the people were not ready, and even eager, to labour for moderate wages, or that they had not profited by the means of Christian instruction which had been afforded them? How could it be said that they were incapable of improvement, or careless about it, when their attendance on public worship was, at least in one district, multiplied by sixty times since 1834?”

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#### ... AFFAIRS AT HOME.

*The General Assembly, (N. S.)*—Our readers are already aware that this body, which met in Cleveland, O., was employed, most of its time, upon the slave question. The South was determined to force some action; so were the abolitionists in the body. The result was, that the Assembly re-affirmed the action of preceding Assemblies, from the earliest period, and added a very explicit condemnation in the general, and in the *abstract*, of the horrible doctrines lately put forth by Dr. Ross, of Alabama, and sanctioned by one of the Southern Presbyteries. The North, *including the missionary members*—168 members—voted in a body in favour of this action. The South—26 members—in a body against it. The latter protested, and then with-

drew, and have called a Convention to meet in Washington city, of all North and South, who desire to get up a church in which the question of slavery shall be completely ignored; the future will tell with what success.

We are pleased, upon the whole, with all this; but we must say that the Southern members have allowed themselves to be driven off by a very slight degree of force; for, after all, the Assembly did very little. Instead of taking any thing like high ground, they have really done nothing more than hold their own. Perhaps, hardly that; for they took no positive action towards ridding their body of the infamous doctrines of the ultra school of slavery *vindicators*. However, they will now make progress. They have got clear of the incubus which has hung upon them so long. The conservatives, who sympathize with the South, will find themselves in a lean minority. The West and North will have their own way, and may yet make the New School an anti-slavery body.

*The Associate and Associate Reformed Synods.*—These bodies met—the first in Philadelphia, the other in New York. The principal business before them was the project of union. After considerable discussion, resolutions were passed in both approving, with a few unimportant changes, the Basis prepared by the Associate Church, and heretofore in overture. In the Associate Synod the vote was 104 ayes, 13 noes; not voting, 10. In the Associate Reformed, ayes 64, noes about 34. Arrangements were then made for the actual *union*, which is expected to take place next year in Allegheny.

We cannot but regret the disappearance in this way of the Secession Church. We have had our controversies with her, but have always freely acknowledged the worth of her members, and have honoured her integrity and her fidelity as a church to not a few Scripture truths and duties, which have little countenance in other churches of this land. Wrong, as we believed her ministers and people to be, in some things, of no inconsiderable moment, we heartily rejoice in their position in other respects in regard to loose and latitudinarian principles and practices so common elsewhere. As to the future of the new church, we confess to not a few misgivings. Had the Basis been heartily adopted by every vote of the coalescing Synods, we would have had, even then, our fears; but thus it was not. In their adopting act, the Associate Reformed Synod insert the following:

“In the confidence that any *modification* or amendments necessary to harmonize said Basis with the faith and practice held in common by the two churches, or to render it more entirely acceptable, will in due time be effected by the United Church; and any member of either body that may feel constrained to dissent from any article of this Basis.”

The Associate Synod admit this, with the following explanation:

“That under the plea of reasonable forbearance no one be permitted to teach or to act in opposition to the doctrine and order of the United Church.”

Here is room for playing fast and loose. In fact, the Associate Reformed Synod do not adopt the Basis at all, for they leave it open to change to suit their own present views. A few years ago the Associate Church would not have entered into any union upon such terms. But a change has come over them. Their fathers testified against the union of 1781, which made the Associate Reformed Church; but that

union was far less exceptionable than this one. The parties were both not less sound, fewer concessions were made, and their practice was more nearly alike; yet Marshall and Clarkson bore decided testimony against it. They foretold its issues—except this one, which they never imagined—and their prophecies came true.

We make these remarks, designing no personal imputations, but solely in view of the deep interest which every friend of Reformation principles must have in such an event, and with sincere regret. Should the result be different from our anticipations, we will sincerely rejoice. If the new church enters upon a career of reformation, we will cheer them on; adding, however, that of this we have no present expectation.

The Associate Synod has 21 Presbyteries, 190 ministers, 28 licentiates, 21,606 members; and there has been contributed to the public funds of the church, the past year, \$13,824, being an average of 64 cents to each member.

#### NOTICES OF BOOKS.

STOCKTON'S BOOK AND JOURNAL. Edited by T. H. Stockton.

The writer of this monthly—an 8vo. of 44 pages—is well known as a highly eloquent minister of the Protestant Methodist Church, and formerly Chaplain to the Senate of the United States. The numbers of "Book and Journal," which we have seen, are filled with discourses upon "The Peerless Magnificence of the Word of God." We were particularly struck with the first of the series, and intended to make a brief extract from it as a specimen of the style and sentiments of the Editor. Unfortunately, this number has been mislaid; but we quote a few paragraphs from the third discourse, premising that the design of the entire series is to establish the doctrine of the supremacy of the Scriptures over all other authorities and systems of law, in church, and state, and social life:

"What is the Bible? Pre-eminently, it is the BOOK OF CHRIST. What is the Old Testament in particular? It is the history of the manifestations of Christ *without the flesh*. And what is the New Testament in particular? It is the history of the manifestation of Christ *in the flesh*. Who was the God that walked and talked with Adam among the sinless bowers of Paradise?—and with Enoch, before his translation?—and with Noah, both before and after the flood?—and with Abraham, Isaac, and Jacob, in their pious migrations and worshipful repose? Who was it that so thrillingly called to Moses from the burning bush and revealed Himself, not only as 'the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob,' but, also, as the 'I Am?' Who was it that so awfully announced from the midst of the fires of Sinai the precepts of the Decalogue,—that First Sermon on the Mount, of which the one in the New Testament contains the proper exposition and illustration? Who was it that shaded Moses in the cleft of the rock, and passed before him in the cloud, and proclaimed His name and the meaning of His name—the standard statement of His character, for common confidence and appeal—to all succeeding generations? Who was it that responded to the priests in the oracles of the Sanctuary and the Shekinah during the ages of the Tabernacle and the Temple? Who was it that, by all the sensible methods which have been alluded to, qualified the long series of prophets for their surpassingly eloquent and subduing challenges to rulers and people:—'Thus saith the Lord!' and again, 'Therefore saith the Lord, the Lord of hosts, the Mighty One of Israel;' and again, 'Hear, O heavens; and give ear, O earth; for the Lord hath spoken?' Who was it? Does any one answer, 'It was the Father?' Then, what is the meaning of John's assertion:—'No man hath seen God at any time: the only-begotten Son, which is in the bosom of the Father, he hath declared him?'"

## COVENANTER.

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 OCTOBER, 1857.
 

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## REVIEW.—ANDERSON'S THEOLOGY.

*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.* 8vo., pp. 708.

[Continued from page 11.]

We have already noticed the views set forth in this volume on the subject of the Mediatorial dominion; first, in the kingdom of Providence; and second, in the realm of morals. We proceed to consider—

III. The law, as in the hand of Christ, with special reference to the law revealed. On this topic, there appears to have been the same confusion in the author's mind as in regard to those already made the subject of inquiry. He could not, in terms, deny, and, in justice, we must say, was rather disposed to maintain an obligation resting upon nations and their magistrates to render some measure of acknowledgment of Bible law. But he makes useless, and perplexing, and, sometimes, erroneous distinctions.

If we have succeeded in proving that the *moral* dominion of Christ, Mediator, extends to nations, and national authorities, our way is perfectly clear. The Bible—the revealed will of God in Christ—must be accepted as the now paramount law in the State, as well as elsewhere. And all that remains, is for the people and their rulers to look therein humbly and honestly, to find the will of Christ so far as He gives any instruction in regard to matters, national, political, or civil. It does not follow that the Mediator is a *civil* magistrate: He is a *moral* governor. And hence, the author answers, correctly in the main, the question, "Does Christ's government over the nations mean that he makes their civil laws, or administers them as Mediator?" He answers, "No." Perfectly correct, provided we insert the word "all" before "civil laws." Some of these, as the capital punishment of the murderer, and observance of the Sabbath, are divinely enacted as *moral* laws at any rate, and *must* be adopted by the nation, and so assume the *form* of civil laws. The Dr. proceeds:

"Does he not, however, give the general laws of morality, in conformity to which civil nations should make and administer their laws? Ans. Yes. Does he do this as God, essentially considered, or as Mediator? Ans. As God. How does this appear? Ans. (1.) This arises necessarily from God, as the moral governor, and from man's relation to him. (2.) Therefore, if there had been no Mediator, these laws would have been given. (3.) Heathen nations have *civil* government as an ordinance of God, (Rom. xiii. 1,) and are under his law by nature."

With the first answer we find no great fault. It is true, so far as it goes: but if designed, as it appears to be, to comprehend *all* that Christ has done in regard to national duty, it is deplorably defective. Surely the Bible is not wanting in specifications on the subject of the duties of nations, the rights, the functions, and obligations of rulers! Some things of this sort we have just alluded to, and there are multitudes of others. That there are these specifications any one may satisfy himself by opening the Bible itself. There is no little on the choice of magistrates, their character, their duty as judges, on marriage, &c. And no one with whom we now reason will doubt that these are to be regarded as in some way binding upon communities still. But these are something more than the "general laws of morality;" they are special deductions.

The second answer, in which it is affirmed that Christ gives these "laws of morals" "as God," is fearfully wrong. This we regard as almost a fundamentally erroneous assertion. It cannot be true. For—1st. God now speaks to man *only* through Christ as Mediator. In Him alone the Godhead sheds light upon His paths—reveals His way. Matt. xi. 27. Surely, it will not be maintained, that the Bible is, in part, a revelation from an absolute God, and, in part, from God in covenant! Is not Christ the great "Prophet?" Is it not Christ, as Mediator, that "lighteth every man that cometh into the world?" We can imagine the confusion that would be introduced into our Scriptural studies by such a principle as our author here maintains. With what care we would have to inquire, at every step, for the speaker; lest, when we supposed we were hearing the voice of *our* Redeemer and King, we were hearing that of the Son of God in His "essential" character! And if some were even able to draw the line, what would become of the plain and humble Christian as he would read on, ignorant of this subtlety, or incapable of making the requisite distinctions! But—2d. It is too plain to require any proof that there is but one Person who *immediately* addresses us in the written word. It is "the Lord," "the Lord thy God," "the Lord our God," "the God of Israel," &c. He who speaks is the same that acts in behalf of His people. In the Old Testament it is the "God of Abraham, of Isaac, and of Jacob." In the New, it is the same glorious personage, (see Rev. i. 1,) where the Revelation is styled "The revelation of Jesus Christ." 3d. And this we referred to in our former article,—the decalogue was revealed, *authoritatively*, by the Mediator, and in that very character. "I am the Lord thy God," is the first clause of the preface to the "ten commandments." "Thy God" in covenant. Now, the decalogue contains, as all admit, the essence of all human duty and obligation. It is the sum of the "duty required of man." It has imbodyed in it promises, as well as warnings. The fourth commandment is addressed to those having authority, not excluding, certainly, magistrates. The fifth treats of *all* relative duties between man and man, including duties civil and political. No distinction lies between laws derived from Christ as God, and Christ as Mediator; nor could there be, for this decalogue was addressed to the same people, at the same time, by Him who communed with Moses, and this was none other than the Redeemer of men come to "deliver" his people "out of the land of Egypt, out of the house of bondage."

4th. The apostle expressly asserts that the Spirit of the ancient prophets, was the "Spirit of Christ." 1 Pet. i. 10. Among these "prophets" was Moses. The "Spirit" in him was, then, the "Spirit of Christ." That entire economy which he was the instrument in establishing, was designed to lead to Christ. "The law," says Paul, (Gal. iii. 24,) "was our schoolmaster to bring us to Christ;" and every where the "Spirit of prophecy was the Testimony of Jesus." Rev. xix. 16.

5th. The arguments by which the author endeavours to sustain this distinction are of no weight whatever. He asserts, (1,) but does not prove, that this "arises necessarily from God, as the Moral Governor, and from man's relation to him;" but this can have no force, if we believe in—and who doubts?—delegated authority. It appears to be taken for granted here, very strangely, as if it were an axiom, that the moral relations of man to God, and the duties and obligations arising out of them, *must* be regulated by God, absolutely considered; whereas, if that had been the case, there could have been no Mediator, no redemption, no salvation at all. If the Father could not have sustained the dignity of the Godhead to receive an atonement, then, and only then, could the Son not have borne, as Mediator, a delegated rule in the realm of morals. And besides, it is remarkable that our author did not see that this argument would be equally valid against the giving of moral laws to the church, and the individual believer, by Christ as Mediator. (2.) He says that "if there had been no Mediator, these laws would have been given." How does he know that? Where did he learn it? Is it in the Bible? If so, we should have had the text. But admitting this, what then? There is a Mediator, and what has this assertion to do with the *fact* whether the Mediator, as such, gives these laws? We cannot see. (3.) He says—"Heathen nations have civil government as the ordinance of God." If they have—but we shall consider this presently—the "ordinance of God" must be in some places a thing of tremendously iniquitous and oppressive character. But even if they have, what has this to do with the *fact* to be learned, if any where, from the Bible, and not spun, by subtle inferences out of our own bowels, whether Christ gives moral laws as Mediator? 6th. We cannot reconcile this passage with a subsequent answer:

"But does not Christ's Mediatorial authority lay an obligation on a people favoured with divine revelation, to acknowledge Christ as Mediator, and obey his law, which as Mediator he has given to his church? Ans. Yes. How does this appear? Ans. (1.) As individual members of a nation, we are bound to acknowledge Christ as Mediator, and to obey his laws. (2.) In every thing we do, in civil government, as in other things, we should acknowledge him and his authority. (3.) We are bound to walk according to the best light he has given us."

Unless there be some catch in the phrase "given to the church," we can assent to this. But we cannot make it consistent with his former statement. If Christ gives moral laws "as God," we are entirely unable to perceive how we are bound, in *these things*, to receive him as Mediator. It does seem to us very like a contradiction to say, that we are to obey Christ "as Mediator" in the very matters which it is asserted are not His as Mediator: to obey him in one character, when he has spoken to us in another. And again, if we are bound to acknowledge Christ "in civil government, and in all other things"—Christ as Mediator, we understand this to mean—he must have given laws "in civil government, and in all other things," or there would

be nothing to obey. 7th. All this is the more offensive to us, inasmuch as these subtleties have been devised,—not for the purpose of enforcing the claims of God's law, or of vindicating his honour as a holy, righteous, and good "Governor among the nations," or of alarming the nations of the earth as these are all in sin, but for the very purpose of supporting, as God's ordinance, any government on earth—however idolatrous, cruel, vicious, only let it not be more idolatrous, cruel, and vicious, than that of Rome; and none could well be. In other words, new distinctions, unheard of in the Bible are got up, for the purpose of binding the consciences of men to the government of Christ, of the Sultan, of Austria, of Louis Napoleon, of the Pope, &c. 8th. There is no reason, in the nature of the case, for adopting this unscriptural distinction. The true doctrine is exceedingly simple and intelligible—the delegation of the administration of the *moral* dominion of the Godhead to the Son as Mediator, including in the acts of administration the renewed revelation of the will of God with the authority of the Godhead speaking by the Son. What can be plainer? What more in accordance with the tenor of the covenant of grace? What more consonant to the glory of the Redeemer? What easier of application? Nations and magistrates have but to study the word of God—to acknowledge Christ in it—to yield to His authority—to "honour the Son as they honour the Father." No need of any subtle, and unintelligible, and impracticable distinctions between the Son, as Son and as Mediator. They have but to regard Him as Jehovah's delegated "King set in Zion," whom they are to "kiss," in token of love and submission.

IV. We notice the views put forth in this volume on the subject of civil government, its origin, its duties, and its claims. As to the origin of civil government, the author justly refers it to God Creator, although he expresses it in a singular way, and gives as singular a proof:

"Does civil government originate in Christ's essential, or in his Mediatorial government? Ans. His essential government. Luke xii. 13, 14."

In "Christ's essential government." What does that mean? We can easily understand that civil government had its origin in the will of God enstamped upon the constitution of our first parents, written upon their hearts, or revealed to Adam after the creation of Eve: in other words, that civil authority would have been exercised had man retained his primitive integrity; or, what is the same thing, that human society did not originate, as the church did, in God's gracious purpose of salvation. But we demur to the form of stating this adopted by Dr. A., for it leaves out the "essential government" of the Father and the Holy Ghost. As to the proof, we need only refer the reader to the text indicated to satisfy him that it has nothing whatever to do with the subject.

It is plain enough that the writer regards the origin of government in God Creator, as somehow favouring his views as to the giving of "moral laws," &c. But we have only to remember that all religious worship, all obedience to God, all family duties and obligations, had their "origin" in man's primitive constitution, to see his mistake. Surely God is now worshipped alone in Christ. In Him alone is all personal obedience rendered to God; and families are under law to Christ. It will not do to adopt the notion that Christ as Mediator

does not govern any department or thing that did not originate in the purpose of salvation; and yet, if we do not misapprehend the writer, he seems to think so.

We must dissent altogether from the views of these lectures, in regard to some of the functions of magistracy. Its common ends he states with tolerable clearness, but is evidently hampered, even in these, by a constant fear lest the power of government encroach upon the domain of religion. As to the power of governments in the field of morals and religion, he thus writes:

“May the magistrate restrain vice, profaneness, blasphemy, and infidel publications? Ans. Yes. Why so? Ans. (1.) Because the restraint of these is for the civil good of the community. (2.) *Because no one can plead conscience for these things;* and they do injury to society. May the magistrate make enactments in favour of morality and religion, when these enactments *neither violate any conscience,* nor infringe on the civil rights of others? Ans. Yes; because these enactments are for the good of civil society, and because he ought to promote the glory of God, and the eternal interests of men, by such enactments as do *not violate conscience.*”

1. Here we agree with the doctor as to the “restraining” power of civil government, so far as the objects of it are concerned, but not entirely with the arguments. No question the “good of the community” is promoted by discountenancing, and even directly restraining vice, &c.; but is this the highest reason? Ought not the “minister of God” have some regard also to the vindication of the honour of his Master? Indeed, we cannot conceive of a godly ruler, whether legislator or judge, ignoring the glory of the supreme Lawgiver in the act of imposing restraints upon open wickedness. Such a ruler *could* not be kept, in his own purpose and design, in these acts of administration, within any such narrow limits as are here laid down. 2. We find here, as we have so often remarked before, no Scripture proofs. This is a suspicious circumstance. There is no want of Scripture on the subject; but the difficulty is that its teachings present the whole matter in lights very different from the bald statements here. If the Bible is law at all to the magistrate, it goes farther, and bases national duty on different grounds. None can read the “Law” or the “Prophets” without seeing and feeling that the appeals and arguments used are very different from those used here. The honour of God is placed high above other considerations in enforcing the restraint of evil. 3. Too much stress is laid upon the actings of “conscience;” as if *it*, and not the will of God, were the rule of government. That conscience has its rights—or, to speak more properly, that man as the subject individually of God’s moral dominion, has rights, we do not deny. But these rights are really duties. Conscience is not an independent authority. It is the subject of law. We find in the Bible no such assumptions on its behalf, as we find constantly in these lectures. 4th. If the magistrate may make “enactments in favour of morality and religion,” it must be because he has authority from God, the Author of the institution of civil government, and not because his acts are not in violation of conscience. However, we are pleased to find this writer making so much of an admission, while we cannot well reconcile it to his own statements elsewhere. 5. If conscience is the rule, we cannot see how the conscience of the infidel is regarded if any recognition be made of the true religion. He adds:



"But, if the magistrate may not suppress a false religion, may he not support the *true*, by donations? Ans. No; not as a magistrate; that is, with the public funds; as this would be compelling the people to support, in many cases, a religion *contrary to their conscience*, and be abusing his trust with the public funds. It would be empowering the magistrate to judge for the people what religion they must maintain,—a power which does not belong to his office.

"May he appoint to public trust and office those who favour the true religion, and refuse to appoint those of opposite sentiments? Ans. We think he may, if the people authorize him so to do; because he is, in this, *violating no conscience*, and depriving no one of a right. No man has a proper right to office. But the magistrate should take care to do equal justice, even in this matter, and not *violate the will of the people*."

We find here the same overweening concern lest "conscience" be violated; and what is still worse, no allusion whatever to the Scriptures. The fact is, the word of God is most positively, and with the greatest frequency, on the other side on this matter. Provision was made in the laws of the Jewish state for the support of religion by pecuniary contributions—there are promises and prophecies, many of them relating to New Testament times, Ps. lxxii., Isa. lx., Rev. xxi., in which it is very distinctly taught that there shall be a time on earth, when "kings" (magistrates) will contribute largely of their resources to the maintenance of religion,—this will be one striking feature of the church's millennial state. It is strange that Dr. A. did not think it worth while even to notice these Scripture teachings. Besides, *all* nations have acted upon the principle of national contributions to religious uses. Even the United States is not altogether an exception. We cannot accept any man's mere *dictum* in opposition to all this.\*

We now come to consider the claims of government. On this head, our author reasons forcibly, and, in general, pretty accurately against all *anti-government* opinions. Nor does he go, we think, the entire length to which Haldane, for example, goes when he maintains the treasonable character, both against God and man, of all forcible resistance of any established government. He is quite cautious. Still, he plainly claims on behalf of governments, idolatrous, oppressive, godless, far too much. He evidently holds such to be "ministers of God for good," and insists upon obedience to their lawful commands for conscience' sake.

We do not design to enter largely upon this topic. Some things are certain. 1. That governments which hold their power by usurped title, or by the bayonet, are not the "ordinance of God." This Dr. A. admits. He says:

"On what is founded the right to civil office, or civil power, in a magistrate? Ans. On the will of the people."

By this test, then, we may at once assert that a large proportion of all the governments that have ever existed on earth, had no valid authority. They have lacked what we are here told is the foundation of a right to rule, "the will of the people;" meaning, we presume, every class. On this principle, there is now no valid government in Hungary, in Austria, in Rome, in Naples, in Central Europe, &c., &c. 2. A title by conquest is not a valid title: cannot be, if the right to rule is founded on the "will of the people." By this test, we adjudge to be invalid the Roman and the Persian governments. They were

\* We have had in view all along a government Scripturally set up and administered.

founded in blood: the blood of slaughtered myriads. This same principle invalidates the authority of many existing governments, at least in some portions of their dominions. It utterly demolishes the title of the Sultan. 3. The Scriptures describe the governments which were about to arise as "beasts:" a curious epithet to attach to God's moral ordinance for good to man. The Roman empire holds a prominent place among these "beasts," the fiercest and most dreadful of them all. We cannot see how a "beast" has any valid right to rule over men. 4. The Roman empire is the seven-headed and ten-horned "beast" of Rev. xiii. and xvii.; and of this "beast" it is said that the "dragon (the devil, see Scott's Commentary) gave him his power, and seat, and great authority."

These things we regard as certain, most of them on the testimony of the word of God itself: and we presume that few will be disposed to enter the lists in vindication of the claims, at least of most of the kingdoms and empires to which we have alluded. The question is reduced to this point chiefly, Whether a government having some popular basis, and administered with some decency, is always an ordinance of God, although it may be idolatrous, and, in a measure, oppressive; and especially, while it neither honours God, nor His Son, nor His Bible. The only rule which Dr. A. lays down is this:

"May not a civil government be ordained of God, as to its existence and its end, and its authority be valid, on account of the good that is in it, (a preponderance of good,) while that government may adopt some things which he condemns? Ans. Yes; as appear in the Roman, Babylonian, and Persian governments."

Now, we remark—1. That the kingdom of the ten tribes of Israel established by Jeroboam, was a much more unexceptionable one than either of these specified in this answer, and was a popular government, and yet it was invalid. "They set up kings, but not by me; they have made princes, and I knew it not." Hos. viii. 4. 2. God says:—"Him that honoureth me, I will honour; but they that despise me, shall be lightly esteemed." And this holds equally with government as with individuals. God says by his prophet Jehu the son of Hanani, to Jehoshaphat, in reference to his alliance with Ahab, "Shouldst thou help the ungodly, and love them that hate me?" 2 Chron. xix. 2. How, then, could it be required of the citizens of the ten tribes themselves, that they should honour Ahab as God's minister to them for good? 3. It seems to be in accordance with both reason and Scripture that no rebel prince over a province, can claim the conscientious allegiance of the people. And why does not the principle apply equally in regard to governments which withhold allegiance from God, and refuse to own his supremacy? If all "power is of God," how can they claim a rightful authority over God's creatures, while they disown Him? 4. Such governments are destined to ruin.

The great argument in these lectures is the language of Paul, (Rom. xiii. 1—7.) But to this we reply—1. That this government, as we have just said, was not a valid one, even on Dr. A's. own principles, and the Bible styles it a "beast." 2. The description given in the passage did not suit the Roman empire. It was not a "terror to the evil," nor "a praise to them that did well." 3. That the Roman empire did not deserve a conscientious support is, to us, exceedingly plain: inasmuch as it was for hundreds of years the great obstacle to

the spread of true religion. 4. This passage was designed to show the source, and character, and functions, and claims of a just and equitable government.

While we thus condemn, as utterly untenable, the general principle of these lectures on this subject, we admit the truth of much that we find here in regard to the present duty of Christians. We may and ought to conform to the right regulations of human society, and so demean ourselves as to promote good order and social prosperity. We should be an ensample to all others in sobriety, diligence, and usefulness; while, as certainly, we should be very vigilant in guarding against giving any conscientious recognition to a government that is either godless, or Christless, or oppressive.

There is here, another, and very important inquiry—more important, indeed, than that which we have just considered: Can a Christian give support—voluntary and active—and especially, can he swear to support a government which incorporates in its constitutional arrangements any immoral principle? This inquiry, the writer does not answer very specifically. His views lean, however, rather to the affirmative. He says:

“Is it lawful to support a government which is in many things sinful? Ans. Yes; so Joseph in Egypt, Daniel in Babylon, and Rom. xiii. Is it lawful to take part in administering a government which is, in some things, sinful? Ans. Yes; so Joseph, Daniel, the centurion, Acts x., and the deputy, in Cyprus, Acts xiii. 7. The publicans and soldiers under the Roman government, were not required by John to abandon their place. Luke iii. 12—14.”

It is here taken for granted that all the individuals here named, were somehow concerned in maintaining an evil *constitution*. This is by no means granted. Joseph and Daniel were both in high places,—but it is not known or acknowledged that they were in any way implicated in any of the wrongs that might attach to the government in any part of its administration. The will of the king was in both countries—Egypt and Babylon—the constitution: and we know, with certainty, that neither of these men were ever bound, or understood to be, to carry out this will irrespective of the right or wrong of its decisions. There was nothing to hinder their taking the Divine law as their rule in all parts of their administration; and we know, moreover, that they not only administered affairs wisely, but that they extended favour and protection to the church. This subject is well discussed and disposed of by the author of the *Two Sons of Oil*:

“Any office may be held, or service engaged in, upon the three following conditions:—1st. That the duties belonging to it be right in themselves. 2d. That they be regulated by a just law. 3d. That there be no other oath of office required, but faithfully to execute official duties. Let these be the stipulations, and an office may be held under any power, however immorally constituted, without a homologation of its immorality.

“Suppose I were in Algiers, residing there at pleasure; would my accepting an office from the Dey, under the regulations now specified, say a professorship in a university instituted by him, for the instruction of youth, be a homologation of his immoral regency—naval piracy—or the blood and murder upon which his throne is erected? If there as a *slave*, would not the appointment be still more eligible? This corresponds with the situation of the captives in Babylon: it does not therefore follow, that holding an office necessarily supposes, either that the government be lawful, or if not, that the person holding the office is implicated in the immorality. If it be pleaded that the monarch’s will was the constitution, this, even if admitted, makes no difference. The office was either such as required allegiance

to this constitution, or it did not. If the latter, it is the thing contended for, viz., that there was no immoral obligation connected with his office. If the former, he was perjured, not only by breaking it in several instances, but in taking it also, for he swore to a blank, i. e., to perform he knew not what. But there is no account of Daniel's coming under any such obligation. Indeed, it would have been inconsistent with the smiles of Heaven, which he, and others in office, evidently enjoyed."

As to the centurion and the deputy, we can make nothing of their conduct, for we know nothing minutely regarding it after their conversion. We may be sure, however, that they did not regard themselves as concerned in any way actively in supporting idolatry, or bound in their places to ignore the law of God in any official act, or as bound to sustain and support the combined existence of the Roman power, which the word of God so explicitly denounces.

These instances fail to present the case as it is now a practical one, and as we have stated it. To this aspect of the duty of Christians, we would have been pleased to find some reference in this volume. We find none; and yet this is surely the only point of view in which this matter of supporting a civil government comes to us with present and powerful interest. As we have put it, the question certainly seems to admit of but one reply. Surely, a Christian cannot swear to support any instrument, which embraces an immoral principle, or gives an immoral pledge; and, it ought to be equally plain that we cannot swear to live and act, either as a citizen or an officer, by an instrument which leaves God entirely out of view, and proclaims itself supreme over all other law—making no exception even of God's law. To this inquiry—had his attention been turned to it in these lectures—we are unable to see how, as an Anti-Burgher, the writer could have given any but a negative answer. The point in dispute between the Burghers and Anti-Burghers in Scotland, was identically the same with that involved in our inquiry. The Burghers' oath contained an engagement to support the existing establishment. The Anti-Burghers would not take it—on the ground that that establishment was one against which they had protested. Now, had the question been, Can we swear to surrender a fugitive slave, would they not have given the same reply? Would they not have refused the oath? Dr. A. is clearly in favour of the "Higher Law," and condemns obedience to a sinful enactment. Should he not also have condemned the swearing to support a constitution in which even one sinful principle may be incorporated?

In fine, we could not feel satisfied that we were meeting the divine approbation in giving our avowed countenance and support to, and in swearing to maintain, such governments as our opponents on this question themselves admit most governments on earth to be—governments that Christ will surely destroy in the day of his wrath. And, on the other hand, we have no apprehension, so long as we live a life of sobriety and godliness, that we will encounter "damnation" at his hand, because we will not give our hand to the "seven-headed and ten-horned beast" of the old world, or to the slave-holding and slave-propagandist government of this part of the new.

The only remaining topic that might claim some attention—that of "temporal mercies"—has already been noticed in our pages of late, and may come up in other connexions. There is the same confusion on this subject as on the others that we have touched upon: a want

of simplicity and directness, and a subtlety in making distinctions that argues a weak cause. We barely remark, that we cannot see how any good man can feel himself bound to argue against our indebtedness to Christ for temporal things. They are promised. The promises are ratified in His blood. These things are in His hand. He feeds His people now, as really as He fed the five thousand during His ministry on earth. We ought to have very direct evidence in face of all this, to the fact that, after all, we are not indebted to our Saviour and Elder Brother for what we eat, and drink, and wear, and for the health and strength they impart. Such testimony the Dr. does not give us, but only some remote inferences from the condition of the wicked, and other things of that sort. We cannot take these things. Let us admit, on Bible authority, that Christ gives them to his people, and then, perhaps, we may exercise our wits in trying to find out how the wicked come to have them.

In conclusion, we add, that we have faulted these lectures on certain points: but we have no purpose to discourage the reading and study of them. They form a valuable volume on the doctrines of grace, specially so called—for these are well stated, and ably vindicated and established. The student and the minister will find no little benefit from the frequent turning over of the pages of this volume. We offer a quotation from page 721, on the subject of deacons:

“Is there any other order of officers in the church, by divine appointment? Ans. Yes; deacons. Acts vi. 2—4; 1 Tim. iii. 8—13.

“What does the name *deacon* signify? Ans. *Minister*—a name for general service. Thus the apostles are called *deacons*, 1 Cor. iii. 5, “ministers,” or *deacons*; 2 Cor. iii. 5, 6, “able ministers,” or *deacons*. Christ himself is called a *deacon*, Rom. xv. 8, “Minister (or *deacon*) of the circumcision.” And even women are so called, for their secular service of the church, Rom. xvi. 1.

“Is not *deacon*, then, a general name for all church officers? Ans. Yes.

“What is the proper business of the deacon? Ans. The care of the poor, and of the temporalities of the church. Acts vi. 2, 3; Rom. xii. 8; 1 Pet. iv. 11.

“Would not the collection of salary properly belong to them? Ans. Yes; because, (1.) This belongs to the temporalities of the church. (2.) It is included in the serving of tables, Acts vi. 2. (3.) It was intended as a relief to those church officers who had a higher office in charge. Acts vi. 2—4.

“Where trustees are considered necessary, ought not deacons to attend to this, business? Ans. Yes; no doubt the annual election of trustees, without ordination, is a deviation from the Scripture pattern.

“Have deacons, by office, authority to join in the government of the church, except in its temporalities? Ans. No; they are not appointed to this work. Yet, when present, they may be consulted; but they have no vote, in what properly belongs to the government of the church.

“Is not their office included in the higher offices of elder and ministers? Ans. Yes; elders and ministers sustain the office of deacons, in their official capacity; so Acts vi. 2—4. The apostles only laid this work over on distinct officers, for want of leisure, not from want of authority.

“When deacons have to consult about their proper business, may not the church-session meet and transact the business with them? Ans. Yes; because it belongs to their office.”

#### THE THEOLOGICAL SEMINARY.

To the Board of Superintendents of the Theological Seminary of the Reformed Presbyterian Church:

Reverend and Dear Brethren,—It is only recently that I have been made acquainted with your report on the Seminary in the published minutes of Synod. In that report there is an article which I confess

has taken me by surprise, and places me in a disagreeable predicament. Had I been on the floor of Synod, as perhaps I ought to have been, I might easily in some form have freed myself from the embarrassment I now feel. The article to which I refer is the recommendation of a text-book on Theology, and particularly of Turretin's Institutes, which article Synod adopted, and thus makes it law. It might have been an act of courtesy on the part of the Board to inform me of such purpose, and there would have been no impropriety even in admitting me to consultation, and hearing my opinion also. But I can easily suppose that it may have been formed in deliberations too near the time of Synod, to allow of such communication, had they thought proper to make one. Besides, I am entirely free to acknowledge, that it is competent to the Board to recommend, and to the Synod to adopt, such order or course of instruction as they shall judge best, without consulting the Professors at all. But, then, it is equally competent to the Professor to accept or decline, to remain in office or retire if he see cause. And had the decision been known to me in this case as final, I should certainly, with the utmost respect for the Board and for the Synod, and without the least emotion of dissatisfaction, have resigned my office, and relinquished to some other, a service to which, in any form, I still feel myself unequal. But having been absent, and thus providentially prevented from the exercise of an inherent right, I find myself unexpectedly involved in obligations with which I have neither the ability nor the inclination to comply. And without some indulgence and forbearance on the part of the Board, whom alone I can now address, I may be placed in the discreditable position of holding office, and prosecuting services in direct disregard of the authority of the Synod who placed me in that office. This would appear bad before the church, bad in the eyes of students, and be bad as an example of insubordination, did I not, as I now do, make this public explanation and apology.

My studies have for several years been confined wholly to the sacred Scriptures, except occasionally to the Confession of Faith, to which in former years I had given considerable attention. Turretin, among other divines, in years past, has also been my study, and I have frequently and carefully read through his entire system with great satisfaction, and I hope with equal advantage; and can therefore, and will cordially recommend it to the students. But my mind has now been so long occupied in a course of investigation into divine truth in the Scriptures themselves, that I should feel myself utterly incompetent to enter upon a new course with Turretin, or any other divine as my text-book, with any satisfaction to myself, or hope of satisfaction or advantage to others. I cannot expect, in the ordinary course of providence, to live long here; and this would be such a change in my habits of thought and study, as I certainly cannot at my time of life undertake, nor would I, for any consideration, attempt. I am, moreover, with all due deference to the judgment of others, conscientiously, I think, disinclined to the use of any other text-book in any part of the house of God, in the schools of the prophets, in the congregations of the Lord's people, in the lecture room, and in the pulpit, than the word of our God, our inspired, perfect, and only rule of faith and obedience. I have for this reason very diligently lectured

to the students on the Old Testament continuously once a week, on the New Testament twice; to the best of my ability exhibiting the system of truth and grace they reveal, and the glory of God whose word they are, and their many useful and practical bearings on the faith and life of the servants of God, his people and his witnesses, and that with careful reference and application to our distinctive principles. I have also lectured twice a week in exposition of our Confession of Faith, because as it is the confession of the whole church, it is and ought to be the rule of teaching in the ministry, and should therefore be taught and explained to all who are trained for that ministry; and because, as it is "a form of sound words," which we may wisely "hold fast," it presents, in admirable order and perspicuity, the system of truth and grace which I endeavour to elucidate from the Scriptures themselves. Besides, we have all agreed to confess that its "whole doctrine is agreeable unto, and founded on the word of God," which I am sure no intelligent Reformed Presbyterian will say of any uninspired divine, certainly not of Turretin, who is lamentably defective on the most noble principle of our Testimony, "our distinctive principle," the Headship of the Messiah over the nations, over the universe, as well as over the church he has redeemed. It is, indeed, a compilation of divine truth, not likely soon to be equalled for its fulness, accuracy, and orderly arrangement as a system of theology; it does honour to the memory of the great and godly men who compiled it; and still does honour to the church who has had the wisdom to preserve it intact and entire as their confession before God and the world. Happy should we all be, ministers, candidates for the ministry, and people, did we more abound in its study!

Perhaps I have been prolix and egotistic, but age has its infirmities. I have been desirous you should understand my difficulty. I do most solemnly protest that I cannot, from my mental habits, make the change required. I am too near the end of my days to change the word of my God for any other study; and as I would not take any other textbook in the pulpit, so no other can I use in the school of the prophets, than "the word of our God, which shall endure for ever," and which gives me now, as it does all who receive it in truth, such good hope that I shall shortly see all its truths confirmed, illustrated, and perfect in the glory of our King and his kingdom for ever. I trust, therefore, I shall be permitted, without the censure or imputation of disobedience, to prosecute my work till Synod shall receive my resignation if I live to make one, or take such other order at their next meeting as they shall deem expedient. Especially as my worthy colleague, Mr. Sproull, has kindly offered to take the labour of a weekly review with the students in the system prescribed. He is not embarrassed with my difficulties; and I make no doubt such a review, in connexion with the hearing of my lectures, will tend much to the instruction of the students under our care. Under these convictions, if no hinderance occur, I shall return to my station in the fall, and continue in the course I have begun, it being now, I hope, well understood, not from any disregard to you or to Synod, but simply, as I have endeavoured to show, because I can do no otherwise. I remain, dear brethren, yours with all respect and affection in the Lord,

JAMES CHRYSIE, *Senior Professor.*

Lebanon, N. J., August 5th, 1857.

## ENEMIES AGAINST GOD.

Scripture is most express herein, that they whose hearts are on earth, and not in heaven, have no treasure in heaven. And what can be a greater evidence of enmity to God, than to have the bent and tendency of your heart and spirit directly contrary to the mind of God concerning you, or to what he would have it be, and it must necessarily be, that you may not be lost, and miserable for ever? The enmity to him, which he so much resents, is not your designing any hurt or prejudice to him; but the contrariety of your temper to his kind and merciful design towards you. Therefore they that mind earthly things, that is, that savour them most, (as the word signifies,) and it must be understood as excluding the savour of better things, that is, who only savour them, and taste no pleasure or delight in spiritual or heavenly things; such are said to be enemies to the cross of Christ, *i. e.*, to the design of his dying upon the cross, which was to procure for his redeemed a blessed state in heaven, and to bring them thither, not to plant and settle them here on earth. They are enemies therefore, because his design and theirs lie contrary, and oppose one another. He is all for having them to heaven, and was so intent upon that design, as not to shun dying upon a cross to effect it; they are all for an earthly felicity, and for a continual abode upon earth, to enjoy it. This is an opposition full of spite and enmity, to oppose him in a design of love, and upon which his heart was set with so much earnestness! Therefore is the carnal mind said to be at enmity against God, (Rom. viii. 7.) even as it is death, (v. 6.) But to whom? not to the blessed God himself, which you know is impossible, but to us. It is not subject to his law, nor indeed can be; for that is spiritual, (ch. vii. 14.) and the best on earth find themselves, in too great degree, carnal; and here lies the contrariety, much more when this carnality is total. And this law is the law of the Spirit of life, in Christ Jesus, which directly tends to make us free from the law of sin and death, (chap. viii. 2;) which it doth when the Spirit of God prevails, and gets the victory over this carnality of mind, so that we come to walk, not after the flesh, but after the Spirit. In the mean time, they that are after the flesh do only savour the things of the flesh; as they that are after the Spirit do the things of the Spirit, (v. 5.) And they that are after the flesh shall die, but they that by the Spirit mortify the deeds of the flesh shall live, (v. 13.) Therefore we see the reason why it is above said, they that are in the flesh, or under a prevailing carnality, cannot please God; for he takes no pleasure in the death of a sinner, but that he should turn and live. Ezek. xxxiii. 11. You cannot please him, because the bent of your carnal mind lies cross to his saving design; you are enemies in your mind to him, for your mind is most opposite to his mind; he is for saving you, you are for self-destruction; you hate him, as you love death. Prov. viii. 36. Therefore also they that love this world, the love of the Father is not in them. 1 John ii. 15. He would have them do his will, and abide in a blessed state for ever; but while they love this world, their hearts are set upon a vanishing thing; for the world and the lust thereof must pass away and be gone, (v. 17.) They cannot love him, while in mind, and will, and design, they so little agree with him. And hereupon is the friendship



of this world said to be enmity against God, and he that will be a friend of this world, makes himself an enemy to God. James iv. 4. The design of his amity with you is disappointed and lost, therefore he can look upon you no otherwise than as enemies to him.—*John Howe.*

#### RELIGION AND FUTURE BLESSEDNESS.

True religion is the only preparation and security for future and eternal blessedness. Can any thinking being, however young and buoyant in spirit, forget that he is soon to die, and bid farewell to all that he values here below? and that this event may take place before he has passed the age of adolescence? and that, of course, the interests of eternity are infinitely the most momentous? What is the body to the soul? What are all the transient joys of earth to the everlasting treasures of heaven? For those treasures and joys you can never be prepared, unless you have a taste and relish for them. Even if a holy God had not declared in his word, that “without holiness no man can see the Lord,” the nature of the case would pronounce the same decision. No one can be happy but in his appropriate element. To imagine that any one can reach and enjoy a holy heaven, without some degree of meetness for the society and employments of that blessed world, is, of all delusions, one of the most preposterous and miserable. Our title to heaven is, as you have heard, what the Saviour has done and suffered for us as our Surety. But our indispensable preparation for heaven, is that renewal of our nature by the Holy Spirit, which renders the presence and glory of God delightful to the soul. He who remains under the power of that carnal mind which is enmity against God, can be happy nowhere in the universe. Even if he could overleap the walls of the celestial paradise, it would be no heaven to him. He would still be constrained with anguish to say—“Where’er I go is hell, myself am hell!”—*Samuel Miller, D. D.*

#### IMPATIENT WISHING.

Christians are too little aware what their religion requires from them, with regard to their wishes. When we wish things to be otherwise than they are, we lose sight of the great practical parts of the life of godliness. We wish, and wish—when, if we have done all that lies on us, we should fall quietly into the hands of God. Such wishing cuts the very sinews of our privileges and consolations. You are leaving me for a time; and you say you wish you could leave me better, or leave me with some assistance; but, if it is right for you to go, it is right for me to meet what lies on me, without a wish that I had less to meet, or were better able to meet it. I could write down twenty cases, wherein I wished God had done otherwise than he did; but which I now see, had I had my own will, would have led to extensive mischief. The life of a Christian is a life of paradoxes. He must lay hold on God, he must follow hard after him, he must determine not to let him go. And yet he must learn to let God alone. Quietness before God is one of the most difficult of all Christian graces—to sit where he places us; to be what he would have us to be,

and this as long as he pleases. We are like a player at bowls; if he has given his bowl too little bias, he cries, "Flee;" if he has given it too much, he cries, "Rub;" you see him lifting his leg, and bending his body in conformity to the motion he would impart to the bowl. Thus I have felt with regard to my dispensations; I would urge them or restrain them: I would assimilate them to the habit of my mind. But I have smarted for this under severe visitations. It may seem a harsh, but it is a wise and gracious dispensation toward a man, when, the instant he stretches out his hand to order his affairs, God forces him to withdraw it. Concerning what is morally good or evil, we are sufficiently informed for our direction; but concerning what is naturally good or evil, we are ignorance itself. Restlessness and self-will are opposed to our duty in these cases.—*Richard Cecil.*

#### THE MINISTRY—DILIGENCE IN PREPARATION.

We are to go forth, expecting the excellency of God's power to accompany us, since we are but earthen vessels: and if, in the apostolic days, diligence was necessary, how much more requisite is it now! But to the exercise of this diligence, a sufficiency in all things is promised. What does a minister require? In all these respects the promise is applicable to him. He needs, for instance, courage and patience: he may, therefore, expect that the Holy Spirit will enable him for the exercise of these graces. A minister may expect more superintendence, more elevation, than a hearer. It can scarcely be questioned that he ought to pray for this; if so, he has a ground in Scripture thus to pray. I have been cured of expecting the Holy Spirit's influence without due preparation on our part, by observing how men preach, who take up that error. I have heard such men talk nonsense by the hour. We must combine Luther with Paul—" *Bene orasse est bene studuisse,*" must be united with Paul's "Meditate upon these things: give thyself wholly to them, that thy profiting may appear to all." One errs who says, "I will preach a reputable sermon:"—and another errs who says, "I will leave all to the assistance of the Holy Spirit," while he has neglected a diligent preparation.—*Id.*

#### FAITH—A LESSON IN IT.

Children are very early capable of impression. I imprinted on my daughter the idea of faith, at a very early age. She was playing one day with a few beads, which seemed to delight her wonderfully. Her whole soul was absorbed in her beads. I said, "My dear, you have some pretty beads there." "Yes, papa!" "And you seem to be vastly pleased with them." "Yes, papa!" "Well, now, throw them behind the fire." The tears started into her eyes. She looked earnestly at me, as though she ought to have a reason for such a cruel sacrifice. "Well, my dear, do as you please; but you know I never told you to do any thing which I did not think would be good for you." She looked at me a few moments longer, and then, summoning up all her fortitude, her breast heaving with the effort, she dashed them into the fire. "Well," said I; "there let them lie; you shall hear more about them another time; but say no more about them now." Some

days after, I bought her a box full of larger beads and toys of the same kind. When I returned home, I opened the treasure and set it before her: she burst into tears with ecstasy. "Those, my child," said I, "are yours; because you believed me, when I told you it would be better for you to throw those two or three paltry beads behind the fire. Now that has brought you this treasure. But now, my dear, remember, as long as you live, what *faith* is. I did all this to teach you the meaning of *faith*. You threw your beads away when I bid you, because you had faith in me, that I never advised you but for your good. Put the same confidence in God. Believe every thing that he says in his word. Whether you understand it or not, have faith in him that he means your good."—*Id.*

#### INFLUENCE.

Influence, whether derived from money, talents, or connexions, is power. There is no person so insignificant, but he has much of this power; the little Israelitish maid, in Naaman's family, is an instance. Some, indeed, suppose that they have more power than they really have; but we generally think we have less than we in reality have. Whoever neglects or misapplies this power, is an unprofitable servant; unbelief, timidity, and delicacy often cramp its exertion; but it is our duty to call ourselves out to the exertion of this power, as Mordecai called out Esther, (ch. iv. :) it is our duty to watch against every thing that might hinder or pervert our influence; for mere regard to reputation will often carry many into error. Who would not follow Aaron in worshipping the golden calf? Even men of feeble public talents may acquire much influence by kindness and consistency of character; ministers are defective in resting their personal influence too much on their public ministry; time will give weight to a man's character; and it is one advantage to a man to be cast early into his situation, that he may earn a character.—*Id.*

#### THE HIGHER LAW.

The following dictum of General Cass passes in some quarters for wisdom:

"I have a word to say in reference to the higher law—one of the greatest political heresies ever introduced into this country. I have nothing to do with it as an ethical proposition. There is no doubt as to the higher obligation of God's law. I am speaking of the political operation of a principle which says there is a higher law, and that any man has a right to go into the courts and say, 'The higher law annihilates your lower law, and I will not obey yours.' I say that principle is destructive of all society. If you allowed every man the right to say there was a higher law prohibiting what the political law allows, society could not exist for an instant."

On this we remark—1. The distinction set up between what is "political," and what is "ethical," or moral. This distinguished politician is good authority on this point. He knows well that the "political," to be tolerated at all, must be judged, in many cases, by its own *self-made* standard, and not by any "moral" test. 2. He appears to admit the "higher obligation of God's law," but takes care to nullify any practical benefit from its superior claims; for he adds that, notwithstanding the political may oppose the divine, the former is still to be

“obeyed.” But surely, when there are conflicting claims, obedience is due, not to the lower, but to the higher. 3. The doctrine of this Democrat is the doctrine of despotism. He makes the community the judge, for every citizen, of right and wrong. He annihilates private judgment. Men may *think*, indeed, as they please; but whatever they think, they must *act* according to the political law, although it be contrary to God’s law. He goes farther,—you must not even allow a man to “say that there is a higher law prohibiting what the political law allows!” God must not be heard of in the political world, at least after Congress has spoken! This is good Popery and Czarism, but it sounds rather strangely coming from a pattern Democrat. It shows what might be expected by conscientious men, were the doctrines of a certain school of politics to gain the ascendancy. 4. We had imagined that the “existence” of society and of social order depended very much upon the conscientiousness of the citizens of any commonwealth. Mr. Cass thinks not. He thinks it depends upon an unlimited obedience to whatever laws—good or bad—men may enact. Does he not know, that if he could “crush out” any disposition to refer *all* law to the “higher law,” or in other words, eradicate a prevailing fear of God, his society would soon come to a fearful, but *merited* end? 5. The question here—and in his mind—is not regarding some isolated law affecting few persons or interests. He means such a law as the Fugitive Slave Law. Now, he knows that the opponents of that law belong to the law-abiding class of the community—that they are not the rowdy, and the thievish, and the riotous class: he knows that this latter class were *all* in favour of such laws. And will he say that *no* respect is to be paid to the conscience of the intelligent, and orderly, and religious part of the community? That they are to be treated as if they were ordinary disturbers of the public peace? Scarcely. The truth is, *no* law can ever be executed freely, or to any body’s satisfaction, in any country, much less in a republic, which has the enlightened conscience of the community against it. And Gen. Cass ought to know this; and that, of course, the next wisest thing, after taking great care that the “political” shall always be “moral,” is to repeal, as soon as possible, any “iniquity decreed by law.” 6. In a subsequent paragraph he says:

“It is clear as an ethical question, that if the law requires a conscientious man to do what he believes the law of God will not allow him to do, it is his duty to have the law changed if he can; but if not, to become a martyr, not a rebel; not to go before the tribunals, if accused of murder, and say, ‘I did murder, but the law of God required that I should murder.’”

“To have the law changed:” but what if he cannot? Then he must “become a martyr, not a rebel;” but how can he become a “martyr,” unless he first become a “rebel?” Surely the law would not condemn him to death, or bonds, or fine, or imprisonment, unless he refused to obey it! And, again; does not the General know, that instead of being instrumental in destroying society, this kind of conscientious rebels have been the great instruments employed of God to preserve society? Had the Christian martyrs “obeyed” the law—not being able to change it—had they not “rebelled” against ungodly power, the world would have been all Pagan or Popish to this day. Had not our fathers “rebelled” against the tea and stamp tax, or some other

acts, we would have been subjects of Great Britain to this day. Rebels—*conscientious* and God-fearing rebels—have usually been the greatest benefactors of mankind; while such legislators as he, and such judges as Taney, are among the worst corrupters of human society. Dr. Cheever speaks strongly, but truly, in the following extract. He refers, in the first paragraph, to the decision in the Dred Scott case :

“The idea of rectitude, the claim of conscience, the possibility of any such thing as conscience, or a sense of right and wrong in the administration of justice, is not even hinted at. There is, on the contrary, a perfect ignoring of all considerations of justice and morality as made known in the word of God, and the exclusion of all the principles and claims of righteousness, as if righteousness and right, either natural or revealed, had no business, no place, no status in a court of justice, no more standing, or privilege, or recognition there than a slave or a wheelbarrow could have, as a witness, to testify against the owner. The turning of equity completely out of court, the grounding of righteousness only on custom and law, the barefaced defiance of any and all considerations of rectitude and of God, and the endeavour to justify sin by prejudice and darkness, mark this judgment with the brand of hell. And it is this perversion of law, and this debauchery of courts and senates, in sanctioning and sustaining evil, that is doing more than all things else to debauch the common conscience, and destroy the foundation of public and private morality. What passes within our courts of justice and our halls of Congress accounts for the increase and freedom of crime outside of them. Where bad laws are passed, and just laws suppressed or perverted, for the purposes of injustice and oppression, of selfishness and cruelty, there will, at length, be no thought of guilt among the people in the violation of any of the laws, if it suits their interest or pleasure. The legislators and the laws themselves set the example, and sanction the practice of iniquity in spite of law. If the statutes and courts of man violate the higher law, then the subjects of the human government, by strict sequence, by logical result, violate without care, without remorse, the whole lower law, if they can in any way secure themselves against the penalty. Thus corruption and death strike from high places downwards, and the country hastens to a state of disease that precedes disorganization. The gangrene works from the heart, from the fountain outwards. Not the people against their teachers transgress the laws, but their teachers and their rulers lead the way. ‘A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so; and what will you do in the end thereof?’ Unrighteousness in law is the prolific and powerful spring of unrighteousness in life, in society. ‘Ye have turned judgment into gall and wormwood, and the fruit of righteousness into hemlock; thus judgment springeth up as hemlock in the furrrows of the field.’ ‘Ye have trusted in *oppression*; therefore, *this iniquity shall be your ruin.*’”

7. The General's example is badly chosen. Does he really design to put in the same class the “murderer” and the man-loving and Christ-honouring enemies of the Fugitive Slave Law? Besides, “murder” is forbidden by the “Higher Law,” as all, except crazy men, admit. If it were not, no human government could make it a crime. For nothing can be a crime against man or society, which is not first a sin against God. And here we come to the gist and substance of this whole question,—unless obedience to God be a sin, none subject themselves to any just charge at the bar of the commonwealth, who refuse to obey bad, oppressive, unjust laws, or any law condemned by the “Higher Law.” The Most High has not endowed any earthly power with the right to punish obedience to his own authority.

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It has long been the policy of the devil to keep the masses of the world in ignorance; but finding at length that they will read, he is doing all in his power to poison their books.—*Kirk.*

## MISSION CORRESPONDENCE.

March 26th, 1857.

The beauty of the plain around Damascus, at this season of the year, sets all description at defiance. Its appearance is that of a wide wilderness of fruit trees, all in the richest bloom. The bloom is in the apricot trees, which now seem to cover almost the whole plain, as the olive trees seemed to do in the winter, when their rich foliage made them strikingly conspicuous among their leafless neighbours. The living white of the apricot trees, the grayish green of the olive, the swelling buds of the poplars and willows by the water courses, and the bright or green grain showing itself here and there through openings among the trees, all together form a scene, of the beauty of which you can hardly form a conception; while the whole plain breathes a fragrance like that of Paradise. The entire landscape shouts and sings to God, for he has made it glad.

The plain is watered by the river Barrada, the ancient Abana, which comes down through a gorge in the mountains of Anti-Lebanon to the north-east of Damascus, and running through the city, falls into a lake some miles to the eastward. This river is not broader than your Broad street in Philadelphia, (about one hundred and twenty feet,) but is always full of water, being kept up by the rain in the winter, and during the summer by the melting of the snow in the mountains. Its waters are distributed over all the plain by artificial water courses, in which it is so divided and subdivided as to reach the roots of every tree in every garden. The supply of water, in order to serve its purpose, must be administered very occasionally. Hence there are persons to whose care is intrusted the business of opening and closing the sluices by which it is let out of the greater into the smaller channels, and out of these into the gardens. They allow it to pass a fixed number of hours to one piece of ground, and then to another, giving each its proportion. In like manner, the water of this river is conducted through the whole city, giving an ample supply, summer and winter, to every house in Damascus. It must become disagreeably warm for drinking in summer; but there is a remedy at hand, which if Damascus was a Christian city would not remain, as it now does, unimproved. Mount Hermon, at a distance of less than twenty miles, furnishes a good supply of snow which may be found in its deep ravines throughout summer: and even if it were otherwise, it might be brought to Damascus in the winter and preserved till the heat of the weather required its use. Surely God would not have embossed Damascus in such a Paradise, had he not intended that it should one day be the abode of righteousness; still less would he have preserved it since the days of Abraham, a godless city, in the enjoyment of so great advantages, if he had not designed to prepare a people for his name, from the offspring of those generations that have come and gone in darkness; and if Christian people would but devote half as much labour and expense to the supplying of its inhabitants with the water of life, as is required in the irrigation of its gardens from the waters of Barrada, we would soon see its moral waters rejoicing and blooming like the rose.

R. J. D.

## PRESBYTERY OF THE LAKES.

*Geneva Hall, May 26th, 1857.*

Presbytery met pursuant to adjournment, and in the absence of the Moderator was called to order by the Clerk, and opened with prayer by R. Hutcheson. Constituent members were all present but P. H. Wylie, A. M'Farland, W. F. George, and B. M'Cullough.

Rev. R. Hutcheson was chosen Moderator pro tem. The following were recognised as regularly certified ruling elders:—Stephen Bayless, Miami; John M'Daniel, Utica; John Duguid, Cedar Lake; J. M. Milligan, Garrison; James Cannon, Southfield; James Keirs, 2d Miami; John Gray, Cincinnati; Thomas Hutcheson, Rushsylvania.

The Moderator was authorized to invite such ministers as he saw proper to seats as consultative members previous to the meeting of Synod. Minutes were read and approved. The failure to publish was disapproved.

The regular Moderator, P. H. Wylie, appeared and took the chair.

The following papers were tabled and disposed of:—No. 1. Report of J. M. Armor received, approved, and referred to an auditing committee. J. C. Boyd, J. C. K. Milligan, and John Gray, that committee. No. 2. Petition from Rushsylvania read, and referred to a committee on supplies. J. B. Johnston, J. C. Boyd, and John M'Daniel that committee. No. 3. Petition from Rushsylvania for a moderation of a call, received, granted, and referred to the Committee on Supplies. No. 4. Appeal by J. P. Herron from session of Miami was received, and laid on the table for the present.

B. M'Cullough and W. F. George appeared and took their seats. Elders Hugh Woodburn, from Novi; A. George, from Macedon; and William Russel, presented their certificates, and took their seats.

No. 5. Report of R. Shields was approved, and referred to the Auditing Committee.

Elder Samuel Jameson, from Sandusky, was invited to a seat as consultative member, which he accepted.

No. 6. Petition from Cincinnati for supplies, election of deacons, and moderation of call accepted, granted, and referred to the Committee on Supplies.

Unfinished business was then taken up. R. Hutcheson reported the installation of Rev. J. C. Boyd in the pastoral charge of the Utica congregation. Report accepted and adopted. Committee on Supplies reported the arrangement for labour made and published satisfactory.

Johnston, Milligan, J. M. Armor, Shields, and Hutcheson, reported their appointments fulfilled. The financial part referred to Committee on Finance.

Dodds and George reported fulfilled in part. Report satisfactory, and referred.

Hearing discourses from students was made the order for to-night, at 7 o'clock.

Hearing Mr. George's exegesis and historical essay was made the order of the day for 3 P. M.

No. 6 was taken up; and, on motion, No. 7, answer to appeal of J. P. Herron, was read.

Court took a recess for one hour. Business resumed.

No. 8. Petition of R. Shields accepted, and referred to a special committee. Hutcheson, George, and M'Daniel, that committee. J. S. T. Milligan added by vote.

The Committee on the Memorial on Ordination not being ready to report, it was continued until next meeting of Presbytery.

Andrew Burns was recognised as ruling elder from Brush Creek.

No. 9. Committee on Muskingum and Tomika reported. The report was accepted, amended, and adopted.

The case of J. P. Herron was then taken up. Appeal, &c., read. Rev. A. M'Farland appeared; also elder Thompson, from Jonathan's Creek. The reasons of appeal were taken in their order. The parties were heard on the first reason, and it was not sustained. The case was then laid on the table, and the order of the day taken up, when Mr. George read an historical essay on the period between 1638 and '60, and an exegesis on "An regnum Mediatorium Christi in æternum sit duraturum." These were sustained as trials for licensure. Mr. J. A. Thompson also read an essay on the same period, which was sustained, and an exegesis on "An sola fides justificat peccatorem conspectu Dei," which was with Mr. George's exegesis put into the hands of a committee. Boyd and W. F. George that committee.

Court took a recess until 7 P. M.

*Geneva Hall, 7 P. M.*

Business resumed.

No. 10. Petition from Tomika for stated supply and election of elders was accepted, granted, and referred to the Committee on Supplies.

No. 11. Petition from Muskingum for supplies and election of elders was accepted, granted, and referred.

The order of the day was then taken up. H. George delivered a sermon from Eph. i. 4, and J. A. Thompson a lecture from Isa. vi. 1—5, as trials for licensure; and James T. Pollock a sermon from Ps. xciii. 5.

Adjourned with prayer by the Moderator, to meet at his call.

*Geneva Hall, May 28th.*

Presbytery met at the call of the Moderator, and was constituted with prayer. French, M'Daniel, Cannon, Keirs, and Rev. Hutcheson, absent. Minutes were read and approved.

No. 12. Report of P. H. Wylie was accepted and referred, criticisms of discourses of students were heard, and the trials and specimens were unanimously sustained.

Mr. Pollock presented a certificate from the faculty and managers of the Associate Seminary at Xenia, stating his attendance for eight months, and his diligence, deportment, and improvement, as satisfactory.

He also gave his reasons for not following the direction of Presbytery by attendance on our own Seminary, which were not sustained.

Hutcheson, George, Milroy, M'Daniel, and Russel, were appointed a committee to examine candidates for licensure on the usual subjects, and report as soon as possible.

The Clerk reported the draught of a Presbyterian report. It was accepted and adopted, and ordered to be presented to Synod.



It was resolved to meet on Monday, at 4 P. M. The order of the day for Monday evening is to hear pieces of trial. The appeal of J. P. Herron was made the order for to-morrow evening. Adjourned with prayer, to meet to-morrow, at 4 P. M.

*Geneva Hall, May 29, 1857.*

Presbytery met pursuant to adjournment, and was constituted with prayer. Minutes read and approved. Committee on the request of R. Shields reported. It was accepted and adopted, and is as follows:

Your committee in the case of Mr. R. Shields would report, that after consultation and advice of several of our brethren, as well as conversation with himself, we would recommend the following as the action of this Presbytery:—1. That the petition of R. Shields for the cancelling of his licensure be not granted. 2. That we ask Synod to allow him to remain in our bounds at present, to rest and recover bodily vigour. 3. That the Committee on Supplies give him but few appointments until next meeting of Presbytery.

R. HUTCHESON, *Chairman.*

The appeal of J. P. Herron was then taken up. The second reason was considered, and not sustained. The third reason was sustained.

Adjourned to meet Tuesday, instead of Monday, at 4 P. M. Prayer by W. F. George.

*Geneva Hall, Tuesday, June 2, 4 P. M.*

Presbytery met according to adjournment, and was constituted with prayer. Minutes were read and approved. Elder Samuel Jameson was admitted as a regular member of the court. The Committee on Exegesis reported. Report accepted and adopted, and is as follows:—The committee, to whom were committed the exegeses of H. George and J. A. Thompson would recommend that the former be sustained; and that the latter, on account of its want of accuracy in the construction and vocabulary of the Latin tongue, be not sustained.

W. F. GEORGE, *Chairman.*

The Board of Geneva Hall asked permission from Presbytery to offer the institution to the church. Presbytery resolved to put no barrier in the way of the Board in this matter.

Mr. George delivered an exercise and additions from Col. i. 15—17, which was sustained.

The case of J. P. Herron was again taken up, and the appeal was sustained, and the decision of session reversed. J. French's report was accepted, and referred to the Committee on Finance. Adjourned until 8 A. M. to-morrow.

*Geneva Hall, Wednesday, 8 A. M.*

Presbytery met, and was opened with prayer.

The Committee on Examination reported the examination of H. George, which they recommend shall be sustained. It was adopted. At the request of Mr. J. A. Thompson, the Clerk was ordered to certify his standing as he may desire. Auditing Committee reported. Report was adopted, and referred to the Treasurer. Adjourned to meet at call of the Moderator. Prayer by Rev. Mr. Hutcheson.

*Geneva Hall, 9 A. M., Thursday.*

Presbytery met, and was opened with prayer by Dr. Milligan. Minutes were read and approved. Rev. J. Milligan, D. D., assigned by Synod to this Presbytery, was recognised, and took his seat. Mr. Henry George was then licensed to preach the everlasting gospel. The Treasurer reported as follows. Report approved. He was instructed to ask from Synod's treasury 500 dollars for the next six months, and furnish the necessary statements. Committee on Supplies reported. Report amended, and is as follows. Any ministerial supply at Savannah is authorized to secure an elder for the constitution of session and reception of members. Adjourned to meet 4th Tuesday of October, at 7 P. M. J. S. T. MILLIGAN, *Clerk.*

\* \* Reformed Presbyterian please copy.

SUSTENTATION FUND—CIRCULAR TO THE MEMBERS  
OF THE CHURCH.

Dear Brethren,—The action of Synod, at its late meeting, respecting ministerial support, is before you in the published minutes of its doings. One resolution adopted on the subject, and to which we solicit your particular attention, is in the terms following:—"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." The design of the collections or funds contemplated in the above resolution, is the supplementing of deficient salaries throughout the church to the extent warranted by the amount of funds obtained. The Home Mission Board, charged by Synod with carrying out this part of its action, address themselves on the subject to congregations and to members of the church generally, with a view of securing their interest and hearty co-operation in the matter.

To those conversant in any degree with the facts of the case, the end of Synod in the measure referred to above needs not to be commended. The crying necessity for some arrangement of the kind is widely felt, and very generally acknowledged. At no time in the history of our church have her pastors received a compensation adequate, or any thing like adequate, to the demands of their office and position; and for reasons obvious to all, the inadequacy of salaries has at no previous period been greater than at the present. The amount of salary received by our ministers now is about the same, certainly not larger, than ten, fifteen, or twenty years ago; and yet it is beyond question that the cost of living has increased during this time two, if not threefold. From data in our possession, we feel justified in averring that the average remuneration of ministerial services in the Reformed Presbyterian Church in this country does not equal that of the respectable mechanic, and does not much exceed that of the ordinary day labourer. This is not as it should be. It is a wrong—an injustice of which our people need but to be convinced in order to correct. They have it in their power to do so, and we will not think so unworthily of them as to doubt for a moment that they will exercise it on this behalf.

Too long have we been in confronting the evils—the enormous evils

connected with a deficient ministerial support. Poverty and privation in many cases, despite the most stringent economy, have been keenly felt in the households of God's servants. This is no exaggeration, but sober and well known truth, and absolute want in frequent instances is averted only by associating with ministerial duties other and distinct avocations. It is a humiliating fact, and one that reflects infinite discredit on the generosity and justice of congregations, that the ministry is about the only pursuit that is not remunerative. The following paragraph from the report of Synod's Committee presents in a brief space a just view of the subject, and we solicit for it a careful perusal and consideration:—

“It cannot be disguised that the support of the ministry among us is far from being on a liberal scale—in many instances salaries are very meagre—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 as 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. 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 any thing, 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.”

Our brethren in Britain have gone before us in this important matter, and with far less means at their disposal, have shown how much can be done when the heart of the church is thoroughly enlisted. The plan of a sustentation fund instituted by the Free Church of Scotland, and with some modifications adopted by our own church in that land, has been productive of great and signal good. By means of it, pastors in the smallest congregations are comfortably supported. In Ireland, measures having the same object in view, have been projected, and the results thus far have proved highly satisfactory. Let us copy their generous example, and we may confidently hope, judging from the prosperity that has thus far attended them, that thereby good shall come unto us.

We are one body. As members of Christ, forming a common brotherhood, each one has an abiding interest in all that pertains to an-

other. The strong should remember their obligations to sympathize with the weak, and to assist in bearing their burdens. Let presbyteries, let sessions, let congregations set about this work at once, and we promise results most beneficent to all. Let it be well understood, that in order to success, a general and united effort must be put forth. It is not our larger and wealthier congregations merely that must act. Something must be done, as something can be done, by all. Not even the smallest society may say there is no need of me. Assistance is required from all—receivers should also be givers: it is more blessed to give than to receive.

In this connexion the Board beg to recall attention to the action of Synod on its report for Domestic Missions. Presbyteries are directed to forward to the Board a full account of their domestic mission funds and of their missionary operations. We refer for fuller explanation on this point to the published minutes of the Board on the subject about a year since, and again renew our earnest request for a minute compliance with its conditions. Synod further resolved, "That all our congregations be requested to take up collections annually, and place them at the disposal of the Board" for domestic mission purposes.

The address of the Treasurer, Mr. William Brown, is 1635 Locust street, Philadelphia. SAMUEL O. WYLIE, *Chairman of B. D. M.*

JAMES M. WILLSON, *Secretary.*

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#### FOREIGN MISSION FUND.

The Board of Foreign Missions begs to call the attention of pastors, sessions, and congregations to the fact that during the present year, with a few inconsiderable exceptions, no remittances up to this time have been received for the Foreign Mission Fund. We earnestly hope that the year will not be permitted to close without collections being taken up in all our congregations and societies for this purpose; and as the season is advancing, it is desirable, for obvious reasons, that it be attended to soon. There is still a balance in hand, though a sufficient amount is not available at present to meet the next semi-annual instalments—nine hundred dollars—due our missionaries for salary; and if the case were even otherwise, all must see that it would be most inexpedient to have an exhausted treasury. Surely the church will not be satisfied with less than an annual contribution for the support of its foreign mission; and remembering what was done a year ago, the Board is confident that pastors and sessions have only to bring the matter before the attention of the people, to secure such a response as will attest beyond a peradventure, that their interest in the great work is undiminished, and that no effort upon their part will be spared to render it completely successful. Brethren, let us hear early your response to this appeal. SAMUEL O. WYLIE, *Chairman.*

JAMES M. WILLSON, *Secretary.*

September 15th, 1857.

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It is not great talents God blesses, so much as great likeness to Jesus. A holy minister is an awful weapon in the hand of God.

## AFFAIRS AT HOME.

*The Southern New-School Convention.*—A body of Southerners—countenanced by three friends from the North—met at Richmond, Va., Aug. 27th, to consider the unhappy condition of the Southern Synod in view of the extending and deepening flood of free principles that threatens to sweep away from the Northern sections of the country, all the friends and abettors of man-stealing. About one hundred and thirty were present. They deliberated some days, and agreed to hold a convention next year in Knoxville, Tenn., to form a General Synod of the Presbyterian Church, and then recommended that the new Synod should enter into negotiations with the Old School with a view to re-union. The Old School do not want them. Even on the subject of slavery, they are further gone than that body. The Ross men are determined to have a sanction given to their doctrine that God has “ordained” slavery, and placed it in the same position as the family relation, &c. The Old School are perfectly willing to see the slaves held as goods and chattels, but they want merely to pass by on the other side—taking no part between the oppressor and his victim; they are not prepared yet to bid the former God speed and all success in holding and despoiling the coloured man. They will hardly permit so violent a fanatic as Ross to enter their bounds. However, we are pleased that a new pro-slavery church, South, is to be formed. It is another step towards the dissolution of the Union, which has ever been the stronghold of the slave driver.

*Kansas.*—The Buchanan administration, by Gov. Walker, its agent, is using every effort to carry out to their completion, Pierce’s schemes for the enslavement of Kansas. That it will be a free State eventually, we are sure. The State of Missouri will be, ere long. But, in the mean time, we may see, by combined reaction and fraud, two pro-slavery Senators in Congress “from bleeding Kansas.”

*The Crops.*—These are nearly all that could be desired, so far; and should the first frost be a late one, the entire crop will be immense. Money affairs are deranged, but the land has much to account for and to be thankful for.

## NOTICES OF BOOKS.

THE REFUGE. By the Author of “Guide to Domestic Happiness.” 12mo., pp. 227. Presbyterian Board of Publication, 821 Chestnut street, Philadelphia.

The design of this work is to direct the convinced sinner to Jesus, the only Refuge. It consists of letters addressed to a lady, called in this work Lavinia, belonging to one of the first families of London. It contains a very clear and full exhibition of the claims of the law of God, the satisfaction of Christ, the way and the encouragement to receive and improve the mercy of God dispensed through the atonement, for the pacification of the troubled conscience. In this case, the directions given so judiciously and Scripturally were blessed to produce the desired result. It is a work deserving of very high commendation. We append a short extract:

“We are apt to forget that the grace of God in the promises is not made to such as deserve mercy, but, as one expresses it, ‘to such as want it; not to righteous persons, but to sinners; not to the whole, but to the sick.’ Such therefore who, through the weakness of faith, or the violence of temptation, find it difficult to lay hold on the promises which respect the pardon of sin, and the attaining life and salvation, should remember that the root and principle from whence the promises spring is not from any good within us, but wholly from grace without us—that from the beginning to the end of our salvation, nothing is primarily active but free grace. All the promises of God are made in Christ, and derive their certainty and stability from him in whom they are made—not from us to whom they are made;

they are all ratified with the same oaths and purchased by the same blood, and are, therefore, sure to all the seed, and it is neither the magnitude nor the multitude of our sins that precludes hope of forgiveness."

**MARION HARVIE:** a Tale of Persecution of the 17th Century. By the author of "Ella Clinton" and "Aunt Ruth." 18mo., pp. 279. Presbyterian Board of Publication.

We give the author's own account of the work:

"In looking over an old book called the 'Cloud of Witnesses,' I found a brief account of the arrest, trial, and execution of Isabel Alison and Marion Harvie; also their dying testimony, with some hints concerning their former lives. This is the foundation of my little story. So far as I have been able to ascertain the facts, I have strictly adhered to them; and where I could not, have drawn upon my imagination, relating however only such things as really did occur in those times, and may have happened to the subjects of my narrative. To the 'Cloud of Witnesses' I am indebted, also, for the account of the trial and execution of David Hackston of Rathillet, and the death of Henry Hall, of Haughhead. Who the minister of Borrowstounness really was, or what particular persecutions he suffered, I do not know; but I do know by information procured from the same source, that the character of the curate was such as I have described. Humbly born as Marion and Isabel were, I think their Christian heroism deserves to be more widely known than it now is; and if this little volume should help to keep alive the memory of their sufferings and dying testimony to the righteousness of that cause, for which they willingly laid down their lives, my labour will not be without reward."

From some examination of this work, we think the author has carried out his plan with integrity and judgment. He has certainly made a tale which bears the impress of truth, in all its leading characters and statements, and which should commend itself to Covenanters as a memorial of the trying events of the "bloody years" of persecution in Scotland.

"**THE ELECT LADY,**" a Memoir of Mrs. Susan Catharine Bott, of Petersburg, Va. By A. B. Van Zandt, D. D., New York. 8vo., pp. 190. Presbyterian Board of Publication.

This lady, who lived to a good old age, was very active in good works—her interests being largely concentrated upon the Education Society of the church with which she was connected; a fine example of how much can be accomplished where there is a devoted purpose and resolute, to honest works of beneficence.

**THE LITTLE BOY'S TREASURY OF PRECIOUS THINGS.** Compiled by Addie. 18mo., pp. 238.

**THE LITTLE GIRL'S TREASURY, &c.** By the same. 18mo., pp. 168. Presbyterian Board of Publication.

These are story books for the young. The tales—true ones, we believe—are well chosen and told. We are sure such books are calculated to do good. The young *will* read them, and understand them. Each is designed to impress some truth and principle of action upon the mind and heart of the reader. Parents do well to get these volumes, and others like them for their children.

**AUNT RUTH; or Persecuted, and not Forsaken.** By the Author of "Ella Clinton." 18mo., pp. 237. Written for the Presbyterian Board of Publication.

We find in this volume, accounts of some of the persecuted saints of God. We mention John Brown, the "Christian Carrier"—Donald Cargill—Dr. Halley, and the Madeira Protestants—the Madiiai of Tuscany. This volume is also prepared for the young, and is written in a style adapted to their capacities. It is illustrated by wood cuts.

DAUGHTERS AT SCHOOL, instructed in a Series of Letters. By the Rev. Rufus W. Baily. 12mo., pp. 255. Presbyterian Board of Publication.

This is a very substantial volume. It treats of a great variety of topics suited to all—of others more particularly addressed to young ladies. There are in all forty-one letters—on such topics as “Education for Eternity,” “Personal Piety,” “Prudence,” “Economy,” “Reading,” &c., &c. Throughout, the aims of these letters are high. They may be safely recommended. None can read them without profit.

THOUGHTS ON PRAYER: its Duty; its Forms: its Subjects; its Encouragements; its Blessings. By Jonathan Greenleaf. 12mo., pp. 156. Presbyterian Board of Publication.

The author has sought to embrace the entire subject of prayer in one small volume, and has met with good success in carrying out his design. On the subject of social prayer meetings, we think the writer could have consulted, with advantage, such a work as that of Dr. Houston. This ordinance is not generally well understood in the churches. The style of this work is plain, and a little heavy, but the matter is solid and judicious. We extract a few paragraphs on “Grieving the Spirit:”

“1. All open acts of transgression grieve the Spirit, and provoke him to withdraw from the soul. The good Spirit will not abide with the evil one, and when we open the door to sin we do in effect turn holiness out. Satan would be very glad of a compromise, but God will bear no rival in the heart. There can be no communion between light and darkness, no concord between Christ and Belial. Hence—

“2. The Spirit is provoked to withdraw by any attempt to reconcile the love and service of Christ with that of the world. This is sometimes done by real Christians. In some situations, and at some times, the cross may seem very heavy, and men will hesitate about taking it up. Strict religion may be out of fashion, and a temporizing spirit may induce them to relax a little, and partially conform to the world. One step aside makes way for another, and this for a third, till at length the Spirit is grieved, and withdrawing leaves the soul dark and comfortless.

“3. Nearly allied to this is another thing which grieves the blessed Spirit, viz., unnecessary intercourse with worldly people. Scarce any thing chills the spirit of religion like it. It is like an untimely frost on the half-matured crop, which nips the corn in the ear, and disappoints the husbandman of the expected fruit of his labours. So fatal to piety is too much worldly intercourse. There is indeed a connexion with the world that is unavoidable as long as we live in it; but we have no need to seek our enjoyment here; we have no need to run among the giddy multitude, entering into their views, adopting their practices, and having our conversation always among them.

‘The world’s infectious: few bring back at eve  
Immaculate the manners of the morn.’

“When we follow the world, adopt its maxims, and copy its example, the warm flame of devotion is stifled; and the Spirit, offended, withdraws to seek a more congenial residence.”

THE EVENING VISIT. 18mo., pp. 80. Written for the Presbyterian Board of Publication.

This is a rather desultory little book, but will be read with none the less interest by the young, for whom it is intended.

MEDITATIONS ON SICKNESS AND OLD AGE. By Baptist W. Noel. 18mo., pp. 114. Presbyterian Board of Publication.

“The Future State,” “Faith in Christ,” “On the Work of Christ,” “Heaven a Place of Rest,” “Preparation for Death,” and some sixteen subjects of kindred tenor, are well, but briefly discoursed of in this

small volume. The author is well known as a man of devoted piety and great eloquence.

Faith, the Principle of Missions. By Thos. Smyth, D. D. 18mo., pp. 170. Presbyterian Board of Publication.

In this work, the fact that the Christian life and walk are of faith, is illustrated, and applied especially to the work of missions.

GEMS OF THOUGHT, Being Moral and Religious Reflections, from Matthew Henry and others. Selected by Harrison Hall. 32mo., pp. 128. Presbyterian Board of Publication.

A little pocket volume—beautifully got up—filled with some of the best thoughts of some of the best men, and needs only to be seen to be admired.

OUR FRIENDS IN HEAVEN; or the Mutual Recognition of the Redeemed in Glory Demonstrated. By the Rev. J. M. Killen, M. A., Comber. 12mo., pp. 225. Presbyterian Board of Publication, Philadelphia.

We have never doubted the mutual recognition of friends in heaven. It has been doubted, however; and even those who believe it, may not be able to assign satisfactory reasons for their belief, or to answer the objections that may be brought against the doctrine. To these, this volume will be welcome and useful. It fulfils the promise of the title. The truth is here “demonstrated.” It is also improved. From this part of the work, we select the following. It is seasonable, and ought to be regarded as of high importance. Its connexion with the general topic of the volume is easily perceived:

“THE NUPtIAL UNION.—It is a melancholy fact that multitudes appear to treat, either with levity or utter disregard, the most peremptory injunctions of Jehovah upon this subject. The command of God to his people is, that they marry “only in the Lord.” 1 Cor. vii. 39. The Almighty has been pleased to select marriage as the consecrated emblem of that vital and mystical union which exists betwixt the Saviour and his saints, and he desires that the ordinance should be adorned and sanctified by the graces of those who enter it, and whom it is especially designed to bless. Yet this closest connexion in life is often rushed into with a recklessness which, but for its frequency, would be astonishing, and which must ever be most humiliating to every truly devoted mind. The violence of passion, the caprice of fancy, false ideas of worldly respectability, or the most sordid and grovelling considerations, have been allowed to stifle the voice of conscience, overbear the convictions of duty, and trample upon the command of God.

“We are quite aware that many try to gloss over such glaring inconsistency of conduct, under the hypocritical pretence or dangerous delusion of becoming the instruments of savingly converting the objects of their regard. Such, however, must surely have forgotten that conversion is the work of God, and that he effects it only by legitimate means. For the accomplishment of such an object, then, we are not to act upon the Jesuitical principle of ‘doing evil that good may come.’ Jehovah, in the production of the great change referred to, acknowledges only such efforts as are based on Scriptural principles, and are made in conformity with his word. He will, consequently, bless no compromise nor sanctify any proceedings in violation of his law.

“Accordingly we find that it is a well-established fact that all such unhal- lowed ‘yokings’ have ended in miserable disappointment. Instead of the worldling being converted, the heretical evangelized, or the profligate reclaimed, the Christianity of the other party has fearfully suffered, even where it has not entirely disappeared. A short time is, in general, sufficient to prove that those sanguine compromisers of truth and duty, so far from converting others, have



brought their own spiritual well-being into serious jeopardy. Worldly prudence has supplanted Christian zeal. Former professions and determinations are forgotten. Prayer, if observed at all, has become the merest formality, and duty is felt to be a burden. In a word those who were once the objects of high Christian hope have given rise to saintly lamentation; for they have not only tampered with principle and compromised truth, but have become cold, and calculating, and cunning. Instead of following the Lord 'fully,' and living by faith, they are now the victims of an all-pervading earthliness, and walk by sight. The breath of worldliness from the very bosom of the domestic circle has completely blighted the graces formerly budding in the soul, and the deadliest enemy of individual and family piety is, too late, discovered to be the very one who sits at the hearth and presides over the household.

"But the evil does not end even here. Such ungodly unions not only prevent the growth of personal religion, but they render it almost impossible to 'train up' children 'in the nurture and admonition of the Lord.' They also bring religious families into dangerous alliance with those of an opposite description, and thus subject whole connexions to the most injurious influences. With regard to all such, God says to his people, 'Come out from among them and be ye separate.' But a religious professor, by one false step in the matter we are considering, gives a fearful emphasis to the truth that one 'sinner destroyeth much good.' Eccles. ix. 18. He does an immensity of harm by commingling, so far as he can, the righteous and the wicked, and by effacing those lines of demarkation which should exist betwixt the church and the world. Besides, he is preparing for himself a cup of fearful bitterness, of which, even in this world, if he be one of the children of the family, his heavenly Father, in very faithfulness and mercy, will cause him eventually to drink.

"All such inconsistent disciples, as in this matter they have 'sown to the flesh,' so also 'of the flesh' will 'reap corruption.' Even the worldly advantages expected from such unions have rarely been realized. The prospects of the parties, in other respects, have been blighted, their prayers hindered, and their peace destroyed. But the most painful consideration connected with it is, that such a union must end in an everlasting separation. The parties were never joined together by the Spirit and grace of Christ; they cannot, and shall not, therefore, be heirs together of his glory in the world to come."

THE HOLY LIFE AND TRIUMPHANT DEATH OF MR. JOHN JANEWAY, Fellow of King's College, Cambridge. By the Rev. James Janeway. 18mo., pp. 106. Presbyterian Board of Publication, Philadelphia.

The subject of the memoir was born in 1633, and died in 1657. Eminent in talents and attainments, he was still more remarkable for gracious endowments. Much of this small volume consists of letters in which he has left a record of his rich experience, of his temptations, of his fidelity. His death was singularly triumphant. Such biographies should be read and studied, for such attainments in the divine life are now far too rare.

HOW MUCH SHALL I GIVE? A Series of Tracts on the Subject of Systematic Benevolence. Presbyterian Board of Publication.

There are four tracts in this series, three of them directly relating to the subject of pecuniary gifts by Christians; the fourth treats of God, the "Great Giver." We earnestly recommend this collection to the attention of our readers. It is a small 12mo. volume, in paper cover, and will cost little. The subject received some notice at the last meeting of the Reformed Presbyterian Synod, and *deserves* the most thorough examination. These tracts are a good help, especially

for those who have not made much progress as yet. The first essay, by Mr. Arthur, is a most valuable one. It defines and argues the principle, and does both with unusual clearness and force. We quote one of his arguments, taken almost at random:

“I plead for your own sake, *that you may have some good of your money, even to eternity.* In the passage just referred to, our Redeemer shows how we may, by a heavenly use of earthly goods, lay up treasure in heaven. An Apostle tells us of another treasure which, by means of money, we may ‘heap together for the last days.’ But this is a treasure of ‘miseries that shall come upon you.’ He who, to amass wealth, keeps back the labourer’s hire, or falls into other ‘fraud,’—surely not excepting the fraud which deprives the Lord of the beneficent use of His own gifts,—is, in heaping up money for this world, heaping up ‘treasure for the last days.’ While the gold and silver distributed for the Lord’s sake, to benefit the souls and the bodies of men, will all be found turned into incorruptible treasure ‘at the resurrection of the just;’ this gold and silver which no thank-offerings hallowed, and no poor man blessed, on which the eye of the needy looked wistfully, and for which the works of God’s church appealed in vain—this, too, will re-appear; its *‘rust shall be a witness against you, and shall eat your flesh as it were fire.’* This, O money-lover! is the way in which you have heaped treasure “together for the last days!”

“O, I have not been selfish! It is not for myself I have got something together. I know I must leave it. It is for my children I have saved.’ Well, perhaps it would have been a blessing to your children, had they been left just with the means of honourably starting in life, the rest depending, under God, on their own conduct. Perhaps the stores you have painfully gathered will breed contentions over your grave, and then hurry your children to folly and to sin—ay, perhaps to poverty.

“You have saved for your children! We are ready to admit that, in this, if moderately done, you are a public benefactor; for he who finds a family competing with the poor in the labour market, and leaves it in a condition to employ them instead of competing with them, does a general service. But while you have been saving for your children, what have you saved for yourself? In a week your will may be read; and is it possible that all the savings of your life are invested where they will then be in the hands of others, and nothing invested where it will come to account for you? As with our life, so with our money: he that saveth his money shall lose it; and he who, for the Lord’s sake and the Gospel’s sake, loses his wealth shall find it. The only money we save for ourselves is what we give to the Lord.”

THE LIFE OF MRS. SHERWOOD, Author of “Henry Milner,” “Lady of the Manor,” &c. 12mo., pp. 152. Abridged for the Presbyterian Board of Publication, Philadelphia.

This “life” is worthy of being republished and read, chiefly as it shows how much can be accomplished by an earnest and devoted woman for the temporal and spiritual good of the sinful and the wretched, while the benefactress herself may have to encounter all the ordinary cares and responsibilities of the wife and the mother. Mrs. S. was the wife of an English officer, and spent a number of years with her husband in Hindostan. She was not a commissioned missionary; and from her position and means, she might have passed as useless a life as most wealthy ladies do. She chose the “better part;” and wherever she went became the teacher, the adviser, the “mother” of the natives and of the destitute, of wayward English youths especially. She had her reward in souls saved, and in the diffusion of blessings around

her path. May the reading of this volume awaken in many of her sex, and many men, too, a desire to "go and do likewise!" This volume is adorned with a portrait of Mrs. S.

APPLES OF GOLD; or a Word in Season to Young Men and Women. By Rev. Thos. Brooks, author of the "Mute Christian," &c. &c. 18mo., pp. 288. Presbyterian Board of Publication.

This is one of *the* old books, stripped, however, of its antiquated garb, but not of its very striking style. It abounds, according to the fashion of its day, with illustrative anecdotes, but its staple is the most solid and judicious exhortation and argument. The times require such books. The young will read this if put into their hands, and can hardly read it without much profit.

WHAT IS FAITH? By the Rev. R. H. Beattie. 18mo., pp. 102. Presbyterian Board of Publication.

This discourse was preached before the Synod of New York, and is published at its request. It treats of faith, rather in its conviction of the truth and reality of things revealed, than in its appropriating character. In this aspect—and it is a most important one—the subject is admirably discussed. The statements are clear and the course of the argument is convincing and persuasive.

THE PRESBYTERIAN AND JUVENILE PSALMODIST. By Thomas Hastings. In Four Parts. Presbyterian Board of Publication.

These, as well as the large work of the same sort, which had been put out of our hands before we had time to examine it, are music books,—good ones for the object at which they aim, we do not doubt; but as we are no judge of these matters, we must go by faith in the author, who ranks high as an arranger and composer.


THE OLD SCHOOL PRESBYTERIAN CHURCH ON SLAVERY. By James Patterson, D. D. President of Westminster College. 8vo., pp. 48. New Wilmington, Pa. 1857.

We regard this as a faithful and conclusive exhibition of the ground now occupied by this church on the slavery question. We wish it were in the hands of every honest and *humane* Presbyterian of that school. It proves that there has been a sad declension among that people in regard to the rights of the coloured race and the evils of slavery. As a history alone, this pamphlet is well worth the 12 cents at which it is sold by Vincent, Ferguson and Co., New Wilmington, Pa; or, W. S. Young, 1073 Race Street.

IN DOORS AND OUT OF DOORS; or Life among the Children. By Mary M'Calla. 18mo., pp. 183. Presbyterian Board of Publication, Philadelphia.

A very well-conceived, well-written, and beautifully illustrated book for children. One of the best of the many good ones published by this Board.

"THE CHRISTIAN INTELLIGENCER," the organ of the Dutch Reformed Church, comes to us in a new dress, and improved, we think, otherwise. We have been disposed to find some fault occasionally, with the rather neutral position which it occupies on the great social question of the day, but we admire its zealous advocacy of Calvinistic doctrine, and high moral tone in other respects. We always look for instruction and entertainment from its columns.

 Other Notices postponed to next No.

THE

# COVENANTER.

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NOVEMBER, 1857.

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[For the Covenanter.]

## ELECTIVE AFFINITY AGAIN.

In the September number of the Reformed Presbyterian there are some remarks by the editor on the doings of the late meeting of Synod. After confessing his regret at the decision in the Hill Prairie case, and commending the petitioners as a very intelligent and godly people, in regular standing, &c., he goes on to state the ground on which he thinks they should have obtained an organization. He says:—"It will, moreover, be difficult to convince us that some fifty intelligent covenanters, either there or any where else, will seek to be separated from the congregation to which they belonged, and subject themselves to the burden of erecting a house of worship, and supporting a pastor without some good reason. The fact that they do so is prima facie evidence of the existence of such a cause. Such evidence is enough to satisfy us that an organization should be granted, and as we have done heretofore, so we mean in time to come to act according to our convictions."

As these few lines contain a very fair and full exhibit of elective affinityism by its ablest and most respectable advocate in the church, it may not be improper to briefly notice their contents. And—

1. There is a broad and sweeping charge implied against all pastors, sessions, and congregations from which elective affinity organizations have been sought. The editor thinks there is a good reason in every such case for the conduct of the petitioners. And he will certainly admit that mere infirmity or indiscretion on the part of those from whom the disjunction is asked, would not be a good reason for breaking up fellowship with the pastor and congregation to which they belonged. A reason that would be good, and justify the separatists in such a course, must manifestly be a heinous sin and scandal, contrary to the word of God and the standards of the church. It must be such an offence or offences as the aggrieved party ought not to forgive and become again reconciled to the offender, and conduct so criminal and scandalous as justifies perpetual alienation of affection, and the breaking up of fellowship among Christians, and the withdrawal from the congregation of the offended brethren. Nothing less than a sin or sins of great magnitude—sins, too, beyond the reach of the discipline of the church—will justify a disaffected party living in the midst of a congregation, in seeking to be separated from their brethren in the public worship of God. And this is precisely the feeling and ground

taken by all parties in the church in seeking to obtain such organizations. Heinous and grievous sins have been committed by the pastor, or session, or congregation, or all together, it is alleged, which should not be forgiven, and which the discipline of the church cannot remove, and which render a separate and independent organization necessary. This writer endorses these obligations as valid, and justifies the position assumed by the complainants. "It will be difficult," he says, "to convince us that they would do as they have done without some good reason." And he is convinced of the righteousness of their cause, not by an impartial examination of facts and testimony, but by prima facie evidence. The mere fact of the existence of a disaffected party in a congregation, asking a new organization, establishes, in his mind, the great guilt and unpardonable criminality of the pastor and people who may still desire to maintain him. There is no need for any examination in the premises. No need to hear those who are complained of in their own defence. No need of legal testimony, and a hundred responsible witnesses on the other side would be of no avail. There is prima facie evidence in the case. The mere sight or knowledge of such a faction in a congregation flashes conviction into the mind of this editor of their innocence, and of the deep guilt and scandalous sins of the pastor or congregation from which they desire to be separated.

Such is the sage conclusion of the ablest advocate and most distinguished friend of elective affinity congregations. And as it rests on prima facie evidence, it must not be doubted or called in question; consequently, all those pastors and congregations from which organizations of this kind have been sought are to be regarded as peculiarly and pre-eminently criminal—"sinners above all men which dwell in Jerusalem." Among these first and foremost stands the beloved and venerable Dr. Chrystie. In the year 1838 a party in his congregation became alienated from him, complained they were not edified, and petitioned Presbytery; and being refused, afterwards petitioned Synod for a separate organization. Their number was about the same; and like that of the lamented Hill Prairie people, they professed to be able and willing to erect a house of worship, and support a pastor. Of course, they had "some good reason" for their conduct. The character and ministrations of their pastor, of which they complained, were so culpable, of course, as to justify them in refusing to hear him, and in seeking a new organization.

In the year 1490 B. C. a party in the congregation of Israel became disappointed with Moses and Aaron. "They gathered themselves together against Moses and Aaron, and said, Ye take too much upon you." Num. xvi. 2—4. This party had more than the requisite number. Instead of "some fifty," they had two hundred and fifty. They were very respectable. They were famous in the congregation, men of renown. They were considered very intelligent and godly. They were styled "the people of the Lord." Their friends said to Moses and Aaron, "Ye have killed the people of the Lord." They were willing, also, to make great sacrifices in order to obtain their organization. The existence of this party, according to the above rule, furnishes prima facie evidence that they had "some good reason for their conduct," and that Moses was very culpable. In the church

at Corinth there was a numerous party opposed to the apostle Paul, and desired to be separated from his ministry, and obtain another more acceptable to their views and practices. Of course they had some good reason. But why proceed? Time would fail us to tell of Calvin, Knox, the Melvilles, Rutherford, and even the lovely youth Renwick; and, indeed, almost every eminently faithful minister of Christ has been opposed in the same way. But, according to this rule, we must conclude they were all highly criminal, and their enemies had some good reason for their opposition. The position of Mr. S. is the same as that of the magistrate in the story, whose uniform practice was always to give judgment in favour of the prosecutor. He acted on the principle that no man will complain without "some good reason."

A cause which so evidently blinds the mind and enfeebles the judgment of so good a man as Mr. S., must be a bad one.

It is perhaps well, however, that this explicit avowal has been made. The principle of elective affinity, which has given our church so much trouble for years past, will now be better understood, and the groundless and sweeping condemnation implied in the votes of its friends will be more easily and clearly seen. Many have heretofore voted for such organizations without intending to cast any reflection upon the pastor or congregation from which the separation was asked. They fondly hoped such an organization might ultimately allay strife and promote peace. Now there is no ground left to hope for peace in this way. The new organization is to stand now upon the injured character of the old one. The child that is produced is to bear testimony perpetually against the sins of the parent. Nay, the very existence of the child is the consequence of the ignominy of the parent. Organizations of this kind are hereafter to be given, not upon the ground of the infirmities or prejudices of those seeking them, and not even upon the ground of indiscretions or weakness of those from whom they are sought,—but upon some good reason, seen by prima facie evidence, in the great and unforgiven sins and scandals of the pastor and congregation from which the separation is to be made. Now, this course, so far from succeeding, will be regarded by all honourable men as a mean and cowardly attack upon character, which is regarded as invulnerable in any open and legitimate way. If we do not greatly underrate the intelligence and fidelity of ministers and elders, this honest avowal of "brotherly hatred" will do much to arrest its progress in the church, and ere long, if it should continue to survive, to give it its death-blow.

2. The rule according to which congregations are to be organized. The law on this subject contained in the Form of Church Government, is clear and definite. It cannot be misunderstood. The occasion and the reason for organizing congregations are distinctly given. It says:—"When believers multiply to such a number that they cannot conveniently meet in one place, it is lawful and expedient that they should be divided into distinct and fixed congregations, for the better administration of such ordinances as belong unto them, and the discharge of mutual duties." The cause, and the only cause given here for organizing distinct congregations, is the multiplication of believers to such a number that they cannot all conveniently meet in one place.

When this state of things exists, a congregation may be divided, and not till then. The separation of believers into distinct congregations is a law of necessity, arising from the inconvenience of great numbers meeting together in one place. So long as they can all conveniently meet together, they are not to be divided. A condition is given when it is proper to divide a congregation, and other conditions are by fair implication forbidden. Hence there is no ordinary way, and much less an extraordinary way of dividing Christians into distinct congregations, until the condition supposed here exists. The question, then, of dividing a congregation cannot be entertained until its members become so great, or are so far separated that they cannot conveniently meet together. And when it becomes legally capable of division by the inconvenience of its members meeting together, on account of the number and distance of its members, the book then proceeds to show how the division is to be effected. To talk, therefore, of dividing a congregation by an ordinary way, or by an extraordinary way, when it is plainly not in the condition to be divided prescribed by our standards, is not in order.

As it is lawful and expedient for Christians to be divided into distinct and fixed congregations when they multiply to such a number that they cannot all meet conveniently in one place; so, when they do not multiply, and can all conveniently meet in one place, it is unlawful and inexpedient to divide them.

But Mr. S. evidently goes for dividing congregations without any respect whatever to lawfulness and expediency, as these terms are used in our Form of Church Government. He maintains there are two ways of organizing congregations; one according to the standards; and the other "to allow the people" (and by people here he means a disaffected party in a congregation) "to follow their own inclinations." The former he considers the ordinary way, and the latter an extraordinary way. To Presbyterians and Covenanters, who love the ancient landmarks, the latter is indeed extraordinary. And it ought to be thought still more extraordinary that a minister of the gospel, professing to believe the Form of Church Government, should plead for it. According to this "other way," different from that given in our standards, and for which he pleads, every large, disaffected party that may arise in any congregation, is to be the only judge of the time and manner in which they are to be separated from the congregation to which they belong. They must be allowed to follow their own inclinations. No matter what may be the relations they may sustain, or the duties they may owe to those from whom they desire to be separated—no matter whether the separation be for the benefit or injury of others concerned—no matter how unfit the individuals asking the separation may be according to the word of God, by the indulgence and manifestation of malice against their brethren, for the enjoyment of ordinances—no matter whether they can all conveniently meet in one place or not—they are to be organized; or, in other words, church courts have no authority or jurisdiction in the case; the people may follow their own inclinations. All that is needful for the organization of one congregation in the midst of another, is a certain number of persons hostile and irreconcilable to their brethren, with money enough to erect a house of worship and support a pastor. Thus the Form of Church Government is plainly rejected, and the authority of the church

virtually denied, and every faction in any congregation is told to follow their own inclinations in separating from their brethren. Here elective affinityism is fully displayed. Every one can clearly see the marked discrepancy between these views and the Form of Church Government, and indeed any Presbyterian church government.

3. The pledge contained in the above lines to favour and support all factions and parties in the church hereafter, provided they are large enough, that may ask for organizations on the ground of hostility to the pastor or congregation to which they belong. Having assumed that all such factions have a good reason for their conduct, and are justifiable in their course, and having stated his devotion to them in time past, "so we mean," he says, "in time to come to act according to our convictions." Every contentious man, and every faction in the church, will feel pleased and encouraged with this declaration. They can now certainly count his vote beforehand in their favour, provided they can only diffuse their spirit and get a number of others to join them. All such characters will now feel that they have a friend and advocate in court, and there is no danger of their petition being rejected without an effort, at least, made in their behalf. However groundless may be their position, and however dull their prospect, the position and vote of so distinguished a friend will serve to keep them in countenance. With such encouragement beforehand, and with such a vote recorded already on their side, they may think it is, at least, worth while to try. Every one can see that such remarks, especially coming from the source they do, are calculated to produce the most injurious influence upon contentious and disaffected men, and upon the peace of the church.

Again, on page 213, we have the following:—"It is far from being clear to us that attempts to form elective affinity congregations have been the cause of much of our troubles in the church. The causes lie farther back. They may be found in those movements that give rise to such attempts." By "those movements" the writer evidently means the appointment of deacons in many congregations to take care of their finances. For in almost every instance where an elective affinity organization has been sought, the existence of deacons in the congregation has been the chief, if not the only cause for such attempts. The existence of deacons in the church furnishes a necessity for such measures as elective affinity congregations. Deacons in a congregation are so great and intolerable an evil, that the church must furnish relief to those who are opposed to these officers by organizing them into a separate and hostile congregation. Such measures are, it is said, to be deplored, but those are not to be charged as troublers who avail themselves of the way that the law and order of the house of Christ provide for his people to enjoy his ordinances in peace. Here, then, we have a very frank and important admission. Elective affinityism is the consequence of opposition to deacons in the church. Anti-deaconism having no foundation in the word of God or the standards of the church, driven from the field of argument, and having no orthodox or respectable author to speak a word in its favour, finds its only hope lies in encouraging factions and parties in the church, and in organizing them into congregations. The existence of all the officers that Christ has appointed in a congregation becomes the proper oc-



casation for raising recruits, and for arraying them in hostile attitude against their brethren. If a congregation shall take the whole ground of our covenanted uniformity, sworn to in our solemn covenants, and occupy the same position as that on which Cargill, and Cameron, and Renwick, preached and prayed, and bled and died, "this movement" gives "some good reason" to those who are not willing to walk in their footsteps to separate themselves from their brethren, and to *ask the church courts for a different kind of an organization*, "where they can enjoy the ordinances in peace." Elective affinity congregations are attempts of necessity to prevent professed Covenanters from acknowledging, or being identified with some of the principles and practices of their covenanted and martyred fathers. They are escape valves to let off the high pressure of divine authority and covenant obligations.

RENWICK.

#### SLAVERY AND THE NON-SLAVEHOLDERS OF THE SOUTH.

Some movement has been looked for, for some time, on the part of the non-slaveholding portion of the South, against *their* oppressors—the few lordly slaveholders. This class is becoming very large, notwithstanding the constant emigration going on, chiefly to the North-western States and Territories. This increase of their numbers is owing to the tendency of the slave system to aggrandize the large slaveholders, and to swallow up the small plantations, in which, through the ruinous effects of slave culture, the necessary expenditures of the household are not met by the revenues. Estates, moreover, of this kind, will not bear division; and thus a portion of the family, at least, are thrown upon their own resources; while in slave States, owing to the absence of manufactures, and the general want of business activity, these resources are very limited. The *non-slaveholders*—among the agriculturists—have long been dissatisfied with their position; but, from a variety of causes, have remained in their uneasy condition, without any effort to remedy it on their own soil. The agitation of the slave question in the North, has made itself felt among them. The "dry bones" begin to move and show some symptoms of a coming resurrection. Had the Republicans succeeded last fall in putting in their President, we have no doubt, that we would have seen before this, a new party formed in the slave States out of this *oppressed* class. As it is, they have not been inattentive to the great movements in other parts of the country, and are beginning to think and act independently of *their* masters.

One of their number—Mr. Helper, a North Carolinian—has put himself forward as their spokesman. He has published "The Impending Crisis of the South, and How to Meet It," in which he discusses the entire question with singular address and acuteness, and with a degree of vehemence which almost throws into the shade the denunciations of slaveholding wickedness with which we are familiar in the North. We have not seen the work itself. We form our judgment of it from extracts published in the "New York Tribune." The writer's family have had their "home in the valley of the Mad River for nearly a century and a half." His father was a "considerate and

merciful slaveholder." The son is a tiller of the soil—almost self-taught, but, evidently, a man of a high order of ability, and a most hearty hater of a system with which he has been familiar all his life. The spirit and purpose of his book may be gathered from the following extract:

"The first and most sacred duty of every Southerner, who has the honour and the interest of his country at heart, is to declare himself an unqualified and uncompromising abolitionist. No conditional or half-way declaration will avail; no mere threatening demonstration will succeed. With those who desire to be instrumental in bringing about the triumph of liberty over slavery, there should be neither evasion, vacillation, nor equivocation. We should listen to no modifying terms or compromises that may be proposed by the proprietors of the unprofitable and ungodly institution. Nothing short of the complete abolition of slavery can save the South from falling into the vortex of utter ruin. Too long have we yielded a submissive obedience to the tyrannical domination of an inflated oligarchy; too long have we tolerated their arrogance and self-conceit; too long have we submitted to their unjust and savage exactions. Let us now wrest from them the sceptre of power, establish liberty and equal rights throughout the land, and henceforth and for ever guard our legislative halls from the pollutions and usurpations of pro-slavery demagogues."

His views of the system, and of the slaveholders themselves—with exceptions—are very different from those with which our ears are so often assailed, and our hearts grieved, in this part of the country. Ministers and churches—basely recusant as are so many of them to the rights of man, as well as those—not a few—who believe in Southern "chivalry," might learn a lesson from this *victim of slavery*:

"And here, by the way, we may as well explain whom we refer to when we speak of gentlemen of the South. We say, therefore, that, deeply impressed with the conviction that slavery is a great social and political evil—a *sin and a crime*, in the fullest sense—whenever we speak of gentlemen of the South, or of gentlemen any where, or at whatever time, or in whatever connexion we may speak of gentlemen, we seldom allude to slaveholders, for the simple reason that, with few exceptions, we cannot conscientiously recognise *them* as gentlemen. It is only in those rare instances where the crime is mitigated by circumstances over which the slaveholder has had no control, or where he himself, convinced of the impropriety, the folly, and the wickedness of the institution, is anxious to abolish it, that we can sincerely apply to him the sacred appellation in question—an appellation which we would no sooner think of applying to a *pro-slavery* slaveholder, or any other pro-slavery man, than we would think of applying it to a Border-Ruffian, a thief, or a murderer. Let it be understood, however, that the rare instances of which we speak are less rare than many persons may suppose. We are personally acquainted with several slaveholders in North Carolina, South Carolina, Maryland, and Virginia, who have unreservedly assured us that they were disgusted with the institution, and some of them went so far as to say they would be glad to acquiesce in the provision of a statute which would make it obligatory on them all to manumit their slaves, without the smallest shadow or substance of compensation. These, we believe, are the sentiments of all the respectable and patriotic slaveholders, who have eyes to see, and see—ears to hear, and hear; who, perceiving the impoverishing and degrading effects of slavery, are unwilling to entail it on their children, and who, on account of their undeviating adherence to truth and justice, are, like the more intelligent non-slaveholders, worthy of being regarded as gentlemen in every sense of the term."

He goes much farther than this, however. But who can say he goes too far?

"We mean precisely what our words express, when we say we believe thieves are, as a general rule, less amenable to the moral law than slaveholders; and here is the basis of our opinion: Ordinarily, thieves wait until we acquire a considerable amount of property, and then they steal a dispensable part of it; but they deprive no one of physical liberty, nor do they fetter the mind; slaveholders, on the contrary, by clinging to the most barbarous relic of the most barbarous age, bring dis-

grace on themselves, their neighbours, and their country; depreciate the value of their own and others' lands, degrade labour, discourage energy and progress, prevent non-slaveholders from accumulating wealth, curtail their natural rights and privileges, doom their children to ignorance and all its attendant evils, rob the negroes of their freedom, throw a damper on every species of manual and intellectual enterprise that is not projected under their own roofs and for their own advantage, and by other means equally at variance with the principles of justice, though but an insignificant fractional part of the population, they constitute themselves the sole arbiters and legislators for the entire South. Not merely so; the thief rarely steals from more than one man out of a hundred; the slaveholder defrauds ninety and nine, and the hundredth does not escape him. Again, thieves steal trifles from rich men; slaveholders oppress poor men, and enact laws for the perpetuation of their poverty. Thieves practise deceit on the wise: slaveholders take advantage of the ignorant."

These are but the summaries of the conclusions at which Mr. Helper arrives, by a full induction of particulars. He examines the whole case, and then decides. Hence these are no mere angry utterances, but sober deductions from a mass of evidence of the most reliable character.

Mr. H. is not without hope. He does not despair. He knows—as all know—that let the non-slaveholders once put on an organization and act, they are irresistible. We give his plan:

"Some time during this year, next, or the year following, let there be a general Convention of non-slaveholders from every slave State in the Union, to deliberate on the momentous issues now pending. First, let them adopt measures for holding in restraint the diabolical excesses of the oligarchy; secondly, in order to cast off the thralldom which the infamous slave power has fastened upon them, and as the first step necessary to be taken to regain the inalienable rights and liberties with which they were invested by Nature, but of which they have been divested by the accursed dealers in human flesh, let them devise ways and means for the complete annihilation of slavery; thirdly, let them put forth an equitable and comprehensive platform, fully defining their position, and inviting the active sympathy and co-operation of the millions of down-trodden non-slaveholders throughout the Southern and South-western States. Let all these things be done, not too hastily, but with calmness, deliberation, prudence, and circumspection; if need be, let the delegates to the Convention continue in session one or two weeks; only let their labours be wisely and thoroughly performed; let them, on Wednesday morning, present to the poor whites of the South a well-digested scheme for the reclamation of their ancient rights and prerogatives, and, on the Thursday following, slavery in the United States will be worth absolutely less than nothing; for then, besides being so vile and precarious that nobody will want it, it will be a lasting reproach to those in whose hands it is lodged."

We are glad to find that this writer rejects entirely the notion of any compensation to the slaveholders—"on the ground that, as between them and the non-slaveholding whites, any claim of that sort on their part would be a great deal more than offset by the claim of the non-slaveholding landowners against them for depreciation in the value of their lands, caused by the introduction and maintenance of slavery. As between the slaveholders and the slaves, it is the slaves, he thinks, and not their holders, who ought to be compensated."

It is truly refreshing to hear a voice from the South itself, uttering such home truths in tones so earnest. It will be heard with intense interest at home, and will give new courage to the enemies of slavery elsewhere. It may not be this year, or the next, but we are confident that, ere long, there will be a "resurrection" in the very midst of the slave States themselves. Then the work will be done; and when it is done, the infamous defences and defenders of slavery, North and South, lay or clerical, will be, as they richly deserve to be, a byword, and a hissing, and a reproach, and an astonishment, and an execration.

## RUIN EASY AND DREADFUL.

Oh, how easy to ruin one's self and others! But to raise the fallen mind and restore the ruined nature, how hard! No power can do it. Even with God, it is not mainly a work of power, else his Son would not have been obedient unto death. How short was the work of our undoing in paradise. She took and ate, and gave to him, and he ate, and it was done. But to undo that, how many generations it has occupied, how many beings it has engaged; what a sacrifice it may be said to have cost God; how many drops of sweat, and tears, and blood, it has called for. Oh, what agency has been found necessary to undo it! Soon the covenant of death was struck, but not so that of life and peace.

How easy it is to be undone for ever! It is but to sit still, and you die. It is only to do nothing. It costs no effort. Just "neglect the great salvation, and you shall not escape the damnation of hell."

A man can destroy himself, but he cannot save himself. It is easier to destroy than to save; to pull down than to build up; to take life than to restore it. "Facilis descensus Averni, sed revocare gradum, hoc opus, hic, labour est;"—to destroy is human, to save is divine. "Oh Israel, thou hast destroyed thyself, but in me is thy help." The first man, he by whom the offence came, needed to be but of the earth, earthy; the second man, he by whom the free gift came, behooved to be the Lord from heaven. Adam to destroy, had only to stretch out his hand, and take and eat; but Christ, an infinitely more glorious personage, to save, had to labour, to weep, and to die! To shut heaven against our race, O, how easy it was! but to open it again, what it cost even the Son of God! Man could sin, but it required the incarnation of Deity to atone for sin. One transgression of man obliterated the image of God from his soul, but to restore it demands the operation of the divine Spirit. We can unfit, we have unfitted ourselves for heaven, but to fit us for it is as much the work of God as creation. A single and easy effort quenches the spark of spiritual life, but no collision of earthly materials can strike it up again; fire must come down from heaven to rekindle it; in Jehovah is our help, and he has come forth for our help; and the work he has undertaken for us is greater than the work of creation. Look at it in its preparation; look at it in its execution; love impelled him to seek a ransom; he found one in his only-begotten Son, and he so loved the world that he gave him. He hath laid on him the iniquities of us all; with his sacrifice he is well pleased; and now he is in Christ reconciling the world to himself. And he has sent forth his Spirit to convince the world of sin, and to take of the things of Christ, and show them unto us. Will you avail yourself of this help? Help yourself you cannot, and creatures cannot help you. God alone can; and now he will, he waits to help you; will you be helped by him, or will you continue undone for ever? There is no other alternative; choose in view of this.—*Dr. Nevins.*

## THE GREAT TEMPTER.

The enemies of the Christian have been commonly divided into three classes, the world, the flesh, and the devil; but though these

may be conceived of, and spoken of separately, they resist the Christian soldier by their combined powers. The devil is the agent; the world furnishes the bait, or the object of temptation; and the flesh, or our own corrupt nature, is the subject on which the temptation operates. Sometimes, indeed, Satan injects his fiery darts, enkindled in hell, to frighten the timid soul, and drive it to despair; but in this he often overshoots his mark, and drives the poor trembling soul nearer to his Captain, whose broad shield affords ample protection. And we are not to suppose that we are not often led astray by the enticements of sin within us, without the aid of Satan; but we need not be afraid of charging too much evil upon this arch adversary. He is ever on the alert, and is exceedingly cautious in his approaches. Long experience has doubtless greatly increased his power and subtlety, unless he should be more restrained than formerly. Some people make a mock of Satan's temptations, as though they were the dreams of superstitious souls. Not so Paul, and Peter, and John—not so Luther, and Calvin, and Zuingli. Not so any who understand the nature of the spiritual warfare. It is to the great injury of many professors, that they are not constantly on the watch against the wiles of the devil. If you wish to know where he will be likely to meet you, I would say, in your closet, in the church, on your bed, and in your daily intercourse with men. A single thought which suddenly starts up in your mind, will show that the enemy is near, and is suggesting such thoughts, as without his agency can never be accounted for. "Watch, therefore;" "Resist the devil, and he will flee from you."—*Id.*

#### SECRET PRAYER

Is commended by the high example, and commanded by the high authority of the Saviour:—

"Cold mountains, and the midnight air,  
Witnessed the fervour of his prayer."

His example does not, of course, enforce an ascent to a mountain in order to pray. He went up into a mountain from necessity—not from choice; because, as the Son of man, he had not where to lay his head; no home or closet. To those who have both, his command is, "Enter into thy closet." And we learn, from his example, that *inconvenience* must not prevent secret prayer. Here was the Saviour upon a lonely mountain—exposed to the cold winds and dews of the night—the ground damp beneath his knees, and the air chill around him; and yet he prayed—prayed long; the morning star often finding him where the evening star had left him. We have not such inconveniences to surmount. What is a cold room in winter, or a close room in summer, compared to the hoary side of a bleak and dreary mountain at midnight? And yet, how often are cold and heat allowed to hinder or hurry over secret prayer? Let sloth look to the Saviour's retirement, and blush! God might have enjoined us to ascend such a mountain whenever we prayed; and if he had commanded it, the duty would have been indispensable: but, in tender accommodation to our comfort, he has granted us, what he withheld from his incarnate Son—a house; and says, "Enter into thy closet."

The Saviour's example proves that the *fatigue* of labour must not prevent secret prayer. He had spent the day until the evening in active exertion amongst the multitude that followed him into the wilderness. During all the time he had been under the burning sun in a sandy desert, and had afterward to ascend the mountain alone. And there—neither shelter nor refreshment

awaited him; but, although exhausted and exposed, he closed the labours of the day by prayer. Now, his example ought to have all the authority of a law—all the influence of a charm upon his disciples. We do not come home more fatigued than he was. He had no house—no domestic comforts—neither shelter nor pillow for his sacred head; and yet he went apart to pray. He will remind the prayerless of this fact.

The Saviour's example proves that even deeds of *charity* and great exertions for the poor and afflicted, must not set aside secret prayer. He closed a day of mighty effort on behalf of suffering humanity, by going apart to pray. And surely if serving others must not prevent devotional solitude, serving ourself must not be allowed to do so; if acts of charity will not excuse neglect, the labours of industry cannot; if giving money to the poor be no plea for the omission of prayer, making money is not a valid one. Accordingly, while "diligence in business" is expressly enjoined, "ferveury of spirit" in prayer, rests upon the same high and unalterable authority. Pray or perish is the alternative set before us in the gospel.

The Saviour's example proves that no *strength* of character or of grace can render devotional solitude unnecessary. He who had the Spirit without measure—who knew no sin—who was full of grace, and in whom Satan could find nothing to work upon—He went apart to pray. He held neither the fulness of his Godhead, nor the perfection of his humanity, as a reason for restraining prayer. And surely nothing that we have "attained" can render us independent of secret devotion! "The servant is not greater than his Lord." If, therefore, Satan, or sloth, or pride, say we may do with less prayer than at first, let us hear the insinuation as we should the assertion that we can do with less glorying in the Cross than we began with.—*Philip*.

#### THE CHURCH, THE GATE OF HEAVEN.

The connexion of the house of God with the Saviour, also, renders it emphatically the gate of heaven. The grand reason why nature presents no gates of heaven, is, that it gives no intimations of a Saviour. There is nothing in all the range of its most radiant glories which suggests one idea of heaven; except so far as revelation has employed them as emblems of it. Apart from that they throw no light upon the invisible world. But the sanctuary is so founded upon Christ, and so full of express references to him that it is very like all that we know of heaven, both as a state and as a place. The determination of ministers to know nothing amongst us, save Jesus Christ, and him crucified, is akin to the constancy with which saints and angels sing "Worthy is the Lamb that was slain." The adoring humility and gratitude with which believers ascribe all their salvation to Him, are not unlike the emotions which lead all the spirits of the just to cast their crowns at his feet. The church on earth, at the sacramental supper, is not altogether unlike the church in heaven, at the marriage-supper of the Lamb. "The new song" of both churches is the same. And when the whole assembly mingle their hearts and voices in the grand hallelujah chorus of the song, there is nothing on earth so like unto heaven. There are, indeed, many and sad dissimilarities; and it would be unwise to forget them. But still, after making all the deductions which truth requires, there remains more of the aspect and spirit of heaven in Zion, than can be found in any other assembly. There is, alas, too little of the image of Christ, and less of his spirit, in his churches; but, nowhere else is there so much of either. It is, therefore, both unwise and improper to allow the imperfections, or even the spots, of the church on earth, to hide from us her relationship and resemblance to heaven. He is only "wise in his own conceit," who stands aloof from her fellowship, under the pretence that no church is pure enough for his taste. Such wilful "aliens from the commonwealth of Israel," are, in general, not pure enough for the sacraments of any church, which requires *sterling* character as the condition of communion.

The article below, which is from the pen of one of our oldest ministers— notices one of a number of statements open to objection in the September number of the Reformed Presbyterian. We notice three others. And—1. On page 214, it is said, that the action of Synod requiring the election of deacons in congregations, “with no other powers than those defined in the standards”—is “a step in the right direction,”—insinuating that some other “powers” have been claimed for them heretofore. This is simply not the fact. We are satisfied with the doctrine of the Testimony on the subject, that the deacon has “no power except about THE temporalities;” the plain meaning of which is, that about *the* temporalities of the church, the deacon has power. The resolutions of Synod in 1845 and 1847 were but definitions, and declarations of the understanding of the church in regard to the import of the “standards.” 2. It is said that the last resolution of the series is not a “re-affirmation of the resolutions of 1847.” True; but it is a declaration that these resolutions are still *valid*—that they have lost none of their force—that Synod still adheres to them. This was *admitted*, on all hands, on the floor of Synod; and, we presume, the writer of the above will not resort to the catch that if the Synod of 1856 did not invalidate their design, that some other previous Synod did. Now, the resolutions of this year must be interpreted as a whole; and when they say, “with no other power than that defined in the standards,” the meaning of Synod as to these standards must be regarded as expressed in the resolutions of 1845 and 1847. This was the view of Synod on the action of last meeting, and should be *honestly* acknowledged. The talk about “accidental majorities” is unworthy of the writer, who well knows that at least two-thirds of the ministers and of the congregations were openly in favour of the re-introduction of the deacon’s office, with “power about the temporalities.” If resolutions of Synod are to be exhibited among us, and their *force* abated by this sort of *political* criticism, it will be necessary hereafter for Synod to be very careful how it yields to appeals to its “generosity.” 3. In a subsequent article, this magazine speaks of trustees as of “natural right a suggestion of necessity.” We are surprised at this language. With the article below, we had believed that the church had received her laws from her Head; but it seems not. “Natural rights” must be consulted. And still more: wise as is the church’s Head, it seems that He did not foresee and make provision even for the church’s “necessities!” Somebody *must* attend to devising plans for having fiscal officers; but for this “needs be” the wise and bountiful King in Zion has made no arrangement! He did so under the Old Testament. Some sort of money officers are found in the New, (Acts vi., &c.;) but there is a point overlooked, and stern “necessity” comes in and supplements the wisdom of the All-wise! It pains us to find one occupying a professor’s as well as editor’s chair, putting forth doctrines of this sort. With the whole history of the church—with Calvin, Knox, Melville, Rutherford, Dickson, Henderson, the entire church of Scotland, Matthew Henry, Guise, and many others of eminent standing against him, he speaks as if his word were of some high account. Choirs, organs, voluntary associations for sending out, and controlling missionaries, have come into the church under this plea of “necessity.” If we open this door, we shall find it a very large one indeed. We hope the students of theology will not

be taught that it is "necessary" to introduce officers into, or hang them about the church, in order to make complete what Christ has left unfinished.

ED. COV.

[For the Covenanter.]

### ESSAY ON COMMON SENSE.

Common sense is very valuable in relation to common things; but I think I saw recently a reference made to common sense that I thought out of place. To her tribunal an appeal was made to authorize congregations to have trustees. Now I had thought, when our Synod agreed to denounce trustees as a human contrivance, that that meant we had no authority to have them any more. And I understood, and the church generally understood, that officers of Divine appointment, to the exclusion of all others, should manage all the affairs of the church. I thought the church, in her whole organization and action, was to be a society constructed according to the pattern shown on the mount. I also did really think that the settlement of last Synod was that all congregations should have deacons to take special care of the poor, and also of the temporalities. When the last word was moved by Dr. Sproull, and went so unanimously, I did think we had got Satan under our feet finally. O, how my heart did rejoice! I could hardly refrain from giving vent to my joy by shouting. But, alas! report now says that in Mr. Cannon's congregation trustees have been chosen in his absence, and no doubt against his will; and that this was done, if not at the instance, by the authority of the same esteemed brother who moved at Synod the addition of the word *temporalities*. I said, when this news reached me, I could not believe the latter part. But again my confidence was shaken. When I saw common sense by the Reformed Presbyterian placed in the chair of supremacy, to dictate, without and against the authority of God's word, I confess my heart was excessively grieved. My hope, that seemed to have a pretty strong foundation before, now seemed to be loosed from its moorings, and to be a hope against hope. If this is going to be the way of our church, how can we consistently find fault with the nations? If we allow common sense to be supreme in the church, why may not statesmen make her supreme and final in settling the affairs of the commonwealth? The Pelagian says it is against reason and common sense that I should be affected unfavourably by the sin of Adam. The Socinian says, reason, common sense, revolts at the idea of three persons being one God. The sufferings of one person cannot atone for the sins of another. Those who love monarchy in the State must, by the dictate of common sense, have a visible head, a monarch, a pope in the church. All matters about the church must be finally settled by his will, without or against the will of God. How many have suffered most cruel tortures for opposing this usurpation! Now, what are we going to set up, our own will, our own way, under the charm of a very authoritative word, common sense?

But now let us examine this matter a little more closely; and while I do dislike the dictates of this common woman, this lewd harlot in the church, I believe if she can be persuaded to speak out, and speak candidly, she would reject the imputation. For instance, does not every man, when he builds a house, have it constructed according to his own dictation? Would not common sense say to the carpenter or mason, You must make it according to the will and prescription of the acknowledged owner? Now it may be that in this case the tradesman may have a better plan than the master. No matter, he must conform to the will of the owner. But now, in the construction of the house of God, the All-wise, Almighty, and Holy One knows more than any, than all the under workmen. How arrogant, then, to set up their will and their way, under the name of common sense, to thwart and control the dictates of his wisdom and his authority! O, it will not do. Analogy remonstrates, common sense herself remonstrates. Do, O do let us have all things



according to the divine will of the Master. If he condescends to have a house built in which he will dwell among men, let all the materials be such, in their matter and form, as he may see proper to prescribe. An important lesson may, after all, be learned from all this. In Ireland they used to have committee men to manage the fiscal business of the congregations; in this country we had boards of trustees for the same purpose. Now, what does this prove? Why, it proves that the ministers and elders are not competent to do all this business themselves; it proves that fiscal officers are needed generally in our congregations. The only question, then, is this—Shall these officers be such as God prescribes in his word; or shall they be such as common sense or human wisdom dictates? Now I do admit that deacons may sometimes do wrong in the execution of the functions of their office. They may be defective in skill and tact for business; they may be dishonest, and sacrilegiously embezzle the treasures of the church. So, on the other hand, trustees may be skilful business men, and may act honestly. So vigilant committees may administer justice with ability and integrity, and regularly constituted courts may act corruptly. In the one case there is maladministration, in the other there is usurpation. Still I would say that if there be due attention paid to Divine direction, there is greater probability that things will be rightly administered by officers of Divine appointment than by those of human contrivance. Surely the solemnity of ordination will not diminish these qualifications, nor lessen their sense of accountability to God and man to transact according to their responsible station. It will probably be objected that if the trustee does wrong, it is easier to detect and correct the wrong. Why? Sure, if deacons report regularly their doings, it is as easy to detect and correct their wrong doings as it is that of trustees. This rule of common sense, and expediency, if once admitted, will revolutionize the whole order of the church. She will say, The ministry do not always tell and teach the truth. Let us have talented, honest men from among ourselves, and keep the ministry out of the pulpits. Ruling elders are drones, do almost nothing, and what they do is frequently done partially; let us have committees of honest, impartial men, without ordination, and put them in as we need. Presbyteries and Synods are costly courts, and do not always what is right; let common sense settle all our quarrels. Surely any person may see to what extravagance this will naturally lead; and O, is it possible that such an umpire should be suggested by any respectable man or minister in the Reformed Presbyterian Church? I had always thought that the ministry and the members of our church believed the beginning of the Catechism, that the chief end of man should be to glorify God; and the only rule to direct to that end is the word of God. The first article, too, of our formula, is that the Scripture is the only rule of faith and manners. Not a word of common sense. I do hope that those who are and ought to be teachers of others will not need any more to be themselves taught what are the first principles of the oracles of God. There has been, there is now, a great deal of excitement in the religious world about union. How is this to be effected? The only way that this must be done, is by every one reading carefully and prayerfully the Bible, and striving to bring the thoughts of the imagination of the heart into the obedience of Christ and of faith. When all think *with* God, they will think *with* one another. Let human reason, then, and common sense, and all the tribe of usurping tyrants, give place to the clement and kindly dictations of divine authority, and all will be peace, tranquillity, prosperity, and comfort. The law must go forth of Zion, and the word of the Lord from Jerusalem, before there will be peace either in the church or in the world. O, let not the church, the Son of God's residence, dethrone the King, and place in his room the usurper, Common Sense!

J. M.

## THE IMPRECATORY PSALMS.

Very prominent among the objections to the use of the Scripture Psalms in the worship of God in New Testament times, by a certain class of professors, has been the fact that some of them—the 69th and 109th particularly—abound in denunciations of wrath upon the wicked as enemies of the people of God. They have been called “cursing Psalms.” Dr. Davidson, of Manchester, England, the late rationalist Professor in the Independent Theological Seminary there, in a late work, the publication of which has led, we are pleased to say, to his forced resignation of his chair, takes the ground that these Psalms are neither prophetic nor judicial utterances, but the expression of private and personal feelings inconsistent with true religious feelings. He adds:

“The system of morality which allowed of these maledictions was imperfect. This is in keeping with the entire character of the Jewish system, which was confessedly imperfect, being designed to operate on a low state of moral and spiritual culture. It was necessarily adapted to the sensuous condition. The expressions already quoted indicate a temper of mind different from that which the gentle spirit of Christianity inculcates. These Jewish psalmists had not learned the forgiveness of enemies in the way afterwards taught and exemplified by Him for whose teachings their law was but a schoolmaster. Jesus taught his followers to forgive as they hoped to be forgiven; a lesson not exemplified in these imprecations. Hence these writers knew universal love and forgiveness of injuries very imperfectly.”

To this the Independent replies:

“The theory of a defective morality commingling its selfish passions with the lofty dictation of the Holy Spirit, is wholly inadmissible. Where shall we look for this defective morality of the Old Testament? What is the law of Christ but a condensed expression of the Decalogue—‘Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself?’ Surely, for the case in hand, the morality of the Old Testament is as pure, as lofty, and as exacting as is the morality of the New. As the late Prof. B. B. Edwards has well said, ‘We ought not to vindicate one Testament at the expense of the other. God is the author of both dispensations, and the general spirit of the two must be the same. What is essentially bad at one period, must be so at all times. It is no less wrong for Joshua to indulge in malice toward the Canaanites, than it is for the apostle Paul toward Nero. Besides, the principle runs through the entire Scriptures, the New Testament as well as the Old. ‘Alexander the coppersmith did me much evil. May the Lord reward him according to his works.’ It is not easy to see how this differs materially from the imprecations in the book of Psalms.’ (See *Bib. Sacra*, 1844, p. 101.) The theory of Dr. Davidson sets up the moral sense of an individual—say of Dr. Davidson himself—as the final umpire between the Old Testament and the New as to their relative inspiration. ‘The New Testament,’ argues Dr. D., ‘lays down a certain code of morality. In my judgment the language of David toward his enemies cannot be made to harmonize with that code; therefore these Imprecatory Psalms were not inspired!’ On such a principle we see not how any theory of inspiration can be maintained.

“Dr. Davidson appears to shrink from his own words. In his pamphlet he writes:—‘The language I have employed in pp. 765, 776, may probably be too strong;—but the *idea* intended to be conveyed is one which few students of the Bible will reject, viz., that the morality of the Old Testament was not of the same elevation or spirituality as that of the New, having been adapted to a lower state of civilization.’ The true exposition of the Imprecatory Psalms is the most obvious and natural one. They are neither prophetic, nor judicial, nor hypothetical, nor vindictive through a defective morality, but are the natural expression of a holy indignation at abounding wickedness. To understand them, we need only to place ourselves in the circumstances of the writers, and to bring our minds into sympathy with the mind of God in His hatred of sin. So far from exhibiting a defective morality, they exhibit holiness in its intensest forms. Toward all iniquity God himself is a consuming fire; and the mind that approaches to sympathy with

God in His view of sin, instinctively exclaims, 'Do not I *hate* them, O God, that hate thee? I hate them with perfect hatred. I count them mine enemies.' Surely no man of modern times has exhibited more of the sweetness and gentleness of the gospel, has more nearly resembled the apostle John than did the late Bela B. Edwards, of Andover Seminary. Bitterness, and wrath, and malice were far from his lips. Yet in the article above referred to, he writes, 'These imprecatory passages are justified by a primary and innocent feeling of our nature. Were we placed in the condition of the sacred penmen, we should feel, and properly feel, as they felt. . . . Theirs was the indignation excited by cruelty and injustice, and the desire that crime should be punished.' To this he adds—'There are times, now, in great national questions, and when the ends of public justice are to be answered, when this original principle of our nature is innocently and necessarily brought into active operation. Without it we should look unmoved upon the most stupendous crimes, for no other feature of our moral constitution can be a substitute for this.'

To this, we add a few extracts from Tholuck's Commentary on the Psalms:—

"The moral attitude towards their enemies has always formed an objection to the morality of the Psalmists. Instead of the mild voice of placability and compassion, we hear the tumult of revenge, and prayers for the condemnation of their enemies. Augustine already felt its offensiveness and endeavoured to palliate it by observing, that there was no reference to the *wishes* of the Psalmists, but to predictions of such of God's visitations, which were doubtlessly suspended over confirmed sinners. (Opp. v. Sermò. 22; also Luther ad. Psalm lv.) In modern times the opinion seems to obtain, that love to enemies is enjoined as a duty in the New Testament only. The gratuitousness of that opinion is apparent from consulting correct translations of Lev. xix. 18; Ex. xxiii. 4, 5; Prov. xxiv. 17, 18, 29; xxv. 21, 22; Job xxxi. 29; Sirach xxviii. 1—11. To form a right estimate of the misgivings alluded to, we should consider the *end contemplated by punishment*. The common view is that with God and the pious punishment springs from *love*, and contemplates the improvement of man. But what is to be done if you have to deal with an incorrigible sinner? . . . The *end of improvement*, therefore, cannot exhaust the purpose of punishment. Philosophy agrees with Christianity, that the specific purpose of punishment is *retribution*; *i. e.*, the welfare of the individual is to be disturbed in the same measure as he has disturbed or infringed upon the law of God or the State. Hence it appears that to deny the punishment of a hardened sinner (not on personal ground, but from a sense of the holiness of the Divine law,) is as little to be regarded as evidencing moral imperfection, as it would be to desire that those who are susceptible for improvement, should by means of correctives be brought to their senses. The objection is met, if it can be shown that the imprecations and prayers for Divine punishment do not flow from the vindictive disposition (namely, personal irritability and passion) of the Psalmists, but from the motives just now alluded to. Those supplications would then correspond to the earnest desire of a good monarch or a just judge to discover the guilty that justice might be administered, and the expressions of David, the private individual, ought to be referred to those noble motives which developed the principles he uttered when a king. Ps. ci. 8."

"The Psalmists frequently state sentiments like the following as the motives of their prayers for the punishment of their enemies: that the holiness of God and his righteous government of the world should be acknowledged, that the faith of the pious should be strengthened, that they should praise God, that the haughtiness of the ungodly should be brought within bounds, that they should know that God is the righteous judge of the world, and that the fulfilment of his glorious promises should not fail. Psalm v. 11, 12; ix. 20, 21; xii. 9; xxviii. 4, 5; xxii. 23—32; xxxv. 24; xl. 17; lix. 14; cix. 27; cxlii. 8. Ay, they even boast of their hatred against their enemies, because 'THEY HATE GOD.' Psalm cxxxix. 21. Offence may be taken at their straightway putting down their own enemies as those of God. But what evidence have we that they do it *straightway*? Returning to David, who is prepared to deny the impiousness of the two chief sections of his persecutors? A king passionate to madness, breathing slaughter against his son-in-law to whom he was greatly indebted; courtiers thirsting for blood, like a Doeg, who on no other ground than that of gaining the favour of his sovereign could kill eighty helpless priests; or an Ahithophel, beguiling Absalom to revolt against his father and to stain the honour of royalty, (2 Sam. xvi. 21;) in sight of wickedness so great, David may well ad-

vocate the claims of God. Confining ourselves to the general meaning of the term 'enemies,' the description in the Psalms may often appear overdrawn. We should realize the fact, that in certainly most instances reference is made to vile traitors of a sanguinary disposition, to rebels and assassins; and that in some places David speaks as *king*, who as a ruler is obliged to wield the sword which God has intrusted to his keeping. This applies to Psalm lviii., which is distinguished for its many imprecations, and to all the psalms which refer to Absalom, *e. g.*, Psalm lxiii. We do not even in the New Testament meet with absolute forgiving love, either in God or his servants. The wrath of God is said to abide on those who believe not on his Son, (John iii. 36:) that 'it is a fearful thing to fall into the hands of the living God:' that 'God is a consuming fire.' Heb. x. 31; xii. 29. In terms not less offensive than those in the Psalms, Christ announces judgment to the *cursed*, (Matt. xxv. 41,) and foretells the judgment of God to those who had rejected the Son. Matt. xxi. 41, 44; Luke xxiii. 29, 30. Was it not Peter, who, in the name of God, announced death to Ananias and Sapphira, and did not the event show that his speech was far from being idle passion? Did he not say, to Simon the sorcerer in holy indignation, 'Thy money perish with thee,' yet not without adding, 'Repent therefore of this thy wickedness?' Acts viii. 20, 22. Did not Paul strike Elymas the sorcerer with blindness, and call him a child of the devil? Did he not solemnly 'deliver unto Satan for the destruction of the flesh' (1 Cor. v. 5,) the wicked Corinthian who had married his step-mother, and say, 'Alexander the coppersmith did me much evil: the Lord reward him according to his works?' 2 Tim. iv. 14. As a proof that these were not the expressions of the Apostle's personal passion, we refer to his affectionate advocacy in behalf of the Corinthian evil-doer, after he had heard of his improvement, (2 Cor. ii.) and to his saying concerning the very persons who had deserted him during his defence at the tribunal, immediately after the threatening statement about Alexander, 'May it not be laid to their charge.' 2 Tim. iv. 16."

#### CONGREGATIONAL SINGING.

The following is from the "Musical World." The facts it embodies regarding the history and the present state of church psalmody, are worthy of our consideration. We hail every utterance like this as an indication of a coming reformation,—when the churches will throw off the incubus of godless fashion, when the Scripture Psalms will be restored to their place, and when all will unite in singing them:

ED. COV.

Plain congregational singing, similar in spirit if not in kind to that which was known in the earliest age of the church, was strenuously encouraged by the Reformers in the sixteenth century. Prior to that, the Albigenses in the twelfth and thirteenth centuries, the Wickliffites in the fourteenth, and the followers of John Huss in the fifteenth, had all adopted it. In the period of religious strife and contention it came to be a badge or mark of distinction; so that a man's religious views could be known from the style of music which he favoured. By the way, it would seem as though we were at this time approaching a similar period; but this aside. Bishop Burnet, in his "History of the Reformation," tells us that "some poets, such as the times afforded, translated *David's Psalms* into verse; and it was a sign by which men's affections to that work [the Reformation] were every where measured, whether they used to sing these or not." It was a mark of Protestantism. All they who did *not* sing the metrical psalms were set down as Romanists. Should we go through all our congregations and apply a similar test *now*, the Protestants would appear as but a scanty minority, a mere sprinkling; and some *fashionable* churches would furnish none at all!

Psalmody, by which we mean the singing of metrical psalms and hymns, by a choir, or by a few leading voices, is universal among all

sects and denominations, saving only the Society of Friends: and yet, any approach to a general participation in such singing, by the congregation present, is but a rare occurrence. Whether the old tunes have *worn out* through frequent repetition, and the new ones brought in have not been *made of the right sort of stuff*; or whether "men's affections towards that work" have died out, we will not take upon ourselves to determine. Quite certain it is that there is a great and general want of heartiness and earnestness in the matter. The great multiplicity of *tunes* introduced, and the frequent change of musical administration may have contributed towards bringing about this result; but the main cause probably lies still deeper. "Where there is a *will*, there is a *way*;" at least in such a matter as this: and if the people were really *bent* upon having congregational singing, we should soon *have* it.

On another occasion there may be an opportunity of dropping some hints upon the proper mode of conducting this portion of divine worship, constituting as it does the *exclusive* music of many congregations. It will suffice for the present to have again called attention to the lamentably languishing condition of psalmody in general all around us. That it should be in such a state of declension is very remarkable, considering the circumstances of the case, more particularly the infrequency of the employment of any other species of church music. Perhaps it arises from the excess of *modesty*, so that a man is ashamed to suffer his voice to be heard in the service of God! Of course, it cannot be from the decay of *courage*. Be it, however, from what cause it may, the fact—the stubborn fact—remains; congregational singing is *dead*; to use a vulgar but expressive simile, "dead as a door nail." The mighty *roar* of a multitude singing with heart and voice, is not now to be heard.

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[For the Covenanter.]

#### NEW YORK PRESBYTERY.

This Court met at Craftsbury, Vt., on Wednesday, the 23d ult. The principal business that engaged the attention of the Court was the ordination and installation of J. M. Armour. Satisfactory pieces of trial having been heard from the candidate, he was on the following day solemnly set apart to the work of the ministry and to the pastoral charge of the congregation in Craftsbury.

Two calls addressed to the Rev. J. R. Lawson, of Boston, were laid on Presbytery's table,—one from the congregation of New York, the other from the congregation in Southstream, New Brunswick. These calls having been presented to Mr. Lawson, he declared his acceptance of the one from New Brunswick, and a certificate of dismission was accordingly granted him to the sister Presbytery of New Brunswick and Nova Scotia.

Also a call from the newly-organized congregation in Brooklyn was presented to Mr. J. M. Dickson, licentiate, and by him accepted. Ordination appointed to take place on the third Wednesday of November.

The following supplies were granted to vacant congregations and missionary stations:

Boston—1st and 2d Sabs. October, H. George; 4th Sab. October, and 1st Sab. November, J. M. Beattie.

Bovina—Two days at discretion, S. M. Willson; 4th Sab. November, S. Carlisle; 2d Sab. January, J. W. Shaw; 1st and 2d Sabs. April, J. B. Williams.

Fayston—1st Sab. November, J. M. Armour; 2d Sab. January, N. R. Johnston; one Sab. discretionary, J. M. Beattie.

Argyle—One Sab. discretionary, J. R. Thompson; Sabbath before the spring meeting of Presbytery, J. M. Beattie.

J. R. LAWSON, *Clerk pro tem.*

#### ILLINOIS PRESBYTERY—ORDINATION.

This Presbytery met in Eden, and attended, Oct. 7th, to the ordination of Mr. D. S. Faris, and his installation as pastor of the Bethel congregation. The sermon was preached by Rev. Wm. Sloane, the usual queries were proposed, and the ordaining prayer offered by R. Z. Willson. Rev. James Wallace then gave the charge to the pastor, and R. Z. Willson the charge to the congregation.

#### THE REFORMED PRESBYTERIAN SYNOD—IRELAND.

This body met in Belfast, July 13th, and continued in session until the afternoon of Friday. There were twenty ministers present, and nineteen ruling elders. Rev. Wm. Toland was chosen Moderator; Mr. Graham, of Baillie's Mill, is Stated Clerk. Rev. A. Stevenson and Mr. James Wiggins were invited to seats in Synod. We notice the principal items of business as they appear in the minutes before us.

*Causes of Thanksgiving and Fasting.*—A short, but comprehensive draft was presented and adopted. Among the causes of thanksgiving, we notice—

“The abundant supply of material blessings enjoyed by all classes of society in these lands, and the prospects of plenty now before us.

“That the true character and abominations of Popery, as the Antichrist of Scripture, are being more and more exposed; that, notwithstanding the gigantic efforts made in our days to perpetuate and render ascendant that system, there are indications, not a few, of its approaching downfall; and especially, that our own church has been honoured and privileged, in her mission to Roman Catholics, to aid in making public the Divine declaration, ‘Come out of her, my people.’

“The increased measures of interest, zeal, and liberality our people have shown during the past year, in promoting by their prayers and contributions the church's success in her efforts to enlarge the sphere of her usefulness, and the marked improvement observable in many things affecting the prosperity of our Zion, and especially that Synod is now in a position to enter upon and cultivate a new field of missionary labour.”

#### Among the causes of fasting—

“The continual countenance and support given to the Man of Sin in these lands, still farther evidencing the Antichristian character of the British Government; and particularly the humbling circumstance that many Protestants, from a mistaken and perverted liberality, or from low, unworthy motives, have shown a disposition to defend or palliate such gross national delinquency.

“The great prevalence of intemperance, notwithstanding the extensive and laudable efforts that have been made to check it—the great encouragement still given, even by professors of religion, to the liquor traffic, and the consequent wasting of property, and the withholding of more than is meet from the cause of the Redeemer.

“Our worldliness—the spending of more than is meet on self, and the sinfully wasting much in useless indulgences—while there has been so little acting on the Bible rule of Christian liberality, obligatory on all the disciples of our Lord.

“The small amount of effort we have been making to disseminate the principles of our Testimony, or cause their influence to be felt on the political and social con-

dition of these lands, and thereby promote a more extensive return to the former attainments of our Covenanted Reformation."

The last Thursday of November (the same day appointed by our Synod) is devoted to thanksgiving; the last Thursday of January, 1858, to fasting and prayer.

*Home Mission and Systematic Benevolence.*—In connexion with these subjects the following resolutions were adopted:

"1. That Presbyteries be enjoined at their first ordinary meeting to make arrangements for the visitation, during the year, of as many congregations as they may be able to overtake, beginning with those which have not yet come up to Synod's requirements, with the special view of bringing them at once, at least to furnish the minimum stipend, and to the average rate of contribution which has been adopted. That a sermon be preached on the subject at each visitation; and that all diligence be used by Presbyteries in order to report, if possible, complete success at next Synod.

"2. That congregations be required, by the authority of Synod, to fill up, and return with promptitude, the forms that may be sent down by the meeting of the Commission in January next.

"3. That the printing of such a Synopsis as may be deemed expedient, including the names of contributors, previous to next Synod, be authorized, either in one pamphlet, for general circulation in the Church, or in separate sheets for the several congregations."

In reference to the reports of the deputations, the following resolutions, by Dr. Houston, were adopted:—

"1. Synod having heard with much satisfaction the reports of the deputation appointed to visit the various congregations, hereby express heartfelt thankfulness to the Head of the Church for the support given to his servants in the performance of this arduous and important service, and for the measure of success which he has been pleased to vouchsafe to their labours.

"2. Synod resolve unanimously to establish forthwith, a fund for Superannuated Ministers, and likewise, a fund for widows and children of deceased ministers, and institute the commission to prepare a plan for raising and applying such funds. This plan to be matured by the October meeting of Commission, and an appeal made to the liberality of the members of the Church for support, which, from the reports of its deputations, this Synod is happy to learn, is ready to be supplied for the very important purposes contemplated in the establishment of these funds."

The following resolutions on Systematic Benevolence, moved by Dr. Houston, and seconded by Professor Dick, were passed:—

"1. That this Synod cordially rejoices in the evidence of increased liberality manifested by the members of the church in supporting its different schemes, and desires to be duly thankful to the Head of the Church for such tokens of His favour towards his people.

"2. Regarding it as the special duty and privilege of all the members of the Church to devote regularly a proportion of the worldly substance, which God hath given them for the advancement of his glory; considering that Scripture precept and example are sufficiently clear in declaring in what manner this important duty should be performed: and considering, furthermore, that the members of this church yet require much instruction and practical directions on this subject, in order that they may be brought generally to feel their obligation and privilege to promote, with their worldly means, the Lord's work in the earth.

"3. Synod therefore enjoin the Commission to appoint a special Committee on Systematic Benevolence, for the purpose of bringing this matter frequently before the Church, and of diffusing such instructions, and taking such other measures, as may, under the Divine blessing, serve to bring the Church up to a Scriptural standard. This committee to report from time to time to the Commission, and an annual report on the subject to be presented to Synod."

*Irish Mission.*—Rev. W. Russell, the Secretary, read the Annual Report of the Irish Mission; after which, Rev. Robert Allen, Synod's

missionary in Dublin, and Mr. Paul Kirk, addressed the meeting. Mr. Russell presented a very favourable account of his late visit to the mission in Connaught, of the labours of Synod's agent in that locality, and of the prospects which were opening up for the spread of truth. The following record, moved by Dr. Houston, was adopted and ordered to be inserted:—

“Synod has heard with much interest the reports of the progress of the Irish Mission, both in Dublin and Connaught; and, while desiring to be duly grateful to the Lord for the support hitherto given to His servants, their esteemed agents in their arduous labours, would earnestly commend them and their work to the prayers and support of all the members of the church.

“Synod, moreover, from the encouragement thus far granted to these brethren, and from regard to the solemn vows of this church, consider themselves under special obligation to prosecute this important Mission with increased vigour—therefore recommend to the Commission to take measures with as little delay as possible for sending the preaching of the Word by ministers of this church to Connaught, and for employing Colporteurs, and at least one additional Scripture-reader, in one or both of the stations of this Mission.”

*Mr. Stevenson's Address.*—This address was delivered on Thursday, at 5 P. M. We find the following minute in reference to this subject:

“Rev. Andrew Stevenson then addressed the Synod on the State and Prospects of the Church in America. His address was heard with peculiar satisfaction; at the close of which the following statement, moved by Mr. Wallace, was ordered to be inserted in the minutes:

“Synod has heard with much gratification the interesting and instructive address of their beloved brother, the Rev. Andrew Stevenson, and they desire to express their gratitude to the exalted King of Zion for the signal favour manifested to the Church which he represents in sustaining her through all her trials, and granting her such a large measure of increase; and also, to assure him of the continued, and we believe, increasing interest taken by the Church in the brethren in America, and trust that the visit to his native land will tend to the renovation of his own health, and also, that his associating with us, in this our solemn assembly, will have the effect of strengthening our hands in God.”

*Synod's Collections.*—The Committee on the State of the Collections during the past year, reported—

“That from nearly all the congregations the four collections ordered by Synod had been sent in, with more or less punctuality, and that the small and large aid receiving congregations had not been less dutiful and liberal than others. Fairview had not yet returned any collections, and from Faughan only two collections had been received. Bushmills receives a small annual grant from the Home Mission, and should send in, at least, a collection to that fund. Some of the collections had been unaccountably delayed, while a great number of them, especially from the larger congregations, had been altogether too small in proportion to their ability on the one hand, and to the importance of the claims of the cause on the other. The Committee, therefore, respectfully submit, that Synod should call the special attention of the congregations to the duty incumbent on them of having the appointed collections taken up, if possible, on the days specified, and of sending them forward without any exceptions; and also, that these collections should be somewhat proportionate to the ability and obligations of the members, and the necessities of the different schemes of the Church.”

*Decease of Rev. S. Carlisle.*—The following minute was adopted:

“Synod desire to record their sympathy with the congregation of Clabber, and the bereaved family of their late beloved father, the Rev. Samuel Carlisle, who ceased from his labours and entered on his rest on the 11th of October last, in the twenty-ninth year of his ministry, and sixty-seventh year of his age. He was mild and unobtrusive in character, instant in season and out of season. He was a judicious counsellor, a faithful witness, and an able minister of the New Testament.



We hope that these frequent, solemn warnings, by which our brethren are called away from our side, will have the effect of causing us to be more diligent and faithful in the discharge of pastoral duties, and hear the Great Master saying, 'Work while it is called to-day;' and we trust that He who holds the seven stars in His right hand will soon appoint another workman in this department of His vineyard.'

*Reports of Presbyteries.*—The *Southern* Presbytery report the ordination of Mr. Thomas Hart to the office of the ministry and the pastoral charge of the congregation of Rathfriland. They have two students of theology. The *Northern* Presbytery report one student, Mr. Thomas Dick, and that they have four stations under their care. The *Western* Presbytery report a good attendance upon religious ordinances, and that all their congregations are out of debt. They expect to license Mr. Thomas C. Brittain at next meeting. The *Eastern* Presbytery report "that there is no arrear of stipend due by any of our congregations, neither is there debt on any of our meeting-houses on this side the Channel. The *minimum* fixed by the measures of Synod, lately adopted, has been reached by all the congregations under our care, and the collections for the different schemes of the Church have been all taken up." They have one student of theology. The Presbytery of *Nova Scotia* and *New Brunswick* report—

"That some of the societies under their care are beginning to take a lively interest in the Missionary schemes of the Church, and are seemingly convinced that to contribute to the advancement of the Redeemer's kingdom is a power possessed by all the saints. The congregation of Cornwallis merits, in this connexion, special notice. The prospects in that quarter are more than ordinarily cheering. On the last occasion on which the communion was dispensed, a considerable number was added to the membership: and the handsome collection that was taken up, for missionary purposes, on the Sabbath preparatory to the day of the Solemn Feast, manifested a spirit of zeal and Christian liberality worthy of imitation."

Some other matters engaged the attention of Synod, such as an education fund, the establishment of a mission to the Jews, which was referred to the Commission—an additional chapter to the Testimony, which was referred back to the Committee, with new members added: this Committee to revise the latter part of the Historical Testimony. The meeting was harmonious. *Next meeting* is appointed to be held in Londonderry, on the last Monday of June, 1858, at 7 P. M.

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#### AFFAIRS ABROAD.

*Turkey.*—The five powers have not yet come to an agreement regarding one of the leading reasons of the late war in the East—the political condition of the two provinces, Wallachia and Moldavia. Before the war, they were, nominally, subject to Turkey: but Russian influence predominated, and was about to prevail, so as to convert them into dependencies of Russia. Their future relations were to be determined by the Great Powers, acting with and by the Ottoman government. But they are not agreed. If some wish to see them united, and put under a foreign prince, so as to constitute a respectable kingdom, and thus form a barrier between Turkey and Russia, others prefer to have them remain separate, and of course, comparatively feeble. The people themselves were not favourable to union, and decided against it. This election has been set aside, however, at the suggestion of France, and the question tried again, and decided for the union. War can hardly grow out of this, but it demonstrates the great debility of Turkey, which is not allowed to arrange her own tributary provinces to suit her own views. In fact, Turkey is now but the shadow of a power.

As to the religious condition of the country, there can remain no doubt that

changes of the most momentous character are rapidly taking place. The "Christian Times" gives a minute account of the condition and prospects of the work of evangelization. We take some extracts:

"After all the extraordinary fluctuations of the mind of the people since the commencement of the late war, it appears that a great advance towards the universal emancipation of the mind and the conscience has been made. Although the Hatti-Scheriff has hardly begun to be acted upon, and although it seemed rather calculated to rouse the slumbering fanaticism of the Moslem against the handful of Protestant subjects, still it is plain at present that the New Testament is pouring new light upon the minds of millions. It has created a ferment never before witnessed in Turkey. Nor is the Hatti-Scheriff by any means an empty letter. Many of the Greeks in the island of Crete, who had for a long time outwardly professed Islamism, while inwardly they were Greeks, have returned lately to their Church, and have not been molested. Quite recently, we are informed, two Mohammedans (probably after reading the New Testament without understanding it sufficiently,) desired baptism from the Armenian Patriarch. He, afraid of bad consequences, asked privately the permission of the Porte, and obtained leave to baptize them. It is now the prevailing impression among the enlightened and intelligent Greeks, that notwithstanding the efforts made to prevent, the Bulgarians will soon separate themselves from the Greeks and establish their own Church Government. And experience has proved to demonstration that the gospel, with its attendant blessings, will be hailed far and wide by the Bulgarians, and probably by all these nations, just as fast as it can be offered to them. Thousands of the Scriptures have been circulated among them without objection. Editions are soon exhausted. New editions are being printed in England and Turkey; and even translations are actually going on, and the only difficulty is how the few and feeble missionaries are to meet the constantly growing wants of Turkey, and how the necessary funds are to be obtained. *The social state of Turkey*, with its constant progress of civilization forced upon the Government and the country, powerfully tends to scatter the darkness of superstition, bigotry, and intolerance, and to cause all the slumbering energies of those races, of whose availability for great and good purposes, or whose recoverability to Christ and eternal salvation, none can doubt. Steam navigation, railways, and banks, generally established by foreign hands and influence, are all means tending to help on the civilization of Turkey."

*Holland.*—We have read with no little interest a brief history of the religious condition of Holland, in the columns of the "Christian Intelligencer." We make some extracts, premising that the union of church and state could not possibly be, as this writer asserts, the real cause of the rapid growth of error after 1813. Church and state were united there before, during that long period which, he admits, was characterized by singular fidelity to the truth. The fact is, this decline was caused by the flood of German Rationalism which came with French infidelity, while the country was annexed to France.

"Previous to the establishment of a monarchical form of government in Holland, in 1813, no nation on the face of the earth exhibited such a firm and decided adherence to the principles of the Reformation, nor such a determined hostility to the introduction of innovations in doctrine and practice, as the Reformed Church of the United Provinces of the Netherlands. Indeed, such was the reputation of Holland for its literature and religious orthodoxy, that Protestants of almost all other nations resorted to her universities to receive doctrinal instruction, and under persecution from Papal tyranny sought an asylum within her provinces. But the union of Church and State has exerted such an unhappy influence on the cause of truth, that error and false doctrine have spread in every direction, and entered her universities, which have become fountains of corruption, sending forth their polluted streams over the whole country. Her ministry, once distinguished for purity of doctrine and vital religion, has greatly declined from the principles and practices of the Reformation, and degenerated into Rationalism, Socinianism, and Universalism. Such was the general prevalence of error, that many of those who still adhered to the truth, and mourned the desolations of their Zion, conceived it their duty to sever themselves from the communion of the church, and establish a new organization, under the style of 'Christian Separatists.' This event took place in 1836, and drew down upon these faithful witnesses for the truth the most bitter and relentless persecution. Being compelled to abandon their own places of worship,

and forfeit their interest in the church edifices which they had assisted to rear, they were obliged to meet for Divine service in public halls, school-houses, and private dwellings. But here they were soon assailed, while engaged in their religious services, by the most outrageous proceedings on the part of their vindictive persecutors. Their meetings were interrupted in the most abusive and insulting manner, by groans, yells, and all kinds of savage noises; even missiles, such as stones and brick-bats, were thrown into their windows, by which serious injury was inflicted upon several of their worshippers. At last, a law was found on their Statute Book, enacted during the reign of Napoleon, making it a misdemeanor for more than nineteen persons to assemble together on any occasion, without permission from the civil authority, punishable by fine or imprisonment. Under this law, they were again subjected to the most cruel treatment by their enemies, who employed police officers to watch their movements, and report every infraction of such law. Accordingly, on Monday morning, all who had conducted the worship of God on the preceding day, were summoned before the court, and fined from ten to twenty guilders, and in default of payment were imprisoned until the fine was paid. There have been instances in which these imprisonments have been continued for more than a year. But in process of time it was found that these unrighteous proceedings were extremely offensive to the people, whose sympathy was called forth in behalf of these persecuted Christians, and they were henceforth permitted to assemble for Divine worship without further molestation. From that time their progress has been onward; the Lord has blessed them abundantly, and increased their numbers. The present state of the seceding church affords ground for hope that it contains the salt of the land, and that the Lord has blessings in store for them. The following statistics, furnished about a year ago by the Rev. A. Brummelkamp, one of their professors, will give a correct idea of the state and prospects of these 'Christian Separatists,' as a distinct denomination. They had then 234 congregations, and 134 ministers, one theological school at Kampen, in the province of Overijssel, with four professors and forty-two students."

The *Waldenses*.—The Waldensian church is a missionary church. They are availing themselves most actively, of the openings presented by the favourable turn of events of late years in Sardinia. The following account of their position and doings is from an address by Mr. Pilatte, delivered in the Assembly of the Free Church of Scotland:

"Fifteen parishes, with a population of 20,000 persons, was the total amount of the Waldensian people. They were exclusively an agricultural people, and were very poor from the natural poverty of the soil, but poorer still on account of being crowded together in these valleys, and for so many centuries forbidden to go out of them—the population far exceeding in number the natural resources of the country. But though poor, they were determined not to be ignorant. They had one college and one hundred and seventy-one schools, with an attendance of four thousand nine hundred and eighteen scholars, being nearly one-fourth of the population. Some of you may not know the present history of the Waldensian Church. For the information of such, I mention that it consists of fifteen parishes, containing about 20,000 inhabitants. These are poor vine-dressers and agriculturists—poor because of the soil they have to cultivate, and poorer from the overcrowded state of the population, and still poorer from recent bad harvests. But if they are poor in temporal things, they have another kind of wealth in the possession of the truth, and in a great desire for instruction. Nine years ago the Waldensian Church began to act on its conviction of its duty. Some of you may be surprised to hear of French being the language of the Waldenses, who are Italians. It was not always so, for the natural language of the valleys is an Italian dialect; this also was the language of their preachers; but in the year 1630 a pestilence swept away all their pastors except two, and they were obliged to send abroad for new ones to Geneva and France, and these could only speak in French, which was also partly understood by the people, who preferred having preachers whom they understood imperfectly to having none, and thus French was introduced into the valleys. But this is in course of being remedied. Italian is taught in the higher schools and in the College, part of the theological instruction is carried on in Italian, and the Young Men's Christian Association is entirely conducted in Italian.

"*What has been doing.*—Let me tell you something of what we have done. Churches have been established in the principal towns of Piedmont, Turin, Genoa, Nice, Alessandria, and Pignerol, which was the chief seat of the persecutions in

old times; and when I say churches, I mean that in which a Church chiefly consists—I mean, that congregations were gathered before we thought of putting stone upon stone to shelter them. . . . Besides these larger congregations, there are a great number of towns and villages where perhaps the gospel was never heard before, where it has now, through our means, been heard and received. We cannot, indeed, yet speak of great things, as they are counted great in the eyes of men—one here, two there, three or four in one place, a dozen in another—have received the truth, and are now a centre of light, which we expect will spread more and more.

"*The people we are evangelizing.*—I wish to describe a little the people of Piedmont, which we are trying to evangelize—for as yet the whole of Italy is not open to us. The character of the northern Italians differs considerably from the Southern. Here, as elsewhere, there exists those differences which seem to make the north master of the south. In the south there is more polish, more poetry, more enthusiasm; in the north—more firmness, more constancy—without meaning any want of affection to the southern Italians, something about them more to be depended on. This makes Piedmont a better field for our evangelization; besides, they are serving an excellent apprenticeship as inhabitants of a free country. Generally speaking, Piedmont is the country of progress. I do not mean to describe the indescribable political condition of southern Italy—of Naples, of Tuscany, of Rome, and of Lombardy—where no man dare almost think of freedom lest his own shadow denounce him. Suffice it to say, that it is indescribable, and is the shame of the nineteenth century. But there is this good—they all look to Piedmont with envy; no one in these States but is wishing that Carlo Alberto were their king; and this makes it doubly important to evangelize Piedmont—to labour with diligence there while it is the only field open to us, and to be ready for any event that may occur; for who believes that things can long remain as they are in Italy? Therefore we must be ready for that day when the petty tyrant of Tuscany will feel uneasy on his throne—for that day when the Roman Pontiff will tremble under his triple crown—that day when king Bomba shall hide himself in foreign lands from the rage of his people—when the dike is thrown down, we, the water, must be ready to rush in and overflow the land. . . . The political freedom which the inhabitants of Piedmont are beginning to enjoy has caused a freedom of thought; men are beginning to tire of priestly dominion, and to long for something they know not what. Many such we have met with; many such we have preached the gospel to; and many of them we have seen come forward to confess Jesus Christ as their Saviour. And this is what we aim at—to bring men to Christ—the conversion of sinners."

*Italy.*—Another abortive attempt has been made to get up a revolution in Italy. The hand of Mazzini was in it, and the plan was to rouse the Neapolitan population, and make that kingdom the basis of future operations. Movements took place in Tuscany and Sicily at the same time. All failed, and failed not for want of friends or of a just cause, but because they were premature.

*France.*—The Protestants of France still occupy an anomalous position. The laws are quite favourable to their rights, and the Imperial government is rather friendly; but they are subjected, notwithstanding, to many annoyances in prosecuting the work of evangelization, and in some instances, to real persecution. The bishops and priests have great influence,—they control the prefects and mayors, while the central government dare not always interfere. In Paris, these influences are least felt; and there a great change seems to be taking place in public sentiment. The following extract from a reported speech of Mr. Fisch, explains it. His statements are very encouraging:

"It was a most hopeful and gratifying fact, that a great change had taken place in the political press of Paris. The two chief daily papers had come strongly to advocate Protestant principles. The *Journal des Debats*, the *French Times*, presided over by a young and very clever man, openly declared that there was no hope for France if it did not become Protestant. Very recently, in a leading article, he contrasted France and England, showing that the reason for the superiority of the latter was her Protestantism. So with respect to writers of history. At one time it was the fashion among historians to speak in very high terms of the church of Rome, and with contempt of the principles of the Reformation. But now all this

was reversed; and all who write history endeavour to show that France never presented so fine a type as when she was a Protestant country. These were unmistakable signs. (Hear, hear.) And with respect to the actual result of the evangelistic efforts of the various Societies of Paris, they were more encouraging than they had ever been. In the provinces persecution prevailed, but, despite of this, the work went forward. In Paris, on the contrary, they could do almost as they pleased, and open as many chapels and schools as they wished; and, in fact, the Evangelical Society of Paris had opened five new schools, and the people, Romanist as well as Protestant, freely sent their children. Indeed, they preferred paying for their children at the Protestant schools to sending them to the free Romish schools. Of this M. Fisch gave a number of delightful illustrations, and mentioned that as many as 25,000 persons had been educated in the school of the Evangelical Society who were now grown men and women. The people, moreover, were more disposed than ever to listen to the gospel, and most readily accepted religious books and tracts. In fact, he never knew a person refuse them. The new chapel, to which reference was made in the report, was built exactly opposite a theatre; and it was a curious circumstance, as indicating the willingness of the people to listen to Protestant preaching, that many of the people went to the chapel in the periods that elapsed between the acts. Some, indeed, went back, but many remained: so that they were fishing out of the theatre souls for the Lord Jesus Christ! Furthermore, the colporteurs of the Bible never sold so many copies as last winter; and as many as fifty applications had of late been made for evangelists to occupy new stations; and they would be sent if the means could be procured. And there was no half-heartedness about these converted Roman Catholics, for they were ready to make any sacrifices or suffer any sort of persecution for Christ.

The difficulties elsewhere, arising from the sources we have mentioned, are stated in the following, together with some additional encouraging facts:

“The annual meetings of the different benevolent associations supported by the Protestants of France, indicate decided progress.

“The Evangelical Society has been much occupied, during the past year, in struggling to establish the rights of conscience and liberty of worship. But while they have succeeded in obtaining the re-opening of several of their churches, which had been closed for years by the mandates of the police, other churches in other places have been arbitrarily shut up, and the introduction of Protestant worship into towns where it was newly attempted has been suppressed by the civil authorities. One minister states, that *since 1852 religious freedom has been lost in France*. In his department, all the Protestant churches, with one exception, have been shut up by armed force. The meetings are rigorously interdicted, and the people have to assemble in the depths of the forests or among lonely hills of rock, to avoid persecution by arrest, fines, and imprisonment.

“A Gallican paper, the *Observateur Catholique*, commenting on a letter from Berlin, which says that in Austria conversions to Protestantism have increased rapidly since the last *concordat* with the Pope, remarks as follows:—‘We should be surprised if it were otherwise. The progress of Protestantism must necessarily correspond with that of Ultramontanism. In France it is the same, and the Protestants have made great progress among us for some years past.’”

*Belgium*.—We have already furnished our readers with occasional notices of the success attending Protestant efforts in this country. The American and Foreign Christian Union presents a more general sketch of the past and the present state of opinion and feeling in Belgium:

“There is a singular state of things in this thoroughly Popish country; so Popish, that in 1830 a political revolution was gotten up under priestly influence, which rendered the country independent of Holland and its Protestant government, in order to secure a more complete ascendancy to the church of Rome. Yet strange to say, it is from that date that the revival of Protestantism began. Protestantism, which had once greatly prevailed in those countries, was well-nigh extinguished in the blood of the countless martyrs slain when the Netherlands were subject to the merciless Spanish rule; so that scarcely a visible relic of the Reformation remained at the Revolution in 1830. Since then, some forty churches, several of them quite large, and all animated by a zeal for the truth of God and for the souls of men, have been gathered. This good work goes on apace. Within

the last three months *twenty* converted Romanists have been admitted to the Lord's Supper. But besides this movement of proselytes coming out from the Romish corruptions, and protesting against them, there is another and more general movement in the body of the national church itself. In 1830, the liberal party, who were no bigots, joined with the clerical party to secure the independence of their country. Since then, these parties have been quite antagonistic to each other. The priests have striven to aggrandize their order, have succeeded in getting their control of nearly all the arrangements for public education, and in acquiring the supremacy over the cabinet and parliament. The liberals have opposed them with great determination and ability, but with little success. They are, though not all of them, deeply infected with infidelity. Knowing nothing of the Bible, which they have not read,—having no understanding of Christianity, except as it is caricatured by Popery,—they look upon religion as mere superstition and priest-craft. Nevertheless, they retain their formal connexion with the established church, though contending for freedom of thought and speech, and for political liberty, against the aggressions of the hierarchy. Their strength is in the populous cities, and among the State universities, and the educated classes. The sway of the priests is chiefly among the working classes in the towns and the agricultural population in the country. Sustained by these ignorant masses, and controlling their suffrages at the popular elections, the Bishops have secured a considerable majority in the legislature, and have also the ministry on their side.

“The conflict is between mind and numbers. It has recently come to a very singular crisis, though the end is not yet. The clergy induced the Government to propose a bill in Parliament, the object of which, though very artfully framed, was to bring the charitable institutions of the country, and rich endowments, with the power and influence which naturally go with such things under ecclesiastical management and direction. The projected law was under discussion for many weeks, through which the liberals resisted it strenuously at every stage, till at last it passed its second reading by a majority of two to one. The public feeling, which had been rising to a great pitch of excitement, hereupon came to an outbreak. A ‘mob of gentlemen’ forced themselves into the chambers, and tumultuously broke up the sessions. The mob, with loud shouts of ‘Long live the King!’ who is highly popular, and with fierce cries of ‘Down with the Jesuits! Down with the convents!’ filled different parts of the city with tumult. Beyond this, no violence was offered to the person of any one, nor to property, except that the windows of the Jesuit quarters were broken. Quiet was at length restored by a harmless display of the military; and still more by the wisdom of the King, who prorogued the Parliament for a month. The disturbance was not confined to Bruxelles, but repeated itself in most of the chief cities, as Liege, Ghent, Antwerp, and others. Even from the most bigoted towns, such as Louvain and Bruges, the town-councils have sent in earnest remonstrances to the King against the projected law. The clergy have sustained a severe defeat on a favourite measure, on which they were ready to stake every thing. It will soon be seen whether this sudden breach can be healed, or whether it will widen till the whole fabric of priestly domination shall fall into ruins.”

*Ireland.*—The efforts of the different evangelical churches in Ireland to bring the Romanist population under Scriptural influences, are still attended with success—in some cases quite surprising. We find in our exchanges the following summary of what has been accomplished by our church.

The emigration from that country still continues, and constitutes a very serious drain, and one heavily felt, upon the labouring population, particularly in the Popish parts of the country.

“By direct missionary effort, the Presbyterian Church in Ireland has, within a few years, originated and matured fifty-three congregations, forty-one of these being in those districts where Popery most prevails; and in the most of these Scottish settlers, who, but for them, would have been sadly forsaken and destitute, are the most useful and influential members. ‘In the remaining portion of our missionary sphere,’ says a late report, ‘extending over seven counties, where the proportion of Protestants to Romanists is one to twenty, we have fifty-one places of missionary work, superintended by twenty-one ministers, assisted by twenty-five Scripture readers and colporteurs, having under their charge twenty-four Sabbath-schools, and sixty daily schools—a large proportion of the pupils of which are Roman Catholics; while seventeen hundred persons are in regular attendance on the public

religious services of the Christian Sabbath. In the province of Connaught alone we have eighteen ministers, fifteen Scripture readers, five colporteurs, fifty teachers, and in the space of a few years, eight thousand children, chiefly Roman Catholics, have passed through our Scriptural schools.'"

*India.*—The last accounts are not encouraging. Cawnpore has been retaken by General Havelock. Lucknow, the capital of Oude, in which there are nearly one thousand besieged, many of them women and children, was in great peril, surrounded by some thirty thousand Sepoys headed by Nena Sahib, the Cawnpore miscreant. Its fall was daily expected, and with this a repetition of the fearful slaughter of Delhi, &c. The fate of the American missionaries at Futtehgurh is yet uncertain; but the probabilities are that they all have been massacred. A few troops have arrived in Calcutta, turned aside from the Chinese expedition; but none of the troops which left England for India can be on the ground until about the 1st of November. Fearful events may have occurred in the mean time. The Sepoys are said to be under European generalship. Still, the conviction appears to be very strong that Great Britain will succeed eventually in re-establishing her dominion, and also that the methods of government, and perhaps the form, will be very largely modified: among other things, that caste will be broken up. We give some extracts from a letter addressed by Dr. Duff to Mr. George H. Stuart, of this city, dated August 8th:

"We have reason to thank God that between this and Allahabad, though many have fallen victims to the violence of infuriated men, no missionary has as yet lost his life. But beyond Allahabad clouds and thick darkness have long been hovering—enough to fill our minds with saddest apprehensions.

"At Agra, Saharanpur, Ambala, &c., we have no reason to apprehend that any life has been lost. For some time we were in sad suspense about Mr. Butler and his family at Bareilly. But I feel truly thankful that a letter has at last been received from Mr. Butler himself, from the hill-station of Nynu Tal, assuring us of the safety of himself and family.

"And this brings me to Futtehgurh—the scene of greatest disaster, in a missionary point of view, in the ravaged and desolated north-west. Rumour after rumour has been reaching us from that quarter—each more distressing than another. Even now, we have no absolutely trust worthy information as to details. But we have too much reason to fear that all at Futtehgurh have been destroyed.

"And now, as to the causes of this terrible rebellion. Doubtless the *primary* ones are to be found in our own sins as a people and nation. And it well becomes us, after the examples of Nehemiah, Daniel, and other holy men, to humble ourselves in the very dust before God, with lowly, penitent, and contrite spirits—earnestly and honestly confessing past sins and shortcomings, and as earnestly and honestly resolving to amend our ways in the time to come. As to the *proximate* or *immediate* human instrumentality, I have no hesitation in saying, with the utmost emphasis, that the whole is *the result of a long concocted Mohammedan conspiracy against the British power, with a view to the re-establishment of a Mohammedan dynasty instead.* You will remember that in Mohammedanism there is an inseparable combination of the civil and spiritual power; and that its essential spirit is a fanatical spirit of conquest and dominion. You will also remember that it was from Mohammedan rulers chiefly, and not from Hindu rulers, that the British wrested the sceptre of Indian dominion. The Mohammedans often persecuted the Hindus with the most terrible severities. Hence it is that the Hindus generally were wont to look with favour on the British as their deliverers from the cruel Mohammedan yoke; and were well content passively to submit to the British sovereignty, and in many cases with cheerful acquiescence.

"The case of the Mohammedans was totally different. Looking on the British as the subverters of their thrones, and the supplanters of their dynasties, they never could forgive them, and never could be peacefully reconciled to their supremacy. For the last hundred years they have been sighing, and longing, and praying, not only in private, but in their public mosques, for the prosperity of the House of Timour, in the person of its representative, the titular King or Emperor of Delhi. But the prosperity of that house is only another name for the downfall of the British, and the re-ascending of the Mohammedan power.

"Such do I believe to be the true account of the rise and *object* of this disastrous

rebellion. The whole has burst upon us so unexpectedly, that all, taken completely by surprise, have been quite unprepared. Hence the temporary sad success of the misguided rebels. That they will be put down with a strong arm, I have no doubt whatsoever; but not before much more mischief shall accrue from their frenzied violence. No season of the year would have been more inopportune for military operations on the part of the British. Breaking out in the very highest of the hot season, when the raging hot winds compel all foreigners to immerse themselves in their houses, in order to exist or vegetate, an outbreak so sudden and unexpected, could not but have a temporary triumph. And the hot season, followed so immediately by the rainy season, with its train of fever, and cholera, and dysentery, would not but aggravate the disaster. When the cold season arrives, things will assume a very different aspect. But melancholy it is to reflect on the portentous magnitude of the calamities which may ere then ensue. What need, then, of fervent applications at a throne of grace; if, happily, the Lord be pleased to interpose with his own outstretched arm for our deliverance. For as the Lord God omnipotent reigneth, it cannot be doubted that, in some one way or other, He will arise and plead the cause that is His own, and eventually crown it with glorious victory."

*The Evangelical Alliance.*—This Association has just met at Berlin. The correspondent of the Presbyterian says, and we cannot doubt the correctness of his observations:

"I am not sure, after a closer view, whether the mutual good understanding of British and German Christians has been increased by the familiar contact into which they have just been brought at Berlin. The great difference in their whole style of thinking was certainly brought much more prominently into notice and relief by their meeting; and I hear that a considerable amount of jealousy towards the English-speaking section, including your countrymen, of course, was manifested on the part of the Germans. It was at the Hotel de Russie that our countrymen and yours assembled for worship, and partook together of the Lord's Supper.

"As was to be expected, the materials of the Conference were not altogether homogeneous. The so-called Evangelical party in Germany, as opposed to the High Lutherans, are a somewhat motley multitude in regard to opinions; and however we may, in Christian charity, love the men, we must too often protest firmly against their latitudinarian views of divine truth. None of our best men felt at home with Germans whose reverence for revelation they were obliged to do more than suspect; and it must be allowed that the confidence of our orthodox British and American brethren, in much of the Protestantism of Germany, is not increased by what they have witnessed."

At the same time the writer thinks that the meeting was "attended with great success;" but we confess ourselves unable, from all that we have seen regarding it, to ascertain in what this success consists: except in teaching English Protestants not to fraternize too closely as yet with the German schools of theology. The writer's own account of the matter is this:

"At the same time, the Conference has been valuable in several important ways. It has given distinctness to our appreciation of the theology and the religious feelings of our Continental neighbours: it has enabled us to see how far it may be safe to fraternize with those who, with some sentiments of Christian affection and charity, are destitute of the doctrinal completeness and purity which we are accustomed so much to value, and it may prompt measures for endeavouring to arrest the progress of errors which we detest, and to aid and encourage the growing party in Germany who sympathize with our views, rather than those which prevail too largely in their own land."

#### A F F A I R S A T H O M E .

*The Times.*—The financial crisis absorbs the public mind: and, certainly, it is not strange that it should do so. All is confusion and apprehension in the great money centres of the country. It affects, or will, all classes, and every district. Large fortunes have been swept away; thousands are thrown out of employ in cities and manufacturing towns: credit is completely paralyzed. We have long looked for something of this kind. Hastening to be rich, reckless in speculation, contracting debt wherever credit could be got, lavish in ex-



penditure, the people of this country now find themselves, with an abundant harvest, suddenly deprived of all their apparent prosperity. The law of God cannot be disregarded in commerce, nor any where else, without involving the transgressors, sooner or later, in the consequences. If men will run in debt, pay day will come at last. If nations borrow, they must settle at last; and especially, when luxurious expenditure keeps pace with the contracting of debts. We hope some lessons will be learned, such as economy, simplicity, industry *in all classes*; with these, a spirit of contentment with moderate means: and the conviction that riches are not the chief end of man, nor the rich the "excellent of the earth." There will be terrible suffering this winter in the cities.

*Kansas.*—The election for legislature and for delegate to Congress took place in Kansas, Oct. 5th. The Free State party prevailed, electing their delegate and a majority of the legislature.

SAFETY OF RAILROADS.—Last year only one person in 16,168,449 who travelled by railway was killed, from "causes beyond his own control."

From the year 1852 to the year 1856, both inclusive, the actual loss of life on the ocean was 4,348! And an analysis of the various causes which have led to this loss shows that out of 1,153 ships, only 286 were lost in a whole gale, storm, or hurricane, and only 121 by the conjoint agency of the latter.

#### NOTICES OF BOOKS.

A TRANSLATION AND COMMENTARY ON THE BOOK OF PSALMS, for the Use of the Ministry and Laity of the Christian Church. By Augustus Tholuck, D. D., Ph. D. Translated from the German: with a Careful Comparison of the Psalm-text with the Original Tongues. By the Rev. J. Isidor Mombert. 8vo., pp. 497. Philadelphia: William S. & Alfred Martien, 608 Chestnut street. 1858.

The name of the author of this work is familiar to students, as one of the most learned of the evangelical theologians of Germany, and a leading instrument in the remarkable revival of a sounder theology, which is so happy a feature in the religious condition now of Central Europe. He is not, indeed, in all respects, a safe guide. His mind seems still to retain some traces of the speculations of his earlier teachers, and less orthodox contemporaries. Still, he is clear and distinct in his avowal of doctrines the most opposite to those of the Neological school—the doctrines of grace. This work exhibits all his peculiarities. He is eloquent in commending the inspired Psalter. He catches the spirit of the various Psalms, but does not see the Messiah with sufficient clearness in some of them. His historical introductions prefixed to each Psalm, and general summary of its contents, will be found exceedingly useful. In a word, if read with some vigilance and caution, this volume cannot but contribute to a better understanding and appreciation of the Bible Psalms, as compared with the mere effusions of human genius.

AN EXPOSITION of the Epistle of Paul to the Philippians. By the Rev. Jean Daillé, Minister of the Reformed Church at Charenton, A. D. 1639. Translated from the French by the Rev. James Sherman, Minister of Surrey Chapel, London. 8vo., pp. 479. Presbyterian Board of Publication, 820 Chestnut street, Philadelphia.

This work is characterized by every excellence of the French style of exposition. Lively, perspicuous, practical; it is not a mere explanation, but a proper commentary: speaking to the heart, as well as the mind. The name of the author—one of the most eminent of the early Gallic reformers—is a sufficient guarantee of its standing: and so full is it of seasonable remark, we might almost gather a sketch

from this volume of the moral and religious condition of the times. And yet it is eminently spiritual, redolent of the unusually rich and profound experience of a man singularly honoured of God in his ministry. A short memoir of the author is prefixed.

MEMOIR AND SELECT REMAINS OF THE REV. JOHN BROWN, Minister of the Gospel, Haddington. Edited by the Rev. William Brown, M. D. 18mo., pp. 227. Presbyterian Board of Publication, Philadelphia.

*Five* editions have been published, in Scotland, of "Brown's Select Remains"—a satisfactory proof of the estimation in which the work has been held by evangelical Christians. The work before us contains the memoir in full, and is much enlarged. The latter part is abridged by omitting very much of what we regard as the most important parts of the "Select Remains." The editor says—and we will form our own judgment notwithstanding—"In doing this, I am satisfied I have not diminished, but increased the value of the work. It is not every thing that a good man has written which is worthy of being published; and articles of small value, even though printed, it is better to allow to pass into oblivion," &c. We think these "articles" might have been allowed to stand after passing through *five* editions. The truth is, they are of a sort which does not suit new-fashioned times. What this volume contains, however, can be highly commended, with the exception of a short essay by the editor, on the frequent dispensation of the Lord's Supper.

"ANNIE LEE," "BLIND RUTH, or How may I do Good?" "CHRISTMAS EVE," "SEVENTY TIMES SEVEN, or the Law of Kindness," and "HAZEL GLEN," are issues of the Presbyterian Board of Publication—small volumes of about one hundred pages each, designed for children. They are intended to illustrate the *first, second, third, fourth, and fifth* petitions of the Lord's prayer. As the other publications of this Board designed for juvenile readers, they are deserving of a wide circulation. As also "TALES IN RHYME," "JOY OF MORNING," "STRAY LAMB," are little volumes of the same general character and design. "TRUTH IN THE HOUSEHOLD" is the title of a discourse preached before the General Assembly, which does not strike us as being particularly worthy of the honour of publication by authority.

We have also received "THE PRESBYTERIAN FAMILY ALMANAC" for 1858. As its predecessors, it contains statistics of the Presbyterian Church, (O. S.), short, pithy articles, illustrative cuts, besides all the ordinary matter belonging to the almanac proper. The calculations are for every part of the United States.

The NORTH BRITISH REVIEW, which had failed under the editorial control of Prof. Travers to satisfy the Free Church, has gone into different hands. The last number is excellent, with the exception of articles on Watts, and hymns. The article on inspiration is refreshing. It takes the right ground, and holds it ably. Published, with other reviews, by Leonard Scott & Co., 79 Fulton street, New York.

We have been in the receipt, for some time, of "THE OPAL," a periodical "edited by the Patients of the State Lunatic Asylum, Utica, N. Y.;" and we venture the assertion that taking this latter statement off the title page, it might be read for a long time without any suspicion of lunacy in its editors. It is sensible, acute, logical, and often gay and sprightly. We close our notice by publishing their advertise-

ment, with the hope that some of our readers may be able and disposed to respond to their call for additions to their library :

"The Opal commends itself to the generous and philanthropic, whose sympathies are with the unfortunate, and whose hearts are open to contribute to their relief.

"One great source of benefit and happiness to all of us, and especially to those whose residence here will, perhaps, be life-long, is the perusal of interesting books; but we are in a great measure deprived of the advantages derived from this source, since the State has made no appropriation for a Library for our use. One grand object in publishing the Opal is to extend a knowledge of our wants to a generous public, who cannot but be interested in our welfare.

"From Authors, Publishers, and Booksellers, also from humane societies, churches and private individuals, we shall be happy to receive contributions, either in subscriptions to the Opal, books or money; and if in money, we will apply it to the purchase of books, they may direct; and if no direction is given, will expend it in adding to our library such books as will, in the judgment of the officers, be most proper and useful.

"All contributions will be promptly acknowledged in our columns.

"Terms—one dollar per annum in advance.

"Address, 'The Opal, State Asylum, Utica, N. Y.'"

THE THIRTY-THIRD ANNUAL REPORT OF THE AMERICAN SUNDAY-SCHOOL UNION, presented at the Annual Meeting, May 12th, 1857. 8vo., pp. 104.

We cannot say that the perusal of this Report has increased our regard for this institution. Its professed object we do not object to—"the gathering of *untaught* children into schools of religious instruction on the Lord's day;" but we do object to the union principle as it appears here; and also to the attempts which the "union" makes to separate, in the diffusion of Scriptural instruction, parents and children. As to the union principle, what do our readers think of the following assertion, which the Society endorses? The italics are theirs:

"We find that as Episcopalians, Methodists, Baptists, Presbyterians, Reformed Dutch, Congregationalists, we can maintain the integrity of our relations to our respective churches and communities, while we can unite to teach *the truth that Christ taught, and as plainly as he taught it.*"

That is, Christ has taught nothing regarding those things which from the ground of their denominational organizations, so we understand this, for they say they can leave all these things out, and "teach the truth that Christ taught, and as plainly as he taught it!" If so, they are all schismatics, for they should be one body. Again, the publications of the Society must all be such as the committee approve—Calvinists, Arminians, &c., and besides, many of their publications are far from being Sabbath-day reading, and yet they go into their libraries, and are taken out, and no doubt, read on the Sabbath. In short, we believe that the funds expended, and the efforts employed by this "Union" might be far better expended in some other form of evangelical effort.

We have received a "CATALOGUE of the OFFICERS and STUDENTS of JEFFERSON COLLEGE, Pa., for the academical year 1856-57," which presents a very flourishing state of things there—in all 294 students, with a Faculty consisting of six full professors, and four other teachers. The annual expense of a student, it is said, does not exceed \$150 for tuition, board, lodging, washing, fuel, and lights.

THE LAST HOURS OF MR. EZRA C. ROWE, of Fairhaven, Conn.

"JONAH; or the Sleeper Awakened."

"A WIFE'S INFLUENCE."

These are all tracts published by the Presbyterian Board: each good of its class.

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

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DECEMBER, 1857.

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We are obliged by a regard to the truth of history, to insert the following article. We had hoped, indeed, that the controversies which have marked our course as a church for some years past had come to an end. But it seems otherwise. Those who have so long set themselves in a course of opposition to the re-introduction of deacons, have re-opened the subject. *They* will not let it rest. And, surely, it cannot be expected that we will allow mistakes or errors to pass unnoticed. We deeply regret the necessity. We know that the church has become wearied of strife; but we would be recreant to the truth should we permit tares to be sown, and yet slumber at our post. Upon *them*, not upon *us*, must the blame lie of resuming debate upon these subjects, which should have been regarded as settled. The article below is, we think, calmly written. Its facts are authentic. Its quotations faithful. It deserves to be read. It proves, incontrovertibly, that our forefathers abroad, and of past generations, never repudiated the 2d Book of Discipline, but ever held it as occupying an authoritative position among Scotland's covenanted attainments. Why should any seek to obliterate it, merely to get rid of its positive assertions regarding the deacon's office? When will partisan feeling and pride cease their attacks upon a book so cherished as this has ever been among all sound Presbyterians? We write in sorrow, not in anger. We are for peace: but, if necessary, we can resume our equipments for the conflict.—ED. COV.

[For the Covenanter.]

THE SECOND BOOK OF DISCIPLINE.

In the June number of the Reformed Presbyterian, an article over the signature of G., calls attention to this book. The object of the writer is to prove that it does not now form a part of our ecclesiastical standards. In this attempt, however, he has signally failed.

Before replying directly to his allegations, it will not be improper to give—

I. A brief history of the preparation and adoption of this Book.

The First Book being hastily drawn up in the beginning of the Reformation period, when Protestantism and Presbyterianism had triumphed suddenly over the Papal hierarchy, was, as might have been expected, defective in some of its provisions. The reforming process, however, still went forward. The General Assembly, in 1575, ap-

pointed a Committee to revise the Discipline, and prepare a more complete system of ecclesiastical policy. This Committee consisted of twenty of the most talented members of that Assembly—men who had studied profoundly the system of Presbyterian Church government. Among these were found Hay, Lindsay, Lawson, Craig, and the renowned Andrew Melville. Faithful to their trust, they met at the times and places appointed, and with the greatest diligence, deliberation, and integrity, prosecuted their labours, which finally issued in the production of that admirable compend of ecclesiastical government contained in the Second Book of Discipline.

When the Assembly met in 1577, the Committee laid before that body the result of its labours. "At this Assembly," says Brown of Wamphray, "it was approved in all points, except that touching deacons, which was referred to further debate; but *anno* 1578, that head, with the rest, was approved by the unanimous consent of all, though Spotswood will not let the world know so much."\* "And from that time forward," says Hetherington, "it was, *and continues still to be*, the authorized standard of the Church of Scotland, in respect of government and discipline." †

The Assembly having approved the Second Book of Discipline, appointed a committee to lay it before the king and parliament, and endeavour to obtain its ratification. In this, however, they were unsuccessful. It met the most violent opposition from the king and his corrupt court. Their opposition was characterized "by royal knavery and prelatical treachery." And it is worthy of note that G. and this corrupt, tyrannical, prelatical, and knavish court oppose it on the same ground. It is evident that the main ground of his objection to it is its provisions in relation to the deacon's office. Now we find in a note to M'Crie's Life of Melville the following:

"The heads of *patronage, divorce, and the office of deacons*, were the most offensive to the court, and consequently were made the subject of longest discussion. The ground of objection to the last of these heads was, that it gave the management of the patrimony of the church to the deacons."—P. 235.

The Assembly finding all their efforts to obtain its ratification by Parliament ineffectual, determined to lose no time, and accordingly at the meeting of 1581 it was ordered that the Book of Policy "be registrate in the acts of the Kirk, and to remain therein *ad perpetuam rei memoriam*." †

The Second Book of Discipline, however, still had its enemies. All who were in the least degree infected with Prelacy, feared and hated it. The church, therefore, that she might strengthen her stakes, passed in her Assembly, 1590, the following act:

"Forasmuch as it is certain that the word of God cannot be kept in sincerity, unless the holy discipline be had in observance—it is, therefore, by common consent of the whole brethren and commissioners present, concluded that whoever has borne office in the ministry of the Kirk within this realm, or that presently bears, or that shall hereafter bear office therein, shall be charged by every particular Presbytery where their residence is, to subscribe the heads of Discipline of the Kirk of this realm, at length set down and allowed by the acts of the whole Assembly, in the Book of Policy which is registrate in the Register of the Kirk; and namely, the contravened heads§ by the enemies of the Discipline of the Reformed Kirk of this

\* Apol. Rel., p. 22.

† History of the Church of Scotland, p. 81.

‡ Book of Universal Kirk of Scotland, pp. 218, 219.

§ Patronage; Divorce, and *Deacons*.

realm, betwixt and the next Synodial Assembly of the provinces, under the pain of excommunication to be executed against the non-subscribers, and the Presbyteries that shall be found remiss or negligent therein to receive public rebuke of the whole Assembly." \*

That the Second Book of Discipline was an authorized standard of the Church of Scotland at this period is undeniable, and I hope to be able to show not only that it continued to occupy this place until the adoption of the Westminster Form, but also that it is still part of our ecclesiastical standards. From this the writer in the Reformed Presbyterian dissents. He dissents, and tries to prove that it is not sworn to in the National Covenant and Solemn League and Covenant. It therefore becomes necessary—

## II. To examine the Covenants.

The language of the National Covenant is—

“Promising and swearing, by the great name of the Lord our God, that we shall continue in the obedience of the doctrine and discipline of this kirk, and shall defend the same, according to our vocation and power all the days of our lives; under the pains contained in the law, and danger both of body and soul in the day of God’s fearful judgment.”

Now every one acquainted with the history of these times knows that the discipline of the kirk was then contained in the Second Book of Policy, which was unanimously adopted in 1578. The Covenant was first sworn by persons of all ranks in 1581. Does any doubt that the Second Book of Discipline was a standard when the Covenant was renewed in 1590? If any doubts, let him read the above act of the Assembly, 1590, requiring it to be subscribed under pain of excommunication. But he has himself given us the rule by which we are to ascertain the meaning of the Covenants.

“As regards the National Covenant, and the Solemn League and Covenant, these vows, or the obligations of these vows, are to be interpreted according to the intention of those who framed them, who themselves entered into them, and administered them to others.”

Why then does he not bring forward his witnesses, instead of treating us to objections and assertions of his own? Does he not know that there are such witnesses to be found, or is he afraid of their testimony? The reader must decide when he hears what these witnesses have to say. The first whose testimony I adduce, is Andrew Melville. In a letter written 1584, and quoted by Brown of Wamphray, he says, speaking of the Discipline of the Church:

“And three years since was approved, sealed, and confirmed, with profession of faith, subscription of hand, and religion of oath, by the king and every subject of every state particularly.” †

It will be remembered that three years previous to 1584 was the time when the Second Book of Discipline was registered and the National Covenant sworn.

To the same effect is the testimony of James Melville. Of the Second Book of Discipline he says:

“This, then, being the discipline sworn and subscribed, dare any of the subscribers come in the contrary thereof, or damn the faithful ministers of Christ for the use and practice of it, unless they would prove themselves *apostates* and *perjured*? Yea, or can they refuse to obey and defend the same according to their vocation and power all the days of their life, seeing it is and stands upon the danger of both

\* Book of Universal Kirk, p. 347.

† Apol. Rel., p. 202.

soul and body in the day of God's fearful judgment, as the aforesaid set down tenor of their oath bears."\*

I commend this particularly to those who are in the habit of swearing the National Covenant in every sacrament, and notwithstanding continually opposing the Second Book of Discipline.

George Gillespie is another witness whose testimony few will be bold enough to contradict. In reply to the prelatial Bishop of Edinburgh, he says:

"The Bishop doth but needlessly question what is meant by the discipline whereof the oath speaketh;—for the whole policy of the church did at that time go under the name of discipline, and these two books wherein this policy is contained were called the Books of Discipline. And, without all doubt, they who swore the oath meant by *discipline* the whole policy of the church which is contained in those books." †

If it were needless for the Bishop to question what is meant by discipline, it is surely just as needless for G. to ask, "Are we by the term 'discipline,' as here used, to understand exclusively, specifically, and definitely, the Second Book of Discipline?" Gillespie says, without all doubt it means the whole policy contained in that book.

One more witness—Brown, of Wamphray, in his work published 1665—says:

"In that same Assembly (1581) the Second Book of Discipline was inserted in the registers of the church, and immediately after the covenant was inserted, that all posterity might see that the government which they swore to maintain and own in the Confession or Covenant, *was the same which was contained in the Book of Discipline.*" ‡

It is no wonder that he did not bring forward these witnesses. Their testimony is against him.

It is also sworn to in the Solemn League and Covenant. In that League the covenanters bind themselves to "the preservation of the Reformed religion in the Church of Scotland, in doctrine, worship, *discipline*, and government, against our common enemies." This Covenant was first sworn in 1643. At that period the discipline of the Church of Scotland was contained in the Second Book of Discipline. The Westminster Form had then no existence, and consequently could not be meant. Nor was the meaning altered as regards this book when the covenant was renewed in 1648. Our fathers in Scotland say in their Testimony adopted 1761, that—"Our reformers, in all the different renovations of the covenants, not only included *all that was formerly attained to, binding themselves to all the articles priorly in the oath and covenant*—but also went forward." § Now as the discipline of the Church of Scotland was in 1643 contained in the Second Book, and as the covenanters swore to endeavour to preserve the discipline, they undoubtedly bound themselves by oath to that book. And as in all renovations of the covenant prior obligations were retained, the church was again bound by covenant to this book in 1648—three years after the adoption of the Westminster Form.

In opposition to this view of the covenants, a number of objections are started by G. He asserts that it must be presumed that it was not the design of the covenanters of 1638 and 1643 to bind themselves to every principle contained in the Second Book of Discipline. But why must this be presumed? There is no necessity for such a pre-

\* Calderwood. † Eng. Pap. Cer., p. 213. ‡ Apol. Rel., p. 204. § P. 138.

sumption, unless it be to suit the purpose of the writer. Gillespie says, "that without all doubt they who swore the oath meant by discipline the *whole* policy of the church which is contained in these books." If this was the meaning in 1581 and 1590, then, as prior obligations are retained in renewing the covenants, they did design to bind themselves to every principle of the Second Book of Discipline.

Again, he affirms that it was "*professedly*" the object in that Covenant (the Solemn League and Covenant) "to frame and adopt ecclesiastical standards which shall take the place of those then in existence." Now if this was "*professedly*" the object, why does he not refer us to the documents in which this profession is contained? "Simply for the reason that no such documents exist, and no such profession was ever made. Sure it is that no such thing is ever hinted at in the covenant itself, which is a good exponent of the design of the covenanters. If we look into the covenant we find the *professed* design is "the preservation of the Reformed religion in the Church of Scotland, in doctrine, worship, discipline, and government." To bind themselves in the oath of God to hold fast all that they have already attained, is their primary object. Secondary to this is the design of effecting uniformity between the churches in the three kingdoms; and this is to be accomplished, not by a relinquishment on the part of the Church of Scotland of her attainments, but by a holding of them fast, and, in the language of the covenant, "endeavouring the reformation of religion in the kingdoms of England and Ireland." It is emphatically denied that they contemplated uniformity with the churches of England and Ireland on any other ground than that of a reformation of these churches, which would bring them into conformity to the Church of Scotland. If this was not the ground on which they contemplated uniformity, why did they bind themselves by solemn covenant to preserve the government and discipline of the Church of Scotland as it then existed? And that it was the discipline, as it then existed, to which they bound themselves, cannot be denied: for the reformers would not swear to that which had no existence, and of the moral character of which they consequently were ignorant. This might be done by some of their degenerate sons, but never—never could be done by our fathers, who first proved all things, and then held fast that which was good.

But incredible as it may seem, this must have been the course pursued by our covenant ancestors; for we are informed that "the Westminster Standards imbodyed the attainments of that (the Second) Reformation; and it is to these attainments the Covenants have always been understood most especially to bind, *inasmuch as they were contemplated when the Covenants were entered into at the beginning of the Reformation, and constitute the intended "covenanted uniformity."* If I understand this sentence, the meaning is, that when the Covenants were sworn in 1638 and 1643, the covenanters swore not to the Second Book of Discipline, but to the Westminster Standards, which were not then in existence. That this is the meaning is evident from the following:—"But if the Covenants were altogether *retrospective* in their bearing, and *referred to the Second Book of Discipline and the standards of the First Reformation*, this would not be the case." The Reformers, presuming on the excellency of the standards to be



framed, swore to them in advance! The Covenants were not altogether *retrospective* in relation to the Standards! This bears off the palm from Free Masonry, and completely throws Odd-Fellowship in the shade.

But he says again:—"It is then, we think, certain that the Scottish Covenanters of 1638 and 1643 understood their former ecclesiastical standards to be superseded by the Westminster Standards." In 1638 and 1643 the Westminster Standards were not in existence. Now, in the name of common sense, how could they understand their standards to be superseded by others which had no existence? A reference to an act of the Assembly of 1638 will perhaps aid in scattering the mist in which that writer is evidently befogged. It is found in the "Compendium of the Laws of the Church of Scotland, Acts of Assemblies," &c.

"The judicatories of this Kirk, viz., Kirk Sessions, Presbyteries, Provincial and General Assemblies, are restored to their full integrity, in their members, privileges, powers, and jurisdictions, as they were instituted by the *Book of Policy*, registered in the books of Assembly, 1581, and ordered to be subscribed, 1590, 1591.—*Act Sess. 21, Dec. 17.*"\*

Again, he alleges that—"It is equally certain that they did *not* understand these Covenants to bind them to admit no change whatever in the discipline and worship of the Church." An assertion of this kind, unsupported by evidence, will have no weight with a reflecting mind. It must be brought to the test, and when tried according to the evidence in the case, it will be found to be without any foundation in fact. Let us, then, hear what the Commissioners from the Church of Scotland have to say on this subject. In a very remarkable document styled "OUR DESIRES CONCERNING UNITY IN RELIGION, AND UNIFORMITY OF CHURCH GOVERNMENT," &c., which was written by Alexander Henderson, 1640, and given in by the Scottish Commissioners to the Lords of the Treaty, they disclaim the intention of *forcing* the government of the Church of Scotland upon the Church of England, but intimate very plainly that they will, as they are bound, adhere to their own form of Government. It contains the following language:—

"The government of the Church of Scotland is the same with the government of all the Reformed Churches, and hath been by them universally received and practised, with the reformation of doctrine and worship; *from which, so far as we depart, we disjoin ourselves from them, and do lose so much of our harmony with them.* Whence it is that from other Reformed Churches it hath been written to the Church of Scotland, '*That it was a great gift of God that they had brought together into Scotland the purity of religion and discipline, whereby the doctrine is safely kept; praying and beseeching them so to keep these two together, as being assured that if the one fell the other cannot long stand.*' Upon the other part, the government of the Church of England was not changed with the doctrine at the time of the Reformation." †

This evinces that they had no design, even for the sake of uniformity with the Church of England, to change or relinquish their standards of government and discipline, and therefore lose their uniformity and harmony with other Reformed Churches. But do they not intimate that if uniformity with the Church in England is to be obtained only on the grounds of a change or an abandonment of their government, that they will adhere to it as it exists, and so preserve their

\* Vol. ii., p. 171.

† App. Hetherington's Hist. West. Ass., p. 304.

harmony with other Reformed Churches? To this they regard themselves as bound by covenant. They say:

“The Church of Scotland, warranted by authority, hath abjured Episcopal government, as having no warrant in Scripture, and by solemn oath and covenant, *divers times before, and now again of late*, established the government of the Church by Assemblies; but England neither having abjured the one nor sworn the other, hath liberty from all bonds of this kind to make choice of that which is most warrantable by the word of God. And lest it be thought that we have wilfully bound ourselves of *late* by oath that we be not pressed with charge, we desire it to be considered, that our late oath was nothing but a renovation of our former oath and Covenant, *which did bind our church before*, but was transgressed of many by means of the prelates.”\*

This language needs no comment. They do not deny the charge that they were bound by oath not to change the government of the churches—but assert that it was not only of late that they were bound not to change, but that the church was bound by oath to the same thing *divers times before*.

III. The stronghold of G. seems to be the position that the Second Book of Discipline was set aside by the adoption of the Westminster Form. After quoting part of the adopting act he says:—“The language here employed, is so plain and explicit as not to be misunderstood; and certainly informs us that whatever may have been their formulas or subordinate standards of government before, they were then relinquished to give place to the propositions concerning government,” &c. This act was passed Feb. 10, 1645. Now most certain it is that only seven days before the Church of Scotland was not prepared to abandon her Book of Discipline. The General Assembly declares in the act adopting the Directory for Worship, Feb. 3, 1645, that

“It is also provided, that this shall be no prejudice to the order and practice of this kirk, in such particulars as are appointed by the books of discipline and acts of General Assemblies, and not otherwise ordered and appointed in the Directory.”

What was it, then, that in seven days wrought the wondrous change? I aver that such change never was wrought, for in the act adopting the Form, it is declared that

“The General Assembly is most desirous and solicitous, not only of the *establishment and preservation* of the Form of Kirk government in this kingdom, according to the Word of God and *Books of Discipline*.”

If they were most solicitous to preserve the form of government according to the *Books of Discipline*, they were not prepared to relinquish them. The Assembly would not stultify itself by expressing an earnest desire to retain the government as delineated in her *Books of Discipline*, and notwithstanding by the very same act do that which necessarily required an abandonment of them. And that no such thing was done is evident from the fact that more than two years after the adoption of the Form of Government, the Assembly, in adopting the Larger and Shorter Catechisms, appealed to the Discipline as a standard according to which they were tested. But if it was not still a standard, why refer to it in this connexion? He seems to think that the exception to the article respecting the doctor proves that the Second Book of Discipline was abandoned. This article, he informs, “is determined differently in the Form from what it is in the Second

\* App. Hetherington's Hist. West, Ass., p. 308.

Book of Discipline." Hence I infer they were careful not to adopt it, and thereby they evinced their preference for the Second Book, and their determination to adhere to it.

But what does this mean? The Covenants have never been interpreted "as a pledge, under all the sacredness of an oath, to adhere to all the principles contained in any particular uninspired book existing at the time. The men of the Second Reformation, beyond all peradventure, themselves being witnesses, did not thus adhere to *any* existing standards." Is this designed to prove that the Second Book of Discipline is not now a standard? If so, it will equally prove that the Westminster Forms are not standards. The Second Reformation extended to 1649, and the Westminster formularies were all ratified previous to that time. And if the men of the Second Reformation did not adhere to all the principles of any uninspired book, they did not thus adhere to the Westminster Confession, Form of Government, and Directory for Worship, and if their not adhering thus to the Second Book of Discipline proves that it is not a standard, it will likewise prove that the Westminster documents are not standards. Thus we are adrift, like a ship on the ocean, without rudder or anchor, or compass or chart.

The sum and substance of about two pages and a half evidently is, that the Second Book of Discipline belonged to the First Reformation, but found no place in the Second Reformation; and therefore it is not now an authorized standard. But let us see whether this book did not find a place in the Second Reformation. Hetherington says that it was the bringing into full development and free exercise the principles of the First and Second Books of Discipline, that "formed the concluding act of the completed Second Reformation." \* But G. will not take Hetherington's statement. Perhaps, then, he will take his own showing. He approves of the Second Reformation, because "care was taken to recover and restore all the valuable attainments of the First Reformation." Now, is not this the character of the Second Book of Discipline? Hear him again: "The Second Book of Discipline, we readily admit, ought to be regarded with high respect, as the work of honoured Reformers, and as evidence of the great and rapid progress the church had made in emerging from the darkness of Popery." Surely this was a valuable attainment of the First Reformation; and, consequently, it is restored in the Second. But we have other authorities still. But we have better authority—the *Church of Scotland herself*, in the year 1649. In that year patronage was abolished in Scotland. In the act are these words:

"That patronage hath no warrant in the word of God, and is a custom Popish, and that the same is reckoned among abuses in THE SECOND BOOK OF DISCIPLINE," &c.

This Book had not become a dead letter then! The present Scottish Testimony says that the "Second Book of Discipline contains a full exhibition of the Presbyterian model." † In the old Scottish Testimony we find its character more explicitly asserted. It is thus expressed:

"The Church, gradually increasing in beauty and perfection, did, with much

\* History, p. 197.

† Ibid., p. 69.

painfulness and faithful diligence, labour after a more full establishment of the house of God, in all its privileges, until, by perfecting the Second Book of Discipline, they completed the exact model of Presbytery."\*

Surely a book containing "the full exhibition of the Presbyterian model," and the "exact model of Presbytery," is a valuable attainment, and consequently was restored in the Second Reformation, and we must therefore approve it.

But it is the model according to which the Revolution Church was erected! If he does not mean to assert this, then what bearing can all that flourish about the Revolution Church have against the Second Book of Discipline? But is it so that that church was erected after "the exact model of Presbytery?" If it was not, the Second Book of Discipline is not the model according to which it was erected. And if it was organized according to the full exhibition and exact model of Presbytery, what objection can be made to it in relation to government?

It will not be possible for the church to refuse to recognise the Second Book of Discipline so long as she continues to bind ministers, elders, and deacons, to "the Testimony of the Reformed Covenanted Church in Britain and Ireland." † Now it will be remembered that these queries were adopted by the Presbytery Oct. 9, 1807, and consequently refer to "The Testimony for the whole of our Covenanted Reformation, as attained to and established in Britain and Ireland, particularly betwixt the year 1638 and 1649 inclusive." That Testimony contains the following declaration:

'Again, the Presbytery hereby testify and declare their approbation of, and adherence unto all the different steps of reformation, that even, in any period, were attained unto in this church and land: particularly, besides what has been mentioned above, they declare their adherence to the Westminster Confession of Faith, as it was approved by act of the General Assembly of the Church of Scotland, anno 1647; Catechisms, Larger and Shorter; Form of Church Government, Directory for Worship; and Books of Discipline, as agreeable to, and extracted from the Sacred Oracles.' ‡

This is *conclusive*. The framers of the Old Scottish Testimony certainly knew as well as G., and better, what were to be recognised as authorities; and they mention, among others, "as agreeable to and extracted from the Sacred Oracles," this very Book which he does his best to invalidate. If it had lost its position, they did not know it. The fact that they recognised it, is worth a thousand pages of speculations such as G. indulges in; and we cannot but think that he should have frankly told his readers that this Book was *expressly* acknowledged and adhered to by the covenanted remnant in Scotland in this Testimony.

A brief extract from Hetherington's History of the Church of Scotland shall close this article:

"It is a melancholy thought, but, we fear, too near the truth, that the opposition, and even bitter hatred, which the Church of Scotland has had to encounter in every age, has arisen from the fact that her standards of faith and government are too pure and spiritual to be readily apprehended by the darkened mind, or relished by the corrupt heart of fallen and sinful man." §

J. M. M.

\* History, p. 10. † Sixth Query at Ordination. ‡ History, p. 174. § Ibid., p. 85.

## DECAY OF LOVE.

“And because iniquity shall abound, the love of many shall wax cold.”—Matt. xxiv. 12. “Nevertheless, I have somewhat against thee, because thou hast left thy first love.”—Rev. ii. 4.

Our Lord, in foretelling the destruction of Jerusalem and the subversion of the Jewish state, refers to prevailing evils in the church and the commonwealth, which indicated decay and approaching ruin, and which justified the infliction of the threatened vengeance. Among these are mentioned, as principal causes of the Divine displeasure, persecution of God’s servants—the offence of the cross—the apostacy of some—the malignity of others—the abounding of iniquity—and the decay of love. It is evident that the Great Prophet designed that these dark features, sketched by Him who knows the end from the beginning, should be applicable to other times and places, besides this particular era of judgment, and the city and nation that were marked for vengeance. The universal proclamation of the gospel, as going before the destruction predicted, would seem plainly to intimate that such features of spirit and conduct would characterize the times preceding the downfall of mystic Babylon—the grand era of retributive judgment upon Antichristian, idolatrous, and oppressive systems. “And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come.”

Regarding this as a legitimate application of the prophecy, we cannot but view the solemn declaration—“Because iniquity shall abound, the love of many shall wax cold”—as speaking to the churches in our day with special and emphatic significance. The Saviour’s charge, too, against the church in Ephesus—“Nevertheless I have somewhat against thee, because thou hast left—(or, as the original word may mean, *remitted*, or let down) thy first love”—deserves to be seriously considered, as the counsel and threatening which follow are most weighty and solemn:—“Remember, therefore, from whence thou art fallen; and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.”

The two prominent features of a period of declension and judgment are represented as in close conjunction—the increase of iniquity and the decay of love. They stood related to one another in some respects as cause and effect—the one flows from the other by the law of an invariable sequence. The *abounding of iniquity* is a melancholy and marked characteristic of society in our day. We behold it in the acts of rulers, throughout the nations—in the fearful disregard to honesty and justice which has been displayed of late in commercial transactions—and in the numerous dark crimes of daily report which degrade and afflict society. In many places, and in various aspects, it seems as if the floodgates of wickedness were uplifted; and, like former periods that preceded the infliction of marked judgments in the history of nations, men are hardened and incorrigible in courses of evil; and injustice toward man, and daring provocation of God, are increased to overflowing. Associated with this sad state of moral deterioration, there is an evident and wide-spread decay of

love. "The love of many shall wax cold." This may refer to society in general. Men have become intensely selfish. Hatred, and other evil passions that prompt to iniquity and injustice, and that are again the baleful fruits of abounding wickedness, prevail with individuals and throughout the community. The charity that seeks another's good, and that delights in self-sacrifices to promote it, is of rare exemplification; and its heavenly fruits are seldom seen elevating and blessing society. Or it may have special reference to the church. In times of prevailing ungodliness, it has often been observed, that professors of religion, instead of manifesting greater jealousy for God's glory, or more fervent love for souls, or increased delight in ordinances, and more heartfelt affection towards fellow-worshippers, become "settled upon their lees," lose former vigour, and are characterized by lukewarmness. The apathy, coldness, and strifes that prevail throughout society, infect the members of the church; and, instead of attempting to stay the plague, they afford melancholy evidence that they themselves are stricken, and by their spirit and conduct they serve to confirm others in ungodliness.

1. Declension in love, whether in individuals or in churches, may be viewed *in relation to God and Divine things in general*, or to *spiritual affection towards the brethren*—the members of the household of faith. In both aspects, "the love of many" waxes cold. The whole of vital godliness may be summed up in love. Charity is "the bond of perfectness." When the wicked increase in their wickedness, it is sad indeed to observe love to either the truths or the duties of true religion waning; and when the enemies of Christ are bold and united, it is deplorable to witness his professed friends harbouring unworthy suspicions, alienated in affection, separated and standing at a distance from each other, and thus marring one another's comfort and usefulness. Satan, the accuser of the brethren, not only excites hatred against them in the world, but stirs up strifes and divisions among Christians themselves, that his kingdom of enmity and darkness may be undisturbed, and that many may be prejudiced against religion, and overcome of evil. It deeply concerns us not to be "ignorant of his devices;" and to watch and pray always, lest we enter into temptation. Churches too frequently remit the ardour of their first love. Formed either under the reviving influences of the Spirit, or gathered out of other churches that had become cold or dead, or associated through the power of some grand and all-important truths that have taken possession of the mind, for the purpose of promoting some great object in the cause of Christ, they are distinguished at first by the glow of fervent affection towards the Redeemer's cause and people, and their early profession abounds in its sanctified and plentiful fruits. Thus it was in the churches of the Reformation, formed under the influence of the grand doctrine of justification by faith. So the Nestorians in the East, in former ages, and the Moravians of modern times, were distinguished by a sound and self-sacrificing zeal in the cause of missions. And the Puritans of England, and the Covenanters of Scotland, in all periods of their history, were characterized by holy love for evangelical truth—earnest concern for the royal rights of the Redeemer and the purity of the church, and fervid affection for the brotherhood of faith; doubly en-

deared to each other by the maintenance of the same grand principles, and by exposure to common temptations, conflicts, and sufferings. This early zeal has often speedily died away; and churches, once so full of life and love, have become as cold as those from which they separated. God's complaint against his ancient people is—"I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown." Jer. ii. 2. To many churches and congregations in our own day, the same complaint is as truly applicable as to the church of Israel in the days of declension to which the prophet refers. Their present languid, lukewarm, divided state forms a marked and melancholy contrast to their condition, when under the impulse of attachment to great principles, and of glowing love to precious ordinances; and when the witnesses for truth cheerfully made sacrifices, endured privations, and made great and persevering exertions for the promotion of a cause accounted to them dearer than life.

2. This decay of love, whether in the church or individuals, is *fraught with manifold evils*, and those of the most injurious character. The grace of love has been called "the spring-head of all the kindred graces"—the actuating principle of all spiritual duties. If decay, coldness, declension, exist here, it will be felt throughout the entire course of obedience. Every other grace will languish—every call to duty will feel it; and, like the heart unable to perform aright its vital functions, decayed love will only transmit sickly and sluggish streams throughout the spiritual system. The disastrous effects of the decay of love may be readily seen, when we consider that *love is the grand requirement and fundamental principle of the Divine law*. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." It is, moreover, *the great, influential principle of the gospel*. True religion is the religion of love supreme to God, complacential in saints, and of benevolence to all men. "The love of Christ constraineth us." "The constraining love of Christ is the governing motive, the influential principle, of every believer," in all his purposes, duties, and actions. "Apart from the constraining influence of Christ's love in the heart, there cannot possibly be a willing, prompt, and holy obedience to His commandments." Love is the grand fruit and evidence of a living faith, "faith which worketh by love." It is a principal part of the Christian armour. "Putting on the breast-plate of faith and love." 1 Thess. v. 8. And it continues immortal, the chief of all the Christian graces. "Now abideth faith, hope, charity; but the greatest of these is charity." Love never faileth. "It is an eternal spring, welled in the bosom of Deity; heaven will be its dwelling-place, God is its source, the glorified spirit its subject, and eternity its duration." \* Love being thus influential and important, it is evident that declension in this grace must have a withering, blighting effect upon the whole inner life; upon the spirit, words, religious duties, and every part of a Christian profession.

3. It is evident that, at times, the grace of love may be in a *declining and decayed state with the people of God themselves*. Even

\* Winslow on Spiritual Declension.

when not wholly extinct, as with believers it cannot possibly be, it may be so low and lifeless that its actings appear suspended, and its warmth and comfort are not realized. Such decay is indicated in various ways. God is less than formerly an object of fervent desire, delight, and frequent contemplation; the soul feels less interest in approaching Him in prayer, or to enjoy holy communion; religious services are performed more as a duty than as a privilege; hard thoughts are entertained of God's dispensations; there is less tender walking with God; Christ is less glorious to the eye and precious to the heart; and an interest in the advancement and prosperity of His cause is declining. It may be added, that a decay of love to God is certainly and clearly evidenced by the declension of love to the saints, since, if we cherish a true and heartfelt affection to God himself, we cannot but delight in His image wherever we find it. Many of these features of declining love are palpably observable among professed Christians in our day; and not a few of them, it is feared, characterize the frame and spirit of numbers even of God's people. Within the church there is not earnest desire after secret intercourse with God. Fellowship with God is not sought in private prayer and meditation on the word, and in personal covenanting. There is little joy apparent in repairing to the social fellowship meeting, or in going up to the house of God. Delight in the company, graces, and labours of fellow-saints, is not duly manifested. The conversation is not spiritual and heavenly, as it is when Christian love prevails; and labours and trials for the truth's sake, instead of being willingly undertaken and welcomed, are declined and evaded. Hence, in the church, ordinances yield little refreshment; and, being resorted to with little spiritual relish or desire, they fail to invigorate and elevate in labour and conflict. From this, too, it arises that professed brethren in the church are uncharitable and censorious in relation to one another's failings; refrain from taking sweet counsel together, and from provoking one another to love and good works for the promotion of Christ's cause and testimony, the building up of Zion, and the salvation of perishing souls. Little, trifling, personal differences are permitted to interfere to keep back the work of God, and to prevent spiritual intercourse and edification. In such cases, instead of taking blame to ourselves, we are prone to ascribe it to others. We are careless of giving offence, and we are too ready speedily to take it—oblivious of the truth that alienated affection is the source of manifold evil to ourselves and others, and that our constant concern should be, while loving all men, to evince that we have passed from death to life by loving the brethren.

4. There are various causes which produce this declension in love in our day. The encroaching engagements of worldly things—idolatrous attachment to the creature—a spirit of formality in religion—wrong interpretation of God's covenant dealings, viewing them rather in the light of judgment than as fruits of love—and above all, the withdrawal of the Spirit in His sanctifying, comforting influences;—all these will mar the lively exercise of love to God and His ways, and will, at the same time, hinder the proper expression of love to the brotherhood of faith. There can be no question that several of these causes are powerfully at work at the present time. The pursuits, pro-



fits, and pleasures of the world exert a potent influence over thousands within the church, while its trials and temptations choke the Word, and render many unfruitful. "If any man love the world, the love of the Father is not in him." The Spirit is quenched and grieved by the tempers, spirit, and conduct of numbers who profess to follow His dictates. Hence the showers of blessing are withheld. That for which there is no fervent longing or earnest prayer is not granted;—and in consequence, the church too frequently presents the appearance of a land uncultivated, or bearing only briars and thorns, instead of that of a "garden enclosed, a fountain of gardens, a well of living waters, and streams from Lebanon."

While it is our special duty to be deeply concerned about the decay of love, there are some directions which may be of use to remedy the evil. All have a deep personal interest in the matter. The absence of any deep concern on the subject will evidence against us that we are yet unawakened, and that the love of God is not in us. It will generally do no good to stand and blame others. We must see to have in ourselves the witness of a pure conscience, that, whatever may be the state of matters in the church—whatever any may do to us—we keep ourselves "in the love of God," and that we love the brethren "with a pure heart fervently."

It concerns us, first of all, personally to inspect with care and frequency the *exact state of our love* to God and to the ways of religion. We should, like Elijah, "be very jealous for the Lord God of Israel"—be afraid of entertaining any rival in the heart, or the least decay of spiritual affection. We should be afraid of losing the fervour of first love—of slackening in the heavenly race, and lest our walk with God is not so tender, loving, and filial as it once was. We should, furthermore, be concerned to search out and crucify the cause of declension in love. Whether it be in the world or the creature obtaining the principal place in our desires or affections, or arise from the power of indwelling sin, it behooves us to make diligent inquiry—to be humbled greatly because these things have withdrawn the heart from God—and to give all up resolutely and entirely, that we may come back to renewed communion with God, and to the joys of fellowship with the saints. If we would know largely the comforts of revived love, we must realize the actings of faith on a crucified Saviour. It is in the view of the cross that the enmity of the heart is slain, and all coldness and wandering of affection disappear. "In this was manifested the love of God towards us, because that God sent His only begotten Son into the world that we might live through Him. Herein is love, not that we loved God, but that he loved us, and sent His Son to be the propitiation for our sins." 1 John iv. 9, 10.

We must *honour the Spirit*, and earnestly seek his aid to quicken and to restore the joys of salvation. He is the promised Comforter—the Earnest—the Seal—the Glorifier of Christ to His people. He alone can fan the flame of waning love, by unfolding the wondrous cross, applying atoning blood, and directing the heart into the love of God. Let the Spirit be earnestly sought in prayer, for individual believers, and for the whole church. In His coming, all coldness, and alienation, and inactivity will disappear. "Until the Spirit be poured on us from on high; and the wilderness become a fruitful field." Above all, if

we would remember aright first love, and do our first works, we should draw largely from the inexhaustible fountain of love in God Himself. We should delight in contemplating His eternal, sovereign, unchangeable love, in the wondrous plan of human redemption. "God is love;" and here should our thoughts frequently be fixed, and our hearts return as to their quiet and delighted rest. The near contemplation of the love of God in covenant was what led to the glowing language and elevated spiritual frame of Samuel Rutherford, and other eminent servants of God, whose memories will ever be fragrant in the church. The apostle's prayer should often be uttered for ourselves and for one another. "The Lord direct your hearts *into* the love of God." We should not only meditate upon this gratuitous, astonishing love; but we should approach very near, plunge *into* this sacred, unfathomable fountain, and seek experimentally to know the breadth, and length, and height, and depth, of the love of Christ, which surpasseth knowledge. It is an affecting, melting consideration, that God's love to His people knows no diminution or change, even when they wander from Him, and their spiritual affections decay. Under such a thought; let them hear His voice—"I am He that blotteth out your iniquities as a cloud, and as a thick cloud your transgressions; return unto me, for I have redeemed you." Lamenting the declension of love towards God and the brethren, observable throughout the church, let every faithful member consider himself under the most solemn obligations to search out the cause, seek after the remedy, and, above all, himself to exemplify the spirit which the beloved apostle so strikingly declares. "We love Him because He laid down His life for us, and we ought to lay down our lives for the brethren!"

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#### SOCIAL PRAYER MEETINGS.

The Waldenses, who preserved Divine truth in its purity when Christendom was overrun with Antichristian corruptions, and were true to their motto, "*Lux in tenebris*," (Light in darkness,) maintained a faithful profession, and enjoyed the communion of saints in meeting for prayer and spiritual converse. Thus did they animate one another to continue steadfast in their separation from the Romish apostacy; and by the strength derived from such fellowship, they were excited and encouraged to singular and sustained efforts for the propagation of evangelical truth throughout various countries of Europe. When the savage persecutions of the Papacy destroyed their sanctuaries, and interdicted their public assemblies for worship—when their humble but devoted "Barbes" were cut off, or forced into exile—and when, by the rage of the enemy, the Waldenses were expelled in a body out of their native country,—in all emergencies they had recourse to meetings for united prayer, as the great means of support and relief under long-continued and severe oppression, and as the Divinely-approved way of animating the hope of future deliverance. Ecclesiastical history records the marked attention of these early witnesses to this ordinance at different periods of their eventful history; and there can be no doubt that to it, in a large measure, are to be ascribed their remarkable unity in faith, and in a godly practice, and

their heroic constancy in suffering. In the latter period of the Waldensian trials, shortly before the dawn of the Reformation, when "darkness that might be felt" had settled down upon the nations of Europe, when faithful witnesses had been almost wholly exterminated—when the voice of a public protest against Rome's idolatry and oppression was no where distinctly heard throughout Western Christendom, we have on record an affecting testimony to the value which the remnant of these ancient confessors still set upon the social prayer meeting. It is related that at that time, one lonely *society*, which met in one of the secluded valleys of the Alps—brooding over the low condition of Christendom, and deeply concerned to see if there was any quarter whence deliverance might be expected—after prayerful consultation, despatched *four* of their number, with instructions to travel north, south, east, and west, to inquire if there were any churches that held fast an evangelical profession, and maintained separation from the general corruption. After an absence of more than a year, these delegates returned with the melancholy intelligence that they had found none. Still these "marked ones," who sighed and mourned for the "abominations of the land," did not relinquish prayer, or *forsake the assembling of themselves together*. Though we have no distinct record on the subject, there is every reason to conclude that they continued in deep seclusion and retirement—hidden from the rage of the enemy—to cultivate fraternal fellowship, and in united prayer, to give utterance to the sorrows of their heart, and to look in faith for a time of deliverance.—*Thomas Houston, D. D.*

#### TEMPTATION'S ADVANTAGES.

There are advantages for temptations lying oftentimes in men's *natural tempers and constitutions*. Some are naturally gentle, facile, easy to be entreated, pliable; which, though it be the noblest temper of nature, and the best and choicest ground, when well broken up and fallowed for grace to grow in, yet, if not watched over, will be a means of innumerable surprisals and entanglements in temptation. Others are earthly, froward, morose; so that envy, malice, selfishness, peevishness, harsh thoughts of others, repinings, lie at the very door of their natures, and they can scarce step out but they are in the snare of one or other of them. Others are passionate, and the like. Now, he that would watch that he enter not into temptation, had need be acquainted with his own natural temper, that he may watch over the treacheries that lie in it continually. Take heed lest you have a Jehu in you, that shall make you drive furiously; or a Jonah in you, that will make you ready to repine; or a David, that will make you hasty in your determinations, as he was often, in the warmth and goodness of his natural temper. He who watches not this thoroughly, who is not exactly skilled in the knowledge of himself, will never be disentangled from one temptation or another all his days. Again: as men have peculiar natural tempers, which, according as they are attended or managed, prove a great *fuel* of sin, or advantage to the exercise of grace, so men may have *peculiar lusts* or corruptions, which, either by their natural constitution or education, and other prejudices, have got deep rooting and strength in them. This, also, is to be found out by him who would not enter into temptation. Unless he know it, unless his eyes be always on it, unless he observe its actings, motions, advantages, it will continually be entangling and insnaring of him. Labour to know *thine own frame* and temper; what spirit thou art of; what associates in thy heart Satan hath; where corruption is

strong, where grace is weak; what stronghold lust hath in thy natural constitution, and the like. How many have all their comforts blasted and peace disturbed by their natural passion and peevishness! How many are rendered *useless* in the world by their frowardness and discontent! How many are disquieted even by their own gentleness and facility! Be acquainted, then, with thine own heart: though it be deep, search it; though it be dark, inquire into it; though it give all its distempers other names than what are their due, believe it not. Were not men utter strangers to themselves,—did they not give flattering titles to their natural distempers,—did they not strive rather to justify, palliate, or excuse the evils of their hearts, that are suited to their natural tempers and constitutions, than to destroy them, and by these means keep themselves off from taking a clear and distinct view of them,—it were impossible that they should all their days hang in the same briers without attempt for deliverance. Uselessness and scandal in professors and branches growing constantly on this root of unacquaintedness with their own frame and temper; and how few are there who will either study them themselves, or bear with those who would acquaint them with them!

## MISSIONARY CORRESPONDENCE.

Bludan, Oct. 2, 1857.

Dear Brethren,—Since the date of our last to you, we have received yours of the 16th July. We have also received regularly the Presbyterian, and the Home and Foreign Record; but not a single No. of the Reformed Presbyterian or the Covenanter.\* We received your last remittance three weeks since. About that time Mr. Beattie had an attack of dysentery, so severe as for some time to occasion us much alarm; but, by the good favour of our covenant God, he is now completely recovered.

We hope that our residence in Bludan is nearly at a close. The weather here is now becoming very cool; so much so that we would consider a fire in the house quite a luxury. We still see a remnant of last winter's snow on Lebanon and Hermon. We have spent the summer here very pleasantly; all the more so on account of the pleasant company we have enjoyed, and the excellent opportunities we have had of following up our studies in Arabic.

We have deferred writing somewhat beyond the regular time, waiting to see what the Lord would do for us; and yet our prospects have not assumed so definite a form as we could wish. Hitherto, we have been only subject to such inconveniences as would have attended our residence here in any calling; we are now beginning to experience some of the peculiar trials of missionary life.

Aware of the importance of choosing wisely our field of labour, we deliberated long before coming to a final decision. You know how few eligible places were open to us when we came. Hums had for a time been vacated by the missionaries of the American Board; but they returned to it early in the summer. Among the places which were left, there were two which seemed to claim particular attention, Hamah and Zahlé, both of which we have mentioned in former communications. Of these we finally chose Zahlé, partly for personal reasons, but chiefly because it appeared to us to offer a much more promising field.

Zahlé is a growing town, built on the slopes on the two sides of a

\* The Covenanter has been mailed regularly.—(Ed.)

ravine through which a little river courses down from Lebanon, and near where it descends on the plain of Cœlo-Syria. It contains ten or twelve thousand inhabitants—a number nearly equal to the whole Covenanter population of the United States. Three-fourths of these people are Greek Catholics, and the rest Greeks and Maronites, with the exception of five or six families of Muslims. The town contains thirteen churches, nine belonging to the Greek Catholics, two to the Greeks, and two to the Maronites; and the Greek Catholics are now building a large and costly cathedral.

They are naturally an energetic, high-minded, independent, fearless people; that is, they are restless, proud, ungovernable, reckless,—the very kind of people who when renewed by the Spirit of Christ are commonly the most efficient in his service. They have, for the last year, refused to pay their taxes, and are now standing in an attitude of defiance towards the government; the consequence of which, is, that they are entirely under the control of a priesthood, that neither fears God nor regards man; and no man is afraid to do any lawless deed, if only it be such as does not compromise him in the eyes of his spiritual fathers. The Greek Catholic Bishop rules in Zahlé, over three-fourths of the inhabitants, as absolutely as the Pope does in Rome.

As the whole town is in rebellion against the government, so the Catholic part of it, is in rebellion against the Pope, although boasting of their loyalty to him.

You know that the method of the "Propaganda," in making converts to Romanism from the Greek and other Oriental Churches, is, to allow them to retain all their own observances and customs—married clergy and all—requiring of them only an acknowledgment of the Pope's supremacy, in matters of faith; that is, in effect, they agree to submit in everything to the Pope's authority, and he agrees to exercise no authority over them. On these easy terms, vast numbers have acceded to the communion of Rome from all the Oriental Churches, thus forming a multitude of new sects, which are denominated by adding the word "Catholic" to the name of the sect from which they have seceded; as, Greek Catholic, Syrian Catholic, Armenian Catholic, Copt Catholic, &c. Of course his Holiness is always the first to break this singular compact. When the chief ecclesiastical dignitary of one of these new sects dies, it belongs to the Pope to fill the vacancy by a new appointment, which he always does according to the advice of his emissaries in this country; and these prelates appointed by the Pope, fill up in the same way whatever vacancies occur among the inferior clergy; so that in the space of a generation or two, he has those to whom belongs the power of cursing and blessing completely under his control,—or as an Arab would say, "in his bag." Then is his time to commence to bring them gradually into conformity with the Romish ritual, first altering one and then another of their observances, as he finds the people able to bear it. Last year he was so rash as to enjoin upon the Churches subject to him in the East, the adoption of the Western Calendar; a measure which would change the times of all their fasts and festivals from first to last. This decree of the Pope set the Greek Catholics of Damascus at sword's points with one another. Those of Zahlé—and now I am back at the point from which I digressed—utterly refused to comply with it; and even went so far as to send word ex-

horting the people of a neighbouring village to stand out firmly against it, and assuring them that they were ready to aid them with men and arms in resisting any attempt that might be made to impose it on them by force.

After these few statements, you will be at no loss to know what sort of a place Zahlé is, what kind of people live in it, and in what state their public affairs are at present. I need only add that the place is greatly infested with Jesuits.

We did not expect to enter Zahlé as missionaries without opposition; but the first objections which met us were from a quarter from which none were expected. When we were about ready to go to the place with a view to obtain houses, some of the missionaries of the American Board remonstrated against our occupation of it, alleging that it belonged properly to their field of operations. This threw us back into a state of deliberation; but having well considered the nature of their claims to it, of which we had previously heard nothing, we found they were utterly without foundation. Accordingly Mr. Beattie and I, in company with Mr. Lansing, made a visit to the place last week, to make preparation, if possible, for the removal of our families thither. We found that a rumour of our intentions had reached Zahlé before us and spread throughout all the town. The Greek Catholic Bishop, had strictly forbidden his people to rent houses to us, and probably the priests of the other sects had done the same; a prohibition which they had probably not the will, and certainly, in the present state of affairs, not the power to disobey. We had, indeed, an offer of one house at double its worth; an offer, which we have reason to believe, would not have been made, but with the conviction that it was too disadvantageous to be accepted; and having done all we could, but without succeeding so far as to make any final arrangement, we came away, purposing to return after a week or two, and make another effort. A man of some distinction and influence in the town, promised to exert himself on our behalf; but whether, in the present state of things, he will dare attempt anything for us, or whether, if he does, he will succeed is very doubtful. At all events, we intend to go back next week, and see how things stand; and if we can find any place to live in, we purpose to go to it. If not, we will have to wait a while. Jesus reigns.

If we once get a residence in Zahlé established, we have no particular reason to fear any great annoyance, till such time as the gospel begins to make some visible effect on the people. What the issue of our present attempts on the place will be, we do not know, nor need we be concerned to know till the event shows it. It rests with us to make our best efforts, trusting in God, invoking his aid, and waiting on his will. The late disastrous events consequent upon the mutiny in the English army in India, furnish a startling warning against trusting in man. But a few months ago, the word of an Englishman, was to the natives, like the word of a king, anywhere in British India; and English and American Missionaries, under the strong protection of the English government, did their work without fear, wherever and however they thought best. But since then, missionaries have been barbarously massacred, and no European in that empire is secure against the most brutal violence. These events, when considered in the light of the word of God, may well make us comparatively careless whether

men are for us or against us. Men may, indeed, by placing insuperable obstacles in our way, arrest our progress in one direction; but if they do, it will only be because God designs to set open before us, in some other quarter, a wider and more effectual door. And if we should experience some delay in securing a resting-place for our mission, there will still be no time lost; for we are not yet so far advanced in the knowledge of the language as to be able by direct missionary operations, to make much of a sensation in any place. We desire, in this our season of suspense and anxiety, to be very specially remembered in the prayers of the church.

If any of our people should be inclined to distrust the policy of stationing our mission in a place where Popery is the prevailing religion, I must be allowed to remind them, that Popery is a very different thing here from what it is in the west. The Greek Catholics, for example, conduct their public worship chiefly in the vernacular tongue, the Bible is an open book among them, and they are so far from Rome that they can—as the people of Zahlé now do—defy the Pope with impunity. Besides, if we can trust the computations of wise men who are reputed to have understanding of the times, it will not be long till Popery will have power no where to withstand the spread of the glorious gospel of the Blessed God. The Lord hasten it in his time! Amen.

The Lord be with you and all our dear brethren in our native land, Greet for us all our friends by name.

On behalf of your mission,

R. J. DODDS.

#### PHILADELPHIA PRESBYTERY.

This Presbytery met in the 2d Church, Philadelphia, the last Tuesday of October, at 9 A. M. All the ministerial members were present, with ruling elders, John Evans, 1st Philadelphia; Wm. Brown, 2d Philadelphia; R. Forsyth, 3d Philadelphia; and Mr. Mackie, 4th Philadelphia. Rev. J. R. Lawson being present, was invited to a seat as a consultative member. The committees previously appointed to visit the 1st and 4th congregations, and the congregation of Conococheague, reported. These reports were all accepted and adopted. The following scale of *appointments* was made out:

*Baltimore*.—D. M'KEE, Nov. 3d Sab., and Feb. 1st Sab.; J. MIDDLETON, Dec. 1st Sab., and Feb. 3d Sab; S. O. WYLIE, Dec. 3d Sab.; J. KENNEDY, Jan. 1st Sab.; J. A. THOMPSON, all March, and April 1st and 2d Sabs.

The sacrament of the Lord's Supper to be dispensed in Baltimore on the 1st Sab. of April by S. O. Wylie, with such assistance as he can procure. Mr. Wylie to moderate in a call when requested by the Session and the Congregation,

After attending to some cases of discipline, which were harmoniously issued, Presbytery adjourned to meet on the Tuesday after the last Sab. of April, 1858, at 7½ o'clock, P. M., in the 2d Church.

#### LAKES PRESBYTERY.

This court met in Northwood, Oct. 17th, and after a sermon by the Moderator, P. H. Wylie, was by him constituted with prayer. The attendance was not as large as usual, some five of the constituent members being absent.

It was made a standing rule of this Presbytery, that hereafter the Moderator and Clerk, be the Committee on Unfinished Business.

A call from Rushsylvania congregation upon H. George was received, and sustained as a regular gospel call, and put into the hands of a Special Committee to present to Mr. George, when he comes into our bounds: W. Milroy, J. B. Johnston, and C. Jamieson are that Committee.

Messrs. J. Dodds, R. Hutcheson, and H. George were appointed a Committee to report some improvement in the plan of our Home Missionary operations.

Leave was granted to the united congregations of Cincinnati and Xenia, if they cannot unite in calling a pastor, to proceed separately, should they deem it their interest so to do.—At the same time being enjoined to unite if possible.

The Theological Students, Messrs. W. W. McMillan, J. Pollock, and Dan. Reed, all of the second year, delivered pieces of trial, which were all unanimously sustained as encouraging specimens of improvement.

David H. Coulter, a graduate of Geneva Hall, was received under the care of Presbytery, as a Theological Student.

Supplies were granted to vacant congregations, and Missionary Stations, as follows:—

Walnut: 1st Sab. Dec., Rev. R. Hutcheson; 1st and 2nd Sabbaths March, Mr. A. Montgomery.

Savannah: 1st Sab. April, Mr. A. Montgomery.

Coshocton: 4th and 5th Sabs. Nov., Rev. R. Hutcheson; 2nd Sab. April, Mr. A. Montgomery.

Anglaize: Rev. W. F. George, 4 Sabs.,—time, at discretion.

Rushsylvania: 1st Sab. Jan., Mr. H. George; 3rd and 4th Sabs. March, Mr. A. Montgomery.

Cincinnati: 4th Sab. Dec., Mr. R. Shields; 2nd and 3rd Sabs. Jan., Mr. H. George; 1st and 2nd Sabs. Feb., Mr. A. Montgomery; 2nd Sab. April, Rev. P. H. Wylie, and to dispense the sacrament of the Supper, on the 3rd Sab. April, assisted by Rev. R. Hutcheson; and also to attend to the Election and Ordination of Deacons.

Xenia; 3rd and 5th Nov., Mr. R. Shields; 4th and 5th Jan., Mr. H. George; 3rd and 4th Feb., Mr. A. Montgomery; 2nd Sab. April, Rev. R. Hutcheson.

Rev. W. Milroy is appointed to moderate a call at Cincinnati and Xenia, when requested by the people.

During the Sessions of Presbytery, and in the transaction of its business, there was manifested a good degree of brotherly affection, and unanimity of sentiment among the members, and in the earnestness that characterized its proceedings, cheering evidence was furnished of a deep and general interest in the prosperity of our Zion.

Presbytery adjourned to meet in Rushsylvania, on Tuesday, April 20th, 1858, at 7 o'clock, P. M.

W. MILROY, *Moderator.*

J. B. JOHNSTON, *Clerk.*

APPOINTMENTS BY PITTSBURGH PRESBYTERY.

Rev. J. MILLIGAN, *Piney*, November, 3d Sabbath; *Red Bank*, 4th; *Warsaw*, 5th; *Sandy*, December, 1st and 2d Sabbaths; *Bear's Run*, 3d; *Mahoning*, 4th. A. MONTGOMERY, *Perry*, November, 3d and 4th



Sabbaths; *Oil Creek*, 5th, and December 1st; *Conneautville*, 2d and 3d; *Perry*, 4th; *Warsaw*, January, 1st; *Sandy*, 2d; *Bear's Run*, 3d; *Mahoning*, 4th; *Piney*, 5th. H. GEORGE, *Salt Creek*, all of February; *Brownsville*, March, 1st Sabbath; *Piney*, 2d; *Sandy*, 3d; *Mahoning*, 4th. R. SHIELDS, *Piney*, February, 1st Sabbath; *Sandy*, 2d; *Bears Run*, 3d; *Warsaw*, 4th; *Red Bank*, March, 1st Sabbath; *Rochester*, 2d; *Brownsville*, till meeting of Presbytery. Rev. J. LOVE, *Salt Creek*, December, 1st, 2d, and 3d Sabbaths; and March, 1st, 2d, and 3d Sabbaths, and stated supply at Wills' Creek. Rev. T. HANNAY, *Wellsville*, 2 Sabbaths; discretionary.

#### ILLINOIS PRESBYTERY.

The Illinois Presbytery met in Eden, Ill., Oct. 6th. R. Z. Willson was chosen Moderator. Messrs. Joseph Keys, David Tweed, and John Tweed having declined the authority of Synod and the subordinate courts, were suspended from privileges in the church.

Mr. D. T. Faris was ordained and installed pastor of Bethel congregation. The call upon Rev. H. P. M'Clurkin was declared dead, and ordered to be returned to Churchill congregation. The call upon Rev. J. Middleton was ordered to be returned to Vernon congregation.

A. C. Todd was appointed to moderate in a call in Churchill.

It was on motion, resolved, that ministers and elders are hereby directed to remind the congregations under their care of the law passed, May, 1856, directing quarterly collections to be taken up for the Domestic Missionary Fund, and to urge compliance therewith.—Rev. James Neil was appointed to moderate in a call in Linn Grove, Ia., and was instructed to carry out the action of Synod in detaching the Amboy Society, and to give the members certificates.

The Interim Committee of Supplies—Messrs. Todd, Wallace and Hunter, were directed to give the Amboy Society as much preaching as they were able to pay for.

A call upon Rev. J. Stott from St. Louis congregation was declared a regular gospel call, and was referred to a committee consisting of Messrs. Wallace, Neil, and A. Moore. Said committee to meet in St. Louis, the second Tuesday of Dec., to present the call to Mr. Stott. Committees for Presbyterial Examination of congregations—Rev. R. Z. Willson, D. T. Willson, Maquoketa; Rev. J. M. M'Donald, Thos. Reid, A. F. Caruthers, Rehoboth; Rev. Dr. Roberts, A. Charlton, and Jacob Willson, Sharon; Rev. A. C. Todd, John Hunter, and Alexander Moore, Old Bethel; Rev. James Wallace, J. Patten, and James Mathews, Elkhorn; Rev. Wm. Sloane, J. M'Clurkin, and Thos. Donnelly, Bethel; Rev. D. J. Shaw, Thos. Smith, and R. Ewing, Princeton; Rev. John Stott, John Caruthers, and Jas. Faris, Bethesda.

The Presbytery hereby notifies vacant congregations under its care that they are expected to pay \$10 per diem (per Sabbath,) to those sent by Presbytery to preach to them. Congregations are required to raise collections immediately for domestic missions, and forward them to the Treasurer of Presbytery, (Mr. Henry Dean, No. 20 South Main street, St. Louis.)

Sessions were directed to forward to the committee, consisting of

Wallace, Todd and Dean, a statement respecting the amount of salary paid their pastors, and their ability to increase it if deficient. The same committee were appointed to draw up a statement of the condition, &c., of missionary stations.

R. Z. Willson was directed to bring the action of Synod in regard to obtaining deacons in congregations before the Vernon Session, and Mr. Neil before the Linn Grove Session, and proceed in carrying the order into effect.

Sessions are directed to forward their records to the next meeting of Presbytery for examination.

R. B. Cannon was added to committee to visit Sharon Congregation, and Dr. Roberts to the committee to visit Rehoboth.

R. B. Cannon was appointed to moderate in a call in Vernon Congregation when requested by the session and congregation.

Presbytery adjourned to meet in Elkhorn Congregation to transact business of a local character.

Presbytery finally adjourned to meet in Sharon, Iowa, the 2d Tuesday of May, 1858.

A. C. TODD, *Clerk of Presbytery.*

APPOINTMENTS OF SUPPLIES.—ILL. PRES.

*Chicago*.—Nov. 3d and 4th Sabbaths, H. George. Dec. 1st and 2d Sab., J. Neil. Jan. 1st and 2d Sab., R. Z. Willson. Jan. 4th and 5th Sab., R. Hutcheson. March 3d and 4th Sab., J. Neil. April 1st and 2d Sab., J. Neil.

*Vernon*.—Nov. 5th Sab., H. George. Dec. 1st, 2d, 3d and 4th Sab., R. Z. Willson. Jan. 1st, 2d and 3d Sab., R. Hutcheson. Feb. 1st, 2d and 3d Sab., D. T. Faris. April 3d and 4th Sab., J. Neil.

*Mineral Point*.—Nov. 4th Sab., R. Z. Willson. Feb. 2d and 3d Sab., R. Hutcheson. Feb. 4th Sab., D. T. Faris.

*Tisquitlaa*.—Feb. 1st, 2d, 3d and 4th Sab., R. Z. Willson. March 2d, 3d and 4th Sab., R. Hutcheson.

*Linn Grove*.—Oct. 4th Sab., J. Neil. Nov. 1st, 2d, 3d and 4th Sab., J. Neil. Dec. 2d Sab., H. George. Feb. 4th Sab., R. Hutcheson. March 1st Sab., R. Hutcheson. March 2d and 3d Sab., R. Z. Willson. April 4th Sab., A. C. Todd.

*Amboy*.—Time discretionary, J. Neil.

*St. Louis*.—Oct. 2d Sab., R. Z. Willson. Oct. 3d Sab., J. Neil. Nov. 1st and 2d Sab., A. C. Todd. Dec. 3d and 4th Sab., H. George. Jan. 1st, 2d and 3d Sab., A. C. Todd. Jan. 4th Sab., D. T. Faris. Feb. 1st, 2d, 3d and 4th Sab., J. Neil. March 1st and 2d Sab., A. C. Todd. March 3d and 4th Sab., D. T. Faris. April 1st and 4th Sab., R. Z. Willson.

*Davenport*.—Jan. 3d and 4th Sab., R. Z. Willson. March 1st and 4th Sab., R. Z. Willson. May 1st Sab., R. Z. Willson.

*Stanton*.—Jan. 4th Sab., A. C. Todd. March 1st and 2d Sab., J. Neil. April 2d and 3d Sab., R. Z. Willson.

*Grande Cote*.—Oct. 2d Sab., J. Neil. Oct. 3d and 4th Sab., A. C. Todd. Nov. 3d and 4th Sab., A. C. Todd.

The remainder of time it is presumed will be taken up by H. P. M'Clurkin.

## AFFAIRS ABROAD.

*Turkey.*—The affair of the Principalities—Wallachia and Moldavia—is yet unsettled, and is now in rather a threatening position. The inhabitants have, by their votes, declared in favour of their union as one Principality, under some prince belonging to some of the Western kingdoms of Europe. This is favoured by France: the other powers are, at this time, adverse, and so is Turkey herself. New complications may arise out of this. It is one, among other elements, in the state of Europe, indicating what may prove to be a dangerous want of harmony among the great powers.

The Westminster Review, in a very able article upon the future movements of the controlling kingdoms of the world, thus discourses of Turkey:

“We went to war for the independence of Turkey. A free sovereign, we said, was not to be dictated to in his own dominions, nor Turkish magistrates to take orders from foreigners. But with all our eloquence we could not alter the facts. The Emperor Nicholas was right: the sick man was truly sick, helpless, incapable. The independent sovereign exists only by the will and for the convenience of the other Powers: he has now five masters instead of one, and is at this moment five times more a slave—five times more under the dominion of foreign dictation than he would have been if he had submitted to the exactions of Menschikoff. God forbid that it should be otherwise! It is the only chance to save him from instant dissolution; but the power of such support is possible only up to a certain stage of corruption. The end will come, and come speedily. . . . The Turks, or the upper ranks among them, have lost the virtues of their ancestors, while they have retained their vices. Every symptom which has preceded the dissolution of empires is to be found rife at Constantinople, and they would long ago have been hurled back across the Bosphorus, or have fallen to pieces by internal revolution, had it not suited our convenience to maintain a feeble people in possession of a position which in other hands would be dangerous. But so artificial an existence cannot be sustained for ever. The Turkish provinces fall away from them, or crumble into anarchy. The Sultan promises to prohibit the persecution of the Christians, but he is unable to fulfil his engagements. It is a grave responsibility to support a government which is a curse to its subjects; and perhaps the time is near when it will be no longer possible. It may be necessary to abolish the Turks out of Europe, or partition their provinces, or the form may be left, while the administration is placed in other and better hands.”

This is undoubtedly the truth of the case, and comports remarkably with the intimations of prophecy, both as to the time and manner of the dissolution of this decaying empire. The accounts regarding the success of missionary operations are still highly favourable. A late writer says:

“In Turkey the demand for the word of God is so great that their shelves in Constantinople are empty, and when they sent for sixteen boxes additional they could get only four or five. A Mohammedan who complained to the Government of some of his family who had deserted the faith of Islamism, received as a reply, ‘We can do nothing for you, for it is now the time of religious liberty.’ Dr. King stated that one copy of the New Testament left at a town called Aintab, resulted in a Congregation of *one thousand Protestants* being raised up in that town alone, who meet regularly for the worship of Almighty God. He also stated, ‘that leading and intelligent Greeks frequently said, ‘that the time had come when the word of God alone must be taken as the rule of faith and practice.’”

*Russia.*—The present rulers of this vast empire appear to understand its true interests far better than any of their predecessors. The policy of Alexander is to develop the internal resources, to improve the roads, to better the condition of the people of Russia. He has prepared a grand scheme for the emancipation of the serfs. The plan is a very comprehensive one: it contemplates a universal liberation of the serf population, which makes up the great majority of the population. Arrangements were made some years ago for this purpose regarding the serfs of the crown: this applies, particularly, to those of the nobles. They are not only to be made free, but to have a portion of land assigned them under regulations established by the government. Thus the

last vestige of chattel slavery—of which serfdom is a mild form—is about to disappear from Europe,—leaving the United States, with Brazil, on this Continent, to bear the odium of this iniquity in a far more aggravated shape than serfdom, in company with the semi-civilized Asiatics and the barbarian portion of Africa. The following is not without interest:

“There are at present more than three millions and a half of Protestants in Russia, in a population of sixty-five millions. The stronghold of Protestantism is in the province of Finland, with a population of 1,635,000, all of whom belong to the Lutheran Church, with the exception of 65,000 members of the Greek Church, and the three Baltic provinces, Esland, Livonia, and Courland, where the German language still prevails.”

We add, that the Russian armies have experienced some disastrous defeats in the war which they are still carrying on against the Circassians.

*Holland.*—We furnished in our last a pretty full account, with its light and dark shades, of the religious condition of this kingdom at this time. The following is sad, and ominous of further declension. Holland, like other Reformed countries, early recognised the importance of religious instruction in the common schools. Provision was made for this, and the old laws have remained, substantially, until just now, when a change has been made in conformity with the views of the infidel and Popish part of the community. We give it in the words of the correspondent of the *London Christian Record*, as quoted in the *Christian Intelligencer*.

“This country has entered into a very sad and ominous period of existence. Both the Houses have accepted the Education Bill. According to this bill our public schools will henceforth be without Bibles, religious books, and Christian instruction. In order to please the Roman Catholics, who form two-fifths of the population of the country, the blessed Word of God is forbidden; and, in order to please the Jews, the use of the name of Jesus is excluded from prayer, if prayer itself is permitted at all. This is the distressing end of a long and deplorable struggle. Since 1848, the spirit of the Government has been obviously opposed to any thing like positive Christianity. Under the influence of a Neologian and Rationalistic system, the charter was drawn up on such principles as evidently required a State without any religion at all, (*un état athée.*) Of course, in such a State a Christian Education Bill would be an absurdity, and the Government spared no trouble, during a course of nine years, to introduce a bill like that which now is at length carried through. There was, however, constantly a strong opposition on the part of a Christian minority, at the head of which M. Groen Van Prinsterer fought a noble battle in the Lower House. This Christian minority in Parliament was, on the whole, forsaken by the aristocracy and clergy, who, with a few exceptions, kept aloof; but the middle classes, especially in the northern provinces of the country, showed a sympathy which was more sincere than influential and active.”

The writer then describes the closing events of the struggle. The king favoured the retention of religious instruction, but was overruled by the opposition. The result was the enactment of the infidel law. The writer proceeds:

“And so the poor Dutch people will henceforth have no other public schools, but such as are destitute of any Bible instruction and positive Christian teaching. The bill requires that the schoolmaster *shall forbear to teach, or do, or permit* any thing at variance with the respect due to the religious opinions of persons who differ from him. Consequently the poor man may not say a word against idolatry, or Mariolatry, in order not to offend the Roman Catholics. In the mean time, he may not speak of the Lord’s resurrection, in order not to offend the Jews. What must become of a generation which, in the most tender period of their life, will spend the chief part of the day in such a school, where every object that can lead to the revering or adoration of Christ is expressly avoided? Must we not expect that, if God does not graciously prevent, our nation with this law will finish by becoming entirely heathenish, without God and Christ in the world?”

“The only remedy against this soul-destroying influence of these State schools is the foundation of private schools, by voluntary contributions. It is at least a mercy that the bill does not forbid this. Families are at liberty to found as many private schools as they like. Now, if we were in England or Scotland, I am sure that

every where throughout the country multitudes of private Christian schools, supported by the liberality of God's children, would spring up. But, alas! we are in Holland, and it is to be feared that the people, after all, would prefer a cheap, un-Christian school to a Christian one that costs them their money. It is true, there are a few private Christian schools already, but it is not less true that the greatest part of the Christian families in the country send their children to the State schools, though destitute of any religious spirit. Besides, a great difficulty will be met with in finding Christian schoolmasters, since but little is done in order to educate Christian young men for that calling. It is a sad truth that the great bulk of the aristocracy and wealthier people, along with the clergy, are devoted to the Neologian and Rationalistic principles which now are shown forth in the education bill. The strength of the Evangelical and positive Christian element in the nation lies in the middle class and peasantry. These, however, are not, as in Great Britain, enjoying a happy state of prosperity and independence, but lingering under heavy burdens, and living upon small wages."

While the issue of this contest is to be deplored, we are quite confident that it will not ultimately be followed by all the anticipated evils. The friends of truth and of Christ will be stimulated to great efforts, and God will bless them.

*France.*—That Protestantism is making very encouraging progress in France—a revived and evangelical Protestantism—is one of the great facts and signs of the times. If any additional proof be wanting, we find it in the evident alarm of the Papal priesthood, and the exertions they put forth to counteract the efforts of the Protestant colporteurs and ministry. They have even formed a Society styled "the *Catholic Association of St. François de Sales*, whose only aim is to arrest the progress of the Protestant propaganda, which (by their own confession) *developes itself in France upon a larger scale than in any other Catholic country.*" The friends of this Association bear witness, as follows, to the increase of Protestantism:

"The attack is general, and the Protestant Propaganda is exerting itself in almost every province of our land. Schools, temples, institutions of every description, have been erected as if by magic. Protestant propagandists are to be met with in rural districts, as well as in towns. We might quote a vast number of well-authenticated facts, gathered from every quarter, and many Catholics might wonder at the gravity of the exit which we are denouncing to their faith. What shall we say of Paris, which seems to be the centre of that Propaganda? Although the Protestants are not numerous here, temples and schools are being erected on all sides. England avails herself of that recrudescence of Protestantism to invade us. . . . Such is a brief review of that Protestant Propaganda which threatens to invade us. . . . Of course its success is rather puffed up; still, it is certain that the Protestant tide is rising, and that it must be dammed out by a powerful barrier."

That the Papists have some reason to be alarmed is seen in facts like the following from the *Siècle*, a French paper:

"Some few years ago there was not a single Protestant in Neuville, the chief town of the department of Vienne. In 1849, several inhabitants asked permission of the Mayor to invite a Protestant clergyman to expound to them his doctrines—not that they were Protestants, but that they might decide on their future conduct. The Mayor advised the petitioners to reflect well on their request; wishing to avoid the reproach of having advised them to act with rash haste. The advice of the Mayor was followed; two years passed in reflection, and in 1851 a deputation waited on the Protestant clergyman of Poitiers, and invited him to visit their town and expound to them the principles of the Protestant faith. This invitation was at once accepted, and the clergyman, accompanied by a colleague, held two conferences in Neuville, at which from five to six hundred persons were present. Nearly two hundred persons freely embraced the Reformed faith."

*Syria.*—As our readers have now a special interest in this land, we give an extract from the annual report of the Irish General Assembly's mission there:

"The meetings for public worship in Damascus have been maintained by the brethren, as formerly reported. They continue to be well attended—sometimes more than seventy adult natives, besides children, and the families of the missionaries being present. Two natives have been added to the church during the year. The

missionaries, in their letters to the Secretary, frequently refer to Jews calling upon them at their houses to inquire as to the facts and doctrines of Christianity, and to their coming to the meetings of the mission church for public worship, and hearing the gospel preached. But the veil is still on Israel's heart. The missionaries were not able to induce the larger boys to remain in their school, as they hoped, in order to those being trained to be schoolmasters and catechists, who should have gifts required for these offices. They have therefore thought it expedient to discontinue the high school for the present. The female school continues to prosper, many Jewish children being in attendance.

"On the eastern slopes of Lebanon there are eight ancient, populous villages, among which are Sudan and Kurytein, the Zedan and Hazarenan of the Bible. These have been visited by the missionaries. Some of their inhabitants have frequently travelled to Damascus, to receive counsel from them, and to purchase Bibles and Testaments, and other religious books for their own use, and for distribution among their friends. Jibran Shehady, an intelligent and earnest native convert—a member of the mission church—had commenced to study for the ministry, and assisted the brethren in their work in Damascus. Him they sent in June last to Nebk, one of those villages from which he could have easy access to the others, to open a school, and also to labour as catechist among their inhabitants. His work was commenced, and has been maintained amidst great opposition from the priests and some of the people. When last reported of, there were nineteen scholars in attendance, two of whom were Mohammedans. Several of the boys were engaged in committing Brown's Catechism. Three of them were able to repeat the whole of it, and were committing the Shorter Catechism with Scripture proofs—these Catechisms and all the books used in the school being in Arabic.

"In November last, the missionaries were brought into personal communication with Monsieur Jules Ferrette—a native of Geneva, his father a nominal Protestant, but an infidel, his education of a very high order, received partly at Geneva, under Dr. D'Aubigné, and partly at Rome, having entered the Romish Church, was ordained a priest about three years ago, was appointed a Superior of a Latin convent in Mosul, publicly renounced the errors of the Church of Rome." He is a man of remarkable ability, and of attainments very extraordinary for one so young. He is a linguist, acquainted with Hebrew, Syriac, Arabic, Greek, Latin, and Italian, besides his native French, and English, which he has partially acquired. He seems profoundly learned in every department of theology—acquainted not only with the doctrines and rites of the Romish Church, and the best means of defending them, but with those also of the Protestant churches; equally familiar with the history of the canon of Scripture and that of Papal authority, with the decrees of the Council of Trent, and the thirty-nine articles of the English Church, with Prelacy and with Presbytery. We were astonished at the variety and extent of his learning. He is, at the same time, perfectly sensible of the relative importance of the knowledge of church forms, and the knowledge of the way of salvation. His most earnest wish is to be employed as a Protestant missionary in the East."

*Spain.*—The late political changes in Spain are scarce worthy of notice, while of religion we hear almost nothing. The only news of any account that we have seen is the following:

"Some of the journals state that the new cabinet will follow the same policy as the preceding one, though it will endeavour to make it of a more liberal character, and will present liberal laws to the Cortes. It is known that the negotiations of M. Mon with the Holy See have resulted in what the Spanish government desired, namely, the approval by the Pope of the sale of ecclesiastical property made in 1855 and 1856, the conclusion of a treaty relative to the continuation of such sales on payment of an indemnity to the clergy, the suppression of seventeen holidays in the course of the year, and the power to bishops to accord dispensations for marriage, up to the third degree."

*Ireland.*—All observers agree that this country has undergone a most remarkable change, in nearly every respect, since the great famine year. The extent of this change, in a social and economical aspect, is summed up as follows:

"At the beginning of the famine it was estimated that there were eight thousand proprietors of land in Ireland. Up to May of this year over four thousand petitions had been presented in the Encumbered Estates Court; that is to say, more than one-half of the old landlords had been changed, or are now undergoing that process.

More than eleven thousand persons have become purchasers of land sold already by this Court, so that the number of proprietors in Ireland is nearly doubled. In 1846 only seven per cent. of the farms exceeded thirty acres in size; at present such farms constitute more than twenty-six per cent. In 1846 there were six and a quarter of millions of acres of waste lands, now there is less than five millions. In 1846 only about seven hundred thousand acres were in green crop; in 1857 the quantities had increased one hundred per cent. The live stock of Ireland was valued, in 1846, at one hundred millions of dollars; now it is estimated to be worth one hundred and seventy millions. Even as late as 1850 the excise duties were only seven millions of dollars, now they are about thirteen millions. To crown all, land which fell to so low a price immediately after the famine, has now more than recovered its old value.

"Other facts are not less striking. The decrease of cabins has been to the number of three hundred and fifty-six thousand; while the better class of dwellings have increased by seventy-three thousand. In ten years, the per centage of inhabitants who were engaged in some occupation or profession, has risen from 42.96 to 43.37; while those depending on their own manual labour had fallen to 18.9 per cent. In ten years there had been an increase of five per cent. in the number of those going to school, who were between the age of fifteen and sixteen; while there had been a corresponding decrease in the number of adults, who could neither read nor write, by nearly six per cent. Wages have increased from fourteen cents daily to thirty-four. The health of the island has visibly improved; fevers and dysenteries, especially, being less frequent and fatal."

The improvement, in every view, in Connaught, the last three years, is exhibited in a letter written by Mr. Patterson, a late and careful observer:

"Regarding the aspect of the country generally, there are indications every where of progress and prosperity. In rural districts a vastly improved mode of cultivation every where meets the eye; in the towns better and more business-like shops are increasing. Beggars have made themselves scarce, and rags have almost disappeared from the land. Parties who, a few years since, were receiving out-door relief, are now capitalists with money in the bank.

"The growing prosperity of the country affects in some considerable degree the mission to the Roman Catholics. The poverty and famine-stricken population that some years since heard the gospel preached by their best benefactors, do not now exist. The mission schools which attracted and taught thousands of idle and ignorant children how to work and how to read, and prepared many of them to fill with credit and honour positions in their own and foreign lands to which they would otherwise never have aspired, are not now so numerously attended as formerly. They seem in some measure, in many districts, to have done their work. The industrial teaching is no longer confined to the school, but is learned from former pupils at home, and will be transmitted as an heir-loom from generation to generation. The priesthood are making strenuous efforts to control and direct, where they cannot prevent the education of the rising generation; and knowing their power and the unscrupulous means they resort to, the existence of mission schools at all is a most convincing proof of the good they have accomplished. The people prize them, and the priests dread them.

"I found during the three years that elapsed from my former visit, that two new churches had been completed—one rebuilt, another pewed—one is in course of erection, and two recently gathered and promising congregations only wait for the grant of sites to commence the erection of churches. Within the same period three manse have been completed, and two others in course of erection are roofed in. When these buildings are completed there will be in Connaught sixteen suitable places of public worship, and nine comfortable dwellings for the ministers of the Presbyterian Church.

"We visited a great many schools. We refer only to those directly under the ministers of the Assembly. In all of them we found Roman Catholics. Never fewer than one-sixth, frequently one-third, sometimes the majority; and in one instance of sixty children present, fifty-seven were Roman Catholics. With rare exceptions the children seemed most intelligent, and well taught in the history and doctrines of the Bible. Their knowledge of geography, &c., and their answers often astonishing us; but we have no space for illustrations. Some of the young people seemed to have turned their back on Rome as thoroughly as Luther or Knox did; and Popish persecution, instead of shaking them, only confirmed them in the true faith.

"The mission school has sent forth its thousands and tens of thousands of Scripture

readers into the dwellings of the peasantry, many of them carrying not only the Word of God in their hands, but large portions of it on their memories. Thus has the way been prepared for the colporteur, who is now broad-casting the land with the Word of God, without note or comment, and religious and useful books. He has access to districts from which the missionary and Scripture-reader are excluded. The people willingly purchase books; and persons after buying have said—'Thank God, I have my own Testament at last.' The inspired history of Jesus, and Paul and Peter, or John or Mary, comes to be contrasted with the fabulous legends of Rome's saints."

*India.*—The latest accounts from India are brief, but of a very encouraging tenor. Delhi was taken after a bloody assault of six days' duration. The old king—aged ninety years—escaped, but was taken, with his two sons and a grandson, a few miles from Delhi. His life was spared, but the sons and grandsons were shot immediately. Many of the mutineers also escaped, but were pursued by the British troops, and have, no doubt, been cut off. Lucknow has been relieved by Gen. Havelock. He was just in time, as the besiegers had driven their mines under the walls of the citadel, and were about to fire them. Some scattered risings, of subordinate moment, have taken place in Rajpootana, which lies south-west of Delhi—and also in the Bombay Provinces. These will be easily quelled. It is worthy of notice that the insurrection has been dealt with thus far by the troops formerly in India, with some—not large—re-inforcements from the troops on their way to China, and some from the Cape of Good Hope and the Mauritius. When the large army which sailed from England—the largest that ever left its shores at one time—arrives upon the scene of action, the rebels will be effectually ferreted out and subdued. The Sialkot missionaries have revisited the late scene of their labours. Nearly all their property had been destroyed. It will be some time before the various mission stations can be re-occupied.

#### AFFAIRS AT HOME.

*Business.*—Affairs in commercial circles are looking better. We rejoice at this, especially as it gives encouragement to hope that before the severity of the winter is upon us, employment will become more abundant in our cities and towns. It is to be feared, however, that a speedy revival of business activity will be followed by the same undue haste to be rich, and consequent speculation, which have been among the "causes of God's wrath," and which led directly to the appalling crisis that has swept away so many fortunes. Christians should, surely, stand rebuked, and cultivate more the fear of God and Christian humility and simplicity, let the world do as it may.

*The Mormons.*—These wretches are almost at war with the United States. They have burnt some seventy wagons laden with supplies for the army now on its march to Salt Lake city, and their high priest has issued his manifesto forbidding the troops to approach his valley. We think they will fight. The troops were detained in Kansas, to keep the Border Ruffians in countenance, until it was so late that winter has overtaken them very inopportunately.

#### THE HOME MISSION FUND.

We call the attention of the church to the state of this fund. It will be remembered that it has now not only to furnish aid to Presbyteries in direct missionary work, but also in supplementing salaries. It is also known that by the resuscitation of the Theological Seminary, a large part of the funds arising from Mr. Acheson's donations have been diverted to the assistance of theological students. In fact, we can now calculate upon no more than about two hundred dollars per annum from invested funds. At the present time there is but little in the treasury. It is unnecessary to say more. The objects sought to



be accomplished by means of the "Domestic Board" are of the greatest importance. The whole church is interested in them. A trifle from *each* member would meet every demand. Will not the church respond, notwithstanding the "times,"—liberally and promptly? Funds are wanted by the 1st of January, at farthest.

#### NOTICES OF BOOKS.

SCENES IN CHUSAN; or Missionary Labours by the Way. By the Author of "Learn to say No." 18mo., pp. 246. Presbyterian Board of Publication, 821 Chestnut street, Philadelphia.

Chusan is a Chinese island situated about thirty miles east of the mouth of the river on which Ningpo stands. This volume contains, besides a very interesting description of the island, and of the condition of its inhabitants, an account of the labours of the writer, chiefly among the English troops, during the period after the treaty which put an end to the "Opium War," while it was held as a pledge for the fulfilment of certain articles of the treaty. These labours were incidental to the main work of the mission among the Chinese. We find here some most encouraging instances of the piety and fidelity which, occasionally, relieve the dark scenes of a soldier's life. It is an instructive volume.

THE BEST LESSON; and the Best Time to Learn It. By a Presbyterian Minister. 18mo., pp. 117. Presbyterian Board of Publication, Philadelphia.

The "Best Lesson" is the "Fear of the Lord," and youth the best time to learn it. These important facts are here illustrated in the case of a Christian family, where this subject was considered in the domestic circle. This is a book for juveniles, and for their *parents*.

LENA LESLIE; or the History of an Orphan. By a Lady of Kentucky. 18mo., pp. 108. Presbyterian Board of Publication.

The devout and useful life of a poor orphan reared, in part, in a family of wealth, and her happy death, make up this volume.

PEACE IN DEATH, exemplified in Youthful Believers. By the Author of "Little Kadore." 18mo., pp. 80. Presbyterian Board of Publication.

A record of the peaceful death of four young believers. Parents, perhaps, hardly realize, as they might and should, that the grace of God is not rarely imparted so abundantly as to yield its most manifest and precious fruits and consolations to the young. If this were thoroughly believed, it seems to us parents would be prompted to use greater diligence than they commonly do in the training of their offspring, and to greater earnestness in prayer that God would bless their efforts.

We have received the "FIFTH ANNUAL REPORT OF THE NEW YORK YOUNG MEN'S CHRISTIAN ASSOCIATION." It presents a very encouraging view of the efforts of this Association during the past year. The trials through which it has passed, in its determination to discuss, even the subject of slavery, have not interfered with its progress. It has been relieved of a portion of its members who sympathize with the "Conservative" or pro-slavery spirit which is so rife in some even of the Northern churches; but others in equal, or greater numbers, have taken their places. The design of this Association is to provide a suitable place of resort for young men, especially strangers, upon

their first entrance into the city, and to provide means for the mutual edification of its members. We find in an appendix a list of 107 similar Associations now in operation in the United States and in the British Provinces. That they may do great good, if properly guarded, we do not doubt, but we have some apprehensions lest they encroach upon the province of the church.

[For the Covenanter.]

#### SYMPATHY IN AFFLICTION.

“In all their affliction he was afflicted,” are words abounding with consolation to those of God’s children who are like him who was a “Man of sorrows.” For some time past the writer has been led to meditate much on the sympathy of Christ. His mind has been led into this channel of thought, partly through the instrumentality of letters received from dear friends, who evince that they are not strangers to him who is afflicted in all the afflictions of his people. The mental process is easily understood. If our fellow-men—men of like passions with ourselves—selfish, as all unsanctified believers are—have so much sympathy, and such hearts to feel for those whom God hath chastised, how great must be the sympathy of our Lord Jesus, and how great the consolation derived from a knowledge of it!

The writer has recently received many private letters from dear friends, who evince that they are like Jesus in sympathy. From among a number, all of which are worthy of a place in print, two are selected. There are two reasons why such communications should not be kept private: they illustrate the principle alluded to, and they may be of the same use to others which they were intended to be to him to whom they were addressed. And why should such words of sympathy and consolation, though addressed to only *one* in affliction, be withheld from others in like circumstances? Hoping that they may be useful to some readers, they are sent without the knowledge of the writers. The first is from a dear ministerial friend and neighbour in the Congregational Church: the second\* is from a ministerial brother, not less dear, in our own, both of whom have experienced a loss like that of him whom they endeavour to console.

“My Dear Brother,—I sympathize with you deeply in the sore bereavement which you have recently experienced by the death of your truly amiable and excellent wife. From my first acquaintance with her I was always much pleased with her cultivated mind and manners, and with the humble, benevolent, and Christ-like spirit which she manifested. To her, we may confidently hope, death has been gain. Her work and her sufferings on earth have been early accomplished; and now nothing remains but pure, overflowing, and everlasting enjoyment. Nor has she, as it regards others, and especially yourself, lived in vain. But her blessed influence is still, and long must be felt. May it be blessed of God to the conversion of the precious souls whom she sought to instruct and guide to heaven!

“As for you, my dear brother, it is a matter of *necessity* that you should *feel*, and that deeply, a providence which has so suddenly removed from you the nearest and dearest friend you had on earth, your bosom companion for so many years. But the grace of God will, I trust, be found sufficient for you. He will support and comfort you,

\* Omitted at the request of the writer.—[Ed.]

and cause even this well-nigh insupportable affliction to work for your good. It is a part of your discipline—of your training for greater usefulness and higher attainments in Christian knowledge; and in the days of eternity you will bless your heavenly Father for this and all other trials which you have been, or may be called to endure. The more faithfully we serve our God, the more happy we shall be. Do not yield to grief and despondency, but redouble your diligence in efforts to do good to all men as you have opportunity;—live very near to God, and you will surely find comfort, notwithstanding the sense of loneliness and desolation which will sometimes oppress your spirit.”

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#### OBITUARY.

The teachers of the Sabbath-school connected with the Second Reformed Presbyterian congregation, New York, unanimously adopted the following preamble and resolutions, as expressing their sentiments in the event of the death of Mr. Torrens, who departed this life on the 28th of July last, and directed their Secretary to forward a copy of the same to the *Covenanter* and Reformed Presbyterian for publication.

A. ALEXANDER, *Secretary*.

“*Whereas*, It has pleased our Heavenly Father, in the wise administration of his providence, to remove from our midst, by death, JOSEPH TORRENS, who for many years has been a ruling elder in the congregation, and until prevented by feeble health, a teacher in this Sabbath-school: therefore

“*Resolved*, That it is with profound sorrow and grief we mourn the loss of a respected brother and an experienced co-labourer, who was endowed with a strong and vigorous mind, having an aptness to teach, and a large acquaintance with the holy Scriptures; which, together with an ardent desire for instructing the young, eminently qualified him for a successful Sabbath-school teacher.

“*Resolved*, That in his death we sustain the loss of a valuable friend, and a wise and judicious counsellor, who by his quiet and unassuming manners, his exemplary life, as a member of the church of Christ, as an active and efficient officer of the congregation, and as a faithful and devoted teacher, commanded our unbounded confidence and esteem.

“*Resolved*, That to his bereaved wife and family we tender our heartfelt sympathy in this trying dispensation of God’s providence to them, trusting that He who has promised to be a husband to the widow, and a father to the fatherless, will take care of and provide for them.

“*Resolved*, That by this event we are again reminded of the shortness and uncertainty of life, and that we should be incited to labour with more untiring zeal, patience, and perseverance in the cause of Christ.

“*Resolved*, That our Secretary be, and hereby is directed to present a copy of these resolutions to the family of the deceased.”

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(For the *Covenanter*.)

DIED, Philadelphia, August 1st, 1857, MISS JANE ANDERSON, aged 22 years. Her disease was consumption, which, though insidious in its progress, is fatal in its termination. Supported by the promises of the gospel, and the prospect of a blessed and glorious immortality, she finished her course with patience and resignation. To her relatives and acquaintances, the removal, so soon, of one whose life bid fair for usefulness in the world, furnishes the solemn warning, “Be ye also ready,” for God calls home his children at any hour of the day.

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

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JANUARY, 1858.

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(For the Covenanter.)

SKETCHES ABROAD.

New York, December 7, 1857.

Mr. Editor,—I should at an earlier date have fulfilled my promise, and sent you a few notes of my visit to covenanted lands, but circumstances which I could not control, and need not explain, have prevented me until this comparatively late period.

For years my health had been feeble; and when at length it was deemed judicious to visit the land of my nativity, it was quite an event, both in family and congregation. Even a temporary separation between a pastor and people, is something similar to death. The great and unexpected kindness he receives, the deep interest manifested in his welfare, the tenderly affectionate adieus, the uncertainty of his return—all stimulate him to review his pastoral life and labours, and examine what account he can render to the Head of the church for his office, gifts, and opportunities; and, conscious of great imperfections in the past, he resolves, if spared to resume his labours, to strive more earnestly to deserve the esteem of his people, and secure the approbation of the great Shepherd.

The necessary preparation having been made, at 12 o'clock, June 20th, in company with our mutual friend, *Elder James Wiggins*, I set out in the steamer *New York*, for Glasgow. The day was unusually fine, and for a time we could communicate by signal with many dear friends on the shore; but when recognition was no longer possible, and we realized the separation, the sinking of the heart is almost indescribable. Passing down the bay, a dense fog enclosed us; and as the excitement of parting from home and friends died away, that horror of passengers, that meanest and most miserable of all forms of affliction which in this life come upon the sons of Adam—*sea-sickness*—manifested its presence,—a sickness which so prostrates the whole system, and so fills you with contempt of yourself, that you do not even desire the sympathy of your companions. I am aware the inexperienced are skeptical. They think it impossible to become so listless as to be indifferent to life or death, or that the thought of sinking in the ocean produces a sensation less disagreeable than the shiver which passes over you while anticipating a plunge in a cold bath in your dwelling. Their doubts can be removed only by experience. There is much said of “going to sea for health.” Indeed, a voyage across the Atlantic has become a popular prescription. It would be better for the patient to obtain the article, if possible, before leaving home.

There is little reason to expect it on the ocean. But, then, you will say—"Is not the air of the ocean invigorating and healthful? Yes. But what advantage of sea air has a sick passenger? He is shut up in a closet (state room they call it) seven by nine, in the body of the ship, where the atmosphere is composed of the odours of sixty rooms, each filled with sickness and distress; and every sound which falls upon the ear is one of retching and pain—varied occasionally by the piercing cry of an infant appealing to the sympathies of the stranger, as its mother is so filled with a sense of her own wretchedness and misery as to "forget her sucking child," or at least to be indifferent to its wants and its lamentations. Sea air, indeed! What the sick passenger gets deserves no commendation. It is a nauseous compound; but having taken the prescription, and lived through the operation, he is generally better, and more thankful afterwards for the comforts of life.

We had about sixty passengers in the saloon; forming, when we became acquainted, an agreeable company. The commander, Captain Craig, is a noble man, a professing Christian; and, in his ship, always found on the side of morality and religion. During the voyage I did not hear one profane word from captain, officers, or passengers. There is a well-selected library on board, and a large number of Bibles, each with Scripture Psalms. This was to me as pleasant as it was unexpected. We had preaching every Sabbath; and every evening, at 8 o'clock, the steward tolled the bell for worship. A Bible, with the Psalms, was laid before every passenger—the captain always present—a portion of the Scripture Psalms was sung, a chapter read, prayer offered, the whole company reverently uniting in the service. At the table our God was acknowledged, and his blessing sought before food was tasted. We were greatly aided by the company and fellowship of Rev. David Arthur, of the Free Church of Scotland. You may have seen his name in connexion with the Stewarton case, which hastened the disruption in 1843. Mr. Arthur was ordained by the special commission of the Assembly in the face of the interdict, by the Court of Sessions. After remaining some time in Stewarton, he accepted an invitation from the Colonial Committee of the Free Church to go as a missionary to Honduras. Having laboured five years in Honduras, he, with his family, was now returning to Scotland, to spend the winter. Such religious privileges as we had on shipboard, can be obtained only in the Glasgow line of steamers. And I was pleased, on my arrival in Glasgow, to find that the President of the Company, is a Reformed Presbyterian elder in Great Hamilton street (Dr. Symington's) church, and the son of Rev. James Reed, who many years ago visited the United States, and by his labours greatly revived the then drooping and feeble covenanted cause.

Life at sea is monotonous. We are separated from the busy world, and thrown upon ourselves for society and enjoyment. An incident which, in other circumstances, would hardly be noticed, occasions intense excitement. A log floating on the billow, or a passing sail which gives a momentary connexion with the world, hastens every passenger to the deck; and if the stranger come within speaking distance, the interest is greatly heightened. On the seventh day out death visited our company. A child, sick of consumption when we sailed, became

gradually worse, till at last its cough was hushed, and the little sufferer released from pain. The mother was alone; she had left home on account of the health of her child; and when, about four o'clock the following morning, she saw it committed to the great deep, her heart was desolate indeed. Others sympathized for a moment; but with them it was only the death of an infant, and notwithstanding the novelty of the scene, the event was soon forgotten.

The discovery of land infuses new life into the company. We instantly forget our sufferings; and as we approach the shore, and become able to distinguish objects, the interest and the conversation increase. Somebody is familiar with every locality, and his knowledge soon becomes common property. Occasionally you see a passenger stand alone. He gazes intently on some distant spot. He is so absorbed, that he seems neither to see nor hear what is passing around him. That spot is familiar. There he spent his childhood and early youth,—every object is connected with some boyish sport or pleasant association. There he received his mother's blessing, and her parting kiss. There he bade farewell to his native land, and went forth, an inexperienced youth, to fight in other climes the battles of life. His wanderings, trials, and success in foreign lands, and the goodness of Israel's mighty God in directing his steps, protecting him from danger, and rendering his way prosperous, rise up before him. Oh! it is a moment never to be forgotten by him, and the impression made will never be effaced.

We arrived at Greenock about 2 o'clock, P. M.; and, owing to the state of the tide, remained there till evening. Almost every locality on the Clyde has some historic interest. The desire to see Dumbarton Castle was so general, that worship was postponed till nine o'clock, when we all assembled for prayer and thanksgiving, knowing that we were about to separate—many of us—never again to meet till the "grand assize." We soon after arrived in Glasgow, and there unexpectedly we found our good friend Mr. Cheyne, (late of New York,) with some others, to greet us with a cordial welcome. We did not leave the vessel that night. Early next morning, July 4th, they returned; and we, accepting the kind invitation of Mr. William Houston, jr., accompanied them to his dwelling. We had not much time, but we were anxious to visit the far-famed Cathedral, and stand by the graves of our martyred fathers; and our wish was gratified. We examined every department of that building, so venerable for its antiquity—so commanding in situation—so magnificent in its structure and dimensions—so surpassingly excellent in its architectural beauties, and so associated for ages with the stirring events in Scottish history. It made a deeper impression on my mind than either St. Paul's, of London, or Westminster Abbey. Through all the varying changes of nearly thirteen centuries, this spot has been sacred as the site of a Christian temple of some sort. It was not, however, till about 1180 that the present building arose on the foundation which had supported a ruder structure. In visiting the Ladies' chapel, the crypts, and vast subterranean apartments of this magnificent building—and seeing their numerous doors, and modes of ingress and egress, many incidents in history respecting the unexpected meetings and hair-breadth escapes of those who were suffering for the truth are ex-

plained. You see how easily the thing could have been accomplished. The old cemetery has a striking appearance. For thirteen centuries it has been a place of Christian burial. Some of the inscriptions date five hundred years back,—others being older, are illegible. The grave-stones are all flat, resembling the cave of a vault. These have sunk to a level with the surface; and being placed close together, the ground, at a little distance, seems entirely covered. What a congregation of the dead sleeps here, and what a rising in the morning of the resurrection! The tombs which awakened the deepest emotion were those of our martyred fathers from 1666 to 1688, who sealed the covenant with their blood, and left to Scotland, and to us, a rich inheritance. The new cemetery (“Necropolis”) is separated from the old by the Molindinar, a small stream passing down the valley, and connected by a bridge, over which all the funerals must pass, which has caused it to be appropriately named “The Bridge of Sighs.” In the new grounds we find the monument erected to the Apostle of the Reformation—John Knox—and very many others beautiful in design, and sumptuous in execution. The Jews of Glasgow have a separate place, situated in the north-west corner. It is small, but indicates great wealth in the families whose relatives have here found a resting place. The inscription at the entrance is so different from what we meet in other places—so plaintive, so practically beautiful, that I preserved a copy, namely:

“Oh! weep for those who wept by Babel’s stream,  
 Whose shrines are desolate, whose land a dream—  
 Weep for the harp of Judah’s broken shell,  
 Mourn where their God hath dwelt, the goddess dwell.  
 Oh! where shall Israel lave her bleeding feet,  
 And where shall Zion’s songs again seem sweet,  
 And Judah’s melody once more rejoice  
 The hearts that leapt before its heavenly voice?  
 Tribes of the wandering foot, and weary breast,  
 Where shall ye flee away and be at rest?  
 The wild dove hath her nest, the fox his cave,  
 Mankind their country—Israel but the grave.”

Our time in Glasgow was then limited. Having received much kindness, both from the ministers and families with whom we became acquainted, we left for Ireland on the 7th. On our way we had a pleasant interview in Greenock with Rev. Messrs. Neilson, Gilmor, and M’Craig, who had been attending a meeting of Presbytery in that neighbourhood. On Wednesday, July 8th, that day twenty-six years since, I left Ireland. We arrived in Belfast. There we met friends, whose kindness will be remembered while memory retains her place in the tenement of clay. We improved the opportunity to visit the General Assembly of the Presbyterian Church then in session. It is large and unwieldy, its members rendering it incapable of being a deliberative or orderly body. It has under its care five Synods and thirty-five Presbyteries; and if full, would be composed of five hundred and forty-two ministers and delegates, from five hundred and twenty-six congregations. It is not representative. Every minister is a member, and every session has a right to send an elder. Its chief subject of discussion, during our visit, was “Ministerial Support.”

The congregations in general are comparatively rich, and annually increasing in wealth and numbers, yet they furnish a very inadequate support to the ministry. If their contributions for religious purposes be an index of their piety, true religion cannot be much lower and the organization continue. By some a reformation is considered impossible, so long as the ministry continue to receive the Royal bounty. I am satisfied that true religion and Presbyterianism would both be gainers if the Government support were withdrawn, and the appeal made directly to the heart and conscience of the members, as in the Free Church of Scotland.

My next will contain a sketch of the Irish Synod of the Reformed Presbyterian Church—its ministers, business, &c., &c. S.

(From the [Belfast] Covenanter.)

#### THE PSALMS ALONE TO BE USED IN THE CHURCH'S PRAISE.

In the July number of this magazine, we presented a condensed argument in behalf of the MATTER of the Church's praise being the songs of inspiration. This was exhibited in the following propositions:—The Psalms of the Bible are *fully inspired*—the Scriptures contain a *whole book of sacred songs, suitable for praise, and adapted for all the purposes of devotion*. The inspired Psalms were *exclusively used in the service of the Old Testament Church till the close of the former dispensation*. Our Lord and His apostles *employed the Psalms in public praise, and thus sanctioned their use, in all future time, in the worship of the New Testament Church*. If these principles are admitted—and we are at a loss to see how they can be controverted—then the exclusive use of the inspired Psalms in the worship of the Church is established on unassailable grounds; and the employment of hymns of mere human composition for this purpose must be regarded as an innovation, devoid of any Scriptural warrant. However recommended by a perverted taste, or introduced to please those who are attracted by what excites the outward senses, or tickles the fancy, whatever in the matter or manner is not of Divine prescription, is simply will worship, such as God can never approve or accept. All corruption of Divine ordinances is essentially evil, and cannot but incur the fearful displeasure of Him whose name is Jealous. There are some innovations, however, which are of aggravated demerit and of most mischievous consequences, as they are inseparably connected with other evils, and draw in their train many other corruptions. Such is the introduction of human compositions in the Church's praise, to supplant the inspired songs of Zion. The use of these indicates a vast want of proper reverence or regard to Divine authority, and a presumptuous intermeddling with what God has expressly prescribed. Hymns are frequently introduced by those who are erroneous in doctrine, and as a means of propagating serious error. The use of hymns leads not unfrequently to the introduction of light tunes in worship, and to the employment of choirs and instrumental music. One innovation follows another, until there is an entire departure from the Divine pattern; and ordinances polluted with human inventions form no proper method of approach to God, and cannot possibly obtain His gracious acceptance. In considering the grounds on which the use of uninspired hymns should be excluded



from the Church's praise, we may advert to their introduction in modern times, the sources of the innovation, and some of the pleas by which the singing of hymns and paraphrases in the Church is advocated. We shall thus expose some of the unsupported assertions of the advocates of hymns, and meet the strongest objections that have been advanced against the exclusive use of inspired Psalmody.

To Dr. Watts, more than any other in modern times, is to be ascribed the corrupting of the Church's praise, by the introduction of human compositions; and his pleas for the innovation, with his "Imitation" and "Hymns," led the way to the extensive corruption in praise which spread throughout the Churches in Britain and America during the last half of the eighteenth century, and which prevail in many places till the present day. The judicious and excellent Romaine, of the Church of England, ascribes the origin of this innovation to the decline of piety, to ignorance of the meaning of Scripture, and the spread of error in doctrine. He says:—"Man's poetry is exalted above the poetry of the Holy Ghost. The word of man has got a preference in the Church above the Word of God. It is not difficult to account for this strange practice. Our people had lost sight of the meaning of the Psalms. *They did not see their relation to Jesus Christ.* This happened when vital religion began to decay among us, more than a century ago."

At the period when Watts lived, the profession of evangelical truth had greatly declined, and practical godliness was confessedly in a low state, equally in the Established Churches in Britain and among the Dissenters. Infidel sentiments were extensively prevalent; and a feeble and false philosophy, mixed with speculation in religion, issued from the press, and was to a large extent the only food administered to Christian congregations from the pulpit. Dr. Watts, who was held in high esteem by the English Dissenters, entertained unsound views on several of the fundamental doctrines of Christianity. Dr. Bogue, in his "History of Dissenters," admits that he gave way to a heated imagination, which "occasionally carried him out into moral and sentimental excursions," beyond the proper limits of orthodoxy, from which it was no easy task to bring him back; and that he had an overweening affection for novelties, and was foolishly vain of his own inventions.\* Such a person, living at such a time, was well fitted for the task of composing hymns to meet the degenerate taste of the religious community. Watts' "Imitation" and "Hymns" were introduced in order to lead away men's minds from plain Scriptural doctrines and statements, and to give currency to his own novelties and errors. They were intended to supplant the use of the inspired Psalms in the Church's praise, and the reasons which their author advanced for this daring

\* In Watts's "Questions concerning Jesus Christ the Son of God," and in his work on "The Glory of Christ as God-man displayed," he teaches that the Sonship of Christ only refers to His human nature, or to His office of Messiah; that His human soul existed with the Father from before the creation of the world; that the man Christ became properly God, through His union to the Deity itself, personally considered as the Father; that the Holy Spirit is not a person really distinct from the Father, but the Divine power or influence, or God himself exerting His influence; that there are no real distinct persons in the Godhead. President Edwards strongly condemns Watts's unscriptural views of the Sonship of Christ, and offers fourteen distinct arguments in refutation of them.

innovation were in full accordance with the spirit of irreverence and self-conceit which dictated the movement. They are, in the highest degree, derogatory to the inspiration and supreme authority of the Word of God, and are essentially infidel. The title of Watts' publication is "The Psalms of David, imitated in the Language of the New Testament, and applied to the Christian State and Worship." His general preface, and particular preface to various Psalms, are full of "bitter libels" against the songs of inspiration, such as we would expect from the pen of an infidel rather than a dissenting minister. He says of the Psalms of Scripture—"They flatten devotion, awaken regret, and touch all the springs of uneasiness in the worshippers."

"Some of them," he says again, "are *almost opposite* to the spirit of the gospel. Hence it comes to pass, that when spiritual affections are excited within us, and our souls are raised a little above this earth, we are *checked on a sudden in our ascent towards heaven* by some expressions that are fit only to be sung *in the worldly sanctuary*. When we are just entering into an evangelical frame, the *line* which the clerk parcels out unto us hath *something in it so extremely Jewish and cloudy that it darkens our sight of God the Saviour*. Thus, by keeping too close to David, in the house of God, the *veil of Moses is thrown over our hearts*. \* \* \* There are a thousand lines in it (the book of Psalms) which were not made for a church in our days. I should rejoice to see *David converted into a Christian*; but, because I cannot persuade others to attempt this glorious work, I have suffered myself to be persuaded to begin it:"—his declared design being to "accommodate the book of Psalms to Christian worship." He says—"It is necessary for this purpose to divest David, Asaph, &c., of every other character but that of a Psalmist and a saint, and to make them always speak the common sense and language of a Christian." In order to accomplish this object, he thus propounds his method:—

"Where the Psalmist uses sharp invectives against his personal enemies, I have endeavoured to turn the edge of them against our spiritual adversaries. Where the flights of his faith and love are sublime, I have often sunk the expressions within the reach of an ordinary Christian. When the words imply some peculiar wants or distresses, joys or blessings, I have used words of greater latitude and comprehension, suited to the general circumstances of men." Speaking of the Hundred and Nineteenth Psalm, which has ever been justly admired as complete in arrangement, and as containing a rich and inexhaustible mine of believing experience, he says:—

"I have collected and disposed the *most useful* verses of this Psalm; but the verses are much transposed, to attain *some degree* of connexion." He thus regards this beautiful and most instructive Psalm as a piece of crude composition, deficient in connexion and precision, and parts of it useless and unintelligible, and unfit to be sung in the church. The overweening self-conceit of Watts is seen in the vain-glorious terms in which he speaks of his "Imitation" and "Hymns." "If an author's opinion be taken, he esteems it the greatest work that ever he has published, or ever hopes to do, for the use of the churches. There are *many hundreds of verses* in that book (the Psalms) which a Christian cannot properly assume in singing. Certain Psalms are *so full of cursings* that they hardly become the tongue of a follower

of the beloved Jesus." And he adds:—"There are, also, in the book of Psalms, many deficiencies of light and glory, which our Lord Jesus Christ and his apostles have supplied in the writings of the New Testament; and, with this advantage, I have composed those spiritual songs which are now presented to the world. Nor is the attempt vain-glorious or presuming; *for in respect of clear evangelical knowledge, the least in the kingdom of heaven is greater than all the Jewish prophets.*"

We may only remark on these rash and presumptuous expressions—what must be apparent to every reader, that they unavoidably lead to the rejection of the plenary inspiration of the book of Psalms, and of consequence of the whole Scriptures—that Watts's reasoning amounts to a gross libel on the character of the saints of God—that the charges of a cruel, vindictive spirit, and of confusion in uttering their sentiments, are not properly brought against them, but against the Author of inspiration Himself—and that if the Psalms are unfit for Christian worship, on the grounds stated, they were equally unfit for the praise of the Old Testament Church, posterior to the times of David, and for that of our Lord and his apostles, by whom they were employed at the commencement of the new economy. Instead of waiting to refute the loose and dangerous views of Watts and his admirers, we may give the sentiments of a distinguished English prelate, *Bishop Horsley*, respecting the book of Psalms. The ignorance and self-conceit of Watts, and other modern hymn-makers, are powerfully rebuked by the appropriate language of this eminent scholar and critic. His remarks about the metrical version of Sternhold and Hopkins are much more applicable to our venerable Scottish version:—

"Of all the books of the Old Testament, the book of Psalms is the most universally used; but, I fear, as little as any understood. This cannot be ascribed to any obscurity of these sacred songs, for of all the prophetic parts of the Scriptures, they are certainly the most perspicuous; but it is owing, partly, I fear, to some *dulness* of the faculties of the natural man upon *spiritual* subjects. There is not a page of this book of Psalms in which *the pious reader will not find his Saviour, if he reads with a view of finding him*; and it was but a just encomium of it that came from the pen of one of the early fathers, that it is a complete system of divinity, for the use and edification of the common people of the Christian Church.

"In deriving the edification from it which it is calculated to convey, they may receive much assistance from a work which the *ignorance of modern refinement* would take out of their hands—I speak of the old singing Psalms, the metrical version of Sternhold and Hopkins. This is not what it is now generally supposed to be, nothing better than an awkward version of a former English translation. It was an *original* translation of the Hebrew text, earlier by many years than the prose translation of the Bible; and of all that are in any degree paraphrastic—as all verse, in some degree, *must be*—it is the best and most exact we have to put into the hands of the common people. The authors of this version considered the verse merely as a contrivance to assist the memory."

The SOURCE of the objections against the Psalms of David, and of the arguments in favour of modern hymns, lies in low and unworthy

views of inspiration. Watts, Wesley, and others, arrogantly set themselves to supply a want which they imagine exists in the sacred canon, or to amend what the Spirit has written. Vainly puffed up in their own minds, they consider themselves adequate to such a work, and thus presumptuously substitute their own flimsy effusions for the lively oracles of God. Like Watts, Wesley in the preface of his "Hymns for Methodists," boasts of his performance. "It is large enough to contain all the important truths of our holy religion, whether speculative or practical; yea, to illustrate them all, and to prove them all, both by Scripture and reason. *And this is done* in regular order." How arrogant and presumptuous is all such vain boasting! Where, it may be asked, are the *unimportant* truths of our holy religion? And how superior to the songs of inspiration must be Wesley's hymns, when they furnish proofs from reason for doctrines, beyond what the Word of God contains!

(From the [Belfast] Covenanter.)

#### MINISTERIAL SUPPORT.

The right of the ministry to adequate support is argued from the principle universally admitted in all social relations, that the labourer is worthy of his reward; from the fact, that in the Old Testament this principle is recognised, even in its application to the lower animals employed in assisting man's work—on the ground of common justice—on the ground that the principle is universally recognised in all nations; and, finally, from the express ordinance of Christ. All of these reasons are cogent and conclusive; each might be made the subject of striking illustration; and the last invests the matter with no ordinary interest and importance:—"Even so hath the Lord ordained, that they which preach the gospel should live of the gospel." This places the due temporal support of the ministry on the highest ground. It is the standing ORDINANCE of the Head of the Church. The rightful observance of it is fraught with blessing, while to neglect it—to deny to Christ's ministers sufficient support, or to compel them to draw a portion of their support from any other source, is to disregard the institution of the Redeemer, and to incur his displeasure.

1. The *third* of the reasons which the apostle adduces, as stated in 1 Cor. ix. 11, deserves particular consideration. It is the principle of commutative justice lucidly stated; it is, moreover, an appeal to the conscience and sanctified feeling of the renewed nature:—"If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" It is not improbable that there were individuals in Corinth who spoke and acted as some do in the Church in our day. They looked upon it as purely optional whether they would give, or what they would give, for the support of the ministry. They reckoned it a great matter if their contributions exceeded by a little that of others. They gave with reluctance, or boasted of what they did, as extraordinary liberality. Referring to such, the apostle forcibly rebukes this unworthy spirit, in the pungent inquiry with which he commences. This is equivalent to a strong negative. It is "no great thing," it is an exceedingly little matter, that those who receive spiritual benefit from the ministry should yield to the servants of God employed in it a liberal and comfortable support. Such must ever be

the feeling of all who have been made partakers of gracious privileges by means of the ministry. True grace enlarges the heart, and impels its subject to devise liberal things. One of the most endeared and interesting objects on earth to a true Christian, is the minister who has been to him the instrument of saving conviction, or illumination, or comfort. If grace is duly exercised, it is impossible that he should ever be indifferent to his minister's wants or trials. He will regard it not less a duty than a privilege to provide for his temporal comfortable support; and, instead of giving for this purpose, by constraint or in the way of boasting, he will esteem it indeed a *small matter* to minister a portion of "carnal things" to one who has been the honoured instrument of imparting to him spiritual blessings. Indeed, so strong is the obligation of gratitude and love thus to do, that it is almost inconceivable how an individual, who is conscious of blessing through a minister, can ever for a moment be indifferent to aught that concerns his support or comfort.

2. The spiritual things, imparted through the ministry, *surpass in excellence all temporal possessions*. What ministers sow is incalculably better than they expect to reap, in the returns made by their people. They proclaim and bring near the most glorious truths. They are instruments for plucking brands from the burning, and for turning men from darkness to light, and from the power of Satan to God. They espouse sinners to Christ. They are stewards of heavenly mysteries. Though poor, they make many rich. They administer substantial comfort to mourners; and as Christ's appointed servants, they care for the wandering, support the weak, wipe away the tear from the eye of the afflicted, watch for souls as they that must give an account, and often, at the dying bed, dispense light, and animate with a joyful hope the spirit, as it is about to enter the eternal state. The ministry is the ordained channel for communicating the highest and most enriching blessings of the Covenant. What, in comparison with these, are all material riches? If women, who had been cured by the Saviour when he sojourned on earth, followed him and ministered to Him of their substance, how befitting is it still that those who, through His ministers, have realized the grace that bringeth salvation, should in gratitude to the Redeemer, consider themselves under obligation to cheer and encourage servants, that are dear to Him as the apple of His eye! Of them He says—"Inasmuch as ye have done it to the least of these my brethren, ye have done it to me." This contrast, too, between spiritual things, imparted by means of the ministry, and carnal things given by the people, implies a liberal return of the latter. If ministers are faithful and devoted, they have conferred manifold privileges, and sought to impart strong and abundant consolation. How unbecoming this to offer in a niggardly manner for the support of him who has been the means of bestowing the greatest blessings we can enjoy on earth! How dishonouring to Christ to withhold a due proportion of the worldly substance which He intrusts to us only as stewards, for promoting His cause, and supporting and honouring His faithful servants

3. The *labours and trials* which ministers undergo, show farther claims for an adequate and honourable support. To impart to a people spiritual things, requires on their part exhausting toil of mind and

body. They have to endure continual anxiety, to practise constant self-denial, and to be characterized by hardness as good soldiers of Jesus Christ. They require the apparatus of study in books, and should have an intimate acquaintance with public events, as they affect the testimony and cause of Christ. It is enjoined them to show hospitality, and like the priests of Aaron's line, they should be provided with the means of giving a tithe of their income for benevolent purposes. If they make others partakers of spiritual things, it is through incessant toil and manifold trials, temptations, and conflicts. Little do many, who enjoy privileges in the church, consider at what cost and painful sacrifices, on the part of Christ's faithful servants, they become partakers of such benefits. Is it, therefore, a great matter that they should yield in return to ministers what may alleviate their anxieties, what, by freeing them from worldly cares, may enable them to give themselves wholly to the spiritual work of their office, and to make full proof of their ministry?

4. Finally, the *effects* of ministers communicating "spiritual things," both in relation to this world and the next, show how reasonable it is that they should receive an honourable support. Not only is the ministry the means of conferring spiritual benefits, where it is faithfully exercised, but temporal blessings are likewise imparted. If persons are led to "seek first the kingdom of God and his righteousness," all needed outward "good things" are added. Devoted ministers are a blessing to their people, both for this world and the next. The Lord bestows upon those who have been led to honour Him an abundant increase. Is it, therefore, a "great thing," for them to give back to his servants a portion of the store which comes from Him, and which they possess through their instrumentality? If we look forward to the end of all earthly possessions, and to the eternity into which we are shortly to enter, how are all our obligations to lay out our worldly substance for the advancement of the Redeemer's glory, vastly increased! In a little time, we shall have done with the world and all things in it; in a moment we may be called to render up an account of our stewardship. Will it not be a sad reflection when we come to die, that we have lived only to ourselves, and hoarded for families or thankless relatives, and defrauded Christ's ministers of what was their rightful possession? On the other hand, the fruits of a wise and generous liberality will encourage ministers in their work; increase the number of labourers in the spiritual harvest, and give efficiency to their labours. And then the full fruits will be reaped in the glories of the heavenly kingdom. Those who thus make to themselves "friends of the mammon of unrighteousness," will be welcomed among the first by those who shared their benevolence into "everlasting habitations." Christ himself, in awarding the crown of life, will acknowledge what was done to His servants as done to Himself; and the glories of the Father's house will be enhanced by those who sowed and those who reaped, eternally rejoicing together.

[For the Covenanter.]

## HOME MISSIONS.

On the subject of home missions I have thought some, said and written some, still the subject is by no means exhausted. One thing is more and more evident to my understanding, and I may say painful to my heart, that travelling in the cars is not the right way. Sometimes you may talk, and even preach in a steamboat, but nothing of the kind can be done in the cars. When a missionary travels in the cars, or by any public conveyance, he can seldom do any thing only on the Sabbath. When a people hear a minister once, they are very apt to think that all they have to do is to look at and listen to the stranger, so as to make some observations on his person and performances; whereas, if the preacher could have a private conveyance, and be among the people, and find out or excite among them a concern about subjects of vital importance in relation to the salvation of their own souls, or the reformation and salvation of society, the probability is that the preacher would preach better, and the hearers hear better. Both would have more definite objects, and would likely attend to them with more appropriate interest. A missionary, too, ought not to canvass and explore, unless it be for the purpose of exploration, a whole State, and may be more, in the course of ten or twelve months. He should have a circuit of not more than four places, visit each once a month, have classes of youth systematically pursuing a course of mental, moral, and religious discipline, by learning and reciting to their societies weekly, and to the minister monthly. The minister would thus have an opportunity of superintending their studies, and feeding the lambs of Christ. Parents in domestic, and societies in social instruction, are very faulty in sustaining imperfect recitation of doctrinal answers to questions. I find a great many of the youth who will recite by rote when they are told the first word, but cannot begin the answers of one-half of the Catechism, and hardly any of the requirings and forbiddings of the commandments. The amount of this is, they are sustained as having learned their Catechisms, and they have not half-learned them. I do hope the children of the missionary stations, and all the children of the church, will take pains to have every thing they pretend to commit accurately memorized, so that they can say their questions and their Psalms in the dark hours of the night, and make the Psalms a subject of sanctifying and solacing meditation when alone, and even busily employed in the lawful and ordinary vocations of life. The Psalms are evidently composed so as to accommodate public worship and private soliloquy. We should have the word of Christ dwelling in our hearts richly, that we may teach and admonish our brethren, and also talk with and to ourselves in their inspired words.

But to return from this digression to the best mode of conducting missionary labour. During the greater part of the summer, when depending on public conveyance, I feel as if I had travelled for amusement, rather than for the edification of any body, more than half the time. Since a friend afforded me a private conveyance, I have preached a great many times,—week before last four or five discourses, this week five or six discourses. May the benign Spirit of Jesus Christ, who enabled me to preach, enable this people to hear, ruminare, and

improve the instruction tendered! I am now in a place called Walnut, where there remains just a fragment of a once devout congregation of forty members, now one family. A question has often occurred to my mind, and no doubt to many of the readers of the *Covenanter*, Why has the Lord reserved to himself such a small remnant, and why are they so scattered? He has few faithful for the same reason that there are few saved, and he has them spread over a great extent of territory, that they may exert a more extended influence throughout the commonwealth. I was struck with the fact that the family was so extensively and favourably known, and upon reflection something of the same may be said of the solitary ones throughout the land. They are not known as making a noise at anxious meetings, but they are known by bringing preachers to a neighbourhood who are esteemed as the ablest preachers of the word. They are known as persons who can give a reason of the hope that is in them, and who can vindicate the principles of their profession by Scripture. They are known as persons who mind their own business, and let other folks and their business alone. They are known as persons who are punctual and faithful in fulfilling their engagements, and paying punctually their lawful debts, and always ready to do good to all by acts of charity, and in their disposition to promote the public interest by aiding in all lawful and laudable ways the cause of temperance and liberty—among the foremost every where to have the Bible extensively circulated, and trying to show how the adoption of its principles would ameliorate society and shed a lustre of glory over the condition of men every where. As one I have been led to indulge a pleasing hope that when the spirit of inquiry is diffused by providential occurrences, and men begin to think that they have been guilty and foolish in departing from the living God, and in refusing to give Christ the homage that his Father requires, they will begin to say individually, Surely it is good for me that I draw near to God, (Ps. lxxiii. 28;) and when men will act as delineated in the eighth chapter of Zechariah, “The inhabitants of one city will go to another, and say, Let us go and seek the Lord.” They will ask of those scattered ones the way to Zion. Then individuals and little societies will be centres of social and congregational organization, when the Lord shall bring again Zion. The societies of the Covenanters will be like the synagogues of the Jews to the apostles and to the evangelists of early times. How earnest we ought to be at a throne of grace, that the scattered people and those who visit them, might know their mission and their high vocation, in view of coming times of reviving and refreshing from the presence of the Lord! I want all the Covenanters of the land to consider themselves to be placed as sentinels, as watchers, to give an alarm, and to display, as they have an opportunity, the great principles of our Testimony for the edification of the surrounding community. They should be as dew to persons living near them for their edification, and as lions to tear to pieces and frighten the prowling beasts of the field. These scattered ones, and the missionaries who visit them, have a very important trust assigned them. O that both might have the wisdom of God to instruct them, the power of God to protect them, and the blessing of God to give them prosperity, to make their feeble endeavours efficacious in illuminating and leavening the community! The Greeks had seven won-



ders; the Christian has three,—the creation of the world in six days out of nothing, the redemption of the world meritoriously by the obedience, suffering, and dying of the Son of God in our nature, and as the representative of the elect. These two great wonders have been performed, and we see their effects. The third remains to be done and to be seen—the conversion of the world by the instrumentality of the church and the blessed agency of the Holy Spirit. The sin of man seemed to make the creation a curse, so as in that phase to make God repent and grieve. The unbelief and hardness of human hearts seem to aggravate human guilt, and manifest our natural rebellion. The agency of the Holy Ghost is necessary to consummate the great wonder, and give efficacy to the instrumentality of the world's conversion. The operation of the church in her missions is now suffering an eclipse, a secession. We have been looking too much to the Campbells, the Duffs, and the Caldwells, and thinking too little of the agency of the Divine Spirit! May the Almighty providence of God protect the exposed labourers, and the Spirit of all grace divinely crown the agency of the church in converting the world! May we soon hear the cheering voice of God saying to the church, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee!" Then shall the darkness, the gross darkness that covers not only Mohammedan, Pagan, and Popish earth, but even Protestant and Presbyterian earth, be dispelled. Soon, very soon, do we expect the light of the knowledge of the glory of God will cover the earth as the waters cover the channel of the sea. Your friend and fellow-labourer, J. M.

#### REVIVAL OF RELIGION.\*—WHAT ARE ITS MARKS?

1. When ministers deeply feel and lament their insufficiency for their work.
2. When they diligently search the Scriptures, that they may learn what is the mind of the Spirit—what they should preach, and how.
3. When they earnestly pray for strength and guidance from above, under the firm conviction that they can do nothing of themselves.
4. When they have inexpressible longings after a greater conformity to the spirit of the gospel, both as to themselves and the members of their charge.
5. When the burden of souls presses upon them with a weight seemingly beyond endurance, and renders their intercessions at the throne of grace intense on their behalf.
6. When they mingle great fidelity with great tenderness in warning sinners to flee from the wrath to come, and in urging upon Christians the duty of living near to Christ.
7. When they are vigilant in seeking opportunities to commend the gospel, both by word and deed.

We may also expect a revival—

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\* By a "revival of religion," we do not mean a mere temporary excitement in reference to personal religion, but an intelligent, earnest, and general interest in things heavenly and eternal—in what relates to our souls' everlasting welfare, and the salvation of others, with an increased love of the *truths* of the gospel, and of the law and claims of Christ. With this understanding, this article deserves to be pondered. The efficiency of the Church as the instrument of converting sinners, is inseparably connected with the liveliness and earnestness of her ministers and members in relation to the great matters of personal religion. A heartless or worldly church, however orthodox, if coldly orthodox, will accomplish little.

1. When the ruling elders of their church are ready to co-operate with the minister in spiritual labours, warning, reproof, and exhorting with all long-suffering and doctrine.

2. When they fully realize what is meant by *ruling well*, and by being an *example to the flock*.

3. When they show their faith by their works—so speaking, and acting, and living, as to commend the gospel to others.

4. When they shrink from no duty to which they are called in the providence of God, and when they look to him for grace both to bear and do his will.

We may also expect a revival—

1. When the members of the church begin to be sensible that they have not duly appreciated the privileges of their high calling, as the sons and daughters of the Lord Almighty.

2. When this leads them to the renewal of their covenant vows—and when the closet is found the most appropriate place for this renewal—each one examining himself there, as well as earnestly praying for light and grace.

3. When the sanctuary is their delight—when they enter into its devotions with earnestness and solemnity; and when they listen to the word with self-application, and with earnest prayer that it may be effectual for their edification, and for the furtherance of the gospel.

4. When they feel their need of the Spirit's presence; and when, with earnestness, and faith, and perseverance, they supplicate the throne of grace for this promised blessing.

Let ministers, and elders, and people, ponder these answers to the question, "When may we expect a revival?" And if they desire it, and will ask it, the fidelity of God is pledged to grant their request. For he has said—"Ask, and ye shall receive." And for our encouragement, he has assured us that he is "more ready to give the Holy Spirit to them that ask him, than earthly parents are to give good gifts to their children."—*Central Presbyterian*.

#### THE TENURE OF CHURCH PROPERTY.

We find an article under this caption in the November number of the Reformed Presbyterian, in which the writer argues against the right of deacons to hold the real estate of congregations as a part of their official functions. He thinks an inquiry into this matter is "not unseasonable," and yet at the close of his article he thinks he "will likely be blamed for introducing this subject." And we confess for ourselves, that we cannot see any very urgent need for taking up this matter at this time. The fact, referred to by the writer in a footnote, that a resolution was offered at last meeting of Synod by a member who has heretofore taken an active part on the deacon side of our controversies, may have awakened a hope that we—the friends of the deacon's office—may be divided on this point, and a wedge entered that may send some of our members over to the side of the trustee system. This is a vain hope. We mistake entirely the spirit of those with whom we have been acting for many years past, in the effort to restore a once neglected, but now opposed office, to its rightful place in the church's organization, if they are disposed to give any countenance to insidious efforts of this kind. And especially so, because the attempt comes from a quarter which has all along been known as the prime source of our difficulties in reinstating the office at all as an office that has to do with "all the ecclesiastical goods." Indeed, we look upon it as rather incongruous, to say the least, for a writer

who denies that the deacon has any thing to do, by divine right, with any church funds, except the poor's money, to set himself gravely to inquire, and ask others to follow him in the inquiry, whether this officer has any right to act as the holder of real estate. Or does this writer mean to have it understood that he abandons his former ground, and now takes his stand with us on the principle that the deacon has to do, by virtue of his office, with the *whole* work of lifting and distributing ecclesiastical revenues? If he does, he should say so. If not, we can dispense with his help in settling the details regarding the extent of the office.

But as to the merits of the question, we remark—1st. That, of course, the deacons can get nothing into their hands that is not freely donated by the contributors. That is plain. They can *take* neither pastor's salary, nor poor's money, nor funds for seminary or missions, until they are dedicated and actually *given*. 2. Whatever is put into the hands of deacons, is placed there "in trust." Its purpose is generally designated, and to that it must be appropriated: for that it must be held, as long as it is held,—that is, until the time comes for the appropriation to be made. 3. The deacon's office has to do with "all the ecclesiastical goods,"—whatever is dedicated to the service and worship of God, and to deeds of ecclesiastical beneficence, goes naturally, by virtue of his office as the fiscal functionary of the church, into the hands of the deacon. 4. The funds contributed for the erection of a church edifice for the worship of the congregation, are funds dedicated to Christ. They are known as such in law, human and divine. They are "public property," says this writer himself. And they are as really a part of that which makes up what is requisite to regular and comfortable public worship, as any other funds. To whom are they, then, most naturally intrusted? To some private individuals, says this writer. But by what divine, or any other right, do private individuals become the recipients of "public funds" *dedicated to Christ* and his service? Does Christ recognise them as his depositories *for his church*? If so, let us have some evidence from the Scriptures, Old Testament or New, that the "dedicated things of the house of God" are by his sanction put into other hands than those of ordained officers. For—5. Under the Old Testament dispensation, the tabernacle, and the temple afterwards, with *all* about them so far as the courts extended, were under the care of priests and Levites. True, they were not "*deeded*" to them, but they were secured to them, for their peculiar purposes, by higher sanctions than any deeds. They were not in the *hands* of some trustee of any other tribe for safe keeping. As to the synagogues, we know nothing of their tenure, except that it was probably similar—that is, by public recognition and sanction. We are sure they could not have been put into the hands of private individuals—elected every year, as this writer wishes—lest the chosen and sworn officers of the congregation should run away with them. Under the New Testament, we have the general inference merely, that as all church funds were managed by deacons, what was bought, at any time, for *permanent church use*, would naturally remain with them as to the title to it. It is certain that just so soon as ecclesiastical history throws any light upon the subject, this was the case.

And here we have the answer to what is said in this article about our fathers in Scotland—that they did not treat of it. They had a better understanding of their own position. The houses of worship, &c., were held by law, just as they were designated. But no *trustee* was ever heard of then; or rather, there was a kind of trustees, the lay impropiators, against whom John Knox thundered, while he and his coadjutors were striving to obtain from the civil government—which was opposed to deacons—a proper recognition of Christ's officers. They considered that "all the ecclesiastical goods" should be given into the deacons' hands,—in trust, of course, for the ends to which they were appointed; and had it been necessary to get deeds for their real property, there can be no reasonable doubt that these also would have been made out in the name of the deacons, or of the deacons with other officers. As it was, no "private" individual had, with their consent, the control of any "ecclesiastical goods." No. We are not "wiser than our fathers." It would be well if some of us would "follow their footsteps," and get rid of all notions regarding unordained men having Christ's property—devoted to Him by his people—in their hands. 6. The writer tries to make a distinction between an "office" and a "trust." He says:

"The distinction between a trust and an office is important. An office is conferred by ordination by the courts of the Church; a trust is conferred by the choice of the people. An officer is in no sense amenable to civil law for his official conduct; a trustee is directly under and accountable to the laws of the land. It would be ridiculous to go to a civil court with a complaint on a minister or elder for neglecting official duty; but it would be proper, and might be necessary, to go to a court to require a trustee to fulfil his trust. These considerations ought to satisfy the candid that a trust cannot be an official ecclesiastical function."

Now, there is truth in this so far as it relates to calling a minister or an elder to an account for his spiritual acts. But this writer admits that the deacon has to do with poor's money, and this in his "office." Now, let a deacon embezzle the funds in his hands, and it would be seen whether his "office" would save him from States' prison. The truth is, that this distinction between "office" and "trust" amounts to nothing in the business before us. If any man receives money, whether for benevolent purposes or any other, the law of the land will see to it, if necessary, that he fulfils his trust. "Candid minds" must have some stronger argument than this. 7. The writer admits that congregations "may make their elders or their deacons trustees." His only objection seems to be lest they should suppose that in taking charge of the church's property, they were acting officially under Christ, whose property it is admitted on all hands to be in a very special sense. To us this is no objection, and we think it will not be to any one who believes that the deacon's office extends to "*the temporalities of the church.*" 8. We have very reluctantly noticed this article. We regret the disposition manifested by our contemporary to rip up old sores. If it must be done, let it be. We will resist these attempts to keep up the trustee system, just as we have others; and conclude by saying, that as somebody must hold the church property, we do not know any persons to whom it can be so well intrusted, in view of Bible principle and Church history, the position and functions of their office, and the circumstances of the case, as to ordained officers.

## THE UNITED STATES GOVERNMENT.

Covenanters are not now *alone* in their condemnation of the spirit, acts, and tendencies of the government of the United States. They once were. But that time is passed. Every election brings out more clearly the growing dissatisfaction of not a few of the best men of the country with the existing order of things here. Many thousands absent themselves from the polls: some, on the ground of the pro-slavery provisions of the Constitution; some, because they have at least doubts on this subject; some are wearied out with the profligacy of political parties; some are disgusted with the shameless want of principle in the active politicians of the country. These latter classes seem to be hopeless of any reform, and for this reason stay away from the polls, and not on account of conscientious scruples regarding the Constitution itself. It is a serious question how long governmental institutions will stand, divested of so much of the intelligence and virtue of the nation. We are not anxious on the subject. A godless and slaveholding government cannot find its end too soon.

The following is from the pen of a well-known philanthropist. He had been nominated for some office by the Convention of Radical Abolitionists, with whom he has heretofore acted. This nomination he declined, and gives his reasons. His language is stronger than even we have been accustomed to use: but is it too strong? We submit it to the judgment of our readers.

[Ed. Cov.]

“The so-called government of this republic I regard as a stupid, grim, malignant conspiracy. All this it is, in its inception, in its elements, in its policy—in its history, generally and comprehensively. To secure a full participation in its powers and privileges, it does not demand conformity, even *in aim* and *effort*, to the principles on which alone government can be constructed. It offers free access, first to the ballot-box, and then to the highest of its offices, to the imbecile, the unjust, the malignant. Indeed, such have generally exerted a controlling influence in whatever may belong to its history. Hence its most prominent members have often been flagrantly and grossly the vassals and the victims of the appetites and passions. They may hold their places unrebuked, nay, unquestioned, while notoriously guilty of drunkenness, whoredom, and oppression. They may be foul blasphemers, eager gamblers, and ferocious duellists, without forfeiting their hold on the responsibilities and emoluments of the loftiest positions. They may give their countenance to all that is absurd and revolting—to all that is *damning* in intemperance, war, and slavery, and still be commissioned to wield the loftiest prerogatives and appropriate the highest honours. Now, all this is totally inconsistent with the IDEA OF GOVERNMENT—is in the harshest conflict with the laws on which alone it can be organized. Wherever and however this is endured and encouraged, crime, mischief, and misery, must greatly abound. Human rights will be trodden under foot. The general improvement and welfare will be held in contempt. All the objects for which the institution of government was established, will be wantonly and recklessly sacrificed. So, according to the settled tendencies of things, it must be; so, according to its history in this republic, it has been.

“Now, I may not—cannot identify myself with a conspiracy characterized by a foul atheism and cruel inhumanity. I cannot recognise it as a government without assailing the prerogatives of God and the rights of man. I regard it as absurd, hateful, execrable. It is what it is, in the face and eyes of objects and designs which itself describes as essential to the existence and authority of government, and this with all the emphasis and solemnity of which well-trained hypocrisy is capable, in the preamble of its Constitution. I have no hope that it will be raised to the worth and dignity appropriate to the name which it has impudently assumed. It must and will be blotted out of being.”

“BERIAH GREEN.”

“Whitesboro, October, 1857.”

#### OLD SCHOOL PRESBYTERIANS AND SLAVERY.

We have all along believed that this body was not unanimous in yielding to the Southern views regarding slavery. We have now evidence of this in the following resolutions on this subject, passed by the Synod of Ohio at a late meeting. That the latest decisions of the General Assembly respecting slavery “have been consistent” with the act of 1818 we cannot admit, even on the authority of this Synod. The act of 1845 was a long step backward; but, whether or not, this Synod, it will be seen, adheres to the old act:

“The Committee on Bills and Overtures having received a paper on the subject of slaveholding, overtured to the Synod from the Presbytery of Richland, proposed the following resolutions, which, being amended, were adopted:—

“Resolved, That the decisions and declarations of the General Assembly of our Church respecting slavery have been uniform and consistent, when rightly understood, from the beginning until now.

“Resolved, That this Synod would refer those desiring information to the action of the General Assembly of A. D. 1818, on the subject of slavery, as a comprehensive summary of their views.

“Resolved, That we, and all Christians, ought to pray for the removal of all bondage and oppression, and to employ every right and practicable means of producing a result so desirable.”

#### SOUTHERN DESPOTISM.

The entire question of human rights, and political liberty, is involved in the issues now before the country in reference to slavery. This was evident to the far-sighted, from the very beginning. They saw that slavery could not sustain itself except by denying the slaves to be men, or by basing their cause upon principles that would exterminate the rights and liberties of white men as well. A few of the more brutal of the slaveocracy have attempted the first of these alternatives—have boldly classed the African race with the brutes: the greater part, however, have preferred the other, and have thrown to the winds every principle of civil liberty as recognised and boasted of heretofore by the American people. Witness the vagaries of the notorious Ross, and the reckless persistence, backed by the national government, in the effort to thrust slavery upon the people of Kansas.

The liberty of the press is one of the pillars of the temple of liberty. This has been prostrated, and broken, practically, for years in the Southern States. In some, the law has established a searching censorship—particularly in regard to any discussion of the rights of man

as man—including, of course, the slave. Citizens of Virginia have been tried in courts of law, and condemned for *receiving* and *circulating* anti-slavery papers and documents. A coloured minister is now in a Maryland jail for the *crime* of reading "Uncle Tom's Cabin." Southern Conventions have passed resolutions against Northern school books, calling upon the learned among them to prepare others to take their place. The Governor of Alabama calls, in his late message, for a law "prohibiting" Northern school books. We quote his words:

"Severe scrutiny should be exercised, in regard to the use of unsound text-books, in every school in the State. Unfortunately, as yet, our school books and teachers are imported from a community in which the prejudices of ignorance and fanaticism, on subjects of vital importance to us, are propagated. By a *prohibition* of all books inculcating improper sentiments to be taught in the South, we may soon insure the possession of text-books, the works of our citizens; and build up institutions of learning among us, where the unwholesome heresies of fanaticism will not be inculcated in the minds of youth."

Would it not be well for this very anxious Governor to ascertain beforehand whether *his* sort of books can be had? Literature will hardly spring up at the bidding even of a slaveholder. But how pitiful—how sad, to see the chief magistrate of a commonwealth which holds a place in a confederacy of States claiming to be the only free communities on earth, recommending such a censorship of the press as we have been in the habit of regarding as congenial only to such nations as barbarian Russia, or despotic and priest-ridden Austria, or the miserable and debased governments of Rome, or Naples, or Spain? Should not the North be ashamed of her Southern confederates? How long will, or *can* the free States remain in sworn confederacy with such caricatures of free communities? Communities where every citizen must go to his slaveholding neighbours, or to their government, to learn what he may read, or take from the post-office, or teach his children!

The question now before this nation is the whole question of rights, civil and political. Let Southern ideas and plans once prevail, and the conflict between despotism and freedom will have to be fought over again on American soil, and against a class of men calling themselves not merely Republicans, but Democrats!

#### CONGREGATIONAL SINGING.

The following is from the "Musical World." The facts it embodies regarding the history and the present state of church psalmody, are worthy of our consideration. We hail every utterance like this as an indication of a coming reformation,—when the churches will throw off the incubus of godless fashion, when the Scripture Psalms will be restored to their place, and when all will unite in singing them:

ED. COV.

Plain congregational singing, similar in spirit if not in kind to that which was known in the earliest age of the church, was strenuously encouraged by the Reformers in the sixteenth century. Prior to that, the Albigenes in the twelfth and thirteenth centuries, the Wickliffites in the fourteenth, and the followers of John Huss in the fifteenth, had all adopted it. In the period of religious strife and contention it came

to be a badge or mark of distinction; so that a man's religious views could be known from the style of music which he favoured. By the way, it would seem as though we were at this time approaching a similar period; but this aside. Bishop Burnet, in his "History of the Reformation," tells us that "some poets, such as the times afforded, translated *David's Psalms* into verse; and it was a sign by which men's affections to that work [the Reformation] were every where measured, whether they used to sing these or not." It was a mark of Protestantism. All they who did *not* sing the metrical psalms were set down as Romanists. Should we go through all our congregations and apply a similar test *now*, the Protestants would appear as but a scanty minority, a mere sprinkling; and some *fashionable* churches would furnish none at all!

Psalmody, by which we mean the singing of metrical psalms and hymns, by a choir, or by a few leading voices, is universal among all sects and denominations, saving only the Society of Friends;\* and yet, any approach to a general participation in such singing, by the congregation present, is but a rare occurrence. Whether the old tunes have *worn out* through frequent repetition, and the new ones brought in have not been *made of the right sort of stuff*; or whether "men's affections towards that work" have died out, we will not take upon ourselves to determine. Quite certain it is that there is a great and general want of heartiness and earnestness in the matter. The great multiplicity of *tunes* introduced, and the frequent change of musical administration may have contributed towards bringing about this result; but the main cause probably lies still deeper. "Where there is a *will*, there is a *way*;" at least in such a matter as this: and if the people were really *bent* upon having congregational singing, we should soon *have* it.

On another occasion there may be an opportunity of dropping some hints upon the proper mode of conducting this portion of divine worship, constituting as it does the *exclusive* music of many congregations. It will suffice for the present to have again called attention to the lamentably languishing condition of psalmody in general all around us. That it should be in such a state of declension is very remarkable, considering the circumstances of the case, more particularly the infrequency of the employment of any other species of church music. Perhaps it arises from the excess of *modesty*, so that a man is ashamed to suffer his voice to be heard in the service of God! Of course, it cannot be from the decay of *courage*. Be it, however, from what cause it may, the fact—the stubborn fact—remains; congregational singing is *dead*; to use a vulgar but expressive simile, "dead as a door nail." The mighty *roar* of a multitude singing with heart and voice, is not now to be heard.

(For the Covenanter.)

#### COVENANTING.

Mr. Editor,—The fact that Synod adopted the covenant bond with so much unanimity, and so harmoniously agreed that at next meeting we would attend to the long-neglected duty of covenanting, has awakened much interest among our people. The subject is discussed, and ques-

\* There are others, well known.—ED. COV.



tions are proposed which do not seem to have been suggested to the members of Synod, or touched upon in the discussion while the bond was under consideration. The questions are important; and on their proper settlement, I am convinced, the harmony of the church in covenanting, and our comfortable walking together afterward, will greatly depend. The ministry may covenant, but should the congregations not enter heartily into the work, or should a respectable minority in any congregation refuse to take the oath, the peace of the church will be disturbed, and the profit of covenanting greatly hindered.

It is inquired—1st. “When we shall have sworn the new covenant adopted by Synod, what relation will we sustain to the National Covenant and Solemn League, and what place will they continue to occupy in our terms of church fellowship? Will we continue to require entrants into the church to read, assent to, and take upon themselves the obligation of these covenants as we now do, or will the old covenants be superseded by the new, and be permitted to drop from our terms of communion?”

2d. “What relation will the new covenant sustain to our terms of ecclesiastical fellowship, and to the future entrants into the church? Will it become a term of communion to which all applicants must assent, and whose obligations they must assume before they can be admitted to membership? or will the obligation rest only on the actual covenanters and the present membership of the church?”

3d. “What relation will those congregations, parts of congregations, or individual members now in communion, who may, in the exercise of their right of private judgment, refuse to swear the new covenant, retain to the church? Will they remain undisturbed in the full enjoyment of their privileges, notwithstanding their refusal, and thus a new covenant and an old covenant party be formed in the church?”

Should we harmonize in the answer which we return to these questions, much will have been accomplished in preparing for our contemplated work; and it is hoped that by a judicious discussion in the magazines the mind of the church will become manifest, and harmony in counsel and unity in action obtained.

S.

[For the Covenanter.]

## A CORRECTION.

I request you to allow the following correction a place on the cover of your periodical, as I think it due to all concerned.

In looking over the November number of the Covenanter, I observed in an essay on “Common Sense,” by J. M., a statement that took me by surprise. It reads thus:—“Report says that in Mr. Cannon’s congregation trustees have been chosen in his absence, and no doubt against his will; and that this was done, if not at the instance, by the authority of the same esteemed brother,” (the editor of the Reformed Presbyterian.) Now, it might have been judicious, and for aught I know a dictate of “common sense,” for the reverend father in Israel to be sure of his data before he gave publicity to a report which might more or less affect the good name of a minister in the church. Now, I here state that as Mr. Sproull was not, at that meeting, so neither

was it at his "instigation," nor by his "authority," nor by his counsel, nor at his suggestion, that any thing was done there that day, to which the venerable Doctor could take exception. Besides, so far as known to me, Mr. S. was entirely ignorant of the condition of our congregation,—did not know at the time but that the arrangement of our "temporalities" was at least one year in advance of what it really was; and as he did not know, so he could not advise.

And further, the reason why I endeavoured a revelation that day was not because Mr. Cannon was "absent," (as my respected pastor well knows,) but because God was present; therefore I endeavoured to turn up some other views to my beloved brethren of Rehoboth. And, moreover, while I shall endeavour to live peaceably at all times, and be entirely silent when I see that nothing can be effected, yet when an opening in providence shall present itself, I shall hold myself in readiness to endeavour that these views be carried out which I on that day stood up for; and this alike irrespective of human counsel and human control.

JOSEPH DODDS.

#### A F F A I R S A B R O A D .

*Aneiteum.*—We give a few extracts from Mr. Inglis' letter, dated April 25, 1857. It is very encouraging, particularly in its statements regarding other islands. By later accounts—all from the Reformed Presbyterian Magazine—we hear of the safe and welcome arrival of the mission ship sent from Scotland—the "John Knox:"

"I am most happy and thankful to say, that during the whole summer, both the mission families have enjoyed a fair measure of good health; so far as I know, not one of us has been laid up a single day by sickness; and though the mission operations have been retarded by bad weather and the sickness of the natives, they have never been wholly interrupted. Among those who have died on my side of the island, the most important person was Tavita, the chief of the district where we live. In the days of heathenism he was a terror in the land of the living, a great fighter, and a great cannibal. A short time before Mr. Geddie's arrival on the island, he killed a young man, principally, it was believed, to gratify his cannibal propensities. In one of Mr. Geddie's first visits to this side of the island, the hole or oven in which the wretched victim had been cooked was pointed out to him. Tavita, like many other bad men, was made an instrument in God's hand of helping forward the gospel. He was the first man to receive the teachers stationed on this island. He took them under his protection, and they remained safe from all dangers. When we came he was living with two wives, with whom he was continually quarrelling. After more than two years we got him persuaded to put away the one, and be publicly married to the other. A few months afterwards, the wife to whom he was married died. He was again married to another woman, a widow. With this wife he lived very comfortably, and after his marriage with her there was a marked improvement in his character. About a month before he took ill, he applied for admission as a church member, and was enrolled in my candidates' class. He had made good progress in reading, had a very clear understanding of the way of salvation, could speak well at public meetings, and always made what might be called 'a very sensible prayer.' He was ill for about two months. Every thing was done for him that could be done. His relations and the whole community were very attentive to him. I saw him almost daily, and talked and prayed with him. He constantly expressed a sense of his great sinfulness, and his desire to lean upon Christ to save him; and although we are afraid of being over sanguine in such cases, yet our hope is that God, who is rich in mercy to all who call upon him, has saved him through the blood of Christ. Mr. Geddie has finished the printing of Matthew's Gospel, and also the first eight chapters of John. He would have had John nearly completed, had not the most of his printers been laid up with sickness. I am just finishing the 'Teacher's Institution.'

"I am happy to say that we have nearly done with heathenism on this island.

There are not a hundred professed heathens on Aneiteum, and these few are daily becoming fewer. The calls from the adjoining islands are also becoming louder and more frequent. A party of natives from Tana came over here in a canoe a few weeks ago, wishing books and teachers. One chief on Tana, to whom Nohoat and Napolos gave a garment last year, and who is visited occasionally by one of our teachers, professes himself a Christian; and on the Sabbaths, when he is not visited by the teacher, he puts on the garment and makes worship for himself, as he sees the teacher do. He has sent over a pressing request for a teacher. He says they gave him a garment to put on, but now he has nobody to teach him how to worship God. A party of natives from the north end of Tana were left on this island some time ago by a sandal wood vessel. They speak a different dialect from that spoken at the south end of Tana. They are a much milder and more docile race of people than those about Port Resolution. They are very desirous for a teacher to go with them. One of them understands the dialect spoken on the south side of Tana, which many of our natives know, and he acts as interpreter to the rest. O that our young ministers, our preachers, and our students could see this field as we see it, their fears would melt away like snow in spring, their objections would disappear like the mists of the morning, and they would soon find themselves animated by quite a different spirit. I feel almost certain that, while I might not be able at home to persuade one in ten of them to come out here, if I had them here to see the field with their own eyes and make them understand it as we do, not more than one in ten of them would seek to return home."

*China.*—The war, at last accounts, was about to be renewed at Canton. Arrangements were nearly completed for an assault upon that city. The Russian and French ambassadors were co-operating with Lord Elgin. The Emperor of China had refused to allow the Czar's plenipotentiary to proceed to Peking. Should these powers cordially unite, China would soon be opened to the rest of the world. What part the American ambassador will take, can only be known after the event,—his instructions have not been made public. It is reported that some American missionaries have been condemned to death at Ningpo.

*India.*—As we noticed briefly in our last, Delhi was taken about the 20th of September, after a bloody assault of six days. The British loss was great; that of the rebels still greater. Four of the old king's sons have been shot, and he will himself be tried by a military commission. Generals Havelock and Outram partially relieved Lucknow; but the governor was shut in again, surrounded by thirty thousand mutineers. Sir Colin Campbell, Commander-in-chief, was, at last accounts, on his way to the relief of the besieged, with every prospect of success. Nena Sahib leads the Sepoys. Partial risings have taken place elsewhere, but the hope is generally entertained that the "back" of the rebellion "is broken:" that upon the arrival of the full complement of re-enforcements, the rebels will succumb. There remains, however, no little anxiety in regard to the future. Changes must be made, especially in regard to the military force and the relations of the Government to Christianity. In the mean time, the insurgents have wrought fearful mischief. Dr. Duff says:

"From the fragmentary way in which details have been reaching us, it is impossible to ascertain with absolute accuracy the number of British Christians that have met with an untimely end in the midst of the present awful whirlwind of fire and blood. One thing is certain, that, at the lowest calculation, the number cannot be under thirteen hundred. Of that number, about 240 have been British military officers—about a tenth of the officers of the Bengal army. I now speak of those who have been actually massacred, and not of those who have fallen in open battle with the enemy. The rest of the thirteen hundred consist of civil servants of the East India Company, assistants in Government offices, bankers, traders, agents, and ladies. The number also includes four chaplains, and ten male missionaries with their wives. Of the latter ten, two, belonging to the Propagation Society, fell at Cawnpore, and three at Delhi; four of the American Presbyterian Mission, at Futtehgur; and one of the Established Church of Scotland, at Sialkot, in the Punjab. The destruction of mission property in the north-west has been immense.

At upwards of twenty stations there has been much devastation, and at some of them total ruin. The mission bungalow residences, the schools, the churches or chapels, the libraries, and stores of books, have been completely destroyed. The extensive printing presses of the American mission at Allahabad, and of the Church of England Missionary Society at Agra, with the fonts of types, and Bible, and tract, and school book depositories—the accumulated results of the knowledge, experience, and toil of many a devoted spirit for many years—have all disappeared. In pecuniary value alone, the aggregate of mission property thus wantonly and wickedly demolished and swept away, cannot, at the lowest estimate, be reckoned at less than seventy thousand pounds.”

He adds, as to the cause of the revolt:

“To prevent all misconception with reference to missionaries, it ought to be emphatically noted, that no where has any special enmity or hostility been manifested towards them by the mutineers. Far from it. Such of them as fell in the way of the rebels, were simply dealt with precisely in the same way as all other Europeans were dealt with. They belonged to the governing class, and, as such, must be destroyed, to make way for the re-establishment of the old native Mohammedan dynasty. The same actuating motive led to the destruction of native Christians, and all others who were friendly, or supposed to be friendly, to the British government. In this way it is known that many of the natives of Bengal, who, from their superior English education, were employed in government offices in the north-west, and were believed to be favourable to the continuance of our rule, were made to suffer severely both in life and property. Some of them were sadly mutilated, after the approved Mohammedan fashion, by having their noses slit up and ears cut off; while others, amid exposures and sufferings, had to effect the same hair-breadth escapes as the Europeans. In short, I feel more than ever persuaded of the reality of the conviction which I entertained from the very first, that this monster rebellion has been mainly of a political, and but very subordinately of a religious character; and that the grand proximate agency in exciting it was a treasonable Mohammedan influence brought skilfully to bear on a soil prepared for its action, by many concurring antecedent causes of disaffection and discontent. Brahminical and other influences had doubtless their share in it; but the preponderant central element has been of Mohammedan origin, directed to the realization of the long-cherished dynastic designs of Mohammedan ambition.”

One result of this fearful calamity will be—has already been—the awakening of a deeper interest in the work of Christianizing India. The Government—for the East India Company will probably be abolished—will throw its weight into the scale, instead of pursuing the godless policy, to which, in part, the present rebellion is certainly to be traced. The London correspondent of the Presbyterian says:

“And now we are all alive with incipient preparations for a grand missionary enterprise, on a scale never hitherto contemplated or conceived, except by such men as our noble Dr. Duff, and his more sanguine missionary coadjutors. The Free Church of Scotland will be among the foremost in the benevolent race. Her wide-spread and numerous staff will be greatly enlarged, and will go forth to their work with the encouragement of more fervent and more general prayer than in other times. The Church of England shows what she is about to attempt, by the union of all parties within her pale, in the determination to carry out a great measure. At Willis’s Rooms, yesterday, a meeting took place for the purpose of inaugurating the new effort, to which the near prospect of the pacification of India so loudly summons this, as well as all the British Churches. Besides the bishops, there were present a number of other clerical dignitaries, and a large gathering of laymen of the most influential position and character. The hall was quite crowded; and so many were unable to obtain admittance that it was found advisable to appoint a second meeting on the same subject. The elements of this proceeding are certainly somewhat heterogeneous; but we may hope that on Indian soil the evangelical will, as in former missionary enterprises of the Established Church, greatly prevail, or rather, entirely exclude the worldly High-churchism and the formal ritualism of some of the parties who appeared to support the proposed measure on this occasion. All the churches at home will, in due time, doubtless, be on the field, and one grand, united, hearty, prayerful effort to enlighten India will call forth the Christianity of this country, and manifest it to the world as it has never been seen

before. Of course we shall have the co-operation, as heretofore, of our American brethren. Your martyrs, like ours, have moistened this Eastern soil with their precious blood, and you will meet us there ere many months are over, either to aid us in sowing as heretofore, or to join us in gathering the harvest, as it may please the sovereign Lord to appoint. A new order of things is now about to commence for missionary labours in India. The State will not actively engage in the work of proselytism indeed, nor do we desire it; but the State will no longer indulge and pamper idolatry. The excessive regard for native prejudices and heathen follies, and caste corruptions, and Hindu and Mohammedan religious practices, will give place to a much more reasonable system; and without resorting to a repressive policy on the one hand, or the former Christ-depreciating system on the other, freedom will be guaranteed, and Christianity will be allowed a fair field on Indian soil."

*Sardinia.*—We have no ecclesiastical news from this kingdom. In the political department, however, we have to record the defeat, as in Belgium, of the Papal party in the late elections. Great hopes were entertained by the enemies of progress and Protestantism that a reaction would take place—that the influence of the priesthood, brought to bear upon the people, would secure the return of a majority in favour of priestly ascendancy. This was tried, and has failed. A majority of representatives has been chosen favourable to the liberal views of the government, large enough to combat the ghostly power of the clergy. This is a hopeful sign. It shows that the people, as well as the king, are opposed to ultramontane doctrines.

*England.*—The Established Church is still agitated by the Denison controversy. This Archdeacon was condemned by the Archbishop of Canterbury for his Romanizing doctrines and practices, but substantially acquitted on appeal to another court. His case is now before the court of last resort, and will soon be brought to a final decision. In the mean time, however, the Papists in the *Establishment* have quite full swing. A London paper has the following:

"The Unionist party in the Church of England, with their organ, the *Union*, are proceeding to lengths in the advocacy of Romanist doctrines and practices never before ventured upon by the Tractarians. Their great idea is the hastening of a union of the Greek, Romanist, and Anglican Churches. A conference on this subject is expected, says a correspondent of the *Christian Times*, soon to meet in Paris. There is connected with this party a society for making known the doctrines of the Church of England on the Continent, the Secretary of which is the Rev. F. Meyrick, of Trinity College, Oxford. The intention of this society is to represent the Church of England, as approaching so nearly to that of Rome, that words only separate them. The sacrifices of the altar, the propitiatory priesthood of the clergy, the seven sacraments, are some of the doctrines which it maintains to be held in common.

"At home, a 'First Catechism of Christian Doctrine' has lately been published by these Unionist clergy. The Rev. Hugh Robinson writes indignantly in regard to it, to the *Yorkshire Gazette*. After giving a number of extracts to show its Popish tendency, he says: 'Though it talks in one place about Extreme Unction, and in another recognises the Bishop of Rome as the primate of the Western Church, yet its author is not, as far as I can ascertain, in communion with the Church of Rome, but with that of England; its patrons are not (professedly) Romanists, but members of a church which authoritatively applies to several of the doctrines and positions of the Romish Church the uncompromising, out-spoken epithet of 'damnable.' The Romish organ, the *Weekly Register*, says that this party in the Church of England appeal to the very existence of the *Union* newspaper as a proof that their views are gaining ground, and that consequently they ought still to remain in the *Establishment*. 'Was there any thing like it,' they will ask, 'in the palmy days of Tractarianism? We boldly profess all Roman doctrine except the Papal supremacy, and no one hinders us.'"

Could any thing show more clearly the utter want of power in the *Establishment* to exercise discipline?

*Scotland.* 1. *The Free Church.*—This body has grown very rapidly in numbers since the separation in 1843. The figures, as given by the Moderator of the last Assembly, show this:

“When the disruption took place in 1843, 478 ministers and professors abandoned their emoluments in the Establishment, and formed the Free Church, whose numbers have increased to 801 ordained ministers and 881 congregations—a number which includes both sanctioned charges and stations, with about one-third of the church-going population of Scotland owning the doctrine and discipline of our Free Church. In the first year of the Free Church, the Sustentation Fund amounted to £68,704; for the last year, ending May, 1856, it amounted to £108,972, being an increase of upwards of £40,000. In the first year of the Free Church, 470 disruption ministers, and 113 others ordained during that year, received fully or in part, a stipend of £105 each from the Sustentation Fund. The stipend to each of 712 ministers was last year £140.”

We would be happy to believe that this church had grown as fast in purity, doctrinal and practical. 2. *The Reformed Presbyterian Church.*—We find in the November number of their magazine the following account of the Theological Seminary of this church:

“The Session of the Hall was brought to a close on Friday, the 25th of September, having extended over the usual period of eight weeks. In addition to the professors and students, there were present on the occasion the Rev. Messrs. Ferguson, Gilmour, M'Dermid, Binnie, and Kay. The proceedings of the day commenced with prayer and a few words of address from Mr. Gilmour, the Convener of Hall Committee. Thereafter the professors gave a succinct statement of the amount of work which had been overtaken in each department. We regret that we cannot present to our readers the details which were given, furnishing, as they did, the most satisfactory evidence that both on the part of professors and students there had been no lack of zeal and industry. Professor Symington reported that his lectures this season were upon the introductory part of the system of divinity, and embraced among other topics the Evidences, the Trinity, the Person of Christ, and Original Sin. The Church will be grieved to learn that the venerable professor was laid aside from his duties for more than a week by severe illness, from the effects of which, indeed, he had not fully recovered up to the close of the session. Notwithstanding this interruption, however, he had succeeded in delivering very nearly the usual number of lectures. Dr. Gould reported that in Biblical Literature, several lectures on various topics had been given, while in addition to the readings in Hebrew, Chaldee, and Greek, a system of practical exegesis had been devised, by which the first five chapters of the epistle to the Romans had been entirely analyzed and discussed in the form of oral and written examinations, and that in Church History he had conducted the students, by lectures and otherwise, through a course of studies bearing on the Continental Reformation of the sixteenth century.

“We regret to say that the report presented respecting the number of students in attendance was not so satisfactory as on some former occasions. There were only twelve students in all; namely, one of the second year, five of the third year, four of the fourth year, and two of the fifth year. The students of the fifth year were Mr. Andrew Clokie and Mr. John Torrence; and as their curriculum is now completed, they will no doubt be taken on trial for license by their Presbyteries, that the Church, in her present necessitous condition, may enjoy their labours without loss of time. Two other students, Mr. John S. Paton and Mr. Joseph Copeland, having offered their services to the Foreign Missions, and having been engaged for some time in studies specially adapted to their circumstances, it is not likely that they will be in attendance during another session. The sending forth of these four students will leave a serious blank in the ranks of the Hall, unless a similar band of first-year students present themselves next year. May the Lord of the harvest prosper these young men who are girding themselves to serve him, and may he thrust forth other labourers into his harvest!”

We find in the December number an account of the ordination, by the Presbytery of Glasgow, of Mr. George Proudfoot, Chaplain in Glasgow Town's Hospital; and also, that the Foreign Mission Committee had, after thorough examination, recommended Messrs. Paton and Copeland to the Presbytery of Glasgow for ordination, according to the usual order. A meeting of said Pres-

bytery was to be held in Glasgow for that purpose chiefly, on the 1st of December last. The Presbytery of Paisley, Tuesday, November 3d, ordained Mr. John H. Thomson pastor of the congregation of Eaglesham—late Mr. Winrig's. Dr. Graham, now of Ayr, has been called by the congregation of Liverpool, formerly under the Eastern Synod, Ireland; but in 1855, taken under the care of the Scottish Synod.

#### AFFAIRS AT HOME.

*The Political World.*—Events of no common magnitude are passing before us. The President adopts the Lecompton pro-slavery Convention in Kansas, and approves its doings. It matters not that in doing this, he is obliged to take back his express directions to Gov. Walker in regard to the submission of the *entire* Constitution to the vote of the people. The South demands this humiliation both of the officer and of the man, and Mr. Buchanan must yield. Whether he will be able, however, to carry the Northern section of his party with him, is not yet determined. Stephen A. Douglas, the author of the Kansas and Nebraska Bill, is out against him, in his place in the Senate. Ex-Gov. Walker—for he has resigned, as Geary, &c., before him—coincides with Douglas, and so the larger part of the Democratic press of the interior. The subject in controversy among these “brethren,” is not at all the rights of the slave. The question is, Shall the inhabitants of Kansas be consulted about the establishment of the Constitution under which they are to live?—or shall they have a Constitution forced upon them by the South? That Kansas will ultimately be free, is absolutely certain; but none the less—rather the more infamous is it to find the highest authorities of the land in conspiracy against her. Our readers are aware, we presume, that the form in which the Convention submits the Constitution is, “Constitution with Slavery,” “Constitution without Slavery.” The Constitution *must* be voted, by whoever votes, and still more, “without slavery,” or “with no slavery,” does not make Kansas a Free State; for it still leaves a provision to this effect, “that no law shall be passed affecting property in slaves now in the territory.” They may increase and multiply to any extent, as *slaves*. The vote was to be taken on the *twenty-first*; and we may yet learn the result before issuing this number. The Free State men, and perhaps many others, for nearly *all* feel outraged, will not vote.

*The Union of the Associate and Associate Reformed Churches.*—We have watched with no little interest the progress of this Union. It does not advance as harmoniously as was anticipated. The subject has occupied a share of the attention of Presbyteries and Synods, and we have before us the results arrived at. We find, as we expected, that the scheme is more acceptable to the Associate Reformed than to the other party. The only serious opposition among the former appears to come from a portion—almost a majority—of the Synod of New York. In the West, there seems to be a substantial agreement among the members of that body in favour of consummating the Union. And well there may be: for while the Basis, especially as illustrated in the argument appended to each article, does certainly exhibit the Secession view of the matters treated of, with some advances even upon what we have regarded as their position on some points, the adopting act of the Associate Reformed, acceded to by the Associate Synod, puts a very different face upon the entire scheme. We refer to the provision made for altering the Basis of the United Church, so as to bring it into entire conformity with the views heretofore held in common by the contracting parties, and granting permission, at the same time, to any minister or member of either to withhold assent from any thing to which he may be disposed to object. As the Associate Reformed are the most numerous, they will, of course, agree to such an arrangement, knowing well that in the actual operation of the Union, they cannot be required to adopt any

principle, or conform to any rule not now acknowledged and observed among them. The case of the Associate Church is different. The Basis, as it stands, they are prepared to receive. They seem—many of them—unwilling to leave matters at loose ends, and in some instances appear to be determined to test the sincerity of the other party in reference to the doctrine and practice of social covenanting, by requiring a public exemplification of covenanting as a *sine qua non*, antecedent to the actual formation of the Union—or rather, concomitant of it.

We now think that unless the Associate Reformed modify, or explain satisfactorily, their adopting act, a very considerable proportion of the ministers of the Associate body will refuse to unite, after all.

*The Season and Business.*—The season has been throughout singularly favourable. The crops have been abundant, North and South, and the health of the country good, almost beyond precedent. The financial crisis is passing away. Business is beginning to assume its wonted channels. Economy is now the order of the day; and when debts shall have been paid or wiped out, things will resume their former activity. Let us be thankful. God is far better to us as a people than we deserve.

## THE NEW YORK PRESBYTERY.

Newburgh, November 25th, 1857.

An adjourned meeting of the New York Presbytery met in Brooklyn, November 17th, at 10 o'clock, A. M. The principal business was the ordination of Mr. Dickson pastor elect of the Brooklyn congregation. Trials for ordination having been delivered, Mr. Dickson was set apart on the evening of November 18th with prayer and the laying on of the hands of the Presbytery to the work of the Christian ministry, and installed pastor of the infant, yet promising congregation of Brooklyn.

### *Report of the Treasurer of the Reformed Presbyterian Mission Fund.*

In treasury, as per last report, . . . . .	\$327.60	
Mrs. May, per Rev. Mr. Carlisle, . . . . .	2.00	\$329.60
Disbursements.		
May 18th, 1857. Rev. N. R. Johnston, . . . . .	100.00	
J. R. Lawson, . . . . .	200 00	
J. M. Beattie, . . . . .	8.00	
J. M. Armour, . . . . .	18.00	326.00
		\$3.60
Balance, . . . . .		\$3.60

The Treasurer was directed to transmit the balance on hand to the Treasurer of Synod, and request from the Committee of Home Missions \$350 for use this year within Presbyterianial bounds.

### *Presbyterial Appointments.*

*Boston.*—N. R. Johnston, two Sabbaths discretionary, and moderate in a call. J. M. Armour, two Sabbaths before next Presbytery; A. Stevenson, two Sabbaths discretionary; J. A. Thompson, 1st, 2d, and 3d January.

*1st, New York.*—S. Carlisle, 4th Sabbath November; J. R. Thompson, two Sabbaths discretionary; J. B. Williams, 2d January; J. A. Thompson, 5th; J. W. Shaw, 1st and 4th February; J. B. Williams, 1st and 2d March; N. R. Johnston, Sabbath before Presbytery.

*Bovina.*—J. A. Thompson, February; J. W. Shaw, 3d January; S. M. Willson, two days discretionary.

*Argyle.*—J. W. Shaw, two days discretionary.

Presbytery adjourned to meet in Newburgh, Second Church, last Tuesday of April, 1858, at 7½ o'clock, P. M. J. W. Shaw was appointed the Moderator's substitute, to preach at the opening of Presbytery.

S. CARLISLE, Clerk.



## OBITUARY OF JOHN BROWN.

The subject of this notice was, from the period of its organization, a ruling elder in the Second Reformed Presbyterian Congregation, Philadelphia. Born and baptized in the Covenanting Church, and from early childhood educated in the belief of her principles and practice, he adhered to them with unfaltering devotion to the last, often expressing his deep conviction of their Scriptural and heavenly nature and excellence. For a considerable time past, there was gradual but perceptible failing in health, and it was noticed by those familiar with him, that in the temper and mind of Christ there was a steady and constant improvement. There were visible indications of a ripening for immortality. A prostrating attack of lung fever in January last was followed by symptoms of heart-disease, which in a short time assumed a type justly alarming to his friends. Hoping that a change of air might benefit his condition, and anxious to witness and to join in the expected act of covenanting, he resolved on attending the late meeting of Synod, though refusing to accept the appointment of delegate urged upon him by the session. The labour and fatigue of travel proved too much for him. He returned much worse than when he left. With brief alternations he continued to sink, and on the evening of Monday, August 24th, 1857, he expired in the sure and joyful hope of immediate and endless life in the presence of God.

The latter period of Mr. Brown's illness, owing to the peculiar type of his disease, was marked at times by forms of suffering intensely acute. He endured, however, with wonderful submission, and nothing distressed him more than an apprehension that he might be left to betray some feeling of impatience. With heartfelt earnestness did he implore for larger measures of the grace of patience. Humility, a profound sense of personal unworthiness mingled with abiding confidence in the perfection and efficacy of the work of Christ, was a conspicuous exercise of soul. The more he saw of God's goodness and mercy, the more he abhorred himself. He desired to depart, and many times wondered that the sound of the chariot wheels betokening their near approach, could not be heard. In answer to his frequent and fervent prayer they came at length, even God's chariots, which are thousands of angels, and the Lord was among them. A brief struggle, and then the body lay motionless and at rest. What visions the soul may have while passing exultingly from earth, it is not given to any man fully to know. It was observed, however, that in the countenance there still lingered a serene and radiant expression that seemed to reflect a brighter and more glorious presence than had ever filled the soul before. The latter end of the righteous is always peace, and sometimes more than peace—joy unspeakable and full of glory.

Jesus Christ, the same yesterday, to-day and for ever, is the stay and hope of the widow and fatherless children. [Com.]

## OBITUARY OF DR. WM. STERRITT.

Died, Jan. 27th, 1857, Dr. WM. STERRITT, in the thirty-second year of his age. His profession of religion was made in early life, in the congregations of Camp-run and Slippery Rock, in connexion with the Reformed Presbyterian Church.

He chose for the sphere of his worldly labour, the medical profession. In the spring of 1849 he located himself in Evansburgh, in the bounds of the congregation of Union, Pine Creek, &c. He soon obtained an extensive practice, and was highly esteemed in the community.

Desirous of being well furnished for the duties of his calling, he repaired to the Medical College in Philadelphia, in the fall of 1844.

There, shortly after his arrival, he was seized with the disease which, with little intermission, preyed upon him till his death. His days were numbered, and his medical skill availed not to arrest the inevitable stroke. It is believed that his latter end was peace, though he was not a little annoyed "from the noise of archers in the places of drawing water."

His wife and children are cast upon the special care of the God of the widow and fatherless, and upon the sympathy of Christian friends and brethren. Let us carefully observe the result—and let us hope and pray that the "children may be taken instead of the fathers." [Com.]

## NOTICES OF BOOKS.

**THE MARROW OF MODERN DIVINITY.** In two Parts. Part I. The Covenant of Works, and the Covenant of Grace. Part II. An Exposition of the Ten Commandments. By Edward Fisher, A. M. With Notes, by the Rev. Thos. Boston, Minister of the Gospel, Ettrick. 12mo., pp. 370. Presbyterian Board of Publication, No. 821 Chestnut street, Philadelphia.

The "Marrow" needs no commendation from us. Its author was a learned, and eminently godly Englishman. It was published in 1646, and at once attracted the notice of the best men of that reforming age. It is in the form of a dialogue, in which a Legalist, an Antinomian, a young convert, and an experienced minister, have each a part. The style is plain, clear, strong. The discrimination and sound judgment of the author appear on every page. We know of no work which keeps and shows so distinctly the middle way between Legalism and Antinomianism. The notes of Boston are a great addition to the work. Besides its intrinsic excellence, this volume has no little historical interest. The Moderatism of the Scottish Establishment assailed it, and condemned it; and hence the evangelical party were styled "Marrow Men." A most valuable work to be put into the hands of inquirers.

**A COMMENTARY ON THE EPISTLE TO THE EPHESIANS.** By Charles Hodge, D. D., Professor in the Theological Seminary, Princeton, N. J. 12mo., pp. 294. London. 1856.

We regard this, after a careful and thorough perusal, as the best specimen of Biblical exegesis we have ever met with. It is a study. The student of theology, and the young minister especially, will here find an example that cannot but be profitable in the work of expounding the Scriptures. Clear, profound, systematic, evangelical, it exhibits the mind of the Spirit in a form most attractive and edifying. The author is equally at home in the doctrinal and practical parts of the epistle. There are rather many quotations of the original for the mere English reader, but these are so made generally as not to interfere much with the current of the exposition.

On one point the author halts—on slavery. He asserts that the Bible neither justifies nor condemns it, and yet he states doctrines on the subject that would cut up American slavery by the very roots: and we wonder he did not see this, and, as he was bound to do, *say* it. We quote the passage to which we refer, and merely ask the reader to contrast the servitude which is described in it, with slavery as it exists in the United States, and then inquire whether they have any one element in common:

"Masters and slaves are men and brethren; the same great principles of moral and religious obligation govern both classes. In the parallel passage, Col. iv. 1, the expression is, *Οι κυριοι, το δικαιον και την ισοτητα τοις δουλοις παρεχεσθε*, 'Ye masters, give unto your servants that which is just and equal;' that is, act towards them on the principles of justice and equity. Justice requires that all their rights, as men, as husbands, and as parents should be regarded. And these rights are not to be determined by the civil law, but by the law of God. 'As the laws,' says Calvin, 'gave great license to masters, many assumed that every thing was lawful which the civil statute allowed, and such was their severity, that the Roman emperors were obliged to restrain their tyranny. But although no edicts of princes interposed in behalf of the slave, God concedes nothing to the master beyond what

the law of love allows.' Paul requires for slaves not only what is strictly just, but *την ισοτητα*. What is that? Literally, it is 'equality.' This is not only its signification, but its meaning. Slaves are to be treated by their masters on the principles of equality. Not that they are to be equal with their masters in authority, or station, or circumstances; but they are to be treated as having, as men, as husbands, and as parents, equal rights with their masters. It is just as great a sin to deprive a slave of the just recompense for his labour, or to keep him in ignorance, or to take from him his wife or child, as it is to act thus towards a free man. This is the equality which the law of God demands, and on this principle the final judgment is to be administered. Christ will punish the master for defrauding the slave as severely as he will punish the slave for robbing his master. The same penalty will be inflicted for the violation of the conjugal or parental rights of the one as of the other. For, as the apostle adds, there is no respect of persons with him. At his bar the question will be, 'What was done?' not, 'Who did it?' Paul carries this so far as to apply the principle not only to the acts, but to the temper of masters. They are not only to act towards their slaves on the principles of justice and equity, but are to *avoid threatening*. This includes all manifestations of contempt and ill-temper, or undue severity. All this is enforced by the consideration that masters have a Master in heaven, to whom they are responsible for their treatment of their slaves."

A system which recognises the conjugal relation—admits of the rightful exercise of parental authority—forbids taking a man's wife or child, and secures him a "just recompense of his labour;" which provides for his instruction, and does not allow of "threatenings;" which treats the servant as a man, a husband, a father, a labourer, upon terms of equality with the master, and forbids even contemptuous treatment—whatever it may be, is not American slavery—should not have been called "slavery." Could not the author see this?

MISSIONARY TRAVELS AND RESEARCHES IN SOUTH AFRICA. By Daniel Livingstone, LL. D. 8vo., pp. 728. Harper & Brothers, New York.

We mention this remarkable volume, intending to notice it more fully hereafter. There are few volumes so intensely interesting. If we do not mistake, the publication of these researches will be the beginning of a new era in African history.

We have received from the Presbyterian Board a "New Primer," and a good one,—and also a Tract comprising "Let go that Stern Line," "The Sea Captain," and "The Scoffer and the Professor."

"THE CHRISTIAN LEADER," is the name of the new organ of the Free Presbyterian Church. It is published in Cincinnati, O., and is under the editorial charge of Mr. Perkins. It is got up in good style, and promises to be a worthy successor of that excellent paper "The Free Presbyterian," lately edited by Mr. Gordon, of the same body.

THE FOREIGN REVIEWS.—We call the particular attention of our readers to the Reviews published by Leonard Scott & Co., (see advertisement on 2d page of cover.) They are just now unusually interesting. Among them, they furnish a daguerreotype of the mind of the world. They are not all equally orthodox. Far from it; but they exhibit, each, a phasis of the mind and movements of the age, and it takes them all to make a complete picture.

THE

# COVENANTER.

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FEBRUARY, 1858.

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REVIEW.—LIVINGSTONE'S AFRICAN RESEARCHES.

MISSIONARY TRAVELS AND RESEARCHES IN SOUTH AFRICA; including a Sketch of Sixteen Years' Residence in the Interior of Africa, and a Journey from the Cape of Good Hope to Loanda, on the West Coast; thence across the Continent, down the river Zambesi, to the Eastern Ocean. By David Livingstone, LL. D., D. C. L. With Portrait, Maps by Arrowsmith, and numerous Illustrations. 8vo., pp. 730. Harper & Brothers, New York. 1858.

In our old maps we find the entire central regions of the African Continent, north and south of the Equator, a blank, marked "Ethiopia,"—changed, of late years, to "unknown," or "unexplored regions." Since the discovery of the Cape of Good Hope by the Portuguese, more than three hundred and fifty years ago, the progress of discovery has gone on, with little interruption, throughout the rest of the world, leaving no nook unexplored. Arctic colds, pathless oceans, savage tribes, mountain barriers, jealous exclusion, have served only to awaken curiosity and call out new energies, and stimulate adventure. Science, commerce, love of wandering, and of novelty, religious zeal, and national rivalry, have each had their share in the work. They are all active still. Success has encouraged fresh exertion. And now, the last of the "unknown" regions are about to become "known," and every vacant, or uncertain portion of our maps, to be accurately filled up.

Central Africa lay long unnoticed. Bounded on the west and on the east by miasmatic regions supposed to be fatal to white men, and thought to be either a hideous desert, or inhabited by tribes of irreclaimably bloody and savage temperament, it offered no inducements sufficient to awaken curiosity, and repelled all attempts to penetrate its mysteries. The Dutch—the first colonists in the south—were a sluggish and sensual race, satisfied to lead a listless, indolent life, lording it over the natives, instead of seeking to elevate them. The Portuguese—holding a few stations on the western and eastern coasts—had no other interest than to keep up little trading posts, and make as much as possible out of the slave trade. On the north lay the great desert of Sahara, with its wild population, presenting a barrier, apparently impenetrable, to the most ardent explorer. Hence, the world was content, while pushing its researches in every other quarter, to leave the interior of this strange country still a mystery: to take, as they could get them, its gold, and ivory, and slaves, careless of the sources whence they came, and of the people who brought them to their hands.

The last generation—and the last few years particularly—there has been a rapid transition from this state of indifference to African exploration, to one of the most intense interest. The discoveries of Clapperton and the Landers, who penetrated from Sierra Leone far into the interior, took the civilized world by surprise. They traced the river Niger, and found great cities, a partially civilized people, a tolerably regular condition of society, in regions heretofore regarded as hopelessly barbarian. Others penetrated from the northern coast, and confirmed these discoveries—expeditions were sent by Great Britain up the Niger, and found additional proof that a great and attractive country lay beyond the narrow strip of sea-coast. Dr. Barth has just published the results of explorations conducted with singular sagacity and intelligence, in the same regions; and lastly, Dr. Livingstone has opened up to our view a broad belt south of the equator, leaving, however, twenty degrees of latitude yet unknown. So we begin to know Africa, and will soon know it all.

Dr. Livingstone is a Scotchman, of Highland descent, his grandfather having come from the Hebrides. He was born on the banks of the Clyde, and trained after the old fashion by his father, who was a member of the Established Church. At ten years of age he was put to work in a factory, spending his first week's wages in the purchase of a Latin grammar. He worked from six in the morning until eight at night, but managed, by attending night school, and studying afterwards until midnight, to become a good scholar at sixteen. He read every thing he could get his hands on *except novels*, and completed his classical and medical studies in Glasgow University, earning enough during the summer by his toils in the factory, to maintain him at study through the winter. He studied theology in England, and taking an appointment as a missionary from the London Missionary Society, set out in 1840 for South Africa. He there sought out at once a new field of labour, delaying a little at Kuruman, or Lattakoo, about  $27^{\circ} 50'$  South lat., the farthest north at the time of the Society's stations; distant about 550 miles from the Cape, and nearly central between the east and west coasts. He settled in the valley of Nabotsa—lat.  $24^{\circ}$ —and attached himself to a chief called Sechele, whom he afterwards held in the highest estimation, as the most remarkable of all the natives he ever met with. This chief became a Christian, and laboured diligently for the evangelization of his people. Here Dr. Livingstone remained for eleven years, having married in the mean time a daughter of Mr. Moffat, the well-known missionary. His labours were diversified by a journey, in company with two English gentlemen, across the Kalakari Desert—untrod before by any white man—and the discovery of Lake Ngami—lat.  $21^{\circ}$  south, and directly north of Kuruman.

As to the result of his efforts among the Bakwains—as they are called—he does not speak in any exaggerated terms, but they were sufficiently encouraging. We quote from his own summary—remarking that his statements in reference to their belief in God are true, with some modifications, of all the natives whom he encountered:

“If asked, then, what effect the preaching of the gospel has at the commencement on such individuals, I am unable to tell, except that some have confessed long afterward that they then first began to pray in secret. Of the effects of a long-

continued course of instruction there can be no reasonable doubt, as mere nominal belief has never been considered sufficient proof of conversion by any body of missionaries; and, after the change which has been brought about by this agency, we have good reason to hope well for the future—those I have myself witnessed behaving in the manner described, when kindly treated in sickness often utter imploring words to Jesus, and I believe sometimes really do pray to him in their afflictions. . . . The indirect and scarcely appreciable blessings of Christian missionaries going about doing good, are thus probably not so despicable as some might imagine; there is no necessity for beginning to tell even the most degraded of these people of the existence of a God or of a future state, the facts being universally admitted. Every thing that cannot be accounted for by common causes is ascribed to the Deity, as creation, sudden death, etc. 'How curiously God made these things!' is a common expression; as is also, 'He was not killed by disease, he was killed by God.' And, when speaking of the departed—though there is naught in the physical appearance of the dead to justify the expression—they say, 'He has gone to the gods,' the phrase being identical with '*abijt ad plures.*' On questioning intelligent men among the Bakwains as to their former knowledge of good and evil, of God and the future state, they have scouted the idea of any of them ever having been without a tolerably clear conception on all these subjects. Respecting their sense of right and wrong, they profess that nothing we indicate as sin ever appeared to them as otherwise, except the statement that it was wrong to have more wives than one; and they declare that they spoke in the same way of the direct influence exercised by God in giving rain in answer to prayers of the rain-makers, and in granting deliverances in times of danger, as they do now, before they ever heard of white men."

In 1852 Dr. L. set out upon that course of discovery which has made his name famous, and which will, undoubtedly, bring many blessings to Africa. It was a perilous undertaking; but he had been singularly qualified for it. Sagacious, cool, intrepid, unflinching in his purposes, indurated by toils, master of one of the dialects of the country, well known and honoured by some of the principal chiefs, no man was ever better fitted for such an undertaking. And all this was required. The natives had heard of white men, but not one had ever been seen throughout the greater part of his route. Like the navigator on an unknown ocean, he had his own chart to make.

His first stage was to Linyanti—latitude 18° S., about on the central north and south line of the Continent, and some 1,200 miles from the Cape. This is the principal town of a chief named Sekeletu. The people are called Makololo; and are in some respects a superior people, warlike, and energetic. They are of a light brownish yellow colour. "They have slaves, who are very dark, with a slight tinge of olive." We quote again:

"The Makololo women work but little. Indeed, the families of that nation are spread over the country, one or two only in each village, as the lords of the land. They all have lordship over great numbers of subjected tribes, who pass by the general name Makalaka, and who are forced to render certain services, and to aid in tilling the soil; but each has his own land under cultivation, and otherwise lives nearly independent. They are proud to be called Makololo, but the other term is often used in reproach, as betokening inferiority. This species of servitude may be termed serfdom, as it has to be rendered in consequence of subjection by force of arms, but it is necessarily very mild. It is so easy for any who is unkindly treated to make his escape to other tribes, that the Makololo are compelled to treat them, to a great extent, rather as children than slaves. Some masters, who fail from defect of temper or disposition to secure the affections of the conquered people, frequently find themselves left without a single servant, in consequence of the absence and impossibility of enforcing a fugitive slave law, and the readiness with which those who are themselves subjected assist the fugitives across the rivers in canoes."

Dr. L. came among this people as a Christian and a missionary.

He held public services in their "Kotla," or place of assembly. Of these he says:

"The numbers who attended at the summons of the herald, who acted as beadle, were often from five to seven hundred. The service consisted of reading a small portion of the Bible and giving an explanatory address, usually short enough to prevent weariness or want of attention."

If to these services prayer was added, it was difficult to preserve decorum. They were, at first, unwilling to learn to read, but, in some instances, curiosity prevailed over their fears, and even some of the leading men became readers. This is, unquestionably, a very inviting field of missionary effort. These tribes are all branches of the Bechuanas—whose settlements extend from the immediate neighbourhood of the Cape colony. Beyond this are found other races. Dr. L. saw no such scenes of violence among them—here at home—as we are apt to associate with African life. Noise and dancing and feasting occupied the time of the "idle classes;" but after all they are quite an agricultural people:

"The Makololo cultivate a large extent of land around their villages. Those of them who are real Basutos still retain the habits of that tribe, and may be seen going out with their wives, with their hoes in hand—a state of things never witnessed at Kolobeng, or among any other Bechuana or Caffre tribe. The great chief Moshesh affords an example to his people annually by not only taking the hoe in hand, but working hard with it on certain public occasions.

"The Makalaka cultivate the dura, as the principal grain, with maize, two kinds of beans, ground-nuts, pumpkins, watermelons, and cucumbers. They depend for success entirely upon rain. Those who live in the Barotse valley cultivate in addition the sugar-cane, sweet potato, and manioc. The climate there, however, is warmer than at Linyanti, and the Makalaka increase the fertility of their gardens by rude attempts at artificial irrigation. The instrument of culture over all this region is a hoe, the iron of which the Batoka and Banyeti obtain from the ore by smelting. The amount of iron which they produce annually may be understood when it is known that most of the hoes in use at Linyanti are the tribute imposed on the smiths of those subject tribes."

Their country is unhealthy. Farther south, rains are deficient. Here and henceforward they are abundant, causing the overflow of the rivers, and covering of great districts with their waters in consequence of the flatness of the country. Fevers are prevalent, as they are throughout the entire route pursued by the author, with the exception of a district far down the Zambesi.

This was the starting point for the journey to Loanda, the capital of Angola, the Portuguese settlement on the west coast. Preparations having been completed at a town on the Zambesi called Sesheke, some hundred miles from Linyanti, Dr. L. accompanying Sekeletu, who was on a visit to his northern subjects, began his route up that river. He thus describes it, and the people on the banks:

"We proceeded rapidly up the river, and I felt the pleasure of looking on lands which had never been seen by a European before. The river is, indeed, a magnificent one, often more than a mile broad, and adorned with many islands of from three to five miles in length. Both islands and banks are covered with forest, and most of the trees on the brink of the water send down roots from their branches like the banian, or *Ficus Indica*. The islands at a little distance seem great rounded masses of sylvan vegetation, reclining on the bosom of the glorious stream. The beauty of the scenery of some of the islands is greatly increased by the date-palm, with its gracefully curved fronds and refreshing light green colour, near the bottom of the picture, and the lofty palmyra towering far above, and casting its feathery foliage against a cloudless sky. It being winter, we had the strange colouring on the banks which many parts of African landscape assume. The country adjacent

to the river is rocky and undulating, abounding in elephants and all other large game, except leches and nakongs, which seem generally to avoid stony ground. The soil is of a reddish colour, and very fertile, as is attested by the great quantity of grain raised annually by the Banyeti. A great many villages of this poor and *very industrious people*, are situated on both banks of the river: they are expert hunters of the hippopotami and other animals, and *very proficient in the manufacture of articles of wood and iron*. The whole of this part of the country being infested with the tsetse, they are unable to rear domestic animals. This may have led to their skill in handicraft works. Some make large wooden vessels with very neat lids, and wooden bowls of all sizes; and since the idea of sitting on stools has entered the Makololo mind, they have shown great taste in the different forms given to the legs of these pieces of furniture."

The "tsetse" is a fly, about the size of a common house fly, whose bite is certain death to horses, cattle, and dogs, while perfectly harmless to men, mules, and asses. It infests certain localities, bounded by very definite lines; but these are scattered over a wide extent of country. They are found from the neighbourhood of Lake Ngami, to far down on the Zambesi.

This river is large, and with some of its tributaries, would be navigable for steamboats even above this—more than one thousand miles from its mouth—were it not interrupted by occasional falls. The valley through which it runs is overflowed as Egypt is by the Nile; and, if cultivated, would be equally productive. The Zambesi rises, so far as he could ascertain, far to the north, probably not far from the equator, descends, increased by many tributaries through the central line, or district, as far as 14° S. lat., where it makes a detour of three or four hundred miles towards the west, when it again assumes a southerly direction as far as 18° S. lat., where its course is directed, for another thousand miles, in a channel which bends some degrees north, and then sweeps down to its outlet, into the channel of Mozambique, in lat. 17° S.; and this well watered region occupies the vacant space upon our maps which our geographers have marked as a great Ethiopian desert!

Dr. L. continued here his missionary efforts:

"I gave many public addresses to the people of Sesheke under the outspreading camel-thorn-tree, which serves as a shade to the kolla on the high bank of the river. It was pleasant to see the long lines of men, women, and children, winding along from different quarters of the town, each party following behind their respective head men. They often amounted to between five and six hundred souls, and required an exertion of voice which brought back the complaint for which I had got the uvula excised at the Cape. They were always very attentive; and Moriant-sane, in order, as he thought, to please me, on one occasion rose up in the middle of the discourse, and hurled his staff at the heads of some young fellows whom he saw working with a skin, instead of listening. My hearers sometimes put very sensible questions on the subjects brought before them; at other times they introduced the most frivolous nonsense immediately after hearing the most solemn truths. Some begin to pray to Jesus in secret as soon as they hear of the white man's God, with but little idea of what they are about; and no doubt are heard by Him who, like a father, pitieth his children. Others, waking by night, recollect what has been said about the future world so clearly that they tell next day what a fright they got by it, and resolve not to listen to the teaching again; and not a few keep to the determination not to believe, as certain villagers in the south, who put all their cocks to death because they crowed the words, 'Tlang lo rapeleng'—'Come along to prayers.'"

We do not purpose to follow our enterprising traveller to Loanda. He followed the Leeba, which, coming from the N. W., unites with the Zambesi, where it turns from the westerly to the southern direction.



Having got beyond the dominions of his friend and admirer Sekeletu, though accompanied by a large retinue of that chief's followers, his peculiar abilities as an explorer among a strange and savage people came into more active exercise. Until he came within the limits frequented by the slave-trader, he found the natives not differing very much from those to whom we have already introduced our readers. The country was drenched with rain. This was in the month of January, 1854—the rainy season. Along the Zambesi, and partially on the Leeba, there are some tribes which are *ruled by women*. One of these rulers he thus describes:

“Manenko was a tall, strapping woman about twenty, distinguished by a profusion of ornaments and medicines hung round her person; the latter are supposed to act as charms. Her body was smeared all over with a mixture of fat and red ochre, as a protection against the weather; a necessary precaution—for, like most of the Balonda ladies, she was otherwise in a state of frightful nudity. This was not from want of clothing, for, being a chief, she might have been as well clad as any of her subjects, but from her peculiar ideas of elegance in dress.”

All these tribes are more or less implicated in the slave-trade. They are generally indolent and reckless, but less warlike than the Makololo; and except the unhealthiness of the country, there would be no obstacle to missionary efforts among them. Some of them manifest considerable taste in their dwellings—have some religious notions—in a few instances worship idols, and have tolerably clear notions of the soul's existence after death. In colour, some are dark, but others are of a brown olive coloured hue. Dr. L. saw few possessing what is regarded as the complete negro type of feature. Speaking of the Basongo, a tribe some hundreds of miles back of Loanda, he says of them and others:

“All the inhabitants of this region, as well as those of Loanda, may be called true negroes, if the limitations formerly made be borne in mind. The dark colour, thick lips, heads elongated backward and upward, and covered with wool, flat noses, with other negro peculiarities, are general; but, while these characteristics place them in the true negro family, the reader would imbibe a wrong idea if he supposed that all these features combined are often met with in one individual. All have a certain thickness and prominence of lip, but many are met with in every village in whom thickness and projection are not more marked than in Europeans. All are dark, but the colour is shaded off in different individuals from deep black to light yellow. As we go westward, we observe the light colour predominating over the dark, and then again, when we come within the influence of damp from the sea air, we find the shade deepen into the general blackness of the coast population. The shape of the head, with its woolly crop, though general, is not universal. The tribes on the eastern side of the continent, as the Caffres, have heads finely developed and strongly European. Instances of this kind are frequently seen, and after I became so familiar with the dark colour as to forget it in viewing the countenance, I was struck by the strong resemblance some natives bore to certain of our own notabilities. . . . With every disposition to pay due deference to the opinions of those who have made ethnology their special study, I have felt myself unable to believe that the exaggerated features usually put forth as those of the typical negro characterize the majority of any nation of south Central Africa. The monuments of the ancient Egyptians seem to me to embody the ideal of the inhabitants of Loanda better than the figures of any work of ethnology I have met with.”

Of this entire region as a missionary field, he says:

“The fever is certainly a drawback to this otherwise important missionary field. The great humidity produced by heavy rains and inundations, the exuberant vegetation caused by fervid heat in rich moist soil, and the prodigious amount of decaying vegetable matter annually exposed after the inundations to the rays of a torrid sun, with a flat surface often covered by forest through which the winds can-

not pass, all combine to render the climate far from salubrious for any portion of the human family. But the fever, thus caused and rendered virulent, is almost the only disease prevalent in it. There is no consumption or scrofula, and but little insanity. Small-pox and measles visited the country some thirty years ago and cut off many, but they have since made no return, although the former has been almost constantly in one part or another of the coast. Singularly enough, the people used inoculation for this disease; and in one village, where they seem to have chosen a malignant case from which to inoculate the rest, nearly the whole village was cut off. I have seen but one case of hydrocephalus, a few of epilepsy, none of cholera or cancer, and many diseases common in England are here quite unknown."

"I believe that the interior of this country presents a much more inviting field for the philanthropist than does the west coast, where missionaries of the Church Missionary, United Presbyterian, and other societies have long laboured with most astonishing devotedness and never-flagging zeal. There the fevers are much more virulent and more speedily fatal than here, for from 8° south they almost invariably take the intermittent or least fatal type; and their effect being to enlarge the spleen, a complaint which is best treated by change of climate, we have the remedy at hand by passing the 20th parallel on our way south. But I am not to be understood as intimating that any of the numerous tribes are anxious for instruction: they are not the inquiring spirits we read of in other countries; they do not desire the gospel, because they know nothing about either it or its benefits; but there is no impediment in the way of instruction. Every head man would be proud of a European visitor or resident in his territory, and there is perfect security for life and property all over the interior country. The great barriers which have kept Africa shut are the unhealthiness of the coast, and the exclusive, illiberal disposition of the border tribes."

After some months' stay at the Portuguese settlements, Dr. L. returned to Linyanti, and made arrangements for a more hazardous, but not so difficult a journey in other respects, to the east coast. He set out, Nov. 3, 1855, and arrived, the latter end of May, at Quilimane, the Portuguese settlement near the mouth of the Zambesi. His discoveries are no less interesting here than in the west. He found the river, as before, navigable with occasional interruptions. The natives were similar to those he was previously familiar with, but rather more intractable. The climate of a range of highlands about 600 miles from the coast; is sufficiently healthy. Throughout the whole region, there appears to be no insuperable hinderance to missionary efforts. Moreover, he heard similar accounts of the tribes lying in the central and more northern regions, which he could not visit. The country north of the Zambesi to a great distance is, perhaps, unhealthy. It is flat, and subject to heavy and continuous rains during our winter season, attended by great heats. It is partially traversed by Arabs from the north-eastern coast, and may be regarded as accessible to persons properly qualified. The idle notion of a desert, then, is banished for ever. It is a most fertile region: too fertile for health.

Dr. L. refers frequently to the slave trade. His observations confirm the statements of others,—that the interior wars and raids are owing very largely to the traffic in slaves on the coast. He asserts that the tribes frequented by slave-traders are corrupted by them: that in every way that inhuman traffic is a curse to Africa. Great Britain will, probably, be roused to fresh efforts for the amelioration of the condition of the people thus brought into distinct notice. She will be influenced, partly, by a desire to procure raw materials for her manufactures, and, then, to make a market for them; partly, by genuine philanthropy. But whatever her motives—we have hope in her for Africa. Let the lawful trader once enter—accompanied by the mis-

sionary, and the slave trade will soon disappear. Speaking of the east coast, Dr. L. says:

“The establishment of the necessary agency must be a work of time, and greater difficulty will be experienced on the eastern than on the western side of the continent, because in the one region we have a people who know none but slave-traders, while in the other we have tribes who have felt the influence of the coast missionaries and of the great Niger expedition; one invaluable benefit it conferred was the dissemination of the knowledge of English love of commerce and English hatred of slavery, and it therefore was no failure. But on the east there is a river which may become a good pathway to a central population who are friendly to the English; and if we can conciliate the less amicable people on the river, and introduce commerce, an effectual blow will be struck at the slave-trade in that quarter. By linking the Africans there to ourselves in the manner proposed, it is hoped that their elevation will eventually be the result.”

We have thus sketched a mere outline of a most remarkable book, *made* and written by a most remarkable man. In this volume we have a kind of new world opened to us; for, as we have hinted, it really gives us the key to regions far beyond the definite limits of his researches; and, taken in connexion with the travels of Dr. Barth, who approached equally near to the equator on the north, we have the means of forming a tolerably accurate idea of the whole interior of Africa. We could not but admire as we read this volume, the singular qualifications of Dr. L. for the work providentially assigned him—the most penetrating sagacity in dealing with men—untiring fortitude—unwearied patience—unflinching courage and determination—the sternest rectitude and truthfulness; as he expresses it himself, “always appearing in his own character”—and, lastly, a burning zeal for the welfare of these wretched victims of ignorance and lawlessness. He has set out again for the same field; not now, as before, alone, almost unknown, cared for only by a few friends, but followed by the admiration, and sustained by the prayers of Christendom. May a watchful Providence again keep and guide him! May he return with additional tidings of hope for Africa!

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[For the Covenanter.]

#### TEXT-BOOKS IN THEOLOGY.

Shall “text-books” be used by students of theology? Should they be the basis of their recitations in theological seminaries? Until very recently I had supposed that these queries would never again be raised; if, indeed, they were ever discussed. I was fully persuaded that if orthodox and able text-books in theology were not essentially necessary, they were at least a “help” which no seminary, professor, or student, would be justified in neglecting or ignoring. I am still fully and decidedly of this opinion, and will now briefly justify it.

First. Something of the nature of text-books is the basis of all learning. “The Child’s First Book” is the text-book, from which, and by which the foundation stones of the temple of learning are laid. So in the progress of the work in the primary schools; in arithmetic, grammar, and geography, text-books are invariably used. I readily admit that they are not essential, in the full sense of the term; but they render the process of instruction not only much easier for the teacher, but also easier and more thorough for the pupil. In this latter aspect they are of special importance; they attract attention,

they quicken the intellect, they cause application, more than any mere system of lectures could possibly do. So, when we instruct our children in Divine things, we employ catechisms of some kind, or expositions of the catechisms, and these are our text-books. The good sense and piety of the Westminster divines, and of our forefathers in Scotland, taught them the importance of this; and the Christian common sense of the people of God has induced them to use these elementary text-books in training up their children. But it may be said that young men, whose minds are comparatively matured, do not need these helps. But we find these text-books in colleges, and in law and medical schools. They are in fact indispensable, I judge, to thorough training in any science or art; at least, I hesitate not to affirm, that he who neglects the assistance they afford, will be a mere sciolist, compared with him who by close application masters the contents of his text-books. From the universal use of text-books in all other departments, we might reasonably infer that theological studies would not be prosecuted without them. They have been, and still are used. Let us—

Second. Consider some of the more prominent advantages attending their use.

1. The student is required to *study* Divine truth in a systematic form. By a "systematic form," I mean a classification of the truths of the Bible, arranging them under various distinct topics. For example, those doctrines of revelation relating to God, are brought together in consecutive order in the various aspects in which he reveals himself, and these exhibited in their relation to one another, and to the grand system of Divine truth. So of other parts of the system, respecting the Mediator, respecting man, respecting sin, the covenant of grace, &c., &c. This mode of contemplating Divine truth is of incalculable benefit. It gives more distinct, clear, and adequate conceptions of the extent, usefulness, grandeur, and yet beautiful simplicity of the whole plan of salvation, as spread before us in the book of God. It is as though one from a mountain top surveyed a wide and varied landscape of mountain and plain, of forest, flood, and field. At first all is comparatively indistinct; but as he looks he singles out the various parts of the grand whole, views them separately and in their relations; and thus gradually, but surely, the varied beauties of its parts are combined and realized. Thus is it with the word of God, when we examine its truths in a systematic manner. Not only is it of advantage, so far as learning the system is concerned, but also and especially in teaching the truth to others. Thus are we prepared to proceed from step to step in exhibiting this varied yet harmonious system of truth. One who has been thus taught, is like the workman who has all his tools in order, and in their place. He is "a workman that needeth not to be ashamed;" or, to use another comparison, he is like a literary man who has his library regularly classified and arranged, so that whatever topic he wishes to illustrate or enforce, he can turn at once to whatever may be required. But it may be said, Cannot all these and similar advantages be obtained from oral lectures? I will notice hereafter, in another connexion, the views which I take of this.

2. The study of Divine truth in this manner, disciplines the mind. I do not design to consider this in detail. I believe, however, that this mode is calculated, in an eminent degree, to improve all the powers

of the soul; and that not merely intellectually, but by the blessing of God, morally and spiritually. I, however, confine my attention to this;—it cultivates discrimination and logical acumen. The separate and distinct consideration of particular truths, as they are connected with, are influenced by, or influence other truths, and the relation which they severally bear to the whole system, is very clearly and pre-eminently fitted to cultivate in the student the faculty of discrimination. So, also, it enables him to know “what to leave out, and what to bring in.” He is taught by example, how to arrange the truths which he brings together in sermonizing. He is like the ship-builder or carpenter, who knows when they lie scattered upon the ground, for what particular part of the house or vessel each separate piece of timber is designed. He is in no danger of putting into the keel or foundation what was designed for the deck or the cornice. A systematic study of divinity would have saved many preachers from committing mistakes in theology somewhat similar to those in mechanics, to which I have just referred.

3. When the text-book treats of polemic theology, the student learns the errors by which the truth is assailed, and is taught how to use the truth in contending with error. I consider this characteristic of Turretin’s body of divinity to be one of its greatest excellencies. It elucidates and establishes the truth, as it is opposed to error and errorists. I conceive, that in addition to other excellent features, it combines almost, if not all those pertaining to merely exegetic and didactic systems. That we may skilfully defend the truth, it is of great advantage to know what has been brought forward in opposition to it, under what aspect the book has been assailed, and for what reasons, and how the error has been supported. This the student finds well presented in Turretin. He learns what occasioned or caused the error, and how it was propagated; he observes the varied forms of error also. Not only this, but he thus obtains no slight knowledge of the workings of the human mind and heart in opposing the truth. In this way, he is qualifying himself for the study of human nature in its *living* manifestations. He learns also how to handle the word of God in resisting error, or in striving to root it out of those in whom it has already obtained a lodgement. As “a good soldier of Christ” he is learning to wield “the sword of the Spirit, which is the word of God.” He is thus, as one who is to fight, qualifying himself, so that, by the blessing of Christ, the word may in his hands be “quick and powerful, and sharper than any two-edged sword.” Properly instructed in this way, he will be in no danger of taking the sword when he should use the hammer; when he seeks to “break up the fallow ground,” he will know how to drive the ploughshare of truth so as to break up the sod, and tear out the roots of error and sin from the soul. This aspect of the case is worthy of the most serious consideration.

4. By the use of a text-book, the student is better able to make the truth his own. He can fix it in his memory, he has more leisure and a better opportunity to meditate upon it, and thus mould his own thoughts by it, than he can by attending merely upon the lectures of even the most able. He has the means of studying it, not merely or mainly by rote, but in the true sense of that term. And here I would answer that query, to which I referred at the close of my first remark,

on the advantage of the use of text-books. I am persuaded that none of these advantages can be so fully enjoyed by the lectures of the professor simply. From the very nature of the case, this must be so. In the text-book he has it all before him; at his leisure he can read, take notes, and meditate; he feeds upon it, and it goes through the process of assimilation, so that it becomes a part of himself intellectually. Contrast this with the system of lecturing. He is not prepared for the lecture by reflection upon the subject, it may be; and however interesting and able the lecture is, he cannot stop and reflect. It has always been the case that knowledge, acquired by lectures simply, has been superficial, and it must of necessity be so. But—

5. The student, in the use of text-books, has all these advantages in addition to the lectures of the professor. The professor will note whatever more modern form of error it may be requisite to notice, and describe new applications of truth; correct, if need be, what may be erroneous or defective in the text-book; he will observe what may be peculiar and distinctive in our testimony for the truth, and against error. But if his students have a text-book, they will be more profited by his prelections than if they had not.

Third. It is objected, however, that we have the Bible and Confession of Faith,—these ought to suffice. In reply, I observe—1. As to the Bible. The system of Turretin is eminently and emphatically Biblical. The diligent student of that body of divinity will obtain no small amount of knowledge in Biblical criticism, and no little practice in hermeneutics. Besides, the truth is not set forth in the Bible in a systematic form, and it is surely well for students to make use of the labours of such men as Calvin and Turretin in their study of the Bible; and besides, the Bible is formally studied in “Biblical Criticism.”

2. As to the Confession of Faith. I have no designs against that formula of doctrine—no word of mine shall tend to its disparagement, nor would I write a sentence that would lead any one to neglect its careful and constant study. But I do not think that it was designed, or is suited to take the place of such a work as Turretin. It is simply a statement of truth, the results of such discussions as are contained in the text-book adopted by Synod. It is requisite that he who is to proclaim and defend the truth, should know the processes by which these results were reached. In addition to this, the Confession is not polemic. It does not point out distinctly, the errors or errorists that have opposed or corrupted the truth. Let the student become fully acquainted with the whole system of truth by his recitations and by the lectures of the professor, and then he will be the better qualified to elucidate and maintain our covenanted forms of sound words. We need, in this age and land, not only a pious, but also an able ministry. Let us beware of lowering the standard of qualifications. We need even a more thoroughly trained ministry, now as the “conflict of ages” draws near to its close. Let us labour and pray for another generation of Knoxes, Melvilles, Gillespies, Rutherfords, and Calvins, who shall hail the millennial day that shall soon rise to bless our earth.

R.

## SENSE OF UNWORTHINESS.

However lively the affection of love in the exercises of the real Christian, he never can lose sight of his own unworthiness. Indeed, the brighter his discoveries of the Divine glory, and the stronger his love, the deeper are his views of the turpitude of sin. The more he is elevated in affection and assured hope, the deeper is he depressed in humility and self-abasement. His penitential feelings, from the nature of the case, keep pace with his love and joy; and when his tears flow in copious showers, he would be at a loss to tell whether he was weeping for joy or for sorrow. He might say for both; for in these pious exercises, these opposite emotions sweetly mingle their streams; and so delightful is this mingling of affections naturally opposite, that the person could hardly be persuaded, that the sweet would be as agreeable without, as with, the bitter. One hour spent under the cross, while the soul is thus elevated, thus abased—thus joyful, and thus sorrowful—is better than a thousand of earthly delights. Observe, Bunyan does not make the burden of Christian fall off instantly on his entering in at the strait gate; but when, as he travelled, he came in sight of the cross. Then, in a moment, those cords which had bound it to his back, and which none could loose, were burst asunder, and his burden fell off, and never was fastened on him again; although he lay so long in the prison of Giant Despair. The feelings of a renewed heart, are never afterwards the same as under legal conviction. There are scenes, in the experience of the lively Christian, of which the wise men of the world never dream; and which, if they were told of them, they would not believe; and these things, while they are hidden from the wise and prudent, are revealed unto babes. The secret of the Lord is with them that fear him. The soul, which has thus returned from its wanderings to the Bishop and Shepherd, feels under the strongest obligations to live for God—to deny itself—to forsake the world—to do any thing—be any thing—or suffer any thing, which may be for the honour of its Divine Master. Hence a new life commences—a new spirit is manifested—and the *new man*, maugre all his remaining ignorance and imperfection, gives lucid evidence to all who carefully observe him, that he has been with Jesus, and has been baptized with the Holy Ghost; and, the more frequently these views and exercises are reiterated, the more spiritual and heavenly is his conversation. This is a light which cannot be hid, and which ought to shine more and more unto the perfect day. Hear, then, the exhortation of the apostle Jude. “But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.”—*Dr. A. Alexander.*

## VAIN THOUGHTS.

“O, the perplexing trouble of my distracting thoughts! How do they continually disturb the quiet of my mind, and make my holy duties become a weariness of my soul! They cool the heart, they damp the vigour, they deaden the comfort of my devotions. Even when I pray to God to forgive my sins, I then sin whilst I am praying for forgiveness, yea, whether it be in the church, or in the closet, so frequently and so violently do these thoughts withdraw my heart from God’s service, that I cannot have confidence he hears my suit, because I know by experience I do not hear myself; surely, therefore, God must need be far off from my prayer, whilst my heart is so far out of his presence, hurried away with a crowd of vain imaginations.” To whom he applies the following consolations:—“1. These vain thoughts, being thy burden, shall not be thy ruin; and though they do take from the sweetness, they shall not take from the sincerity of thy devotions. 2. It is no little glory which we give to God in the acknowledgment of his omnipresence and omniscience, that we acknowledge Him to be privy to the first risings of our most inward thoughts.

3. It is much the experience of God's children, even the devoutest saints, that their thoughts of God and of Christ, of heaven and holiness, are very unsteady and fleeting. Like the sight of a star through an optic glass, held by a palsied hand, such is our view of divine objects. 4. Know thou hast the gracious mediation of an all-sufficient Saviour to supply thy defects, and procure an acceptance of thy sincere though imperfect devotions. 5. As thou hast the gracious mediation of an all-sufficient Saviour to supply thy defects, so hast thou the strengthening power of his Holy Spirit to help thy infirmities; which strength is made perfect in weakness. When thou art emptied it shall fill thee; when thou art stumbled, it shall raise thee. The experience of God's saints will tell thee, that they have long languished under this cross of *vain thoughts*; yet, after long conflict, have obtained a joyful conquest, and from mourning doves have become mounting eagles."—*An Old Writer*.

#### STONES FOR BREAD.

The temptation to command stones to be made bread, will, if spiritually considered, be found a most common one every day. All the experienced children of God have known something of it. There are brethren amongst us, and they are brethren in the Lord, to whom, nevertheless, a fast is proclaimed at the present season. They are out of regular employment, and can earn little or next to nothing; some are masters in business, but their business does not prosper. They have to be concerned how to obtain their daily bread. Brethren, ye sit in the wilderness among the stones and thorns, and ye are "an hungered." Now, would it not be a wonder if the tempter did not insinuate his way to you, and suggest, Canst thou be a child of God, who thus suffers thee to starve? This suggestion is soon followed up by another, "Command that these stones be made bread." It would be a wonder indeed if he did not ply you with every unbelieving suggestion, such as either that you ought to make less scruple about principle, for the sake of employment, or of standing upon good terms with patrons and friends; or that it is not necessary to be so strict to truth, where your interest is at stake, or the maintenance of your family is concerned; that you may very pardonably put your hand to some unlawful business; to save yourselves from starvation; or that it is good policy to join some worldly and unchristian party, that may help to keep you from going down in the world; or that you ought to "try your fortune," as it is called, in the lottery of some questionable speculation. Now, this is the same as if Satan persuaded you, in so many words, to command these stones that they be made bread. But, my dear brethren in Christ, let the stones be stones; suffer them to remain as they are; but look for *your* bread and support from your heavenly Father *alone*, who hath promised you far greater and better things than this.—*Krummacher*.

#### THE POOR WHITES OF GEORGIA.

A correspondent of the "Christian Instructor" is "observing" in the South. He seems to have no particular objections to slaveholding, and certainly deals very favourably towards the South. But hear what even such a writer has to say of the non-slaveholding whites of Georgia:

"I have already alluded to the extreme ignorance of the poorer class, and the scarcity of schools adapted to their wants. There is a class of people here called "corn-crackers," or "piney-woods' people," who are the most abject, wo-begone, miserable-looking beings, I think I ever saw. Why they are styled "corn-crackers," I never clearly as-



certained. The epithet does not seem to be an appropriate one; for, judging from their pale, wan, half-starved-looking visages, one would infer that they seldom had much corn to crack in any way.

“They generally live in the pine woods, where they pick up a miserable livelihood by raising a little corn, keeping a few cows and sheep, and peddling fat pine and other notions in the neighbouring towns. They are much addicted to the use of ardent spirits, and are inveterate smokers and chewers of tobacco, which is one great cause of their poverty and wretchedness. In fact, they look as if they subsisted half their time on pine knots and whisky, and used the pipe or a quid of tobacco by way of dessert. I have often been much amused at the sight of a family of them passing along the road on their way to town. The father was driving a skeleton span of mules, with a rude wagon, heavy enough itself for a load, laden with fat pine, and an empty jug on top; behind the wagon, followed the mother and two or three daughters, all having pipes in their mouths, which they kept puffing away with much apparent satisfaction.

“The dress of these poor people is of the coarsest materials, and made without the least neatness or taste. Many of them have neither shoes nor stockings. They seem to have lost all care as to their personal appearance. There is scarcely any expression to their countenances; they bear a look of apathy, stupidity, and dulness. They do not even seem to have as much life, spirit, and intelligence as the negro slaves, who generally look upon them with much contempt. They seem, in fact, to have lost all spirit and energy, and to submit with a heartless indifference, to a life of poverty and want.

“They are too poor to own any slaves; and as they are too lazy to work, they have, of course, either to starve, or make what shifts they can. A few own a mule or two; but most have oxen; while more still have neither. Some of these poor fellows make a team by rigging up a rude, clumsy kind of a cart, into which they yoke a single ox or steer. One of these fellows, trudging alongside of his steer and cart, with a rope tied round the animal's horns to guide it, formed about as amusing and novel a spectacle as I ever looked upon. The sight of a party of these piney woods' people in Broadway or Chestnut street, with their half-starved mules or oxen, clumsy carts, tawny complexions, and grotesque appearance, would produce full as great a sensation, and excite about as much mirth as a band of wild Arabs, or Billy Bowlegs and his whole troop of Seminoles. The destitution of these poor people is owing to their indolence; and, as I have said before, to their love of tobacco and strong drink. Many of them spend every cent they can rake and scrape together on whisky and tobacco. I have seen whole loads of them returning from town, where they had been selling notions of some kind, all in a state of intoxication. They had a huge jug along; to fill which, I presume, had taken the greater part, if not all of their money. Some of them must suffer even for the want of food. I remember, one hot summer day, a poor woman called at the house of my landlady, with some coarse cotton stockings, which she wanted to exchange for meal. She described herself as being very poor, and that her family had not enough to live upon; which was amply proved by her downcast and withered features, and shabby clothing. She begged for something to eat, saying she was

quite hungry, not having partaken of any food for some time. This old woman was a fair specimen of a great many of the class of poor people to which she belonged. I have often seen, with a sad heart, a group of these poor, dejected-looking old women, sitting by the roadside, on a hot summer day, resting their weary limbs beneath the shade of a tree. By their side, on the ground, were some coarse baskets full of berries, which they had gathered under a broiling sun. These they were carrying to town for sale, to buy some corn meal for their children at home; and some, I fear, would purchase whisky or tobacco.

“These poor people are very ignorant, too, on the subject of religion. There can be no better missionary ground, perhaps, than among the pine woods’ people in the State of Georgia. But, until some system of schools is adopted, which shall bring a knowledge of the elementary branches of learning within their reach, I fear very little can be done to improve their condition, either spiritually or temporally.”

And this in the most prosperous and thrifty of the Southern States! As to the cause, the writer says it is “indolence,” and “love of tobacco and strong drink;” but why are they so indolent? The fact is, that slavery lies at the root of most of this ignorance, and indolence, and viciousness. With all the evils resulting from an almost overwhelming emigration—largely Popish, and, of course, ignorant—there is no such *class* of poor whites in the North, particularly in the rural districts; the very place where they are found in the Slave States. To talk about improving their condition by “schools,” unless, at the same time, something be found for them to do, and unless labour be made reputable by abolishing slavery, is to talk utter nonsense. They are a *depreciated* people, and while the same social habits prevail they will go on depreciating.

#### IRREVERENT CHOIRS.

We still keep our eye upon the choirs, even at the risk of too frequent reiteration of the same complaint. That, at best, they are an evil of no minor grade, we most firmly believe; but, bad as they are, they may be abused, and, because they are bad, they will be most certainly abused—for evil “waxes worse and worse.” At this time, our object is to present the following, which we find under the above heading in the editorial columns of the “Presbyterian:”

“The irreverence manifested by many of the leaders and members of choirs is fast bringing them into disrepute. Pastors and congregations have been sufficiently patient in bearing with the monopolizing spirit of the end-gallery, and with the multitudinous, novel, and extraordinary performances from that quarter, to which they have been compelled to listen. It is too much that to this should be added the systematic and habitual desecration of the house of God, by giggling, whispering, reading, sleeping, or going out during the sermon, as is the custom with not a few members of choirs. It is not many Sabbaths since we saw several young men in a city choir deliberately retire from the church when the second hymn was finished, and remain out until towards the close of the sermon, when they returned and went through the mockery of assisting to lead God’s people in the final song of praise. Such an open insult to the pastor and the house of God, is too flagrant to be tolerated. If choir singers wish to bring their vocation into contempt, they could take no surer method towards attaining that end.”

There is no cure for this but the abolition of the choir, and the re-introduction of congregational singing. Every thing else will be of no avail. How low must the religion of the churches be where such conduct as this editor states and rebukes is found!

## MISSIONARY CORRESPONDENCE.

Zahleh, Nov. 18, 1857.

Dear Brethren,—We received yours of August 14th several weeks ago. As we had just then finished writing a letter to you, we did not think it necessary to answer it immediately; the more especially as we were then occupied with the cares incident to a change of residence, and some things in your letter we could not answer without inquiry and deliberation.

We were rejoiced to hear of the welfare of our friends generally in your city, and in particular of the members of the Board and their families. It was with sincere sorrow that we received intelligence of the death of our esteemed friend, John Brown. May the Lord pity and bless the bereaved family!

We are now happily relieved of our first great anxiety—that which regards the choice of a place in which to plant our mission; another yet remains; it is with reference to the issue of our efforts to establish ourselves on the ground which we have chosen. It is our consolation that this also is in the hands of our covenant God.

Perhaps some of our brethren at home will be inclined to think that we need not be at any loss for a place in which to set about our work, in a country in which all are strangers to the only Saviour; and in this they would be perfectly right, if the object of our mission were only to preach a few sermons, and then return home. But it must be remembered that we were sent not simply to make a missionary excursion, but to establish a mission. No man, when he lighteth a candle, putteth it under a bed, or even in some remote corner of the apartment, but in a candlestick, and that in a central and conspicuous position. To see this subject in its true light, it is necessary to reflect upon the nature and aim of a foreign mission.

It is not to be expected that our church, or even all the churches of evangelical Christendom, will be able to send out a sufficient number, or even one-hundredth part of what would suffice to reach directly the whole of the great world lying in darkness. The precise object of a foreign mission, as I conceive, is to plant the church of Christ in the designated field, and watch over her development and growth, in the mean time taking care to provide for her a native ministry educated on the ground, till she has attained such a maturity as to be able, by the Spirit and blessing of Christ, to maintain, perpetuate, and extend herself; and when that point is reached, the mission has done its work; it remains for the church which has been thus planted to propagate the gospel throughout the region which forms the proper sphere of her efforts and influence, while the church at home directs her special attention to some other place more destitute of the light of truth. Our church cannot afford to send a missionary to every town and village in Syria; and even if she could, it would be very wrong for her to do so, while so many wide and populous countries are in utter darkness. The course which I have indicated is that which the apostles and other missionaries of the primitive church pursued. They preached the gospel in Jerusalem, Antioch, Ephesus, Smyrna, Corinth, Rome, &c., and left it to the churches which they formed in those places to spread the word through the adjacent regions.

To those who accept this view of the nature and objects of a foreign

mission, it will be sufficiently evident that all places are not alike to those to whom is entrusted the responsibility of locating a new mission. When Paul and Silas were in Mysia they were very desirous of passing over into Bithynia, "but the Spirit suffered them not." Acts xvi. 7. A short time afterwards they received at Troas an extraordinary call into Macedonia, (verse 9.) We cannot now expect such direct intimations of the Divine will; it is not, however, the less, but rather the more incumbent on us to use, in the best manner we can, the judgment that God has given us, in choosing the scene of our labours; estimating the claims of different places by the outward appearance, since secret things belong to God. Some places are already occupied by other missions, which in some cases supersede the necessity of our labours, and in other cases would materially interfere with their success. Of those which remain, some are, from the character and condition of their population, more hopeful than others; and irrespective of this difference, the conquest of some places would, on account of their position or magnitude, or the energy of character in their population, contribute more than that of others to the final conquest of the whole country. In drawing our conclusions from these data, we must always, in humble submission to the will of God, and in reliance on his unerring wisdom, leave it with him, as becomes those who profess to "walk by faith and not by sight," to confirm or overrule our judgment; remembering that when human wisdom has formed its decisions with the greatest care and circumspection, He who "seeth the end from the beginning," and "worketh all things after the counsel of his own will," may interpose his veto.

Perhaps some of our brethren at home will think we have done rashly in coming to a decision so soon, in a matter so difficult, and at the same time so important; especially, as they are accustomed sometimes to take a much longer time in fixing on the choice of a pastor, or even of a site for a house of worship,—things of small importance and little difficulty, compared with the selection of the ground to be occupied by a new foreign mission. We can only say, that we have not made up our minds without careful inquiry into the facts necessary to be known, much consultation with missionaries acquainted with the country, mature deliberation among ourselves, and earnest prayer to God; and we flatter ourselves that what we have already written of Zahleh and its people will justify our choice. But as yet, the success of our attempts to establish ourselves in the place which we have selected, is somewhat problematical. After having made our best efforts, we have not yet been able to obtain houses. We have indeed been able to obtain part of a house, the remainder of which continues to be occupied by the owners; but that does not suffice for both the mission families, so that we could not both come hither at present; and as it was neither politic nor practicable for either of us to spend the winter in Bludan, the only eligible alternative was for one of us to return, for the time being, to Damascus, where every facility can be had for prosecuting to the best advantage the study of the language. Upon taking our departure from Bludan, the only question to be decided—which is in a manner no question at all—was, which of us should come to Zahleh, and which go to Damascus? And as I had happened to be the one who was present in Zahleh when the

final arrangement for the house was made, it was judged best that I should come hither; while Mr. Beattie accepted the more self-denying alternative of a return to Damascus. We hope that God will make friends for us here before the spring; and by that means, or otherwise, make room in the place for Mr. Beattie; and that He who hath the key of David, and openeth and no man shutteth, will set before us an open door.

We have now been here nearly a month. Those brethren of the American Board, who at first, from a laudable desire of evangelizing the place themselves, expostulated against our coming, have since done us kindness according to the measure of their ability and opportunities in the way of promoting our settlement here, and our comfort in our new home. The townspeople have, so far, been very shy of us, no doubt for fear of the Bishop, who is to them, I apprehend, much more an object of terror than affection. I find that the people in whose house we are, do not care to make it generally known that we are with them. I have for my teacher a Greek Catholic priest, who requests me to conceal his relations with me from the Bishop. The tuition which I receive from Father Martinus is by no means unprofitable; but I might have obtained much better in Damascus. Besides Arabic, which is his native tongue, he is very well acquainted with Latin and Italian, and has some knowledge of Greek and French. Besides him, there is not among the twenty or thirty priests of Zahleh, one that knows any language but his vernacular; and I question if even he knows very much about Arabic grammar. There is scarcely such a thing to be found in Zahleh as an entire Bible, although the greater number of adult males are able to read, and they are under no ecclesiastical prohibition from reading the Scriptures if they had them. A considerable proportion of them have the New Testament, and still more of them the Psalms. The Jesuits, under the auspices of the Propaganda, conduct one or two schools with a large number of scholars. There is in the town a school for girls, a very rare thing in Syria. In these schools there is nothing taught but reading and writing. In all the schools among the Christian sects in Syria, the principal reading-book is the Psalter; by which means they have become so familiar with it that you can hardly commence a portion of a psalm in the presence of one who has learned to read, but he can take it up and finish it from memory. I have written to Beirut for a supply of Bibles, Testaments, and Psalters, that I may have them to dispose of as opportunity offers.

This is such a place, that even to gain a residence in it as missionaries, would be a triumph for the cause of missions in Syria, and one which we cannot expect to achieve without a struggle. They have often boasted that they would tolerate no Protestant missionary among them, and reproached the people of other places for tolerating them; but we have no fears for our success. And even if, in spite of our efforts, and contrary to our expectations, we should be obliged to go to some place which would to us seem much less suitable to our purpose, we must remember that God is wont often to choose "the weak things of this world to confound the mighty, and the base things of the world, and things which are despised, yea, and things which are not, to bring to naught things which are." If our church will but mix a due pro-

portion of faith with her foreign missionary enterprise, her success is sure.

On behalf of your mission, yours in Christ Jesus, R. J. DODDS.

[For the Covenanter.]

#### THE COVENANTER'S LIBRARY.

"If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents."—Song i. 8.

Mr. Editor,—I have thought much about the obtaining for my own use and advantage, the sermons and other published writings of ministers in our own church. Some of these I have procured after great effort and search. Others are not to be had, and copies of them are very rare. Nearly all the writings of the early Covenanter ministers in this country were of a *distinctive* character, and present our principles in the clear and earnest language of those pioneer witnesses for Christ's crown and covenant. They contain a bold and magnanimous testimony for doctrines, and against evils which are still *present truths* in the church. Just now they ought to be in the hands of all our ministers, at least, and if possible in all our families; for every member of the church, by an intelligent acquaintance with his principles, and a practical exemplification of them, should be a "preacher of righteousness," able to give an answer to every man that asketh him. God *will* arise and have mercy upon Zion, and announce the appointed time to favour her, and this will be when His "servants take pleasure in her stones, and favour the dust thereof." To accomplish this should be our aim and effort, that in the revival of the church we may be beautified with God's salvation: and by "agreeing together," it can easily be done.

Allow me to suggest the following plan for the consideration of brethren.

Let a monthly be published, each number containing 64 pages, so arranged that when bound there will be no "break" between the numbers—to be sustained by subscription, payable *in advance*, at \$2 for an 8vo. volume of 768 pages, equal to *two* volumes of our present magazines—the publication to be superintended by a Committee, if a suitable person will not attempt it on private responsibility.

It should contain—1. Biographical notices of the life and labours of the fathers of the church in this country, to be prefixed to their writings; also, a correct likeness, where it can be obtained. 2. The sermons, and whatever other writings are of permanent value in the church, either for memorials of the writers or for offensive and defensive armour to the Christian soldier. 3. The minutes of Synod, from the first organization of Presbytery down to the present time, in a connected form, in one or more volumes. 4. Argumentative testimony, which has been written from time to time by our ministers, whether on their own responsibility or at the instance of the church, to be collected and arranged in a proper order. 5. A copious index, in each volume, of topics discussed, and texts of Scripture illustrated and expounded. To obtain these writings and historical facts, let each person who possesses them communicate this fact to the publishing committee, and furnish them when needed—and perhaps unpub-

lished writings may thus be obtained which ought to be given to the public.

In this way each family in the church may be supplied with a valuable standard library, at small cost and easy payments,—great truths of present and vital interest will be placed within the reach of hundreds around us, who are inquiring after the old paths—each minister will have books of reference, such as he constantly needs in faithfully labouring on the walls of Zion—and thus the faithful sons of Zion, comparable to fine gold, will have a monument erected to their memory more durable than brass, and more worthy their character and labours than marble or gold. “They being dead, will still speak.”  
K.

(For the Covenanter.)

#### SKETCHES ABROAD.—II.

Mr. Editor,—Our first Sabbath in Ireland was spent in Newtonards, in the county Down, about ten miles from Belfast. The town has an old, but not a thrifty appearance. A few respectable stores are found in High street, near the Centre; and some elegant mansions are seen in the neighbourhood, but the town itself seems to have been projected on an economical scale, and in its progress the plan has been carefully followed out. A large proportion of the houses are one story, with low sidewalls, low doors, and sloping roofs, giving them an humble and unpretending appearance. I think the chief employment of the residents is linen weaving; but the chief support of the town, as well as its commerce, is derived from the wealthy and populous country around it. Here the Presbyterian Church laid deep and wide its foundation. The Solemn League and Covenant was sworn in 1644, and renewed in 1649. Here the fathers laboured with great success, not only in dispensing ordinances, but in contending for the purity and liberties of the church, and in endeavouring to promote, in every way, her prosperity. Even in this century the covenanting cause flourished here. The congregation was large and influential. From a variety of causes, for about twenty years it has greatly declined, until at present only forty-five communicants remain steadfast to their vows. These, however, are determined to hold fast their attainments, and in the use of means seek a revival and reformation. They have a neat and comfortable place of worship, have made out a call for a minister, and expect soon to see their pastor. Dr. Houston, assisted by Mr. Hanna, of Manchester, England, dispensed the Lord's Supper during our visit. We were privileged to unite, so that a representation of the church in England, Ireland, and America, was present. Our fellowship with the few Covenanters in Newtonards, social as well as ecclesiastical, was very pleasant. Its recollection renders them still dear to us, and we cease not to pray for their prosperity, both temporal and spiritual.

On Monday afternoon we returned to Belfast, to attend the meeting of Synod, which convened in the church, College street, South, and was opened with a sermon by Rev. Mr. Ferguson, of Grange, late Moderator. The preacher is endued with moral courage. He dared before the Irish Synod to preach a short sermon, notwithstanding some of his predecessors in office had required two evenings to perform a si-

milar service. Of course, wisdom is profitable to direct how far such innovations should be tolerated; but it is possible that on other occasions, as well as the opening of Synod, the sermon might be a little abbreviated without seriously interfering with the edification of the church. Rev. W. Toland, of Dervock, a man of good natural endowments, highly polished intellect, strong social sympathies, and ardent in his friendships, was unanimously elected Moderator. The Synod, in proportion to its numbers, has a respectable appearance. One glance will satisfy a stranger that the ministry is neither in a starving condition, nor afflicted with a hungry look. Indeed, if the portraits which we sometimes see in old books, of very comfortable, very contented-looking, double-chinned gentlemen, be a fair representation of the diocesan bishop, I can certify that not a few of the members of the Irish Synod have the external qualifications for the mitre.

With Dr. Houston you are acquainted. He is active and untiring in his work, and takes a deep interest in every question that comes before Synod. Professor Dick occupies a prominent position. He would be distinguished in any assembly. Large in person, with his hair prematurely white, he has a grave and commanding appearance. He seldom speaks in Synod, but when he rises he is on all questions equal to the occasion. His knowledge of men is good, his judgment sound, his discriminating powers acute; he presents his view so clearly, and supports it so ably, that the plan which he advocates is usually adopted. In social intercourse, I have never met a more agreeable companion. Messrs. Kennedy, Russell, Wallace, and Chancellor, are working business men. Their energy, together with the practical mind and untiring devotion of elders Chancellor, of the Eastern Presbytery, and Wright, of the Western, have tended greatly to bring the schemes of the church to their present prosperous condition. Mr. McCarrol is a modest, retiring man—one of the few who improve on intimate acquaintance. He speaks little; but, from his location in Belfast, much real labour connected with the magazine and the public interests of the church devolves on him, and amid much affliction he tries to perform his work. Dr. Stavelly, the father of Synod, attended all its sessions. I was disappointed in his appearance. He is erect in his person, and active in his habits, attends to his pastoral duties, enjoys society as much as ever. Indeed, he has very little of the old man about him, notwithstanding he is some fifty-four years a pastor.

The time of Synod was occupied chiefly in transacting business pertaining to the whole church. Not a case of complaint or appeal from any person or session. Nothing of a local or personal character, calculated to distract attention, waste time, or alienate brethren, was presented. As fathers in the church, they meet to consult for her welfare, and the enlargement of her borders. The intercourse is fraternal and happy. There is little that would be termed discussion. The elders are not so active as they might be. If any question is likely to occupy time, it is, after members have spoken, referred to the commission, to mature a plan in accordance with the views which have been expressed. The commission is composed of at least two ministers, with ruling elders from each Presbytery. It meets quarterly in Belfast, saves much time and labour to Synod, and carries forward with great energy the schemes of the church. These are the *Theolo-*



*gical Hall*, the *Irish*, the *Colonial*, and the *Home* mission. For each scheme, an annual collection in every congregation is ordered by Synod. Almost without exception the order had been obeyed, and the result manifests a praiseworthy liberality in the church.

The Theological Hall for training candidates for the ministry, had been well supported. After paying all expenses, and making a generous donation to the library, a large surplus was left in the treasury. The number of theological students is, however, very discouraging, and constantly diminishing, so that the church here may not for years expect much help from that quarter. The *Home* mission supplements salaries in feeble congregations, and supplies ordinances in societies and preaching stations. To enable any congregation to avail itself of this fund, a certain amount must be subscribed, not merely a certain sum, but a sum proportioned to the number of members in the congregation, according to a rate fixed by Synod. Were some rule of this kind fixed by our Synod for the distribution of our Home mission fund, the treasury would be in a more healthy condition. The *Irish* mission employs one minister and one catechist among the Romanist population in the West. The *Colonial* mission furnishes aid to the ministers and stations in New Brunswick and Nova Scotia, where four ministers are diligently employed. In addition to these, Mr. Moore, a licentiate of the church, was by Synod elected a missionary for Australia. He has since been ordained, and with his wife, has sailed for that distant field of labour. He is a young man of high promise, a vigorous thinker, a popular preacher, decided in character, and calculated to make an impression on any community. This mission is expensive, and I have thought the American church might profitably unite with the Irish Synod in its support, either by sending an additional labourer, or by furnishing funds, and I hope the subject will claim the attention of the church.

The sessions of Synod were brief, occupying about four days, yet some able reports were presented, and much important business transacted. A deep interest was manifested and felt for the American church. The members from this side received from one and all such brotherly kindness as puts their friendship for us beyond all peradventure. They are well informed respecting the nature and the causes of our trials, whether external or internal. They sympathize in our difficulties, and pray earnestly for our increase and prosperity. The meeting was indeed pleasant and cheering. Brethren were encouraged and strengthened. There is still an ardent attachment to the truth and testimony of Jesus, as well as a growing public spirit and increasing liberality in all the church's borders. Those who were present should long record the evidences of the Lord's covenant kindness and faithfulness to Zion.

Synod having adjourned, we ("the American brethren," as we were named) remained over the Sabbath in Belfast. The pastor occupied the pulpit in the forenoon. The church is a plain edifice, and the pulpit so constructed that the people *must* look up to the minister. He is elevated indeed. What ennobling and exalting views of the ministry were cherished in the olden times!! I will not attempt a description of the height of an Irish or Scotch pulpit. By American readers it would be considered exaggeration. The effect is, however,

upon both minister and people decidedly unfavourable. The people do not manifest that sympathy with the speaker which they otherwise would. The minister expends more voice and strength than would otherwise be necessary; and in his effort to gain the sympathy of the hearer he bends over the breast of the pulpit, and thus gradually acquires an unnatural posture. Few ministers, after awhile, stand erect while delivering their message, or gird up their loins when they speak to the people. They lean on the front of the pulpit.

Every country has its own conventional regulations. The pew which with us is least esteemed, is in Ireland the seat of honour. The best seat with us is near the front; the chief seat with them is farthest from the pulpit. On that Sabbath three families, which occupied three consecutive pews in a prominent position, were absent in the country. Your correspondent was invited to occupy the seat next the door. Shortly after, the Moderator of Synod, who had remained in the city, entered the pew before me, leaving the third from the door still untenanted. A few moments after the service had been commenced, three men and one woman entered and occupied the empty pew. They were from the country, and I suppose strangers in the congregation. Notwithstanding the pastor was earnest in preaching, the men became drowsy, and were soon fast asleep. The Moderator had a full view of the sleepers, and probably remembering the injunction—"Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him," took out his note-book and wrote in substance:—"My dear sir, you have committed the aggravated sin of going to sleep while the servant of God is delivering to you an important message. Please wake up; and when you are converted, try to reform your two sleeping brethren." Slightly folding the note he shook the sleeper next the pew door, till he was partially awake, and handed him the paper. The stranger, seeing the gentleman behind him, thought sure enough the note was for the use of the public. So, with an attitude of great respect, he said—"O yes, O yes, I will give it to the clerk," and immediately made as though he would go to the clerk's seat. The writer succeeded in keeping him in the pew, and in making him understand that the note was for himself. He read it slowly and attentively. Evidently comprehending its meaning, he shook his next neighbour till he disturbed his slumbers. The second having read the note repeated the operation, and waked the third, so we were all awake, and remained awake the remainder of the service, and we were amply repaid by hearing an-excellent sermon. I wish that all who sit near sleepy worshippers would, after the example of the Moderator, contrive to change them into attentive gospel hearers. S.

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#### AFFAIRS ABROAD.

*China.*—At last accounts, the forces of England and France were about to make an assault upon Canton. There were six thousand British troops. The French were fewer in number. In addition, the rebels were threatening the city on the land side. The probability is, that long before this the war at Canton has been terminated by the conquest of that city. It is a singular fact that the state of war is limited to that point. The relations between the parties are not changed elsewhere. Mr. Williamson, missionary of the London Society, gives the following, with other interesting statements regarding missionary operations, and the condition of the Chinese about Shanghai particularly:

“As a field for Christian enterprise, China stands unrivalled. The country lies before us. Ere many years pass, we may confidently anticipate free access to its remotest corners. They are a reading people. A spirit of inquiry and discussion is arising among them. Not a few *literati* in various parts of the country—to our knowledge—have already discarded opinions which have been long and religiously held. Not a week passes but many come to us—often from distant provinces—eagerly inquiring after truth, and especially scientific truth. Among these, not a few possess talents of a very superior order, and generally speaking, the educated classes are, in mental calibre, quite equal to their compeers in Europe. . . . The voice of Providence evidently is, Go ye up and possess the land. Who, then, shall gird himself for the combat? . . . Although the truth has made little progress as yet, we feel assured a better day is dawning. The first streaks have already appeared on the mountain tops; the light is filling the valleys, and soon, we trust, China shall rejoice in the meridian splendour of the Sun of Righteousness. The Tae-Ping-Wang rebellion has sown seeds of truth broadcast over the country, which can never be rooted up. It may be quenched, its leaders may be destroyed, and millions of homes laid desolate, but the great truths they publish with such earnestness must remain for ever. The millions who have heard of the living and true God, and of Christ as the Saviour, can never go back to stocks and stones, and the superstitions of their forefathers. We, therefore, believe idolatry has received its death-blow, and liberty its dawning life. Though we speak thus, we do not anticipate the suppression of this rebellion. There have been divisions in the camp, amid which the northern and eastern king perished; but Tae-Ping-Wang is believed to be still alive. In consequence of these disturbances, their troops were recalled from various cities, which were immediately entered by the Imperialists, and trumpeted forth as glorious victories! The latest authentic information we have received is, that they are advancing on the borders of ‘Fuh Keen’ and ‘Che Keang,’ and also that they are approaching Hang Chaw. . . .

“The war, which has proved so disastrous to missionary operations in the south, has not yet affected us. The surrounding district is as quiet as ever, not even a breath of dissatisfaction has ruffled the placid temper of the people. But we know not how soon troubles may arise.

“Our labours in the immediate vicinity of Shanghai have been unremitting. Our success has been less than we desire, yet encouraging. Thousands of New Testaments and other works, have been distributed among the “Keang-Ge” and “Hway Chaw” tea-men; and also on board the junks engaged in carrying grain to the north. They were received with avidity, and I doubt not will be read by multitudes. The truth thus gains an entrance to regions from which we are debarred. Every opportunity is taken to distribute books among the large and trading population of this port.”

He also gives the following surprising statements regarding the scientific attainments of this strange people:

“Mr. Wylie is also engaged in printing from blocks his translation of a work on Algebraic Geometry, and of another on the Integral and Differential Calculus. These have been ready for some time, but want of funds precluded their publication. This having become known to a few influential friends, they immediately subscribed 600 dollars, or about £200, for their publication. They also placed 300 dollars at his disposal for the translation of Herschell’s Astronomy, on which work he is now engaged. To those unacquainted with the character of the *literati* of this country, the printing of such works may seem premature. But this is a great mistake. Many of them are eminent mathematicians. They have anticipated us by some centuries in various discoveries. The principle involved in the famous 47th Proposition of 1st Book of Euclid, was known in China nearly 600 years before Pythagoras was born. Since 2,630 B. C. they have more or less cultivated this science. The great discovery of Horner, first published in 1819 A. D., of a method for solving equations of all orders, was known in China 600 years previous to that time, for it is fully illustrated in the works of ‘Tsin Kew Chaow,’ A. D. 1,240. The first five books of Euclid, translated by Matt Ricci, have been repeatedly published by natives in China, and are nearly as much prized here as in Europe.”

*Africa—The Niger.*—Elsewhere in this number, we have noticed Dr. Livingstone’s researches in Southern Africa. The facts stated in the following extracts bear the same encouraging aspect, in reference to the future of this Continent:

“Advices from Africa state that the expedition fitted out in England, for the purpose of exploring both branches of the Niger, by the steam propeller ‘Dayspring,’ in charge of Dr. Balkie, R. N., left the Brass of Kowara River for the Niger on the 10th of July, all well. The expedition is composed of fifty Kroomen, twenty-five natives of the countries bordering on the Niger, and fourteen Europeans, including Mr. Davis, of the Royal Navy, a naturalist and botanist, with Captain Grant and engineers. It is the intention of Mr. Laird to form trading posts on the banks of the river, at the most eligible situations, for the collection of cotton, shea, butter, and other productions of the interior, provided the climate offers no insuperable obstacles. As by his contract with the Admiralty he is bound to convey deck passengers of the African race, who can read and write English, from Fernando Po to all parts below the Niger and Chadda, a new element of civilization will be introduced into the interior, by the return of liberated Africans to their native country in considerable numbers. Another expedition is now exploring the Congo river. It is commanded by Ladislaus Magyar, of the Portuguese army, accompanied by men of science. His orders are to make a full survey of that stream. It is interesting to observe how European powers, of all ranks, are now engaged in attempting to open connexions with the interior of Africa. No doubt that these explorations will open the way for general missionary and commercial operations in the central regions of this long unknown continent.”

*Turkey.*—There has been no little diversity of opinion among well-informed persons respecting the actual results of the late Hatti-sheriff,—an act tolerating changes of religion by Mohammedans. The truth seems to be, that in the remote provinces, where the power of the central government is weak, this act has, as yet, served scarce any other purpose but to stir up the animosities of the bigoted Turks, while in other parts of the empire which bear an intimate relation to the supreme authority, it is really regarded. The facts given below are from a well-informed source:

“Dr. Schauffler attributes the great changes in the empire since 1826, when he first went to Constantinople, to a series of striking providences; particularly to the destruction in that year of the Janissaries, a body of 30,000 men holding the power of life and death over the whole population, not excepting the Sultan, and who would have rendered missions there an impossibility; the establishment of a quarantine to prevent the spread of the plague, in defiance of fatalism, the doctrine of the Koran; the death of the Sultan in 1839, putting a stop to the persecutions then raging; the prohibition of beheading those who renounced Mohammedanism; and the Crimean war, which opened all the doors that were closed against the spread of the gospel. The result of these things is, that the Mohammedans now freely buy and read the holy Scriptures, which are sold openly in the public streets, even in the yard of St. Sophia and other mosques; freedom of discussion has been established, together with a free press and other Anglo-Saxon institutions. More than 2,200 Turkish Bibles were sold the past year. The feeling is general among the Turks, that their religion must give place to Christianity. Since the issue of the celebrated Hatti-sheriff, or toleration act, the policy of the government is changed in regard to the great question of religious liberty. In March the chief council of the government discussed the meaning of that paper, and the majority agreed that it implied that Mohammedans could change their religion with impunity. Several cases have occurred, in which the great principle has been fully acknowledged and carried out.

“A striking instance has recently taken place, in which a young Mussulman of high standing, and his wife, have been baptized and received into the Protestant community. After changing their faith, they were greatly annoyed by her mother, a bigoted and influential Moslem, who had repeatedly applied to the government to interpose and save her daughter; asserting that she had been compelled by force to profess Christianity. The Porte fully investigated the matter, and becoming convinced that no compulsion had been used, but that they had become Christians of their free choice, declined to interfere; the government official stating to Dr. Hamlin, and the other missionaries who were present at the interview, that it was the established law of the empire, that every subject, without any exception, should enjoy religious freedom; adding ‘The Mussulman is now as free to become a Christian as the Christian is free to become a Mussulman, and the government will know no difference in the two cases.’”

*Russia.*—The most interesting item from the dominions of the Autocrat, is the decree for the emancipation of the serfs in two of the provinces, Wilna and Grodno. A fair idea of the decree may be gathered from the following:

“There is to be a transition period, [not exceeding twelve years,] at the end of which the serfs will become free. In the mean time, they can acquire the possession of their homesteads by purchase, by paying money or services; also, such quantity of land as will enable them to improve their position, and acquit themselves of their duties. Lands once alienated to the peasant class, cannot become part of the lord’s domain. The Imperial rescript is accompanied by a circular of the Minister of the Interior, entering more into details; also by a circular to the governors of the different provinces, and to the nobility throughout the empire. In case the latter desire to emancipate their serfs, such a project, it is added, has the especial approval of the Emperor.”

There are about twelve millions affected by this decree. It is doubted whether the twelve years, or any thing like it, will expire, before emancipation is complete. This movement is of vast importance. We presume our Southern States will now be less partial to Russia. The Emperor fancies freedom too much for their despotic tastes.

*Italy.* 1. *Naples.*—This kingdom has been visited with a fearful earthquake, by which many lives were lost, and which caused great damage in the capital and in the interior of the country. 2. *Pavia.*—In this city, which belongs to the States of the Pope, public sentiment seems to be against the dogma of the Immaculate Conception. We give a statement as it has been published in the Waldensian paper, *Buona Nouvelle*, of the resistance of four priests, and the effects of it:

“The Bishop of Pavia was one of the most zealous promoters of the Austrian Concordat. On expressing their dissent from the dogma of the Immaculate Conception, the Bishop suspended them from their sacred official functions. These priests are, however, esteemed by all for the integrity of their life, and the greatest part of the clergy, as well as the people, agree with the doctrines held by them. For these reasons, the resolution of the Bishop came to be thought disgraceful. He seeing this, wished to enter into negotiations with the rebels; but the latter, firm in their purpose, declared that their minds could never be induced to yield to mere authority alone. So the Bishop yielded to the desire expressed by them; there was held a meeting, at which were present Professors from the educational institutions of the diocese of Milan, who were favourable to the dogma, while the four priests presented themselves, accompanied by many distinguished laymen of the city and province. The Bishop was perturbed when he saw, siding with the refractory priests, persons of considerable estimation and authority in Pavia; however, he undertook the discussion, on which it is said Parona gained the day. After such a testimony of approbation accorded to the dissentient priests by persons of education and influence, among whom is to be noted the Professor of Philosophy, a person in great favour with the Austrian Government itself, what was the Prelate to do? To proceed with prudence and moderation? No; but instead, in the very act of protesting that he did not wish to push things farther, and that he was inclined to tolerance, he sent information to the superior jurisdiction at Rome, and some days since a brief pontifical mandate arrived in which Monsignor was authorized to pronounce the greater excommunication, which was not delayed. The bull of excommunication was set up in a public place. The people became furious, and attempted to pull it down. After this the sentence of excommunication was taken away from public view; a despatch also arrived from the superior authorities disapproving of what the Bishop had done; and it was declared, so far as we hear, that the four priests should not be deprived of support, and that they should also remain in possession of their respective livings. A subscription has been opened in aid of the priests under the anathema.”

3. *Sardinia.*—The elections in this kingdom resulted, as we stated in our last, in favour of liberty, but not by so decided a majority as in the last Parliament. The Popish clergy resorted to all the acts which they so well know how to use, and to vehement threats, and thereby influenced the voters in rural districts particularly; so that had not the more educated classes in the large cities and

towns rallied in favour of the government, the consequences would have been disastrous. As it is, the conflict is not over. The gospel has much to encounter yet in Sardinia—and so has liberty—before Popery and despotism are eradicated.

*Belgium.*—It may be recollected that a few months since the Belgian ministry introduced a law into the Chambers, the effect of which would have been to hand over all the charities of this kingdom to the Jesuits; that this law would have passed had not the people risen, in all directions, to denounce the project; and that the issue was the withdrawal of the projected measure. Since then the municipal elections have been held, and have resulted every where in the defeat of the candidates set up by the Popish priesthood, and the choice of the liberal candidates. The ministry have taken warning, and sent in their resignations; to be succeeded by others opposed to ultramontane views. This is an important event. It secures, for a time, at any rate, the undisturbed prosecution of evangelical efforts. These are going forward. We give an outline of the last report of the Society which conducts these:

“At Brussels, the two churches under the pastoral charge of the Rev. Mr. Anet and of the Rev. Mr. Panchaud continue to grow and strengthen under the eye of God. . . . A wide door has been opened, during the past winter, by the public lectures given by Mr. Filhol, Mr. Panchaud, and Mr. Durand, of Liege, in reply to the calumnies of the Abbé Combalot. The eagerness with which these lectures were followed it is next to impossible to describe. One cannot estimate at less than one thousand the auditory which on each occasion thronged around the pulpit. Never, perhaps, since the time of the Reformation has such testimony been borne in the midst of this altogether Catholic population, nor listened to with more avidity. The number of religious works and of controversial tracts sold and distributed on this occasion, was enormous. . . . The Province of Liege continues to present a highly encouraging aspect. At Liege itself, the arrival of our brother, Mr. Durand, has given a new impulse to the work. A delightful proof of the progress of the gospel in the year that has passed, is the admission to the Lord's Supper of 34 new members, of whom four only are Protestants by birth. The Abbé Combalot, also, has furnished our brother with a good opportunity to defend the Reformation and Protestantism. So great was the concourse of hearers to listen to the lecture which he delivered on that subject, that he was obliged to repeat it three times, in order to satisfy the eagerness of those who were unable to find room the first or second time. The Church of Lize-Seraing is becoming firmly established under the ministrations of the pastor, Mr. Cacheux. The number of admissions during the past year has been 10. . . . At Nessonvaux, out of a population of 9,000 souls, there are 300 who have abandoned the superstitions of Rome, to quench their thirst at the living waters of the word of God. The number of communicants is 80; that of admissions during this year was 14. . . . But it is chiefly in the Province of Hainault that the gospel has produced the most wonderful fruits. Charleroi, where Messrs. Poinsoot and Hoyois labour; and Jumet, where Mr. Jaccard labours, and the *environs* of these two localities, are certainly the theatre of the finest religious movement in Belgium. There, in a country where a few years ago were found at most but four or five Protestants, indifferent or infidel, is now a population detached from Rome of more than one thousand souls, with two churches, comprising about 200 communicants, and schools attended by about 300 children, two-thirds of whom belong to Roman Catholic parents. Of late, the development of the work has been such that we have been obliged to give an assistant to Mr. Poinsoot, who found himself overwhelmed by the wants needing to be satisfied. . .

. . . The colporteur writes to me that he might be busily occupied there for the whole year. One brother alone has placed there 150 New Testaments and about 90 Bibles. . . . It often happens that in the colliery, 1,500 or 2,000 feet beneath the ground, fifty or sixty workmen surround one of these friends to listen to his explanations of the gospel. . . . Flemish Evangelization comprises four stations—two recent ones, at Brussels and Antwerp, and two more ancient, at Weert St. George and Ghent. The Flemish station at Brussels has for its pastor Mr. Van Selde. On the 10th December, 1855, after having employed five months in visiting Catholic families, he opened a service in ‘la Rue des Douze Apotres.’ Since that time, our brother has been enabled to assemble an auditory of seventy or ninety persons, and a flock of 40 communicants. . . . The station at Ant-

werp is of still more recent date. It was on the 26th October last that our brother Mr. Zigeler commenced his ministry in that city of 100,000 souls, now so benighted, and whose part was so glorious at the epoch of the Reformation. All the journals have pointed out with indignation the scene of disorder by means of which a furious populace, excited by the priests, sought to interrupt our worship. Thanks be to God! these shameful outrages, energetically repressed by the civil authorities, have but served to give more publicity to our work, and to attract new hearers. . . . Weert, the most ancient of all our Flemish stations, is a little locality situated near Louvain, in a country placed almost entirely under clerical influence. . . . But of all our Flemish labours, the most important, up to this time, is unquestionably the station at Ghent. . . . It was in the month of July, 1855, that the spacious place of worship in which Rev. Mr. Vanshelven now preaches was opened. On the 12th of August, in the same year, he there administered the Lord's Supper, for the first time, to twelve Roman Catholics; and now, after the labour of two years, he has the joy of numbering a flock of 80 communicants, and an habitual congregation of 200 persons; while often such has been the desire to hear him, that the place of worship, capable of holding 600 persons, was insufficient for the hearers.

"In brief, gentlemen, our Christian missionary church, which is but of yesterday, numbers at this moment 16 churches and stations, 13 ministers of the gospel, evangelists, and colporteurs, 11 teachers and 800 children in its schools, about a thousand communicants, and 5,000 hearers who are regularly attached to its worship. This very year the number of admissions to the Lord's Supper has been nearly two hundred."

*India.*—At this time we have few important accounts from India besides the confirmation of the relief of Lucknow by Sir Colin Campbell, the Commander-in-chief. There was hard fighting for three days. The rebels are reported to have set up as Emperor a son or grandson of the old Emperor, now in the hands of the British. Partial risings still take place, but troops are arriving rapidly, and there is no room to doubt that the rebellion will soon be subdued and order resume its sway.

#### A F F A I R S   A T   H O M E .

*Kansas, &c.*—Matters are fast coming to the critical point in reference to this embryo State. At this date, (January 22d,) the most reliable accounts are favourable to the Free State cause. Its friends are reported to have carried both the State offices and the Legislature—the latter by a two-third majority—at the election on the 4th of January—an election held by direction of the Lecompton Convention on the 7th of January, under the authority of the Free State Legislature elected last fall, for the purpose of testing the popular sentiment in regard to the Lecompton Constitution. From ten to twelve thousand votes are reported to have been polled against the "swindle," as it is styled. The administration, however, seems to be "sold to do wickedly" in this matter; and still persists in the determination to push the rejected instrument through Congress, *if it can*. This is very doubtful; but may possibly be accomplished under the government, which, retaining the form of republican, is really becoming monarchical. We mean by this that measures belonging to the legislative department to determine, are now put forth as administration measures, and every appliance of government patronage is employed to put them through in direct opposition to the theory of the Constitution, which provides for the origination of legislation in Congress, and is intended to form a proper *executive* with a President at its head. Instead of this, we see the President and his cabinet attempting to occupy a place similar to that of the Premier and his cabinet in Great Britain, where the *theory* is that all legislation proceeds from the throne.

If Kansas comes in a free State, the controversy between the North and the South is not finally decided. It will only have begun. The South is determined to have Central America and Cuba. The Democratic party is with the South.

They want them for slavery. This will be the fiercest struggle, when it once fairly commences, that the country has yet seen. An attempt will be made, and has already assumed a tolerably regular shape, under the auspices of Mr. Thayer, who headed the Kansas Emigrant Association, and is now in Congress, to anticipate the violent schemes of the slave democracy, by sending out to Central America large bodies of peaceable, *bona fide* Northern emigrants. If this plan succeeds, even so far as to establish a few thousands of the right kind of settlers in Nicaragua, the Southern project must fail in that quarter; and even as to Cuba, it is seriously questioned by the best informed whether its possession would enure to the benefit of the South. We look with a tolerably hopeful eye upon the movements passing before us. The hand of Providence has most signally disappointed the tyrants of the South in the ultimate issues of every late scheme for the extension of slavery. They have had their pleasant cup—as they unnaturally think it—more than once at their very lips, but it has been as often dashed away. In politicians there is no trust; but a foreseeing, all-wise Power controls and determines—man purposes only.

## OBITUARIES.

## MR. GEORGE ORR.

The subject of this notice—whose decease at Steubenville, O., Nov. 29th, 1857, we mentioned in our last number—was born in 1807, near Burgett's Town, Pa.; his father being the only brother of Mr. Robert Orr, of Philadelphia, both having emigrated from near Strabane, county Derry, Ireland. The early religious associations of Mr. Orr were with the Associate and the Associate Reformed Churches—having been baptized in the former; and the family, after their removal in 1808 to Jefferson county, O., having become connected with the latter. Two of his sisters, however, united with the Reformed Presbyterian Church, about the time when he attained his majority; and he, having been united in marriage soon after—in 1829—to Miss Jane Wilkin, a member of the same church—who survives him—began to attend upon ministrations there. About three years after this—in 1832—he also cast in his lot with the covenanted “remnant.” This was two years after the settlement of Rev. Wm. Sloane, in Greenfield—some twelve miles from Steubenville. To him Mr. Orr ever felt deeply indebted, and ever cherished for him the warmest friendship—regarding him as mainly instrumental in leading him to a clear perception of his duty in this matter.

To this profession Mr. Orr adhered without wavering to the end. For many years a small society met in his house in Steubenville, where he resided until his removal in 1844 to this city. He here connected himself with the 1st congregation, and was chosen one of its deacons in the year 1849. In this city he remained until the inroads of disease and consequent weakness, obliged him, as a remedial measure, to make his home chiefly—as he did for about a year and a half—in Steubenville.

Mr. Orr was a man of marked character. Public spirited, fearless, and prompt; imbued with an independent spirit, and a disposition singularly humane, it is not strange that he ever took the deepest interest in the cause of the slave. He was living, when the great anti-slavery movement commenced, in a place and region of which the atmosphere was nearly altogether pro-slavery. But he was not daunted. He took a leading part—invited lecturers, got up meetings, sustained and circulated papers. Mobs assailed him, and the very few friends of the slave who co-operated with him. In Steubenville itself, there were but a handful of anti-slavery men; but Mr. Orr persevered. The first lecture was to be delivered by Edward Smith, the celebrated lecturer. Mr. O. procured the court-house for the purpose; but the mob assaulted them with stones, and obliged the lecturer and his friends to abandon the house. At other times it was impossible to find *any* house in which to lecture. They then resorted to the market-house. On one occasion, when Mr. Bibb, a coloured man, was to lecture there, a drunken negro was hired to go around the town, ringing a bell, and proclaiming that “George Orr was going to sell niggers at the market-house” that evening. The effect of this manœuvre of the enemy was a very large audience, and it is added—“Before Bibb was through, there were not many dry eyes.”



Mr. O. was an active agent on the "Underground Railroad"—having charge, however, not of the main line, but of a siding. He harboured—or rather they, for Mrs. O. was equally active and determined—many fugitives. We have before us an account of two instances—and they are but instances—in which he interposed to secure their rights to slaves brought into the State by their masters. In a word, his anti-slavery zeal began early, it stood the test of singularity and opposition, and never diminished to the last; he was ready to *act*, when an opportunity occurred, as well as to testify. Mr. Orr deserves to be remembered as one of the earliest, and most unflinching and self-sacrificing friends of the oppressed. He directed it to be put as an inscription upon his tomb-stone—"Proclaim liberty throughout the land to all the inhabitants thereof."

No one was ever more punctual in attendance upon ordinances—few, if any, more devoted to the church's interests—not many more ready to assist with means, brethren in need. He was long the Secretary of the Board of Deacons of the 1st Congregation, Philadelphia; and they can testify to his diligence and energy; they feel and mourn his loss. He was chosen to the office of elder in 1853, but declined. He was most hospitable: his house was one to which his friends might and did freely resort. He was always well informed in current events, and of late years particularly, read largely valuable books. He took great satisfaction in conversing upon matters of public concern; and, with his intimate friends, would talk freely of things relating to personal religion. On these he felt deeply, and scarce ever alluded to instances of God's goodness to himself, and to the church, without tears. His feelings were all ardent. And, hence, there was in his manner, at times, a frankness, that verged upon bluntness. He scorned any thing like baseness; and when he saw, or thought he saw, any thing of this, he would use language of a most decided, and sometimes denunciatory character, which was calculated to make, upon a superficial observer, a wrong impression as to his true disposition and temper. Even this was a "failing on virtue's side." We recognised, even in this element of our deceased friend's character, little more than the sudden out-crop of some of his finest traits—his hatred of sin, and of wrong, and of meanness; and his fearlessness in speech and in action.

The disease by which he was finally removed, was of long standing. Its progress was gradual, but uninterrupted. He had still some strength to attend, even at his place of business, until the spring of 1857. For some two years previously, however, he had been labouring under a marked bronchial affection. Flattered at times in the hope of ultimate recovery, there was still a pretty steady conviction that his earthly career would ere long terminate. He contemplated it without any disturbing fears. When we last saw him—in May, of last year—he was feeble, but cheerful and submissive. About two months before his death, his voice left him, depriving him of the privilege of leading in family worship. Three weeks previous to his decease he began to sink rapidly, and then longed for his departure. Calmly he made *every* arrangement for his funeral, even to the most minute details. In the intervals of his sufferings—which were intense at times, owing to the difficulty of respiration—he addressed his friends in earnest exhortation, and with the language of comfort. On being asked if he had no fears, he said—"If Christ is the Almighty God, I am on this Rock; and He is the Almighty God, and His kingdom is the great kingdom." At another time he said—"Oh, that I had my voice, I would tell you great things about Christ." On Friday night—he died on the Sabbath—thinking himself dying, he clapped his hands, and said—"My blessed and glorious Redeemer, into thy hands I commit my spirit; for thou hast redeemed me, O Lord God of truth." When the passage "in Job, 'I know that my Redeemer liveth,'" was read to him, he said—"That is my text—I know that my Redeemer liveth; and these eyes shall see him for myself, and not another." And, on hearing the text, "Having a desire to be absent from the body, and to be present with the Lord," he said—"That is my desire." At another time, being asked if he found his faith grow stronger, he replied—"I hope I am not deceived. I never did like bad people. I always liked good people, and I loved the church. I love Christ, and Christ loves me." On Saturday evening he remarked—"The devil is tempting me." "To give up?" "No," he said; "but trying to lead my mind off Christ, but I am looking to Christ to overcome him." Again he said—"I am waiting with patience." He died peacefully and calmly—about break of day, on the morning of the Sabbath—entering into rest, we doubt not, and beginning an endless day. He leaves a wife and aged mother, and many kindred and friends to mourn, but as they that *have* hope. "Blessed are the dead that die in the Lord."

Died, in Hill Prairie, near Sparta, Ill., Nov. 19th, 11.25 A. M., MRS. MARY JANE WALLACE, wife of Rev. James Wallace, in the 37th year of her age.

She was the eldest daughter of Rev. Wm. and Mary Sloane, born on the 24th of April, 1821, in Topsham, Vt. On the 31st March, 1842, she was married to Mr. Samuel W. McClurken, a respectable merchant in the village of Sparta, Ill. In 1848 they removed to St. Louis, where he died of consumption, in the spring of 1853. Having failed in business by extending credit too far, and left her without support, she returned to Sparta with her two children in the fall of that year, and opened a female seminary, which, under her superintendence, soon became a prosperous and respectable institution. On the 17th April, 1855, she was married to Mr. Wallace.

In childhood Mrs. W. gave evidence of a superior mind. Her judgment was singularly mature, her memory retentive, and she had a strong desire for the acquisition of knowledge. And having obtained a good education in youth, her mental faculties were strengthened and fitted for making progress in useful knowledge in after life. And she did not confine her studies to the superficial and ornamental branches of female education, but felt great pleasure and made good proficiency in the more difficult and abstract sciences. She particularly delighted in the study of geometry and astronomy. When a young girl in her father's house, after the work of the day was finished, instead of engaging in light reading, or other follies of youth, she would often entertain herself in demonstrating some of the problems of Euclid. She had also a fine literary taste, which was improved by reading many of the best English classical works, the sentiments and language of which she could quote with facility and accuracy. With the useful literature of the day she was familiar, and by devoting a part of almost every day—in ordinary circumstances—to reading, her knowledge was varied and extensive. But the word of God was her chief and most pleasant study. It was her daily companion and counsellor. Her knowledge of the Scriptures was extensive and practical, and she had a singular aptness in applying particular texts to the present subject or occasion. Being also of a naturally modest and retiring disposition, and shrinking from every appearance of superior bearing or public observation, none but intimate and confidential friends knew her attainments.

Mrs. W. was ardently attached to the principles of the church in which she was born and brought up. Her attachment to the church was not merely the result of education and association, but of faith and conscience. Some time before her death, in speaking on this subject, she said—"I have been always strongly wedded to covenanting principles. Since I was capable of understanding them I have always felt they were God's truth. I never had any desire or inclination to attend upon the ministrations of other denominations. I was satisfied with the ordinances of our church." She was deeply interested in the peace, prosperity, and enlargement of the church. All her well-springs were in Zion. She loved the place where God's honour dwells. And never did she, by word or deed, disturb the peace or order of the house of God, or weaken the love of the brethren.

But the most prominent feature in Mrs. Wallace's character was a uniformly mild and cheerful temperament. A pleasing equanimity and habitual cheerfulness pervaded her whole conduct and life. She was naturally inclined to look upon the best side of every object—to see excellencies rather than defects, and to put the most charitable construction upon the actions and language of others. That charity which thinketh no evil was the ruling principle of her heart, and the chief ornament of her life. The law of kindness was on her tongue. Her natural disposition was social and friendly, her spirit lively and cheerful, and her manners affable and courteous. Besides, a remarkable versatility of genius, which was happily blended with decision of character, together with a delicate sense of propriety, enabled her to adapt herself to the capacities and tastes of all persons with whom she had intercourse, and to make her company easy and pleasant. By an extensive knowledge, by a kind and amiable disposition, and a readiness to adapt herself to every class of society with which she associated, she won the affections of her acquaintances, and attached them to herself in the bonds of strong and lasting friendship. Few women, in the humble walks of life, have been so universally esteemed when living, or so universally lamented when dead. "She was lovely, and we loved her much."

Mrs. W.'s disease was pulmonic consumption. The approach of the disease was stealthy, but its aim was sure. Slight symptoms occasionally appeared and again subsided, exciting little apprehension for nearly two years before the disease assumed its proper type; but for about one year previous to her death, its progress

was slow and steady. In the fond hope that a little travelling might be beneficial to her health, she accompanied her husband to the last meeting of Synod, in Northwood, O. She returned home little benefited by the journey, and soon after began to give up all expectation of restoration to health, and to prepare to meet the Bridegroom at his coming. The prospect of death was at first sight dark and threatening. She enjoyed life, her attachments were strong, the ties by which she was bound to earth were many and tender, it was needful for others that she should remain, and death is the king of terrors. All these considerations combined to distress her naturally sensitive mind. The struggle was hard and painful, but the victory was complete and final. Grace overcame nature. Faith triumphed over sight. The last enemy was disarmed, the world lost its delusive charms, and heaven appeared near. Her mind was calm, resigned, patient, and hopeful. A few days before she died, she remarked—"When I first began to think of the termination of this disease, the thoughts of death frightened me, but now I have no fear. The prevalent feeling of my mind is a strong desire to depart and to be with Christ, which is far better."

She suffered comparatively little, and was able to sit up a part of every day until within three days before her death. On that morning she appeared to be as well as on the preceding days, and having asked help to change her position in the bed, and laid down again, she said—"I am dying. The Son of man comes at midnight, at cock crowing, and, in this instance, in the morning. I go to that happy land." She then became unable to speak, but continued entirely sensible, and assented to remarks that were made, and to promises that were repeated to her. In about an hour she revived a little, and looking up, said—"Why is his chariot so long in coming?" "Lord Jesus, come quickly." And now, faithful to his promise, and ready at her call, he came and went with her through death's dark vale. "O death, where is thy sting? O grave, where is thy victory?" "Heaven waits not the last moment; owns her friends on this side death, and points them out to men." "A woman that feareth the Lord, she shall be praised." [Com.]

Died, of consumption, in Burlington, Iowa, July 21st, 1857. MRS. ELIZABETH W. M'NAIR, wife of James Thomas M'Nair, a daughter of John Ford, of Philadelphia, in the 21st year of her age.

The deceased was married in December, 1856, only 7 months previous to her death. She then parted from her friends and the companions of her youth, little thinking that not one of them should ever again be seen by her on earth. How uncertain is life! Truly "our days are but a hand-breadth."

Shortly before her marriage Mrs. M'Nair had made a profession of religion in the Reformed Presbyterian Church—the church in which she was born and trained—having united herself with the congregation under the pastoral care of Rev. James M. Willson. But her career as a Christian professor was brief. Cast entirely among strangers, her Christian deportment and amiable and affectionate disposition, were such, that although but a few months a resident of the West, she had made herself many friends.

Confined to her couch about three weeks, she saw death certainly and swiftly approaching; yet in the midst of pain and the sinkings of nature she was enabled to say with confidence—"I know that my Redeemer liveth." Calm and serene she met the last enemy. While knit to the heart of her husband by the strong tie of youthful love,—while remembering father, mother, brothers and sisters far away, and fearing she should never see them again in the flesh, she was yet ready to surrender all in the joyful expectation of meeting them again in that land where neither sickness nor sorrow can enter—"where God shall wipe away all tears from their eyes."

To her husband, whose heart is now stricken and desolate, and to dear friends far away, we would say—"Sorrow not as those who have no hope,"—endeavour to realize that to her "to live was Christ, but to die unspeakable gain." Let all be admonished to work while it is day, for "the night cometh when none can work;" and so to live that when "He who is our life shall appear, we also shall appear with him in glory." [Com.]

Reformed Presbyterian please copy.

Died, in Baltimore, Dec. 25, 1857, SUSAN M., wife of Wm. M'Lean, aged 31 years and 2 months. She died in Christ.

Reformed Presbyterian and Westminster Herald please copy.

THE  
COVENANTER.

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MARCH, 1858.

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(For the Covenanter.)

COMMON SENSE.\*

New Alexandria, January, 1857.

Dear Sir,—You and I have been often so unhappy as to be on opposite sides of subjects in relation to the worship of God and order of the church; yet I think you never called me a natural fool, destitute of common sense. I do wish that those who talk so much about the article, would tell us what it is. If it be a sense or perception that all men have in common, does it not appear evident at first blush that on points to be settled by the arbitrament of this rule, all must be agreed, except those who are imbecile,—*non compos*? If this be the case, then, I think the doctrine of the deacon has common sense on its side. The Bible, the primitive church, all the early fathers, all the reformers, Second Book of Discipline, the Westminster Standards, all think and speak substantially the same thing on this subject. Why, then, do any of our brethren appeal to the decision of common sense against this office and its legitimate extension? It really seems to me that they must be minus, or deficient in relation to the possession of this article, while they allege that their opponents are in this predicament,—and this is not uncommon,—the crazy man thinks he is sane, and others deranged. But it will be said to this, common sense does not oppose the deacon as an officer which should be in the church, but only exhibits the extent of his power. If that be the position of our common sense men, why do they not act consistently, and have deacons according to the dictates of common sense, and the decrees of the church, and the laws of the great Lord and Sovereign of the church? This would certainly greatly conduce to the peace and prosperity of our beloved Zion, and facilitate much the important business of covenant renovation. O that the sentiment of the 122d Psalm were now attended to and practised by us all! But in this, and many other things, it is easier to preach than to practise.

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\* For the understanding of the allusions in this article, it is necessary to mention that in a foot-note to an article by "W. S.," on the "Management of Church-Property," which the editor of the Reformed Presbyterian considers "refreshing these times," inasmuch as it is "written in a spirit of candour and *brotherly* kindness," he—the editor—says:—"We are glad to see that our brother does not ignore common sense. That is done only by those who have but little of the article,"—thus himself furnishing an illustration of what he regards as "*brotherly kindness*," or of the fact that it is much easier to preach than to practise. [Ed. Cov.]

“Therefore I wish that *peace* may still within thy walls remain.  
Now, for my friends’ and brethren’s sake, *peace* be in thee, I’ll say,  
And for the house of God our Lord I’ll seek thy good alway.”

I do not like the plan of an editor welcoming a brother to come in, and as soon as he enters, he falls on him and worries him like a bull dog or a terrier. If a brother is allowed to introduce his views in an essay on some great subject, I think common sense, and common decency, and genteel etiquette would dictate, let the church have time to think upon the subject before the most violent measures are taken to have the essay all torn to fragments by the editor. Editors will by this make themselves censors and dictators to the church, and I rather think the peaceable and orderly of the members of the church will in some way express their disapprobation of such usurpations of authority and censorship. I love to see the Reformed Presbyterian and the Covenanter in every house, but I do not like to see the two worrying one another in the same number.

Before we quit the subject of common sense, I would like to know how generic or near of kin it is to the wisdom of the world that is said to be foolishness with God. Is the common sense principle so much talked of common to the regenerate and unregenerate? Does the natural man possess it, as well as the spiritual? Is the common sense, so much spoken of lately, the common sense of the world, or the common sense of the church? I do very readily admit that nature teaches many things in unison with the Bible; such as this, that men should be uncovered in worship, and women covered! Although our fair sisters lately seem to have forgotten the principle, unless the nape of the neck, and not the face, be that which the apostle says should be covered in the female. But never would our brother, the junior professor, be willing to let the decrees of the community say whether ordination and setting apart of a class for the ministry, or that every gifted brother or sister might harangue the people from the pulpit or rostrum. The advocates of common sense have a great advantage over those who argue from Scripture. They have a short way of answering arguments and confuting adversaries. They can say, “You have little common sense,” and so the matter is settled. The common way of saying this by the vulgar is, “You are a fool.” It is dangerous to use this style even mollified by a professor’s skill. Matt. v. 22. But I am tired writing on this subject; let us try something more pleasant or less painful.

I do wish, and I think the majority of the church long to have our editors, ministers, and members all speak and write in harmony. Now, I see no difficulty in reaching this object, if our writers will not pester the church with side issues and evil surmises, but all do what at last and previous meetings they covenanted to do, namely, to have deacons ordained in all the churches as soon as possible, to attend to the concerns of the poor and to the temporalities of the church. Deacons are not ordained to be assessors, as many surmise; nor are they irresponsible. If they are either incompetent or unfaithful, they can be censured and removed. When deposed from office, and suspended from privilege in the church, they may be sued if they have sacrilegiously embezzled church property as money. Now, if it be so that we have no anti-deacon men—and they all disclaim the principle, and

are insulted if the name be applied to them—why do they not, instead of introducing this essay against the Second Book of Discipline, and then in favour of common sense—why not have all on which we profess agreement, and on which we have passed unanimous resolutions? why not carry them out in practice, so that we may see how good and pleasant it is for brethren to dwell together in unity, all speaking and all minding the same things?

Although I cannot see any essential difference between holding and managing church goods, or between holding real estate and the avails of it, the latter of which it is evident the original deacons did, yet I think the friends of deacons would say little about difficult subjects and those on which the brethren have not been accustomed to look; let them do what they know, and God will help them after a little to know the things which are now doubtful to those unaccustomed to their vision. It is always best to do what we know promptly, and God will generally reveal difficulties to those who practise what they know. On the other hand, the strong should bear the burdens and infirmities of the weak. “Bear ye one another’s burdens, and so fulfil the law of Christ.”

I have noticed for some time that the rich are the most opposed to the introduction of deacons into the church. Now, I would ask the comparatively wealthy of the church, Is it not possible that you withhold more than is meet, and that you would really be better off, both in regard to time and eternity, if you were more liberal? You should consider that if you sow to the flesh, you shall of the flesh reap corruption; if you sow sparingly, you shall reap sparingly. On the other hand, if you “honour the Lord with your substance and with the first-fruits of all your increase,” the Lord has promised to fill “your barns with plenty, and make your presses burst forth with new wine.” Prov. iii. 9, 10. “Bring all the tithes into the storehouse, that my servants may have bread, and prove me now herewith, if I will not open the windows of heaven and pour you out a blessing that you will not have room to receive it.” Mal. iii. 10. I am sure you would bestow liberally of your goods if people were perishing for lack of bread to nourish their bodies. Why should we not be as liberal to have the spiritual wants of those supplied who are famishing all around us for the bread of life? How many are destitute, or almost so, of gospel provision! Would you not be the better to have intelligent deacons to tell of their condition, and show you your duty in relation to them? It would be profitable to them to receive, and still more to you to give of your abundance. The officers of God’s appointment would do you good in the right discharge of their official duty.

We are expecting a third reformation. The first was from Popery, the second from Prelacy—the third, among other things, will be from the corruptions of Protestantism and Presbyterianism. O that we and all the members of the Presbyterian family could be persuaded to bring all our conduct to the test of Bible truth, to be weighed in the balances of the sanctuary! Let us all be conscientious to stand in the ways, and see and ask for the old paths where is the good way, that we may not only know it, but practise it, that we may find rest to our souls: for it is not, “Blessed is he that knoweth these things;” but, “Blessed is he that knoweth and *doeth them.*” The duty of the

church is to have her organization complete, and to encourage all the office-bearers in doing their duty, and this will be a benefit to the church; for her officers and her ordinances are given for her good, and her example may do good to the other departments of society. A small remnant of consistent professors is a great protection and blessing to the community. If we can get the nations to follow our example, and do their duty, in obedience to Christ speaking through the church, it will be very pleasing to God and profitable to men; it will be very pleasant to the church, and very beneficial to the nations of the earth. But if, on the other hand, we slight God's word, and do our own way, and walk after the imagination of our own hearts and the light of our own eyes, leaning to our own understanding, calling this human prudence, *common sense*, or any other favourite epithet, we can expect nothing but reverses and Divine displeasure. O let us all prayerfully, personally seek to know and do the will of God in the organization and government of the church, in the profession of an orthodox faith, and in the receiving, observing, and keeping pure and entire all such religious worship and ordinances as he hath appointed in his word. And may we all, having a kingdom that cannot be moved, have grace to serve him acceptably, in reverence and in godly fear; and let us all, and always, remember that if we build, even on the good foundation, wood, hay, stubble, that is trash of our own device, and forbidden in the second commandment, though we call it common sense, we may be saved as by fire, but we will assuredly suffer great loss. I remain your old friend,

J. M.

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[For the Covenanter.]

#### THE ELECTIVE FRANCHISE.

It is well known that Covenanters do not now practise, and never have practised voting in this country. For many years they were singular in this course, but this is no longer the case. Still, the great majority regard our non-user of the elective franchise as altogether indefensible. They consider voting, in a country like the United States, where the people are in theory "sovereign," as a duty which none can with propriety neglect; so that all who do not thus seek to maintain the right are, as they judge, criminal. It is due to the cause of truth, and to ourselves, to justify our course in this matter, which seems so strange, and even wrong, to some who regard with favour our principles of civil liberty.

When it is found that we do not vote, sit on juries, or hold office, there are some who at once conclude that Covenanters are anti-government, or at least indifferent on the subject of civil government. But nothing could be farther from the truth. We believe most emphatically in civil government, that it is the "ordinance of God." I do not design, in this connexion, to enter upon a disquisition as to the origin and nature of civil government, or to inquire what is requisite in order to entitle any government to be acknowledged as the moral ordinance of God; but I remark, in passing, that we judge the republican form of government to be most in accordance with the Bible and the rights of man. From this it necessarily follows that voting is not only a duty, but also a privilege. We so esteem it, and we freely

forego the privilege, only because we cannot exercise it consistently with our duty in other aspects. If any one were to neglect or avoid the ballot box from disregard to God's institution of government, from indifference to the character of the government, or of those that administer it, not caring whether right or wrong prevails, then his conduct would be indefensible,—he would be chargeable with sin. But the case is very different if insuperable obstacles are placed in the way. If honest citizens are for any cause not allowed to cast their vote, no one ever charges them with dereliction of duty; if any are thrust violently from the polls, we never think of charging them with criminality in not voting; on the contrary, we blame those who hinder them, and acquit those who do not, in these circumstances, vote.

There may be moral hinderances in the way of using the elective franchise, that are as real as, and even more invincible than any physical obstructions; for these latter may be overcome—if there be sufficient force—contrary to the will of those who oppose. Not so, however, in relation to moral hinderances; for when these are interwoven with the Constitution, they cannot be obviated by those who are thus hindered. This, we are fully persuaded, is our situation as Covenanters, in this country. We maintain that there are moral hinderances that preclude us from voting, if we are citizens; and forbid us to become naturalized citizens, if from other lands. These hinderances are found in the Constitution of these United States: for, however badly the government may be administered, we do not justify our course by pleading maladministration. Our conduct, in this whole matter, rests upon this principle—that the will of God, revealed in the Bible, is the “higher,” the supreme law, binding upon men in every land where it is known, binding men in all the relations of life, in civil matters, as well as in all other affairs. Hence men, in setting up a government, are bound to take the Bible as their guide. The people, in selecting their rulers, must obey God's command; legislators, in framing laws—judges, in applying them—and executive officers, of all grades, in executing them, must take God's word for their guide. These we regard as fundamental truths in this matter, and I am at a loss to know how any Christian can doubt or deny them.

Before entering upon a statement of those hinderances that bar us from the ballot box, I premise these almost “self-evident truths.” Foreigners, before they can vote, must swear to support the Constitution of the United States, and thus solemnly bind themselves to maintain and defend whatever immorality there may be in it. If the voter be native born, not only is he understood to be actively engaged in upholding the Constitution and carrying out its principles, but also those for whom he votes must swear to maintain the Constitution of the country, when they enter upon their office; and this they do *for* those whom they represent, and over whom they are chosen to rule. Thus we see that in a republican country, all those who by voting are engaged in supporting the government, are responsible for its constitutional sins, and also incur the guilt with which rulers may be chargeable in carrying out the provisions of the Constitution.

The reasons why we avoid any participation in the government are found in the Constitution itself, as I have before intimated. Our charges against the Constitution are, in general, that it is not the



moral ordinance of God; that it is in opposition to God; and that consequently the nation, in its organic character, is in rebellion against the "KING OF KINGS, AND LORD OF LORDS." For—1st. There is, in the Constitution, no acknowledgment of God. And what renders this fatal defect the more gross and indefensible, is the fact that there was an acknowledgment of God in the Articles of Confederation. "In all thy ways acknowledge him." Prov. iii. 6. This is obligatory upon nations in all matters; and surely, when a nation is framing its fundamental law, it ought to obey this command. I have called this a "fatal defect." I mean, as to its moral character. Let all Christians carefully consider this aspect of this matter. A man who neither by profession nor practice makes any acknowledgment of God, we never think of regarding as a Christian. How can we suppose that a nation of like character is worthy of the name?

2. There is no reference to, nor acknowledgment of, the authority of the Lord Jesus Christ. Surely, since God has committed all things into his hands, has made him King of kings and Lord of lords, a nation, in its organic law, should submit itself to him. Especially is this manifest, since "kings" and "judges," in their official capacity, are required to "kiss the Son." Ps. ii. 12. As might be expected, there is no recognition of Christianity, nor of the church of Christ, in the instrument. So far is it from any such recognition of God's institution, the church, that all religions are placed upon a par; and, in a sense, all religions are established,—not only are all—even professed—forms of Christianity protected, but Judaism and Chinese idolatry are countenanced. This would be true of all forms of idolatry, were there occasion to test the matter, in so far as they do not infringe upon the rights of man. Now, when we remember that God has said, (Isa. lx. 12,) "The nation and kingdom that will not serve thee"—namely, the church—"shall perish; yea, those nations shall be utterly wasted"—we cannot acknowledge nor actively support such a government, by voting or holding office.

3. The Bible is not acknowledged as the supreme law. In fact, it is completely ignored, it is not referred to, it has no place even by implication. Indeed, it expressly contravenes the Scriptures, not only in relation to slavery, but also in relation to the choice of rulers. It provides that there shall be no religious test:

Art. vi., sec. 3: "No religious test shall ever be required as a qualification to any office or public trust under the United States."

God expressly enjoined that "able men, such as fear God, men of truth, hating covetousness," should be appointed as rulers. Ex. xviii. 21. Again, 2 Sam. xxiii. 3: "The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God." Nor will it do to say that this was an Old Testament or a Jewish regulation, for it is exceedingly plain from the description of civil government given in Rom. xiii. 1—7, that the choice of good rulers is just as obligatory now as of old. How incongruous that ungodly men should be appointed to administer the "ordinance of God;" how preposterous to suppose that such "rulers are not a terror to good works, but to the evil!" The fruits of the Constitution, in this respect, have been precisely in character. The rule has been, in this country, that those doing evil have praise of the same. Wit-

ness the influence and authority which slaveholders always have had. Governors Geary and Walker, and Secretary Stanton, are living examples of the fact, that even a slight performance of good, will secure the withdrawal of all the praise and countenance which they had received from wicked rulers still higher in place, while they were or seemed to be supporting evil.

4. The Constitution contains compromises with, and actual supports of slavery. It guaranteed the admission of slaves, or at least prohibited their exclusion, for twenty years:

Art. i., sec. 9, ¶ 1: "The migration or importation of such persons, as any of the States now existing shall think proper to admit, shall not be prohibited by the Congress, prior to the year one thousand eight hundred and eight."

The increase of slaves introduced under that provision are now in slavery, so that it has directly conducted to the spread, and consequent power, of the "domestic institution." Again, representatives and direct taxes are apportioned in proportion to the number of slaves, where there are any, so that five slaves are as three free persons:

Art. i., sec. 2, ¶ 3: "Representatives and direct taxes shall be apportioned among the several States which may be included within this Union, according to their respective numbers, which shall be determined by adding to the whole number of free persons, including those bound to service for a term of years, and excluding Indians not taxed, three-fifths of all other persons."

This constitutional provision gives to slaveholders more than twenty-five members in the House of Representatives, and thus has proved greatly conducive to the perpetuation of slaveholding influence in this government. Finally, it requires the restoration to the masters of those slaves who may have escaped into the free States:

Art. iv., sec. 2, ¶ 3: "No person, held to service or labour in one State, under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labour; but shall be delivered upon claim of the party to whom such service or labour may be due."

Whether we regard this as empowering Congress to pass such laws as the Fugitive Slave Bill, or as a compact between the States, it amounts to the same thing. It is a part of the fundamental law that is in direct opposition to God's law as recorded in Deut. xxiii. 15, 16. No matter though the Constitution provides for its own amendment, yet, if we join with it, we must support it as it is, until it is amended.

Nor let any one object that we should aid other Christians in securing an alteration. For in addition to what I have just said, observe what influence all those who have thus acted have had. Literally, instead of being of any use in conforming the Constitution and government to the law of God, they have themselves been corrupted. The descendants of the Pilgrims are in some instances employed in flouting at what their fathers thought of the utmost importance, namely, a constitutional and governmental recognition of God's law. The government has grown worse and worse, in accordance with a principle of universal application in matters of this description. If we allow any evil principle to exist, it will gradually but surely overcome the good. Our forefathers allowed slaveholding principles a place in the constitution, they have gradually operated against the principles of liberty, and have now almost strangled them.

But it may be said, in such crises as the last presidential election,

why not aid in hindering the extension of slavery, and curbing the power of the slaveholders? Most gladly would we do this by voting, and in other ways, if we could with a good conscience. But Fremont, if he had been chosen, would have sworn to the Constitution as it is. We cannot do evil that good may come, nor can we choose others to do it for us. So far as the real merits of the case are concerned, it is precisely the same at such times as at others. Most heartily would we by our votes, as well as otherwise, aid "bleeding Kansas" in securing her freedom, could we do this and maintain our allegiance to our God, and our integrity in obeying his law. But others have stopped the way against us, and all that is left to us is to testify against these evils, endeavouring to be of those who shall at length "overcome by the blood of the Lamb, and the word of their testimony." R.

#### SATAN'S FIERY DARTS.

Amongst those temptations of Satan to which we are chiefly exposed, and which are emphatically his "fiery darts," one is, the temptation to Atheism or Infidelity. Now, whenever the horrid suspicion that there is "no God," or that the Bible is not to be depended on, comes in like a flood upon the mind, it is a fiery dart of Satan; and he alone has the *guilt* of it, whilst the mind hates or deplors it. Unless, indeed, we have been exposing ourselves by reading skeptical books, and listening to scorers; then, the guilt of infidel thoughts is chiefly our own. But when they are thrown into the soul, unsought and unawares, and thrown after the soul when it is retreating from them,—the *archer*, and not the "wounded spirit," is the criminal, in that case. We are personally accountable only for those temptations which we court, connive at, or yield to. The Saviour was tempted of the devil to impatience, presumption, and idolatry; but as he had not exposed himself to these fiery darts, and did not yield to them, but repelled them, he was nowise accountable for them.

This distinction is strongly stated; but it is wanted, in all its strength, when the mind is overwhelmed by distracting doubts of the being of God or the truth of Revelation. In that case, it seems to ourselves improbable, if not impossible, that we had ever believed "with the heart;" seeing, that now, we are almost ready to give up faith in God, and to regard all things as a chaos of mere chance! We argue thus: "Surely, if I had been taught by the Spirit of God, and at all renewed in the spirit of my own mind, I should be incapable of harbouring or starting such atheistical thoughts. They would not surely come into 'a new heart.' Are they not symptoms of a reprobate mind?" This, however, is a mistake, they are "the fiery darts" of Satan, and not the *real* sentiments of our own minds. Accordingly, we do not think these doubts well-founded. We do not wish them to be *true*. Nothing would pain us so much as finding that there was no God, or no Bible, or no hereafter! However much, therefore, we may be harassed by these dark suspicions, they are not our sin, but our misfortune, so long as we shrink from them, and try to shake them off. At the same time, we are not *altogether* blameless in this matter; for, had we acquainted and familiarized ourselves more fully with the evidences of natural and revealed religion, Satan would not have found it so easy to unsettle our thoughts. Hence the importance of preventing the return of this temptation, by acquiring a more full and connected view of the grounds of faith.—*Philip*.

GERMAN PAPERS.—It is stated that there are ten times as many newspapers printed in the German language in the United States as there are in Germany.

## ANSWER TO PRAYER.—DENIAL AND DELAY.

There are, indeed, instances both of denial and delay to be found in the Scriptures. Paul besought the Lord "thrice," that the thorn in the flesh might be removed from him; but his request was not complied with. It was not thus, however, that his fervent prayers at Damascus were treated. There, he was praying for his *soul*, and for *salvation*; and, at the end of three days, Ananias was sent to assure him that he had obtained mercy and found grace. Now this fact is characteristic of God's usual plan in answering prayer. When the blessings prayed for are temporal things, or those spiritual things which belong to the prosperity, rather than to the safety, of the soul, there is often, in the former case, denial; and in the latter, delay: but when the prayer is, like that of the publican, for *mercy*, the prayerful, like the publican, go down to their "house justified; for he that humbleth himself shall be exalted." Matt. xviii. 14. Thus it is that denial, when it occurs in the case of the humble, regards temporal things only; and delay, when it occurs, is always owing to some defect of their humility. This is one general principle of God's plan of answering prayer. Another is, that, if we regard sin in our hearts, "the Lord will not hear us." Agreeably to this high and holy principle, James explained the unanswered prayers of the Jewish converts: "*Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.*" James iv. 3. Whoever, therefore, seeks mercy or grace for unholy, or not for holy purposes, is sure to be denied. All grace is for gracious purposes; and all mercy to promote holiness. A third principle of God's plan of answering prayer is, that we "*must believe that He is the rewarder of them who diligently seek him.*" Hence, the express and authoritative injunction to every praying man, "*Let him ask in faith, nothing wavering, (or, undoubtingly,) for he that wavereth (doubteth) is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord.*" James i. 6, 7. Thus, without faith in prayer, it is impossible to please God; and, therefore, useless to expect answers to it from God. For as he who does not believe that God "is," will not seek Him at all, so he who does not believe that God is the rewarder of them that diligently seek him, will not find him at all. Unbelieving prayer will always be unprofitable prayer.—*Id.*

## DOUBTS OF SINCERITY.

He who never doubts his sincerity to God, has great reason to suspect his knowledge of himself; a hypocrite cannot be a Christian: yet there is hypocrisy in the fallen nature of every Christian; such are ever suspecting themselves. At times, they fear lest they should turn out nothing but hypocrites at last: this is a proof that their hearts are upright with Christ; their fears and suspicions are a blessed means of keeping them from falling away from him. Righteous souls pass through many dark frames and disagreeable experiences; sometimes they are put to a stand, ready to question if all is right within or not; for they are the subjects of a nature in which dwells every evil which wars against God, the peace, holiness, and comfort of their souls: hence they are sometimes in seasons of darkness; they see not things in the light of truth; they enjoy not the comfort of this truth, they are "righteous in the righteousness of Christ," (2 Cor. v. 21,) and made upright by his grace. Upright souls mourn in darkness, and desire ever to walk in the light. Yes, says Peter, ye greatly rejoice in the salvation of Jesus, "though now for a season (if need be) ye are in heaviness through manifold temptations." If need be! Oh, what need can there be? He tells us, "That the trial of your precious faith might be found unto praise, and honour, and glory, at the appearing of Jesus Christ." 1 Pet. i. 6, 7. Tried faith is true faith. Touch any metal but gold, and aquafortis will burn it off. True faith stands the fire of temptations;

trusts Christ in heaviness; stays upon him in darkness: for at all times, in all seasons, under all circumstances, light and gladness are sown for you, and in due season shall spring up in you.—*Mason.*

#### THE GOOD FIGHT OF FAITH.

Soldiers of an earthly monarch are regularly enlisted to fight under his banner; they wear his livery, and are furnished by him with arms; in a day of battle they prove their courage and faithfulness: so the Captain of our salvation chooses and enlists his own soldiers; he puts on them a livery whereby they are known to his enemies; he puts an armour on them, and weapons into their hands; from the moment they enlist under him they enter the field of battle; there is never any peace with the enemy; the fight is the good fight of faith; the prize is eternal life; the daily word of command is, "Fight—stand to your arms—give no quarter to the enemy—beware of the least truce with them, for the danger is great, the effects will prove awful." It is a "good fight;" it is in a good cause, under a good Captain, who gives good encouragement, and has assured us of certain victory over the worst of enemies. Fight this good fight for the glory of Him who, in dying for us, has for ever conquered all who are against us; but they are not all dead yet; fight on, it is a good fight of faith. Dost thou say, I have got no faith? Then pull off thy soldier's livery; what hast thou to do in the ranks? But who told thee thou art destitute of faith? Why, thou hast laid down thy shield, art got into the enemy's camp; he has seduced thee by his deceitful institutions, and will prevail over thee. No faith! What meanest thou? Instead of fighting against, thou art parleying with the enemy. Dost thou believe that Jesus is the Son of God, the Saviour of sinners? Yes, sayest thou, but I have not the comfort of knowing that he is *my* Saviour! What then? Wilt thou deny thy faith for want of comfort? desert thy Lord's banner till thou hast got assurance of his love? Fight on against thy worst foe, unbelief, and cry to thy best Friend, Lord, increase my faith. The battle is the Lord's, thy strength is from him; "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord." Ps. xxxi. 24. "Lay hold on eternal life;" it is the free gift of God; lay hold of it by faith, possess and enjoy it now in the belief of thy heart, hold it fast in hope, quit not thy confidence in it; so shall thy heart be warm with love, thy spirit filled with joy, and thine arms made strong to fight, until thou art crowned in eternal glory. Remember, "The joy of the Lord is thy strength." When death, the last enemy, comes, hold fast thy faith, and thou shalt sing victory in death.—*Id.*

#### THE OFFICE OF THE DEACON.—HIS POWER.

We meet once more in the Reformed Presbyterian, this long-mooted question: this time accompanied by an admission which we are glad to see, encouraging us to hope that our contemporary will, as it gets insight and information, abandon entirely its opposition to the re-introduction of the deacon, with his Scriptural and covenanted rights and functions. The admission is in the following terms:

"We may say here, however, that we have no fault to find with the teachings of the Second Book on the subject of the deacon's power."

That our readers may have directly before them the extent of this concession, we quote the portions of the 2d Book of Discipline which relate to this office. Having enumerated the officers of the church—among them, "the deacon"—the Book proceeds:

"These officers are ordinary, and ought to continue perpetually in the church, as *necessary* for the government and policy of the same, and no more officers ought

to be received or *suffered* in the true church of God, established according to his word." (Chap. ii., § 7.)

We have italicised two words of this quotation. Deacons are "*necessary*:" and when it is said that no more officers should be "*suffered*," we must remember that this Book defines the deacon's office as extending to those very matters which some defective Presbyterians put into the hands of trustees. Hear it:

"CHAP. VIII.—*Of the deacons and their office, the last ordinary function in the church.*

"1. The word *διακονος* sometimes is largely taken, comprehending all them that bear office in the ministry and spiritual function in the church. But now, as we speak, it is taken only for those unto whom the collection and distribution of the alms of the faithful, and ecclesiastical goods, do belong.

"2. The office of the deacon, so taken, is an ordinary and perpetual ecclesiastical function in the church of Christ. Of what properties and duties he ought to be that is called to this function, we remit it to the manifest Scriptures.

"3. Their office and power is to receive and distribute the whole ecclesiastical goods unto those to whom they are appointed. This they ought to do according to the judgment and appointment of the presbyteries, or elderships, of which the deacons are not, that the *patrimony of the church* and poor be not converted to private men's uses, nor wrongfully distributed."

But what is "the patrimony of the church?" This we have answered in chap. ix., which treats of this, and of "the distribution thereof:"

"1. By the patrimony of the church, we mean whatsoever thing hath been at any time before, or shall be in times coming, given, or by current and universal custom of countries professing the Christian religion, applied to the public use and utility of the church. So that under this patrimony we comprehend all things, given, or to be given, to the church and service of God, as lands, biggings, (buildings,) possessions, annual rents, and such like, wherewith the church is endowed, either by *donations*, foundations, mortifications, or any other lawful titles, of kings, princes, or any persons inferior to them: together with the *continual oblations of the faithful*. We comprehend also all such things as by laws, or custom, or use of countries, has been applied to the use and utility of the church: of the which sort are tields, (tithes,) manses, glebes, and such like, which, by common and municipal laws and universal custom, are possessed by the church.

"3. 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 church be provided for without care or solicitude. In the apostolical church, the deacons were appointed to collect and distribute whatsoever was collected of the faithful to be distributed unto the necessity of the saints, so that none lacked among 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 to the feet of the apostles. This office continued in the deacons' hands, who intromitted with the whole goods of the church, ay, and until the estate thereof was corrupted by Antichrist, as the ancient canons bear witness.\*

"4. The same canons make mention of a fourfold distribution of the patrimony of the church, whereof one part was applied to the pastor, or bishop, for his sustentation and hospitalities; another, to the elders and deacons,† and all the clergy; the third, to the poor, sick, and strangers; the fourth, to the upholding and other affairs of the church, specially extraordinary. We add hereunto the schools and schoolmasters also, which ought and may be well sustained of the same goods, and are comprehended under the clergy. To whom we join also clerks of assemblies, as well particular as general: syndicks or procurators of the church affairs, takers up of psalms, and such like other ordinary officers of the church, so far as they may be necessary."

The Reformed Presbyterian "finds no fault with" these "teachings." We congratulate the church. These teachings are—and we

\* Had the framers of this Book lived in these enlightened days, they would have learned that to put church funds into the hands of deacons, is Popery!

† These were sometimes pay offices.

ask attention to the clauses which we have italicised—that by divine appointment the deacons attend to all church funds—*no matter from what source they are derived*. They may be “donations,” or the “continual oblations” of the people of God—as well as grants by government,—all go under the denomination of “ecclesiastical goods,” and are to be collected and distributed by the deacons. This is clearly the “teaching” of our fathers in this venerable Book. It also teaches that deacons are “*necessary*.” We are gratified to find that the leading pen in opposition to these doctrines for the last nearly twenty years has given its assent to them. Better late than never; but we must say, it would have saved much labour, and time, and feeling, to itself and others, had this assent not been withheld so long.

But, perhaps, we go too fast. Is this a full, and candid assent, without any quibbling or attempt at evasion? We are sorry to say, it is not: for with a singular oblivion of Presbyterian principle, and of the teachings of the Book itself, the writer proceeds:

“Money that belongs to the church, without any designation as to its application by the donors, must be distributed by her officers. Were the church supported now, as she was then, by a common fund, secured to her by civil law, her courts must distribute it. It is so with our domestic mission fund. Synod distributes it by its board, to Presbyteries; and they again to weak congregations and missionary stations. All are agreed in this. But all this is very different from a trust created by a congregation, and committed to its agents, to hold and manage for it. Nothing of this kind is assigned to deacons in the Second Book of Discipline.”

We have said with “oblivion of Presbyterian principle;” for our contemporary evidently makes the extent of the deacon’s office to depend, not upon the word of God, but upon *circumstances*. The deacons might, by Divine right, claim the management *then* of church funds, but not *now*. If the church, however, was supported now by national contributions, these must be put first into the hands of the deacons, or of the church courts. Why so? Why not, provided deacons, by the word of God, have nothing to do with any but poor’s money, put these contributions into the hands of state officers—officers appointed by the government itself? Can any body tell us why? Cannot the government say, Give so much here, and so much there? Does not the British government do this very thing with the Bounty in Ireland, appointing its own officers to attend to it? The framers of the 2d Book put their faith on no such flimsy ground.

And, again, we confess ourselves too obtuse to see any distinction between funds derived from government grants, and individual contributions—any distinction of such sort that one “creates a trust,” and the other does not! One may be distributed by the church’s officers, and should be: the other, not! If the donations, &c., of the state in Scotland did not create a trust, what did they create? Was not the church as much bound to use the funds according to the intent of the donors *then*, as she is *now*? And what is this but a “trust?” And if it is essential now to the securing of the rights of contributors, that they devise some other mode of *holding* and *managing* church property than that by deacons, was it not equally essential *then*? for a donor is always a donor, whether it be a king, a nobleman, a nation, or an individual private Christian.

But what are we to think of the assertion in the last line of our quotation? Did the writer not know that the 2d Book of Discipline teaches that, of *divine right*, the ecclesiastical goods of all sorts are

properly placed in the hands of the deacons? Or does he desperately ignore the fact?

The truth is, the whole paragraph which we have quoted presents the writer in the very unpresbyterian attitude of vindicating that which all sound Presbyterians have always opposed—an “ambulatory” church government and order; that is, a church government and order, which is regulated, not by the Bible and Divine right, but by *circumstances*. He will say, indeed, that he avoids a portion, at any rate, of this charge, by admitting that mission funds, &c., must be managed by the church courts. But, to be consistent with his admissions about the 2d Book, he must go farther, and say that they are to be attended to by deacons; and then it is for him to show on what principle the money that goes to support a seminary, or to supplement a pastor’s salary, or to build a mission church, does *not* “create a trust,” for whose management the people must appoint trustees, while the very same kind of contributions, devoted to the very same religious purposes, to the support of the very same pastor, *do* “create a trust,” for which “trustees” must be appointed by the people, passing by the deacons altogether. And when this is done, perhaps, he may be prepared to show why, on his principle that the payment of pastor’s salary and the erection of the house of worship “creates a trust,” to be managed by the “agents of the people,” who contribute the funds—why the church members among these undertake the choice of these “trustees,” independently of outsiders, who have given their money as well; and also, let him show, where this thing would stop, and whether we could prevent Deists and Papists from voting in all congregational money affairs, provided they have been concerned in “creating the trust.”

How broad, and refreshing the views of Andrew Melville and his worthy compeers in framing the 2d Book—the acknowledged “most complete model” of Presbyterian church government, compared with the narrow and petty notions about church funds which have ever characterized the anti-deacon party, and of late, particularly, the “Reformed Presbyterian!” These men took the “manifest” Scriptural fact that the deacon is the church’s fiscal officer; and there they rested. As to church funds, they saw, as all men except a handful among ourselves admit, that funds contributed for the church’s support, worship, and extension, as well as for the poor, are church funds. These they placed in the hands of the fiscal officers of the church, to manage according to the intent of the donors, *in every case*: the special designation in some instances being given by the church courts, but regarding in *every case* the will of the donor as to the *object* of his donation. How simple and Scriptural—how clearly the doctrine of the 2d Book with which the Reformed Presbyterian “finds no fault!” Brethren, acknowledge it, and show your faith and honesty by your works. Get deacons as your forefathers did; and when you get them, let them act, in the language of this 2d Book, “as the word of God appoints.”

#### SLAVEHOLDING.—ITS FRUITS:

“By their fruits ye shall know them,” is a rule of universal application. Properly understood, and wisely employed—looking for all the issues of an act, a principle, or a system—it can never fail. Evil



may be overruled for good, but good never comes out of evil as its proper issue and result. Evil produces evil, as its natural and certain consequence.

Tried by this text, slaveholding stands condemned. In our last, we furnished some facts regarding the "poor whites of Georgia." The same writer proceeds as follows:

"A poor man at the South is in a much more pitiable condition than one at the North. His poverty compels him either to labour, beg, or steal. As none but negro slaves do any kind of hard work or drudgery, it becomes, in some manner, a disgrace for a white man to labour; it is a mark of inferiority and servitude. Hence many of the poorer classes resort to various shifts, rather than bend to hard, honest toil. They will beg, loaf, cheat, and sometimes steal, before they will do it. Ignorant of the commonest rudiments of learning, without energy, industry, or spirit, they lounge indolently and stupidly through life, sunk in hopeless poverty, without making, or even caring to make, one single effort to better their condition. I am aware that there are exceptions to this; that there are many honest, industrious, poor people, who are willing to work, and who are not ashamed of it, and who are respected for doing so; but the great mass of them do as little work as they possibly can. The attention of the legislature has of late years been directed to the subject of making some provision for the education of the masses, and for ameliorating their condition otherwise; but nothing of practical account, as I am aware of, has as yet been done.

"There is very little activity about the town, (Milledgeville, the capital;) the streets are seldom thronged by a bustling, busy crowd. You generally see none but a few piney woods' people; and, if it be the fall, wagons laden with cotton. There are more loafers here than in any place I ever saw. You can generally see plenty of them on a warm summer day, lounging about the hotels, or sitting under the shade of a spreading mulberry in front of the bar-room; smoking, chewing, drinking, discussing politics and kindred topics, such as idlers, who know not what to do with themselves, like to talk about. They are not common, low-bred fellows, by any means; they are men of some standing and property; many of them of high respectability and influence. But somehow the passion for loafing seems to be so strong here that very few are able, or even seem to care, to restrain it.

"The morals of the place are bad; drinking, gambling, licentiousness prevail to a serious extent. Quarrels, and even deadly fights, are not uncommon. Religion seems to be very little respected. The Presbyterians, Methodists, Baptists, and Episcopalians, have each places of worship, but their congregations are small.

I recollect going out to town one wet, dark, chilly kind of a day, in the latter part of March, in company with two others, for the purpose of attending Church there. We were disappointed, however, for there were no services in any of the churches, though we waited about an hour in the hope that some of the people would come out. At the Baptist church we found the minister and the coloured sexton, but no congregation. He informed us, with a grieved look, that the people of Milledgeville were rather backward about attending church in bad weather. They seem to think more of sports and amusements than religion; and much of their time is spent in this way. It might be said of many of them, as was said of the Israelites of old—"The people sat down to eat and to drink, and rose up to play;" for there is an almost continual round of balls, fishing excursions, barbecues, and various other kinds of amusements and sports throughout the year."

This is a comparatively old State, and in all this wretchedness, and filthiness, and unblushing viciousness, we see, in part, the effects of the giant sin of the South.

In other aspects, the "fruits" of slavery are even more deplorable. We take some extracts from a Tract by C. K. Whipple. Mark the course of the church on the subject of the following quotation:

"The slave laws decide that 'a slave can make no contract, not even matrimony.' Hence the slave can have no wife. He is allowed to cohabit with a slave woman, because the master's interest is doubly favoured by it; in the production of children, which are money in his pocket, and in the formation of a new tie to keep the slave submissive, and prevent his running away. The slave woman has, and can have, no husband. The whole policy of the slave system is to induce her

to bear children, the more the better. But the law is absolutely indifferent as to who is the father of a slave woman's child. It follows the condition of the mother, and is money in her master's pocket. But this mother cannot have a husband, sharing with her the delightful right and privilege to dwell together 'until death them do part.' As soon as it becomes the master's pecuniary interest to part them, the laws and customs, of both State and Church, allow him to do so, and actually interfere no more in the question by what male partner the separated slave woman shall bear another child, than in the case of a cow or a mare owned by the same master."

Again, as to *facts*. Mrs. Douglas, who was imprisoned in Norfolk, for the crime—according to Virginia law—of teaching the children of free coloured people to read, gives the following in her "Personal Narrative:"

"I now approach a subject vitally connected with the interests of the South and the welfare of humanity. In doing so, I tell my Southern sisters a truth which, however they may have learned it by sad experience, has probably never been thus presented to them before. *In this truth is to be found the grand secret of the opposition to the instruction of the coloured race.* In this truth also lies the grand secret of the discontent and rebellion among the slaves. Knowing this, it is easy to perceive why such strenuous efforts are made to keep the coloured population in darkness and ignorance. . . . This subject demands the attention, not only of the religious population, but of law-makers and statesmen. It is the one great evil hanging over the Southern slave States, destroying domestic happiness and the peace of thousands. It is summed up in the single word, *amalgamation*. This, and this only, causes the vast extent of ignorance, degradation, and crime, that lies like a black cloud over the whole South. And the practice is more general than even Southerners are willing to allow. It pervades the entire society. Its followers are to be found among all ranks, and occupations, and professions. The white mothers and daughters of the South have suffered under it for years—have seen their nearest affections trampled upon, their hopes of domestic happiness destroyed, and their future lives imbibed with agony, by those who should be all in all to them, as husbands, sons, and brothers. I cannot use too strong language in relation to this subject, for I know that it will meet with a heartfelt response from every Southern woman. I would deal delicately with them if I could, but they know the fact, and their hearts bleed under its knowledge, however they may have attempted to conceal their discoveries. Southern wives know that their husbands come to them . . . from the arms of their tawny mistresses. Father and son seek the same sources of excitement, scarcely blushing when detected, and recklessly defying every command of God, and every tie of morality and human affection."

These are not given, it will be observed, as exceptional cases. They are the rule. Now, we admit that society in the free States is far from perfect purity; but surely there is no such *state* of things there as this extract describes. These doings are the natural result of the relation of the slaveholder to his slave. The tendency of power, and idleness, and indulgences of all kinds among the children of slaveholders, is to stimulate the passions, while the degraded and helpless condition of the female slave removes nearly every barrier in that direction. Do the churches know this? They do. And yet they say little, if any thing, about it. They have "lost their savour." They are dragged down by a power with which they dare not contend. Another and fearful "fruit" of slavery: it has corrupted, radically, the only certain remedy for human evils and human sufferings.

[For the Covenanter.]

#### SKETCHES ABROAD.—NO. III.

Belfast is a populous and thriving town. Its streets, wharves, and warehouses, indicate enterprise, commerce, and solid wealth; while its churches, colleges, benevolent and charitable institutions, manifest intelligence, liberality, and religion. Presbyterianism is vigo-

rous. The General Assembly has nineteen churches with settled pastors. Most of these congregations are very large; and many of the pastors are industrious, talented, and influential. The Belfast town mission, employing twelve licentiate preachers in visiting from house to house, to impart religious instruction, is controlled and supported by them; while the Presbyterian college, with its six professors, attends to the education of the youth of the church and of the rising ministry. We left by the Belfast and Ballymena railway. Her Majesty's mail coach, which formerly drove so majestically, whose driver's whip was the terror of every dog, and almost of every boy on the road, has become a thing of the past; and Ireland, too, has her numerous railways. These are constructed with great care. On the sides, for the whole length of the road, grass is carefully cultivated; while the bed, or centre of the road, is covered with water gravel, so that in travelling there is entire freedom from dust,—gates are placed at cross roads, and a dwelling erected for the attendant. At these places, so much of the ground as is fenced in by the company is converted into a flower garden, giving a pleasing variety, and adding greatly to the beauty of the landscape. The railway carriages resemble the state of society. There is a variety of classes, but between these there is no communication. The traveller is shut up in his own compartment, which he must leave before he can speak to his neighbour before or behind him. The first class carriage accommodates six persons,—the second, with vastly inferior accommodations, admits eight,—the third, still more in the same space,—while the fourth, like our omnibus, is never full. So far as an opportunity for observation is furnished by the small window in the carriage, the country appears, as it really is, beautiful. The land is highly cultivated, and every rod laid under contribution. Such crops of grain, of grass, of turnips and potatoes are seen, as rarely cheer the heart of the farmer in this country. It seems almost incredible how much an acre does produce. The whole face of the country is improved,—and were the dwellings equal to the farms, Ireland would be indeed a beautiful country. But so long as the landlords refuse to give leases, there is no encouragement to build. The farm is attended to, but the dwelling is neglected. This is a great drawback to the appearance, the comfort, and intelligence of the country.

At Antrim we got a glimpse of Lough Neagh, that beautiful and far-famed lake. On the West, for a long distance, the most prominent object is Slemish mountain, rich in traditions of that godly, suffering minister, one of Scotland's worthies, Rev. Alexander Peden. In this mountain and surrounding neighbourhood he prayed, and toiled, and preached, and lifted a bold and faithful testimony for the truth, when others, through fear of suffering, had become silent. Here the Rev. David Houston learned from him the way of God more perfectly, and was thus enabled to remain steadfast in the Covenant cause when all the other ministers accepted the indulgence. Indeed, after the martyrdom of Renwick, and the desertion of Shields, Linning, and Boyd, he was the only minister in the three kingdoms who consistently maintained the principles of the Reformed Presbyterian Church. He laboured in Ballymena, or that neighbourhood, and continued faithful to the day of his death.

In due time we arrived at the hospitable mansion of Rev. Mr. Toland, Brookville, about five miles from Ballymoney; and the next day, in company with some friends, we visited the Giant's Causeway, distant from Brookville about ten miles. Afterwards, for some time, I was compelled by sickness to remain with Mr. Toland. The sickness, at the time, was a severe affliction; but the results have been beneficial. Never can I forget the kindness I received from that affectionate Christian family during the trial. Being anxious to visit Strabane as soon as possible, I left Brookville, taking the cars again at Ballymoney. The large number of new dwellings and of large stores in this place, indicates increasing trade and population. I think there is a smaller number of liquor shops, in proportion to the population, than in any other town I visited. Still they are distressingly numerous; and while they so remain, no great reformation or permanent prosperity need be expected for Ireland. Coleraine is a large town. In its size, population, and wealth, I was disappointed. It is beautifully situated on the Bann—a large and navigable river, possessing advantages for commerce, which, if rightly improved, might long since have given it a first position in the kingdom. After leaving Coleraine the road approaches the shore, passing Downhill and Castlerock, where the scenery is equal to any thing I ever witnessed. The waterfalls, in the rainy season, are truly magnificent. Newtownlimavady is about sixteen miles from Coleraine. There is little change in this town, except in the condition of the church. When I left Ireland the Reformed Presbyterian congregation was very feeble. Afterwards for years it continued to decline, till it was almost disorganized. But under the ministrations of its present pastor, Rev. James Kennedy, it revived, and has largely increased, and now ranks among the largest congregations of the Synod. The pastor is a business man. He goes straight to work. He has found ample scope in the ministry for the exercise of his talent; and the results, both in the congregation, and the schemes of the church, are very gratifying.

In Newton, Mr. Chancellor, of Bready, kindly met me; and after a pleasant and profitable visit with brother Kennedy, we left for Londonderry. The city proper is little changed. The streets appear much narrower, and the houses much smaller and older than I had anticipated. The *water side* is improved and enlarged; so is the *strand*; and on the hill above, in the neighbourhood of the new college, some magnificent buildings are erected. The wall is in good repair, and "Roaring Meg" still occupies her old position. It was this cannon, in the hands of the "*apprentice boys*," which gave a welcome so unexpected to the Papist James as he approached the gates, that he fled in haste from the city. Derry has evidently little commerce, and lacks the energy and enterprise of Belfast. But memorable for the protracted siege she endured—for the important position she occupied in the struggle for civil and religious liberty at the Revolution—for her heroic defence of Reformation principles, and her terrible sufferings in the fearful conflict, she has an honourable name in the history of the British Isles, and she always will be an object of special interest to every true Protestant.

Having renewed our acquaintance with former friends and brethren,

and visited some interesting localities, we left next day for Strabane. The road runs on the west, or St. Johnston side of the river, and in less than an hour we received a cordial welcome from Mr. Wright. He is the elder to whom I formerly referred as taking so deep an interest in the schemes of the church, and labouring so zealously to promote their prosperity. There is no effort at hospitality in his family; kindness seems natural to them; and having made their acquaintance, you have a kindly feeling every time you think of them. My first visit was to the grave of my father and mother. While I know that on this side of heaven we will never be able to estimate aright the value of godly parents, still, while I stood upon their grave, I think I had a realizing sense of God's wondrous goodness in bestowing so great a blessing upon me. The next day I visited the home of my childhood, the house in which I was born. Here for a time I was privileged to remain alone on the very spot where my mother for upwards of thirty years kneeled in prayer, and where my earliest recollections are of kneeling beside her in secret while she committed me to the care of the God of Israel. A visit to that spot was worth a journey across the Atlantic. O, that Christian mothers knew and realized their power! It is greater than the influence of father, minister, elder, and Sabbath-school teacher combined. It is inferior only to that which is almighty. From extended observation I am led to believe that in the church of God, and especially in the church in the United States, before the minister, elder, or in many instances even the father, can do much towards the religious training of the child, his character for time and eternity is formed by the teaching and example of the mother. Of the godly mother the wise man justly observes—"Her children arise up and call her blessed." Her prayers and example live after her, and oftentimes are more powerful when she is numbered with the clods of the valley.

Mr. Chancellor has two churches. In one of which, *Mulvin*, about four miles above Strabane, the Lord's Supper was dispensed the following Sabbath. The meeting-house is new, neat, and comfortable, and the grounds highly improved and tastefully ornamented. To me it was a pleasant and encouraging sight—as, when I left Ireland, there was no hope or expectation of a Covenanting meeting-house in that region. The communion was refreshing, and I hope the goodness of God was felt and acknowledged by many who partook of that feast. Some of the elders are near relatives,—all of them acquaintances of my early youth. After so long a separation, it was pleasant to meet at the table of the Lord. Next week the Western Presbytery met in Londonderry. The principal business was the hearing of the trial pieces of Mr. Thomas C. Brittan, and his subsequent licensure. In these exercises I was invited to take part. As Mr. Brittan is the son of the pastor under whose ministry I sat from infancy, till I left Ireland, I felt an unusual interest in the candidate. His pieces were respectable; and a sermon which I heard him preach afterward, furnished encouragement to expect much in the future, should his health, which has been rather feeble, be restored. We remained another night with Mr. Robert Cooke, merchant in Derry, a member and an ardent friend of the Reformed Presbyterian Church in that city. Next morning our old and tried friend, Rev. W. Swee-

ney, who lives about four miles from the city, came for us. Somehow time deals leniently with the ministry in Ireland. Our friend is as active now, and much more vigorous than he was almost thirty years ago, when he bade me an affectionate and prayerful farewell. He has been long the pastor of the Faughan congregation,—a congregation which, notwithstanding it has suffered greatly at times from emigration, still ranks among the largest of the Synod, and numbers in its membership many intelligent, public-spirited, and even wealthy members. Their house of worship, lately erected, is both substantial and comfortable. I could now compare the present with the past, and judge of the changes which had been made. The population has been greatly reduced, but the whole face of the country is greatly improved. Our people, compared with the past, are generally in easy circumstances. The clothing, the table, the houses of worship, the public spirit, so far as I could observe, are all greatly improved. Whatever might be said of individuals, whether male or female, it is my deliberate judgment that comparatively few of our families would improve their circumstances for a long time by emigrating to America. The greatest change, however, is on Bready meeting-house and the adjoining grounds. As Bready is probably the oldest congregation in Ireland, and as it has been a valuable nursery for the American church, not a few of your readers will be gratified to hear of its prosperity. The house formerly was not comfortable; and the “green,” where the sacrament was dispensed, was a naked, barren spot, and had altogether a forbidding aspect. Now the house is ceiled, and entirely remodelled. The session-house, which stood by the south door, has been removed, and rebuilt where the hawthorn hedge separated the green from the sexton’s garden. The quarry pits in the face of the hill have been filled up, the rocks removed, and all around several rows of trees are planted, giving the whole from the coach road a shady, comfortable, and prosperous appearance. A new house for the sexton has been erected, and in connexion therewith is the building for the dispensary of the lower part of the parish—and all as white as lime can make them. Notwithstanding the very large emigration by which the congregation has suffered, Bready, for numbers and public spirit, ranks among “the first three.” Its efficient and large-hearted pastor has certainly many causes of thankfulness for the past, and much ground of encouragement for the future. S.

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[For the Covenanter.]

## PERSONS AND THINGS IN WASHINGTON.

City of Washington, February 11, 1858.

The city of Washington is a great city; that is, it stands upon a large area. To look at it from some of the heights, you would suppose that the population could not be less than one hundred and fifty or two hundred thousand; that is, you would compute it to be inhabited by a number four times as large as it is. The public buildings make a great show, and yet count nothing in the enumeration of the inhabitants of the place. The capitol is a gorgeous building, and they are making it all over; or rather, adding new wings. The piles of marble in the streets contiguous to the house are prodigious, and

the number of busy, working men great. The new apartment of the House of Assembly is splendid and spacious, but the size is so vast that a stranger can hear nothing in the galleries but a confused noise. When you are below, it is different. There is very little order in the lower house. The speaker, however, is pounding a great part of the time. In the Senate Chamber there is more order; but, alas! they are about alike void of manifestation of the fear of God. In the time of prayer—and I heard some appropriate prayers—there is very little attention, and still less solemnity. The deportment of the members generally, and their speeches, gave manifest testimony that there is little fear of God, little recognition of the fact that the Divine Being is standing among them and marking all their doings. What an age of Atheism and unbelief this is, and specially among our great statesmen! To the considerate mind, there are very clear and convincing manifestations of the presence and of the power of God. Looking on the splendid scenery of the sky, the pagan mind personifies the stars, sees Saturn here and Jupiter there,—a Jove rules the air, a Neptune the sea. The Christian philosopher, whether he views these mighty orbs through a glass, or with the naked eye, feels all the while persuaded that they are the creations of an invisible, eternal Being, who counts their number, and regulates all their motions. So it is with the groups of great men, the constellations of men of mighty minds, and who occupy high places in society. A superficial observer looks at this one, and says—“Well, he will do such a piece of political business;” and another, “He will effect some other great exploit.” Public trust is reposed in these great men to effect something considered important. The North has its heroes and champions of liberty; and the South its subtle, sophistical, and astute advocates of slavery. The vanity of such trust is evident, not only from the fact that great men and wise men die, as recently Calhoun, Clay, Webster, &c., who were the confidence and trust of the South. Yes, and where is J. Quincy Adams, the triumphant advocate of the right of petition? All gone to the land of forgetfulness. Their tongues are silent in the tomb; their voices no longer heard in the halls of legislation; their influence no more felt in the management of the great business of the nation. But, in addition to this, disappointment from death; for when the breath departs, and he returns to dust, his thoughts, his plans, perish.

But see how the hearts of men are in the hands of the Lord! See a Stephen Douglas, a man by nobody blamed or charged with much or any moral principle; and yet he has done more to rouse the North, and awaken moral principle and anti-slavery sentiment, than any two or ten of our anti-slavery lecturers! By breaking down the barriers of the Missouri compromise the conservative clergy of the North were alarmed, and the long silence of the Northern pulpit was broken. And now, he who was so devoted to the administration of Pierce, is strong against the present administration. Yes, he who countenanced all the atrocities of border ruffianism, now counts the votes and testifies against the frauds of pro-slavery policy in Kansas. And, I tell you, the little man in stature is mighty in mind and eloquence. He is just in his element, when he gets a little brandy to stimulate his brain and warm his body. He then fears nobody. I heard him yes-

terday making a very long and a very broken speech, on the subject of having facts brought forward to prove that the Lecompton constitution was fraudulently and villanously concocted, and should not be adopted by Congress.

The Vice President and the Southern members are very snappish, and cries of "I rise to a point of order," were frequent. Finally, when it came to a vote, it was 24 against, and 23 for his motion. To hear him speaking so strongly for the redress of grievances in Kansas, was truly refreshing, all tending to promote a persuasion that things could all be easily brought to a bearing if the friends of truth and liberty were prepared to engage with gratitude to God as the Author of all good, who can and would send deliverance from all the evils connected with slavery and the infidelity of our constitution.

I have had a very pleasant interview with some of the best men of both houses. The worthy veteran Giddings, and Bingham, took great pains to give me an introduction to some of the most potent advocates of liberty, and to a few of the strong abettors of slavery. Yes, I had an interview with Seward, of Georgia, and Giddings and I argued the case with him; but did not, I doubt, make much impression. I told him, on parting, to think of these things in view of death and eternity; and if he did, I had hopes that he would yet be an anti-slavery man. He assumed a strange position, namely, that they did not enslave the mind, but the body of the slave. To which I was about to say, "On that principle he might justify murder, that it was only killing the body;" but father Giddings denied the position, and argued that they subdued and killed the independence of the mind, and thus the subdued and enslaved mind exercised itself to make the body perform service for the master, and not for itself.

Among the Northern senators we met with nothing but the most kindly concurrence of sentiment, and reciprocation of friendly sentiment. I say nothing about the noted and every where famous friends of liberty; but with Dean, of Connecticut, and Trumbull, of Illinois, confab was very affectionate and confidential. They are certainly very promising young members. Wilson, too, is a man of industry and promise. Sumner was there, and I saw him—a large, very large, fleshy man, but to him I had no introduction. He is not very much in the house. I do not, on the whole, regret my visit to Washington. I wanted to get the profile of some of the great friends of liberty placed in the chamber of my memory, and set up in the parlour of my heart; and I wanted them to know that there was a ministry and a community that had all along been advocates of liberty to the innocent, and witnesses against the horrid sin of slavery; and Mr. Giddings took pains to tell the members that I was a Covenanter minister, a veteran anti-slavery man, and a member of a church that had always been consistent on that subject, and on one occasion said that the Covenanters were the only consistent people on that subject. I write this rude sketch of my visit to Washington, and ask you the favour of giving it publicity, that it may gratify a little the curiosity of the readers of the Covenanter, and excite the members of our church to pray that the Lord would overrule the counsels of Congress and of the Executive for his own glory, and for the good of the nation. And O, let us pray for every parliament, and every council, that the wheels of the



chariot of the Mediator's power and authority may roll on in majesty and in might, till the ends of the earth see the glory and taste the sweetness of his social, as well as his individual salvation. May he soon claim as his own to rule and to save the nations all, and our own in particular! I think He has some favour towards us for the sake of our Puritan and Presbyterian fathers. Come on, O mighty Jesus, O Almighty Mediator, work wonders of manifold salvation for our nation, and for Britain and Ireland, connected with the covenants and somewhat imbued with the education of Reformation times. O that the degenerate sons of worthy Reformation fathers would speedily avouch the God of their fathers to be their own God, and say—"The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King. He will save us." This is the prayer of your friend and fellow-labourer,

J. MILLIGAN.

#### MISSION CORRESPONDENCE.

The following extract from a private letter from Mr. Dodds, dated Zahle, Dec. 18th; is of sufficient importance to present to our readers, in default of any public information. [ED. COV.]

"You will soon begin to think that it takes a long time to set a new foreign mission rightly at work; and so it does. It is so long since there has been any new mission organized within the knowledge of our church, that I am afraid our people will not well know how to moderate their expectations.

For a long time the Damascus mission had not more than three or four hearers of the gospel;—not more than six or seven for several years. I think four or five years elapsed before they had four or five converts; even now, although the mission is fifteen years old, they have not thirty converts; and those which they have, are not organized into a church. Yet the mission is in a prosperous condition. Its effects are very sensibly manifest in very many who have not yet acceded to their fellowship;—on very many who do not even take the trouble to go to hear the missionaries preach. The mission has in its hands—and that without drawing on the churches at home—nearly enough to purchase a site and build a house of worship, and they have actually purchased the ground with the intention of commencing to build. One of their converts, a good man and full of the Holy Ghost, is, in some sort, licensed to preach, and in the midst of great bodily infirmity labours with great success in a large village two days from Damascus. But it took it a long time to come to this condition; and it arrived at it by such degrees, that its progress was for a long time altogether unobservable.

"All that I expect to do this winter, beyond the study of Arabic, is to form acquaintances among the people, and to get a house for Mr. Beattie. I like my old priest as a teacher better than I expected I would. We have many disputes on various questions of doctrine and worship; and he disputes with me very calmly—as every man in this country will, if he is in your employment, and is receiving wages from you. Direct my letters henceforward to the care of Geo. C. Hurter, Esq., Beirut."

## AFFAIRS ABROAD.

*China.*—Commissioner Yeh has rejected all attempts at negotiation within the city of Canton on the part of the English and French ambassadors; and has also refused to admit Mr. Reed, the American Envoy. The Russian ambassador has also been denied access to Peking by the Imperial authorities. The next accounts will, probably, bring word of the assault of Canton by the English and French forces. The rebels are approaching the city from the North, and have advanced very near it. In other parts of the empire, they are making great progress.

As to missionary operations, Mr. French says—speaking of Macao:

“We are all getting along very comfortably, and are much encouraged in our work here. I have never preached to more interesting audiences since I have been in China. Our chapel is crowded every day, and the people listen with very marked attention. At the close of the service, which is two hours long, many appear reluctant to leave. A great many of our hearers are from the neighbouring towns and villages, who come here for the purpose of trade, and thus hear for the first time the message of salvation.”

*South Africa.*—Missions have reached a stage in South Africa, that furnishes materials for a very striking contrast between the former condition of the natives there, with their now improved state, economical and social, as well as religious. The following shows something of the spirit and habits of the Bushmen and Hottentots in 1801:

“The Bosjesmans will kill their children, without remorse, on various occasions, as when they are ill-shaped, when they are in want of food, when the father of a child has forsaken the mother, or when obliged to fly from the Boers or others; in which case they will strangle them, smother them, cast them away in a desert, or bury them alive. There are instances of parents throwing their tender offspring to the hungry lion, when roaring before their cavern. They also frequently forsake their aged relations, leaving the old person with a piece of meat and an ostrich egg-shell full of water. As soon as this little stock is exhausted, the poor, deserted creature must perish by hunger, or become the prey of wild beasts. Many of these wild Hottentots live by plunder and murder, and are guilty of the most horrid and atrocious actions.”

The annexed account of this same people in 1856 we have abridged from a much larger one by Mr. Hughes, in 1856:

“I think I may say that we have a thousand Scripture readers at or around Griqua Town,—that is, in the whole district. Some hundreds of these can write a little; and a score or two have sufficient knowledge of ciphers to calculate what they sell and buy.

“The number of ox or horse-wagons in Griqua Town district I estimate at 100, which at 75*l.* each, makes the property in wagons 7,500*l.* There are 1,500 oxen in the district. Value of the oxen, 3,750*l.* The cows and younger cattle of the country we must suppose, at lowest, equal in number to the oxen, and those valued at 2,250*l.* There must be, at the very lowest estimate, 10,000 sheep and goats in the district, which at the low price of 5*s.* each, amounts to 2,500*l.* There will be about 700 horses, which at the lowest prices, would be 5,150*l.* Property in wagons and cattle, 21,150*l.* For Philippolis, all these items, except that for cows, would have to be trebled. Those for sheep would have to be ten times more in estimate. Houses, furniture, kraals, though few in the country, I mean of European form, cannot be valued at Griqua Town district at less than 1,500*l.* In Philippolis they will double that sum. . . . Putting together all the items of personal property, including clothing, in Griqua Town district, we have an amount of 30,650*l.*

“There are five head stations north of Orange river belonging to the London Missionary Society, namely—Griqua Town, Kuruman, Parens, Lekatlong, and Philippolis. . . . Each of these head stations has its out-stations around, at which, as at the head stations, divine services are held on the Sabbath. There will be about thirty of such out-stations, of which Griqua Town has eight. The aggregate number of attendants for all those stations and out-stations I estimate at 2,000 souls, and the occasional hearers at 2,000 more. Philippolis is the most flourishing in its Sabbath services, the attendance there varying from five or six

hundred, to seven or eight, or even sometimes nine hundred hearers. On sacramental Sabbaths, which are monthly at Philippolis, there may frequently be seen forty or fifty, or even sixty wagons, arriving on the Saturday before, all well laden with people coming to church . . . . The aggregate of baptized church members at those missions is about 1,500. These, when true Christians, are the salt of the population. I have reason to believe that few, if any denominations of Christians surpass us in the strictness of our church admission and discipline. The liberality of these baptized natives and other general friends to missions there, is worthy of a place here, that of the people of Philippolis more especially. The Philippolis church and people have collected this year (1856) not less than 300*l*. This will pay their minister's and schoolmaster's salaries, and leave money for building schoolmaster's house, repairs of church, &c. At Griqua Town we are poorer, and perhaps not so liberal in giving according to what we have; but during the years 1854 and 1855 our contributions for all purposes amounted to 169*l*."

*Syria. Irish Presbyterian Mission.*—Mr. Porter, of this mission, presents a full and highly encouraging view of the results of this mission, from which we select a few paragraphs. Speaking of Damascus, he says:

"Our public services are not only more largely attended than is usual at this season, but we observe an earnestness in the hearers, an unwavering attention to the read and preached word, and a deep thankfulness for the truths communicated, never before so strongly manifested. The people seem to hang on the very lips of the speaker, drinking in every word. Then the effects of our mission are not confined to those who have joined our communion, or make public profession of our faith. The light of Divine truth is gradually stealing over the city. Almost every day I have strangers coming to converse with me on religion. Two of the most influential Christian merchants in the city have recently declared their full conviction that Protestantism is based on the Scriptures; and that their uniting with us is merely a *question of time*. These men are the leaders of a large party; and their joining us will, in all human probability, be the signal for many others to follow. Our books, too, are eagerly sought after. During the past month the *sales* amounted to more than during the *three* previous months. No less than thirty-two Bibles and twenty-nine Testaments and Psalters were *sold*—Jews Muslems, and Christians being the purchasers; and in addition I gave away six Bibles to men who, I knew, were most anxious to read them.

"But perhaps the most remarkable fact connected with our recent history is a movement among the Muslems. Three of them have visited me professedly as religious inquirers. One was with me on an average during the past month, three times a week. He has bought books in our shop, has read the Bible, *has attended public worship*, and has confessed to me his faith in Christ. He is a man of property, and is learned for an Arab. He was first brought to a knowledge of the truth by reading a Bible he had purchased from a Jew. Last week a cry was raised that he had become a Christian. Immediately some fifteen or twenty fanatical Muslems rushed into his house, surrounded him with drawn swords, and furiously demanded whether the report was true. Fear led him to deny it. They then attempted to make him swear that he would never again visit me. This he refused to do; and he was at our afternoon service again, yesterday."

In other places the same success has been met with.

"In Nebk a whole *Mohammedan family*, consisting of mother, four sons, and one daughter, had embraced Christianity. They remain firm in their profession. Khalil, the eldest son, who suffered so much, is still in the consulate; and the whole affair has been referred by the Pasha to Constantinople. The mother remains here to be near him; but the rest of the family have returned to Nebk. I trust that ere many months I shall have the privilege of reporting the baptism of the whole family. We recently established two new schools,—one at Nebk, and the other at Deir 'Atyieh. The teacher I appointed to the former is a *pupil of our High School*; the other is a native convert—the first-fruits of M. Ferrette's ministry. In a letter received from M. Ferrette yesterday, the state of the schools and mission work at the two stations is reported to be most encouraging. The total number of professed Protestants; old and young, in the two villages, now amounts to *forty-one*. Besides these there are many who occasionally visit the missionaries, attend public worship, and express themselves favourably to the work, though still restrained by worldly motives from publicly joining the sect. I formerly referred to a remarkable movement that had commenced in the remote region of the Hauran. A man

with whom we have had, no personal communication, whose face we had never seen, has been preaching there with primitive zeal and primitive simplicity—knowing nothing ‘but Jesus Christ, and Him crucified.’ Some four weeks ago six of his disciples came to me for books and tracts; they brought a letter from Khalil, (such is the name of this man,) asking for instructions as to the order followed by us in our public services, and entreating me with much earnestness to visit them. They told me that nearly the whole Christian inhabitants of their village, *Khuraibeh*, had embraced Protestantism, and that the truth was gradually spreading to other places. I gave them the books and instructions; and sent an invitation to Khalil to visit me the first opportunity. On Tuesday last a visitor was announced, and a man about 55 years of age, with a countenance of singular intelligence, and a beard of patriarchal dimensions, entered my library. I am *Khalil* of *Khuraibeh*, he said. You may imagine with what a full heart I welcomed him. As to dress and appearance he might be taken as a ‘study’ for a painting of John the Baptist. A cloak of camel’s hair, ‘a leathern girdle about his loins,’ and a scanty under-garment, constituted his full costume. His feet, neck, and breast were bare, and deeply bronzed by the Syrian sun. Such is the man whom I have no hesitation in calling **THE HAURAN APOSTLE**. Our conversation was long and interesting. The extent and accuracy of his knowledge surprised me. Yesterday he attended our public services. It was the first time he had ever been in a Protestant place of worship. Being the preparation for our communion, my text was 1 Cor. xi. 23—29. I gave a simple account of the institution, the nature, and the objects of the Lord’s Supper. Khalil had one of his disciples with him; and he could not restrain himself as point after point was laid before him, with the Scripture proofs. Every few minutes he would utter an exclamation, or whisper to his companion, placing his finger emphatically on the passage in his Bible. My own feelings almost overpowered me. The whole congregation were moved. This man is poor. He has never received a farthing from man for his work of evangelization. His preaching is free as the gospel he proclaims. He teaches his brethren while labouring for his daily bread. God has acknowledged and blessed his work. His disciples look to him, and listen to him as to a father. ‘This is the Lord’s doing; it is marvellous in our eyes.’”

*Naples*.—This kingdom has been visited by a series of earthquakes of fearful magnitude and intensity. They occurred in December last, from the 16th to the 29th; and, as will be seen in the following extract from the correspondence of the *London Times*, wrought wide-spread ruin. We view this not only as itself a judgment, but as a “sign of the times:”

“The official journal enumerates sixty-one other places which had suffered in their buildings, and many in their population. Under the name of each place is given a description of the disaster, and this last report alone gives the number of several—say 4,000 or 5,000 additional known to have suffered. Then are described the other casualties—people maimed, crushed; others drawn out alive after a fearful sepulture of eight days, reminding us of how many more might have been saved, had proper exertions been made. The latest accounts, too, awaken considerable apprehension of further disaster. The whole district of Sala is agitated by continual movements of the earth, stronger by night than by day, and these are preceded by fearful detonations. . . . Here in Naples it is said that, since the 16th ult., we have had, up to Christmas eve, forty-nine shocks, and it may readily be believed. Almost every one finds some trace of them in his house. The shocks, too, which were felt in Potenza, on the evening of the 29th, were felt in Naples, and in some cases created great alarm. However, every one looks to Vesuvius for safety, and on that night it was in violent movement. People who reside at Resina, tell me that, during the whole night, the shocks from the mountain were of a most violent and continuous character. Every three minutes it appeared as if a desperate man were trying to wrench open the doors and windows. Nothing, however, took place. I have also reports to give you from private persons who have visited the scene of ruin. They describe the country, in many places, as crossed with fissures, which, at first, had been very wide, but now had much closed. During the whole time of their visit, the ground was heaving beneath them. There was universal panic and grief, and no light part of it arose from the fact that there was no one to search beneath the ruins or to bury the dead. . . .

“Since writing the above, other and more afflicting details have arrived of the desolation occasioned by the earthquake. Laurenzana, Tito, Brienza, Marsicano-nuovo, have almost entirely disappeared. The King himself says that upwards of

15,000 have perished; and from what I heard, says my very sensible informant, the real number must be nearly double. People who have come from the spot report that the groans of the sufferers were heard from beneath the ruins several days after the disaster; and that, horrible to relate, on some bodies being taken out, it was found that they had devoured a portion of their arms. There were none to aid them, none to extricate the dying, none to bury the dead, none to give bread to the famishing."

A conspiracy to take the life of the King has been discovered and defeated. His day is coming rapidly.

*Holland.*—We have already laid before our readers some authentic statements regarding the religious condition of Holland at the present time; among other things, that the Popish, Jewish, and infidel part of the population had succeeded in securing the enactment of a law which will exclude, if executed, all Christian instruction from the public schools. We present some additional information, and also some valuable statistics:

"According to the new law, the public schools in Holland will be conducted on the principle that not only every Christian denomination shall find nothing in the plan of instruction to which it would raise objections as unsuitable for its own children, but that the same regard be had for Jews and every other denomination.

"It was sanctioned by the King, and published on August 13; but the usual considerateness of the Dutch has fixed the time after which it will be executed at three years.

"The total population of Holland (without Luxemburg) amounted on January 1, 1857, to 3,298,317 inhabitants. Among them were about 58,000 Jews, and 1,233,000 Roman Catholics. Of the Protestant population there are about 40,000 Mennonites in 128 congregations, 66,000 Lutherans in 46 congregations, 11,000 members of the Restored Lutheran Church in 8 congregations, 50,000 members of the Reformed Free Church, which is strictly Calvinistic, and adheres to the articles of the Synod of Dort. The Reformed State Church counts about 1,773,000 members. Towards the close of the last century all the then existing churches, namely, the Reformed, the Lutheran, the Remonstrant, and the Mennonite, were completely taken possession of by Rationalistic doctrines. On that account, several orthodox congregations separated in 1791 from the Lutheran Church, and founded the Restored Lutheran Church, which demands from its ministers and members a strict adherence to the symbolic books of Lutheranism. A similar separation in the Reformed Church took place in 1834. Only these two new denominations, therefore, the Restored Lutheran Church and the Reformed Free Church, stand as denominations on the common ground of evangelical Protestantism. All the others are still considered as predominantly Rationalistic. At a meeting of the Evangelical Alliance in London, a Dutch clergyman, De Liefde, who confessed himself to be a convert from Unitarianism, remarked on the clergy of the Reformed State Church, that amongst its 1,500 members there were no more than one hundred who could be considered as orthodox. The Free Church has grown very rapidly. When it separated, in 1834, from the State Church, it had no more than four ministers and 4,000 members. Now, according to a report published by it in 1856, it has 150 ministers, 200 congregations, more than 50,000 members, a theological school with four professors, and forty candidates for the ministry."

*Sardinia.*—All doubt has been dissipated in reference to the result of the late elections in Sardinia. The government, as against the ultra Papists, is largely in the majority in the Chambers. The London Christian Times says:

"On a former occasion we expressed our fears that the reactionary party in Sardinia had gained such accessions to their strength in the Legislative Chamber as to render the work of government in the hands of a liberal ministry impossible. It is with proportionate pleasure, therefore, we find that the first division that took place between the parties showed a majority of more than two to one in favour of the ministry. The question at issue was no trifling one; it was to determine whether there should be an inquiry into those elections against which there were allegations that the clergy had made use of their spiritual influence to secure the return of their own candidates. That such an inquiry should have been determined on by such a large majority, is surely an indication of great progress in determining the bounds between the political and the ecclesiastical domains. At the same time,

it must be remembered, that this is only the opening of the campaign; and that several members who voted with Count Cavour on the abstract question may find many pretexts for taking an opposite course when that principle comes to be applied in practice. Sardinia and Belgium are both in the throes of a great birth struggle."

*Spain.*—The movements taking place in Spain are hardly intelligible in their details: at least, we cannot clearly comprehend them. One thing, however, is certain—the great issue is between absolute government and Popery, and republicanism, with freedom of the press and of worship. We present the following, which will be found of interest, in relation to the facts and the prospects for the future. It is from the Madrid correspondent of the New York Tribune, who is accountable for the comments:

"There is now a strong democratic party in the country, that is to say, there is a considerable number of men of talent preaching those doctrines, and a large following of adherents who accept them. They aim at the establishment of a republic. It is, indeed, highly probable that the throne may be overturned, and the present dynasty repudiated, perhaps, this very year. Every thing points to that result. But the establishment of a republic in this country seems hopeless. How can the republic be maintained where there are no republicans? A people which is apparently so incapable of all political action in its own behalf, which has not learned yet how to behave under a constitutional government, what can be expected of it under the republic? Will they not once more turn the whole business of government over to the first individual who may inspire their confidence, putting that power out of their own hands which they seem so unable to manage or exercise? Will they not again repeat what happened in 1854, when, after every kind of opposition was vanquished, and the people held the whole power of the State in their own hands, without check or limit of any description, they halted short as if bewildered, and began to look about anxiously for some one to relieve them from so embarrassing a responsibility? That movement was a spontaneous rising of the people of Madrid, seconded immediately in the provinces, but wholly without leaders and without direction. This time they will have leaders who will conduct them further than they went before; who will urge them after the battle is won to pursue the victory, and reap its fruits, so far as the complete destruction of the power of the vanquished is concerned. The essential institutions of the old monarchy will be destroyed. But the people of Spain are monarchical; they know not how to be any thing else; they are always either subservient or rebellious; they have neither the education and training, nor the political spirit and feelings of freemen; they seek a master; and a good master is, whether they confess it or not, the height and limit of their aspirations. A change of masters will probably, therefore, be the ultimate result of the revolution now preparing. During the three months' rule of the late Cabinet, it is known that very important advances were made in the secret work of arming and preparing for an outbreak, not to take place immediately, but probably in the coming spring. Almost any great event would now bring on the crisis; and the spirit of the people is ready for it, and their material preparation much better than is supposed. If Napoleon III. had died on the 14th inst., Isabel II. would not now be Queen of Spain. If an absolute Ministry is at length formed here, as there is every probability it will be, for the present Ministers themselves confess they cannot expect to hold their places more than a few weeks, that even will also bring on the insurrection more or less immediately and surely."

*Germany.*—We have no late extended accounts from the German States. We find, however, some facts, apparently well authenticated, which wear an encouraging aspect. As to Prussia—

"A Berlin journal states that in the course of the past year seven hundred Romanists were received as members of the Evangelical (or Established Protestant) Church of Silesia, while during the same period only eighty Protestants passed from Protestantism to the Romish Church."

Bohemia is moving again almost as of old,—in the same direction, certainly:

"It is reported by those who claim full knowledge in the premises, that the reformation, put down by the Romish church, centuries ago, by fire and blood, is likely to break forth again with renewed power. The priests are said to be generally prepared to leave the church, if some provision can be made for their support.

Dr. Nowotny, who has become a Protestant, gives the names of thirty-five, who like himself have forsaken the church and left Bohemia in search of a livelihood. It is thought that fully two-thirds of those who remain are ready for a similar movement when Providence opens the way."

Even Austria is not entirely given up to the Pope and his priesthood. The Emperor has some will of his own. The Vienna correspondent of the Times says that—

"The Emperor of Austria has just given the Protestant Church a proof of his intention to maintain its rights, as well as those of the Church of Rome. A few days since the Minister for Public Instruction and Ecclesiastical Affairs informed the Consistories of the Augsburg and Helvetic Confessions (Lutheran and Calvinist) that his majesty had given orders to pay out of the coffers of the State the sum of 7,476 florins for a piece of ground which is to serve as a cemetery for the Protestant inhabitants of Vienna. The Ultramontane party always represent the Protestants as subjects who are not to be relied on, but the charge is in the highest degree calumnious. The Protestants require nothing but common justice, and they have shown that they are extremely grateful for the Emperor's kindness towards them. On the 11th a deputation waited on his majesty, and the Superintendent and Consistorial Councillor Pauer expressed to him the heartfelt thanks of the Protestant communities of Vienna for the pecuniary assistance which had so graciously been accorded. In reply, the Emperor observed that the Protestants should in future apply to him in person in such matters, and he added—'I am well pleased to see the representatives of the Protestant communities assembled around me, and that it has been in my power to uphold their rights.'"

*Geneva.*—This small city is becoming once more the centre of most important operations. It is itself a battle-ground. Popery and infidelity are mighty there. D'Aubigné thus speaks in an appeal on behalf of the Evangelical Society of that city:

"The Evangelical Society was founded in Geneva to spread and continue the Christian work which God formerly assigned to our city. We have prayed that the Christians who are amongst us may be, as Calvin says, 'candles burning and not hid, shining in integrity of doctrine and in holiness of life'—in short, that this town, *set upon a hill* in the sixteenth century, should not be *hid* in the nineteenth. The Evangelical Society has, by God's grace, contributed to this end; and some of those who were formerly the most opposed to the gospel, now acknowledge the good it has done amongst us. But its labours abroad have doubtless been the most extensive. Geneva, placed in a central position, in the midst of the most important countries, is well situated to exercise an evangelical influence over them. It has laboured, and labours still in Switzerland, France, and Savoy, and has extended some portion of its activity into Algeria and Italy; by its theological school it has prepared faithful ministers for the Vaudois churches of Piedmont, as also for the churches of Belgium and other lands.

"But there are other dangers which threaten Geneva, and the evangelical work which is doing in it. Rome has nothing more at heart than to gain a victory over Protestantism in the town of Calvin. Political events favour this dreadful design. An unfortunate treaty in 1814, united several Roman Catholic villages of Savoy and France to our little Protestant Republic. Though there are no conversions to the Roman Catholics, still the Roman Catholic population is increasing; and it may, some years hence, have the majority. A fine Roman Catholic church has just been built, consecrated to the Holy, *Immaculate* Virgin, and henceforth it will be the first building which strikes the eyes of the traveller on arriving by the railroad. One of the most eminent men in Europe, who has filled high offices of State, and is himself a Roman Catholic, but who loves Geneva, said one day sadly, while speaking of it—'It is an expiring nationality. Alas! sir, if our nationality were to perish, if some day, there should no longer be the Geneva, which has held high the standard of the Scriptures, and the grace of Jesus Christ in the centre of Europe, would not that be a triumph for the powers of darkness? Would not that be a heavy blow for the truth, and a defeat for the great cause of Protestantism?'"

*France.*—The Emperor has had a narrow escape for his life. Some Italian conspirators—one at least, a nobleman—threw grenades under his carriage, as he was about to enter a theatre. Some of his escort, and others, were killed,

many wounded; the Emperor and Empress were unharmed. The conspirators well knew that the death of Louis Napoleon would be the signal for revolution in all Southern Europe. His day, also, is coming.

As to religious affairs, we give some extracts, chiefly from the American and Foreign Christian Union:

"At a place called Fouqueure, in the Department of the Charente, there are about eighty very decided Protestants. Their devoted minister, M. Bonifas, having demanded permission from the authorities to open a school and a house of worship, has been served with two writs from the Prefect,—one prohibiting the school, because it would be the 'occasion of scandal' to the country; and the other interdicting the worship, because it would 'endanger the public tranquillity.' Nevertheless, both school and chapel were opened, for which M. Bonifas was prosecuted before the tribunal of Ruffec; and after a very able defence by M. Pontois, a respected advocate from Poitiers, and by the Rev. Edward de Pressense, a pastor at Paris, the defendant was lately fined one hundred *francs* for his twofold *crime*.

"The poor and persecuted Protestants of Fouqueure have now two places of worship shut up under the seals of the police: one, a small 'temple,' as the Protestant houses of worship are called in France, built, in 1851, almost wholly at the expense of that little flock, has been closed these four years; and the other has just been sealed up by the recent judgment of the tribunal of Ruffec. As for a school, they are now reduced to leave their children without instruction, or to send them to the communal school, where the pupils are compelled to attend mass. Since the decision at Ruffec, these brethren have met in the woods, to render to God the worship they owe him. On Sunday, the 23d of August last, the commissary of police of the village of Aigre, with the mayor, who kept somewhat aloof, surprised one of these peaceable meetings. He took down the names and ages of all who were present, to the number of thirty-four or thirty-five, declaring that he would bring them to trial for their crime.

"There is a little place called Sornay, an obscure village of the Bresse, made somewhat famous by the persecutions recently suffered by the Protestants there. Some time ago, the doors of their modest temple were sealed up, the flock subjected to the close inspection of the police, and Mr. Charpiot, their faithful pastor, was dragged off to prison. Last summer, a meeting was held there, at the call of the Evangelical Alliance, of which a glowing description is given by young De-combaz, a zealous evangelist, and son of one of the pastors at Lyons. From his letter in the *Archives du Christianisme*, we learn that the meeting, notwithstanding a heavy rain and bad roads, was attended by numerous brethren from seven or eight leagues around. They came, with their pastors, drenched in rain and covered with mire, but joyous and light of heart. It was emphatically 'a time of love.' The pastor Charpiot, whose fidelity, sufferings, and long services have endeared him to all the little congregations of the Bresse, thus commenced the exercises:—'Is it not sweet,' said he, 'to call to mind the marvellous mercies of God? What were ye twenty-six years ago, when a committee of Genevese Christians sent for the first time into your country the humble *colporteurs* of the Bible? Ye were ignorant and superstitious sinners. But now what do I see? Two hundred and fifty persons met to bless God for having given them, along with his word, his salvation and his life; and beside these, there are many other friends, detained at their homes, who can rejoice in the same favours.'

"The Rev. Frederic Monod, D. D., now in this country, among other striking facts, states that schools have been opened in Paris, where twelve hundred children are taught, nearly all of them belonging to Romish families. The parents prefer to pay two *francs* every month for the tuition of each of their children in the evangelical schools, rather than to send them *gratis* to the schools of the Jesuits. This significant fact shows what is thought of Popish clerical instruction at Paris."

*India.*—The late accounts from India have not presented much that is new during the month. Partial insurrections still take place, but so long as the Bombay and Madras provinces remain quiet, as they have yet done, there is little further to fear from the Bengal mutineers. Great efforts are making in Britain to prosecute missions there upon a larger scale, and more systematically, so soon as peace and order are restored. The following, from Dr. Duff, presents the movement in a very serious aspect:

"There are those at home and abroad in high places, who still infatuatedly cling



to the delusion that it is an exclusively 'military revolt,' with which we have to deal—that we have 'a secure place and solid foundation in the confidence and goodwill of the people,' and that the 'mutineers have not the confidence or sympathy of the general population.' At the risk of being accounted a prophet of ill omen, I must solemnly protest against the mischievousness of so deadly a delusion. This is not merely to underrate the gravity, it is positively to mistake the nature, of the present momentous crisis. And if its very nature, not less than magnitude, be entirely mistaken, how can we expect the adoption of measures commensurate with its present exigencies or prospective outgoings? Why, if it had been a 'merely military mutiny,' in the midst of an unsympathizing, unaiding populace, a few decisive victories, such as we have already had, might quash it; or, as the phrase goes, 'stamp it out.' But, so far from being quashed or 'stamped out,' it seems still as rampant, and, in some respects, more wide-spread and formidable than ever. And it is the fact, that it is *not* a mere 'military revolt,' but a rebellion—a revolution—which alone can account for the little progress hitherto made in extinguishing it, and, at the same time, precludes any reasonable hope of its early complete suppression. That it is a rebellion, and a rebellion, too, of no recent or mushroom growth, every fresh revelation tends more and more to confirm. And a rebellion long and deliberately concocted—a rebellion which has been able to array the Hindu and Mohammedan in an unnatural confederacy—a rebellion which is now manifestly nurtured and sustained by the whole population of Oude, and, directly or indirectly, sympathized with and assisted by well-nigh half that of the neighbouring provinces, is not to be put down by a few victories over mutineers, however decisive or brilliant."

He adds:

"I say not this under the influence of any depression, but rather of buoyant hopefulness. Believing, as I have always done, that the God of providence has given India to Britain for the accomplishment of the noblest, divinest ends—believing that the present calamities are righteous judgments on account of our culpable negligence in fulfilling the glorious trust committed to us—believing, at the same time, that our nation, with all its shortcomings, had enough of Christian principle to cause it, under the breath of Jehovah's Spirit, to awake, arise, kiss the rod, repent, and return to God in the path of appointed duty—I never for a moment doubted our ultimate success in re-establishing the British power on a grander and firmer pedestal than ever throughout these vast dominions. Even during those awful nights of panic-terror, when looking at the radiance of the setting sun, one did not know but its morning beams might be reflected from his dishonoured blood, the uppermost assurance in my own mind was, that were Calcutta the most conspicuous monument of the ascendancy of Great Britain in the East, burnt to the ground, and her sons and daughters buried amid its glaring ashes, such a catastrophe would only cause a mightier vibration to thrill through the heart of the British people, and rouse them to exertions for the re-conquest and evangelization of India, such as the world had never witnessed before."

*Russia.*—The scheme of serf emancipation is likely to spread. It seems to have lost much of its former unpopularity. The papers give the following:

"A letter from St. Petersburg of the 6th ult. states that the nobility of the governments of Moscow and Kharkov have made known that they are ready to realize the intentions of the Emperor as regards the emancipation of the peasants. The declarations made by these two governments are the more important, as they give the signal for emancipation in Russia, properly so called. The example of the nobility of Moscow will put an end to the resistance which these projects of reform have hitherto met with in the interior of the country."

*Madagascar.*—The last news recorded in our pages from this island was of a highly encouraging tenor. Late accounts are very painful. Persecution again rages under the authority of the furious queen. Thirteen persons have been put to death; fifty or sixty have been "subjected to the ordeal of the poison water," under which eight died, and sixty have been bound in chains, and a number more reduced to slavery. A sad tale—but, as heretofore has been most remarkably the case, "the blood of martyrs will be the seed of the church" in Madagascar.

*England.*—The great event of the month of January, in England, was the marriage of the Princess Royal to the Prince of Prussia, and heir to the throne. Such events are often important in their influence upon the destinies of nations; but cannot, after all, be made the basis, with any safety, of calculations regarding national policy. England and Prussia being Protestant powers, this marriage union *may* be found a strong additional tie.

*Scotland.*—We learn from the Reformed Presbyterian Magazine, that Dr. Graham, of Ayr, has accepted the call to Liverpool, and is to be installed the 10th of this month. The missionaries, Messrs. Paton and Copeland, are to be ordained March 3d, and sent out at once to the New Hebrides.

#### AFFAIRS AT HOME.

*Congress.*—As usual, public business moves rather slowly in Washington. The Lecompton Constitution has come before both Houses. In the Senate, it was referred to the Committee on Territories, and by a majority has been returned unmodified, and will, probably, pass that body at an early date. In the Lower House, it was referred, after an exciting struggle, to a Special Committee, for the purpose of subjecting it to an investigation as to its origin, &c. This the administration endeavoured to prevent. Of course, the vote of reference was rather ominous, for that instrument is one of the things that will not bear honest research. However, the Speaker of the House came to the rescue—and appointed a majority on the Committee opposed to investigation, and at this date the probabilities are that there will be none of any real value. The issue is doubtful; but a President with abundance of patronage in his gift, can do wonders. One thing gratifies us in all this—the true character of slavery as an element of power in the political world is coming clearly to the light. It shows itself to be grasping, unprincipled, dishonourable, reckless of all right and justice, and, based itself upon lies and fraud, ready to sanction all sorts of deceit, and treachery, and lies, to extend its power. The days of this commonwealth, as a united nation, are quite easily numbered. We rejoice at this. The partnership in iniquity between the North and the South, has lasted too long already. When it terminates, we hope the lesson will be learned that no nation can stand and prosper that ignores God, and Christ, and the Bible, and tramples upon human rights.

*The Associate and Associate Reformed Churches. The Union.*—We have observed with no little interest the developments on this subject for some months past; and can state as the result of our observations, no more than that all seems to be in great confusion and uncertainty. The difficulty lies in the one point to which we have alluded more than once—the purport of the act of the latter Synod adopting the Basis. The Westminster Herald says:

“The action of the General Synod of the Associate Reformed Church, at New York, is not satisfactory on this subject. Explanations of this act have been given from different quarters upon individual responsibility, all highly gratifying and entirely satisfactory of the soundness of this or that brother's views, and of their earnest desire to have all things harmoniously arranged. Still, these expositions are worthless, unless the terms of the act will clearly sustain them. The obvious meaning of the language is the true ground of interpretation. And if there be a diversity of interpretation, or the act be susceptible of contradictory expositions, it is obviously the duty of the court to declare its own meaning. We will not insist on this now, only to declare that it is our decided conviction, that the General Synod of the Associate Reformed Church owe it to themselves and us, to give a clear and decided expression of the meaning of their act.”

Whether the Associate Reformed Synod will give a satisfactory explanation, with any thing like unanimity—and this is essential—cannot be foreseen. A correspondent of the Presbyterian Witness says:

“We once thought that the Basis now overtured by the Associate to the Asso-

ciate Reformed Synod, was adopted, with but little amendment, to such a union as we desired,—a union, for the most part, consistent with our publicly professed principles, and one that might be harmonious, comfortable, and lasting. But late developments have changed our mind, and we wonder that so many of the Presbyteries of our church remain committed to union upon this Basis. We take the action of the leading union men in our church as the true exponent of said Basis. Some of these brethren are its authors or compilers, and will doubtless claim the right to explain their own language, as they have done heretofore. Actions often make deeper and more lasting impressions than words, and there are times when they cause greater confusion. Is it not the action of our brethren, the prime leaders in the union, which has created the division and confusion now prevailing in our midst? And from whence did this action come, if not from the Basis and the opinions entertained in connexion with it, by its most sanguine friends? Judging from the action of these brethren, what can we expect in the event of union, but disorder, confusion, and division in the United Church?"

For ourselves, we would regret the consummation of this Union. It appears to us, that granting that there are many in the Associate Reformed Church who could and would co-operate with the brethren of the Associate Church in a like spirit, there are some, of great influence too, who would not. The result would inevitably be weakness and inefficiency in the united body in all these subjects—and some of these are of great moment—in which the Associate body has been far in advance, as a witnessing body, of the other party to the Union.

*Congregational Singing.*—We see it stated that the Congregational churches in Lowell, Mass., have disbanded their choirs, and returned to congregational singing.

#### OBITUARY.

Died, in Fayetteville, Pa., Nov. 30th, 1857, Mr. SAMUEL THOMSON, ruling elder of the Conococheague Congregation, in the 55th year of his age.

Mr. T. was, we believe, the youngest son of the late John Thomson, long a ruling elder of the same congregation, and distinguished in his day throughout the church as a man of singular ability, integrity, and piety. His mother's maiden name was Rea. The deceased gave early promise of future usefulness: and having been destined by his parents to the ministry, had made considerable progress in classical studies with this view; but was compelled, by circumstances over which he had no control, to suspend, and, finally, to abandon his design.

In the year 1840 he was chosen to the office of ruling elder—a position in the church for which, by his intelligence, prudence, and uniform consistency of deportment, he was eminently fitted.

For some time past, it was evident that the severe and continuous toils of early life had told unfavourably upon his originally vigorous constitution. Rheumatic affections interfered with his ordinary activity. Still, there was no indication of an early decease. He was a member of the last Synod; and seemed, at that time, to be in ordinary health. On the 1st of August, however, he was seized with paralysis, from which he only partially recovered. Mind and body both suffered. He was able, notwithstanding, to take his place, though with some difficulty, at the last communion season in the congregation. But soon the disease returned with new symptoms, and with additional violence. His decline was gradual, but evident, and attended with much suffering, until within a few hours of his disease. Throughout he was calm and resigned, submissive and believing; ending his life, as he had lived, in peaceful and quiet dependence upon the mercy and help of his own and his fathers' God.

Mr. T. was one of the choice men of this world, and of the church. Upright, faithful, affectionate, public-spirited, diligent—a friend of "the truth and the peace:" a kind husband, and tender parent, as a friend to be ever implicitly relied on, he gained not only the esteem, but the love of his kindred and intimate acquaintances, and the respect of all. He was a wise counsellor; and, though never intrusive, did not shrink when duty called from the responsibilities of his station. The church, the congregation, and his family, have sustained, in his unexpected removal, a loss not easily repaired. He married in the year 1827, Mrs. Mary Kyner, who, with a large family, survives him. We commend them to Him who is the "widow's stay," and who extends mercy to the "fatherless children."

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

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APRIL, 1858.

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GOD'S LAST JUDGMENTS ARE NEAR.

*"Fear God, and give glory to him; for the hour of his judgment is come."* Rev. xiv. 7.

There is a "day of the Lord" determined and sure, "upon every one that is proud and lofty, and upon every one that is lifted up, . . . and upon all the cedars of Lebanon, high and lifted up, and upon all the oaks of Bashan." Isa. ii. 12, 13. Of this "day," prophets and apostles speak often; and to this day has the church of God on earth and in heaven long looked forward with intense expectation and cheering hope. That the full accomplishment of these prophecies, and the final consummation of these hopes, is reserved to the last "great" day of the Lord, when the earth shall be called to judgment, and the tribes and generations of men shall receive their eternal award, we do not deny; but it is equally manifest that so far as regards godless institutions, communities, and systems, a fearful reckoning will take place, at an appointed time, anterior to the summing up of the present dispensation of things on earth. To this reckoning the passage at the head of our article refers. It speaks of an "hour"—a fixed time: an "hour of judgment"—when the sentence long since pronounced will be executed: "an hour of his judgment"—a divine, overpowering, and complete work of judicial vengeance: an "hour" when all men will be emphatically called upon to "*to fear God and give him glory,*" as the sovereign Lord, the just Judge, the righteous Arbiter of human affairs, the faithful and beneficent Redeemer of his people, and his church. Followed as it is by many prophetic details—by the harvest and the vintage, (verses 14—20,) by the "seven vials" of his wrath, (chap. xvi.,) it covers the whole series of "last plagues"—introduces them by a solemn, and to the people of God, most encouraging, invocation, "to worship him that made heaven, and earth, and the sea, and the fountains of waters," (verse 7.) The precise period of this "judgment" is fixed by the proclamation song of another angel—"Babylon is fallen, is fallen."

Let us endeavour—

I. To exhibit the objects and character of this "hour of judgment."  
And—II. To ascertain whether it is now near at hand.

1. *It comes upon the Papal system, and authority, and their adherents.* Its direct object is "Babylon, that great city, because she made all nations drink of the wine of the wrath of her fornication," (verse 8.) The same system and power that occupies so large a place in this book of Revelation, as the prime mover in the obstinate warfare waged by the ungodly for so many centuries against Christ, his people, and his kingdom. Sometimes, represented in this book by a "woman

clothed in scarlet," (xvii. 4;) sometimes, as a "beast coming up out of the earth," having "two horns like a lamb," (xiii. 11;) sometimes, as a "great city," (xvii. 18.) Elsewhere, as the "falling away"—the apostacy, (2 Thess. ii. 4.) The visible head which governs the acts and movements of this beast, is represented (xiii. 14) as the "image" of the seven-headed and ten-horned "beast,"—sometimes, as the "son of perdition, who exalteth himself above all that is called God, or is worshipped," (2 Thess. ii. 4;) sometimes, as a "little horn" upon the head of a "beast, dreadful and terrible," (Dan. vii. 8.)

We cannot mistake the purport of these emblems,—they portray the Popish system and the Papal power: an apostate community, still wearing the Christian name—earthly in its origin, or rather infernal—savage, cruel, and licentious in its character—profane and blasphemous in its claims—gaudy and magnificent in its garniture—wide-spread in its influence and dominion—and ever the unrelenting, malignant adversary of the true church of Christ. Long since "drunken with the blood of saints and martyrs of Jesus"—whose course in history may be traced in the sacrifice of truth, equity, compassion, sound morals, and the service of Christ, to ambition, sensuality, covetousness, and thirst for blood. Upon this system God's "judgment" will at length fall; and it will be final,—it will be "the hour of judgment," bringing utter and irretrievable ruin upon pope, cardinals, bishops, and priests, with all their votaries, and so upon the great establishment which they have supported and administered:—"And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name," (xiv. 11.)

2. *In this "hour" judgment will fall upon godless and oppressive civil governments, which have allied themselves with the Papal power, and upon the nations which have tolerated them.* Civil government is a divine institution, ordained for holy and beneficent ends; but, like religion, susceptible of perversion and corruption. It has actually been perverted and corrupted—and so deeply and thoroughly, that it has, most frequently, lost every distinctive feature of God's institution. "Society, in every form, exhausts itself to set up that which it thinks not of God as it sets it up, and which, for aught it knows or cares, may be the most opposite from him, and most offensive to him: nay, does it many a time, most sinfully and foolishly, under pretence of serving him by means which he abhors. How often is nature herself set at naught, the clearest lessons she teaches utterly despised, the most precious rights she bestows trampled under foot! How often are all the individual, and all the domestic rights of man ruthlessly disregarded! How constantly does organized power do, what none but the most abandoned individual would do! Nor is it to those despotic rulers who have been monsters of iniquity that allusion is had, nor yet to the fierce and unusual proceedings of well-ordered commonwealths in times of peril. *It is the general current of human affairs as administered by the ordinary authorities amongst men, in all ages and all lands, which obliges us to see that, habitually, nay, as clearly shown in the conduct of the State as in the family, that man is by nature "an alien from the commonwealth of Israel, and without God in the world."\**

\* Dr. R. J. Breckenridge's "Knowledge of God Objectively Considered," pp. 16, 17.

This portrait of civil government is drawn by a competent hand, chiefly from the pages of profane history. The word of God—historical and prophetic—amply confirms the correctness of the delineation. It was given to Daniel to see and record the rise, character, and destiny of the four great governments which have ruled the most advanced nations of the world, and with which the church has had the most to do. They all appeared as “beasts,” (Dan. vii.) wild beasts; savage in spirit, and bloody in their career—the worst of all the fourth and last, originally pagan, but for a long series of centuries nominally Christian. This is the Roman empire, seen also by John as it rose “out of the sea” of social convulsion, hideous in its aspect, “seven-headed, ten-horned, and scarlet-coloured,” and bearing up and onward the “woman clothed in scarlet,” and doing her malignant and hateful bidding, (Rev. xvii. 1—5.) We cannot fail to recognise in all this imagery, the past and present governments of Europe—perhaps with their offshoots in the New World. They have been true to the portraiture of prophecy. Their course has been marked by every possible sin against God and man. Proud, ambitious, oppressive, intolerant, warlike, and persecuting, they have amply demonstrated their Satanic origin, (Rev. xiii. 2.)—their utter contempt of the rights of man—their congeniality with the foul spirit of the “great apostacy”—their bitter hatred of Christ’s word, gospel, and law; and yet, all the while, have they claimed that their power is of God: thus writing “upon their heads the names of blasphemy,” (Rev. xiii. 1.) If the “woman is drunken with the blood of the saints,” upon these governments—Italy, Spain, France, Germany, England, and their coadjutors—lies the guilt, yet unacknowledged, and unrepented of, by submitting to her cruel demands—of shedding this sacred blood. If the “Man of Sin” has lifted himself above “all that is called God, and that is worshipped,” upon these powers rests the fearful charge of contributing, by their countenance, their alliance, their active and efficient co-operation, an indispensable element to his blasphemous elevation. If the “Mother of Harlots” has filled the earth with her idolatrous and filthy offspring and issue, until the nations have reeled with the intoxication of madness and vice, superstition and falsehood, none have drunk more largely of the cup—none have been more devoted in the work of passing it around, than these “beastly” powers.

Upon these, then, the “hour of God’s judgment” will come. There is a “vintage” approaching, when the clusters of the “vine of the earth will be gathered,” (Rev. xiv. 18.)—an “earthquake,” when “every island shall flee away, and the mountains shall not be found,” (Rev. xvi. 20.)—a “battle of the great day of God Almighty,” (Rev. xvi. 14.) when the “beast and the kings of the earth” shall be “taken” and destroyed, (Rev. xix. 19, 20.) None of the votaries of these powers shall escape the visitation of God; for “there shall fall upon *men* a great hail out of heaven, every stone about the weight of a talent,” (Rev. xvi. 21.) and with the “beast and the false prophet,” are “their armies”—these are at last involved in one common ruin, (Rev. xix. 20.)—the beast shall be slain, and *his body destroyed* and given to the burning flame, (Dan. vii. 11.)

3. *It will be a season of most fearful calamity.* That the imagery to which reference has been made, is designed chiefly to depict the

complete and disastrous downfall of the Papacy, of Popery, and of their supporting powers, before the church, the word, the Spirit of Christ, we readily admit. But this does by no means exhaust the fulness of the prophetic symbols. Every passage we have quoted is full of terrific emblems. The "vintage" yields "blood;" "blood to the horse bridles," (Rev. xiv. 20.) The "vials" are full of "wrath," (Rev. xvi.) Synchronous with the "earthquake," "Great Babylon comes in remembrance before God, to give unto her the cup of the wine of the *fierceness of his wrath*," (Rev. xvi. 19.) The entire scenery of the 19th of Revelation, verses 13—21, prefigures a contest in which the "King of kings" will triumph as *Lord of Providence* over all the combined hosts of the Antichristian world, giving to "the fowls that fly in the midst of heaven" to "eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that sit on them, and the flesh of all men, both free and bond, both small and great," while over all this, as "the true and righteous judgment of God," "much people in heaven" rejoice; for by these most fearful events "he hath avenged the blood of his servants at the hand" of their great adversary, (Rev. xix. 2.)

Such language as this cannot be justly interpreted to mean *no more* than the silent overthrow of ecclesiastical authority, of idolatry and superstition, of civil despotism, by the instrumentality of the truth and the agency of the Holy Ghost. Fulfilled prophecies, similar in their form, and nearly identical in their import, referring to other and similar events, enable us to pronounce without hesitation in regard to those before us. Before the vials, are the seals, (vi.) and six of the trumpets, (viii. and ix.) The former overturned Pagan Rome; the latter, partly Rome under its early Christian name, and partly the Eastern empire. All these, except the 1st and the 5th seals, were emblematic of judgment in various forms—war, and pestilence, and famine. The 5th and 6th trumpets, which have been for centuries: history foretold the rise and spread of Mohammedanism, which made its conquest by the sword, marking its track with the desolating tramp of its horsemen and the wails of its victims.

More dreadful than any of these—than the breaking of the dark cloud of war in thunders on "the Upper Danube,"—than the ruthless march of Attila and Alaric—than the fierce onset of Genseric—than the bloody sweep of Alp Arslan—than the assault of the unrelenting hordes of the Euphratean horsemen upon the decayed empire of the Eastern Cæsars, will be the last of God's great plagues upon the more guilty nations of Southern, Central and Western Europe. "There shall be a time of trouble such as never was since there was a nation, even to that same time," (Dan. xii. 1.) There shall be "a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great," (Rev. xvi. 18.) "Blood" shall come "out of the wine-press, even unto the horse-bridles, by the space of a thousand and six hundred furlongs," (Rev. xiv. 20.) "Her plagues shall come in one day, death, and mourning, and famine, and she (Rome Papal) shall be utterly burned with fire: for strong is the Lord God who judgeth her," (Rev. xviii. 8.) Every plague written in God's book, shall come with its commission, unrestricted and unlimited—wars, foreign and intestine, marked with all the fierceness of revolutionary strife, sharpened

by the utmost intensity of class hatred and violence, shall waste the nations, while in their train shall follow God's more visible judgments, pestilence and famine—all working with unprecedented and irresistible energy in this "hour of God's judgment." And yet so manifestly just, and so clearly directed against the enemies of God and of man, that the voices of the godly will be heard among all, and over all, when they shout "Alleluia, salvation, and glory, and honour, and power, unto the Lord our God;" "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints," (Rev. xix. 3, xv. 3.)

4. *This judgment will extend, in measure and in its results, to all nations.* The Papal power, and its allied thrones, are, certainly, the direct objects of this fearful visitation of wrath. These are in closest proximity to the true church of Christ—these have incurred guilt of the deepest dye—these will suffer most—and their subversion and ruin will be attended with the most signal manifestations of a divine infliction. But neither the Moslem nor the heathen will escape vengeance and destruction. The Mohammedan religion and civil power are component parts of the Antichristian system portrayed in Scripture prophecy. Its rise, its character, the scene and reach of its conquests, its decline and fall, are each brought before us in the teachings of prophecy, Old Testament and New. Daniel saw this power, as another "little horn," (Dan viii. 9,) but having its location near or around "the pleasant land." John saw it, first in its rise and progress, until it had swept over the effete and dying churches of Western Asia and Northern Africa,—and then, as it prostrated with overwhelming might the long waning power of the Greek empire at Constantinople, the feeble representative of the majesty of Constantine, (Rev. viii., ix.) And it is probable that there is an allusion in the "drying up of the river Euphrates," (Rev. xvi. 11,) to this same limb of Antichrist. The Moslem is thus clearly within the range of prophecy. It rose, like the Papacy, about the commencement of the 7th century. In character, it resembles, with many points of difference, its Western contemporary. It is arrogant, blasphemous, impure, cruel. It will fall in the same "hour of judgment;" by a different process, however—manifesting, in some respects, in its final dissolution, the exact and infallible truth of the word of God. It shall be "broken without hand," (Dan. viii. 25.)

Other, and remoter nations, will then "come into remembrance before God." This is evident from the context, where (verse 6) is seen "an angel flying in the midst of heaven, having the everlasting gospel to preach—to every nation, and kindred, and tongue, and people; saying with a loud voice, Fear God." Again—"Every island" shall flee away, and "the mountains shall not be found," (Rev. xvi. 20.) Again, the most distant nations of the earth are implicated in the movements of the more advanced and energetic—with that upon which "judgment" is directly pronounced. Again, the heathen nations are guilty before God. Their besotted idolatry—their abominable and cruel rites—their debased and loathsome lives, have deeply provoked the indignation of God and of his Christ. Finally, we see already passing before our eyes, in the vast changes going on among them, involved as the most of them are, or have been, in the judgment of war, and subjected as some of them have been and still are to violent



revolutions, ample evidence that upon these also the "last plagues" shall fall, "every stone about the weight of a talent." Converted they will be to God; but they, too, as well as their more guilty, because more favoured fellows, shall "drink of the cup of the fierceness of God's wrath."

No nation shall escape; certainly not our own. It shall be "a consumption determined upon the whole earth," (Isa. xxviii. 22.)

5th. *This "hour of judgment" shall be succeeded by a Millennium of holiness and happiness.* Like the day of final judgment, this "hour" is not all fearfulness and terror. Dark to the Egyptians, it is light to the Israel of God. How far the faithful will be involved in the calamities we have endeavoured to depict, it is not for us to say. Some drops out of God's "vials" will, no doubt, fall upon them. Even they are not so firm, so active, so completely separated from other men's sins, as to present no mark for God's arrows. Still, we think their trials will be comparatively trivial, (Rev. xviii. 4.) However this may be, we are assured that beyond this sea of blood there is a "rest" for the people of God. "Religion, pure and undefiled," evangelical holiness, Christian intelligence and virtue, with consequent peace, and sound moral order, shall fill the earth, (Isa. xxxv. lx.) The law of Christ shall be acknowledged in its true, and pure, and beneficent spirit; and paramount claims, (Ps. lxxii.) The minds and hearts of Christians, attuned to perfect harmony, will move and act in complete accord, (Zech. xiv. 9.) The church, sanctified and united, shall be, to all, an object of the highest interest, respect, and affection, (Isa. ii. 2, 3.) Supposed conflicting national interests will no longer array mankind against each other in arms, (Isa. ii. 4.) The civil governments of the nations shall then own the supremacy of Christ, and shall be so administered as to promote his kingdom, (Rev. xi. 15.) Violence and wrong, oppression and slavery, shall no more vex the defenceless and poor, (Isa. lx. 18; Ps. x. 18; Isa. lxi. 1.) The godly will be exalted, while the wicked—the few that may still remain—will be held in just dishonour, (Rev. xi. 12; Isa. xxxii. 5, xlv. 16, lx. 17; Rev. xx. 4.) All this by means of the word of God, the testimony of Jesus, (Ezek. xlvii. 9; Rev. xii. 11,) and by the agency of the Spirit of Christ poured out in copious effusion, (Isa. xlv. 3, 4;) by the word of God, issuing forth from the living church of Christ, (Isa. ii. 2; Dan. ii. 34, 44,)—by the testimony of Jesus, maintained by his faithful and earnest witnesses, (Rev. xi. ;) for the work of destruction, and the work of re-edification, will, in part, proceed together. A glorious issue of a long-continued warfare between light and darkness, truth and falsehood, righteousness and unrighteousness, Christ and Belial, for the mastery and government of the world, (Rev. xii. 7,) foreseen with heartfelt joy, and celebrated with lofty acclamation by the enlightened and the holy, (Dan. xii. 10; Rev. xi. 11, xv. 3, 4.)

II. This "hour" is near. It cannot be far distant. There are indications, numerous and unmistakable, that "upon us the ends of the world"—the world deluded and enslaved—"have come." We may not presume to fix, with peremptory determination, the precise day and "hour;" but we are warranted to form and express, with some confidence, too, a judgment according to the word of God, and the signs of the times, that "the time is at hand." We believe this, on such grounds as these:

1. *The nations of Europe—Western and Southern Europe, particularly—are restless and uneasy under the yoke of Papal and civil tyranny.* The fact none question. Since the year 1789 the rumblings of the “earthquake” have never, for a moment, ceased. More than once “the earth has been moved and shaken” to its very foundations. The masses have felt their wrongs, and feel them now more keenly than ever. Every kingdom has had its revolution—in some of these, more than once repeated. For more than half a century, affiliated societies and combinations of active and energetic men have prosecuted this one purpose, unawed by power, undismayed by suffering, unseduced by flatteries, and undeterred by frequent disappointments. The struggling masses, and their leaders especially, know well their real oppressors. Ignorant many of them undoubtedly are, of the true origin of the miseries they endure, and of the only effectual remedy for national and social, as well as personal evils and calamity—they know not sin, they know not Christ, the Saviour—but this they do see, that arbitrary and unjust civil and ecclesiastical power, constitute a burden which must be thrown off, and they are determined to do it.

The events of 1848 are full of instruction; they brought distinctly to view, the wishes and the spirit of the people of Europe; they gave evidence of their power. Commencing in France—in every aspect the leading power of the Continent—the revolutionary movement spread until it had subverted, or placed under new restraints, every throne in Central, Southern, and Western Europe. For a time, *the people* held the reins of power; kings, emperors, and princes, trembled before them. The Pope fled from the presence of a populace—no longer his submissive children, but the open enemies of his political dominion, and many of them of his entire claims. There was a reaction. The bayonet restored the former occupants to their seats of power, or set up in their room others equally lawless and oppressive.\* Heavier chains have been forged and fastened upon the reluctant limbs of the oppressed. Are they any more content? Have they forgotten their dreams of liberty? Are they not “biding their time?” We find our answer, in the vast armies encamped in France, and Austria, and Prussia; in the battalions of Austria in Northern Italy; in the French regiments which sustain the Pope in his seat in the Vatican. Again, we find our answer in the ever-recurring attempts—some in France, some in Italy—to renew the scenes of '48. In a word, the continuance of “peace” in Europe depends, under God, upon the life of one man—Louis Napoleon of France. His death—and he cannot live long, he may be cut off at any moment—will be the signal, as all the world knows, of another “earthquake,” more fearful, more effectual, than that of 1848; more “fearful,” for the contending parties are becoming more completely organized, and neither have forgotten the scenes of ten years ago—more “effectual,” for some light has spread among the people, recruits have been won to their cause, and skill has been acquired by past, even unsuccessful efforts. The “hour” in which this conflict next begins—and it must begin soon—will be the “hour of God’s judgment.”

\* Sardinia is the sole exception. There the Constitution granted in 1848 is still preserved. Sardinia is the country of the Waldenses.

2. *The despotic powers and Popery are openly combined against religion and liberty.* Prophecy renders it certain that such an open alliance must precede the downfall of these prime enemies of Christ, of his gospel, and of human rights. "I saw," says John, "the beast"—the Popish *body*—"the kings of the earth," the civil governments of the Roman world,—“and their armies,” the hosts that follow them, their trained soldiers, and all their votaries and abettors, “gathered together to make war against him that sat upon the horse,” (Rev. xix. 19.) True, there has been for centuries a league between immoral power, and the Popish system and court of Rome, (Rev. xvii.,) but this alliance will be more distinct in its terms, more avowed in its objects, as the end approaches. And thus we now see it. France, long the opponent of the high claims set up on behalf of Papal domination, and the protector of the “Gallic liberties:” Austria, which for many centuries refused to acknowledge the “Ultramontane” doctrines cherished so dearly at the Vatican: Spain, which in 1812, and often since, threw off some of the grossest usurpations of the Papal power—are now ranging themselves, under new “Concordats,” express or understood, beneath the banner of the Antichrist. They feel, more than ever, the need of mutual support. Hence Louis Napoleon flatters and upholds Pius IX., and gives countenance to the Jesuits, committing to their hands the education of the French, receiving as his reward the open and secret aid of the Vatican in behalf of his usurped and despotic authority. Hence Frederick Joseph, of Austria, turns over by express arrangement, mutually signed and sworn, every thing that can be brought under the head of religion, among his Popish subjects, to the bishops and the Jesuits; and is rewarded by the exercise of their ghostly power in propping up his hated throne in Austria, Bohemia, Hungary, and Lombardy. Spain forms—as she has just now done under a reactionary administration—a new agreement with the same great enemy of all righteousness, to extend the power of the Papal bishops, expecting and receiving a recompense in kind. So of the smaller Popish States of Central Europe.

It would be a great error to infer from all this that these rulers are attached to Popery, as a religion, much less that the people are becoming more superstitious. Superstitious, indeed, and grossly so, many of them are—but millions are not: neither are they Christians; but gladly would they see the whole system come to a deserved end. It is a *political* alliance mainly: the last resort of authorities rendered desperate by the evidently growing spirit of discontent—the evident approach of a day when every power now existing will be compelled to meet face to face, partly in argument, but ultimately in the field of battle, the gathering hosts who hate them and mean to destroy them. These alliances betoken the “hour of judgment.”

3. *The manifest waning of the Mohammedan religion and power.* This, as we have already said, forms the earthen limb of the Antichrist. Synchronous in its rise, it will synchronize in its fall, with its more notorious western compeer. It hastens to extinction. The 6th vial (Rev. xvi.,) begins the “drying up of the great river Euphrates.” The effusion of this vial began, probably, in the year 1821—the era of the Greek Revolution. From that year—if not earlier—a process of decay has been going on in the very vitals of the Moslem system,

especially in its political aspect, and now the same consumptive symptoms may be seen upon it as a religious system. Having progressed far before, this work of dissolution has been hastened, immeasurably, by that very war which the western powers of Europe waged three years ago against the "chief prince of Rosh, Meschech, and Tubal," for its independence and preservation. It *cannot* long retain its present position—it must soon lose some of its distinctive features—it must soon come to an end. The population of Turkey in Europe is diminishing. Lamartine, the distinguished historian, says:—"Turkey is dying for want of Turks." The London Times, (January, 1855,) says:—"Every where Turkey bears the marks of decay. Ruined and deserted mosques are now no uncommon sight; fountains dried up, and dilapidated houses, abound on all the roads." Again, in February, the same paper says:—"The Turk has now ceased to look beyond the present generation." The "Standard," (London,) of May, 1855, says:—"Passing events point most strongly to the extinction of Ottoman barbarism, bigotry, and ignorance, and with them, it is to be hoped, of Mohammedanism. The reform party in Turkey is gaining strength. A Board of Education is in process of formation, and one-third of it will consist of Christians." Again the Times says:—"It is no uncommon thing for the Turks to discuss the partition which they believe to be approaching." An intelligent observer, (Rev. Mr. Boyd) remarks:—"Decay seems to have written herself in characters so legible upon Turkey and Turks, upon nations and institutions, as to suggest the conclusion that such a people cannot be expected long to maintain a national existence."\*

The testimony of eye-witnesses is, thus, uniform. All are agreed that there rest upon the empire and religion of Mahomet, the clearest marks of dissolution and decay. Upheld as a nominally independent power by the arms of France and England, it is really destitute of inherent vigour. There are causes at work within, quickened by a pressure from without, that must, ere many years expire, "dry up" this once mighty power. Among these, and not the least important, is the truth of Christ, which begins to make its way, even into the Moslem mind and heart.

4. *Revived and successful efforts for the evangelization of the nations.* "I saw," says John in the verse immediately preceding the announcement of this "hour of judgment," "I saw another angel in the midst of heaven, having the everlasting gospel to preach unto them that dwell in the earth, to every nation, and kindred, and tongue, and people," (Rev. xiv. 6.) We now see this "angel" flying every where, in fulfilment of his commission. In the providence of Christ the earth is disclosed to the sight of men—the abominations of heathenism are brought to light, with the consequent debasement and wickedness of its votaries and victims. In the same providence, and by the agency of the Spirit of Christ, a new zeal for the salvation of the perishing has been awakened in the hearts of evangelical Christians. Whether it be commerce, or curiosity, or benevolence, that opens the way to the remote and hitherto disregarded tribes of men, the missionary

\* We have taken these quotations from Dr. Cumming's work entitled "The End." We might have drawn upon our own pages; for we have furnished in the Covenanter many extracts from competent and trustworthy sources to the same effect.

follows, bearing with him the "everlasting gospel." Continents and islands, the East and the West, the North and the South—hear this day the tidings of that "Deliverer, who has come out of Zion." India, China, "the isles of the sea," the dark realms of Africa, the plains and mountains of Syria, each have their share in the blessing. Already much has been accomplished. Converts in name, and many of them unquestionably real converts, are numbered by thousands among the Christian inhabitants of the islands which stud the Pacific. Some but a few years ago the abode of nothing beside lust, and cruelty, and misery, are now covered with churches and schools, and a comparatively enlightened and happy people. China is the scene, this very moment, of the most remarkable movement, perhaps, ever witnessed among a similar people. Millions have risen, as from the dead, and seek for light—at any rate, they fear and honour the word of God, and call, imperfectly, indeed, and out of great obscurity, upon the name of Jesus. In India, Christianity is felt; and late events, disastrous apparently, will add greatly to its spread and power. In Turkey, it has wrought, among a portion of the population, changes visible and wondrous. But a quarter of a century ago, Protestantism was almost wholly unknown throughout the wide extent of the Ottoman empire. Now, it has an existence recognised by the supreme government itself; it counts some fifty congregations—one of seven hundred members. Bibles have been circulated by thousands; and even the Moslems begin to read the inspired word, and some have professed to receive it in its power. Benighted Africa has not been forgotten. Its shores are dotted with mission stations—its southern interior has already been largely evangelized—and just now fresh discoveries give promise of other, and we may hope, more rapid triumphs of the gospel. In short, Protestantism reckons its five hundred thousand disciples in India, Ceylon, and China; its million in Australia and Polynesia; its seven hundred thousand in Africa and the adjacent islands. A remnant, indeed, but a living testimony to the fulfilment of John's vision in part, and a pledge and earnest of greater success yet in store.

5. *The prophetic numbers point to the same "hour of judgment" as just at hand.* In some minds, there is a prejudice—certainly a very unjust one—against calculating prophetic numbers. But why were they furnished, if they are not to be examined? And why are they to be examined, if they are not instructive? The leading number is one of twelve hundred and sixty years. We find this in Daniel vii. and xii., and repeatedly in the Revelation. It is "a time, times, and half a time," (or the dividing of time,) (Dan. vii. 25, xii. 7; Rev. xii. 19;) or "forty and two months," (Rev. xi. 2, xiii. 5;) or "a thousand, two hundred, and three score days," (Rev. xi. 3; xii. 6.) All these define the same period—sometimes as a period of suffering to the church—and sometimes as the period in which Antichrist shall prosper and prevail.

That this has long since taken its beginning, cannot be questioned: but at what date is not universally agreed. Some go back as far as Justinian's decree, acknowledging the Bishop of Rome as the first bishop of the Christian world. This was in A. D. 532: add 1260 years, and we reach a most remarkable "hour of judgment"—1792: the acme of the French Revolution. Others come as far forward as the

year 754, when the Pope became a temporal prince by Pepin's gift of the territories of the exarchate of Ravenna, afterwards increased by other gifts to the dimensions of the present "States of the Church." If this be the date, we may not anticipate the downfall of Popery, or even of the Papal power, until the year 2014. This view, however, is manifestly untenable. It is not as a temporal prince, but as the head of the apostacy, and as exercising spiritual authority, that the Pope has maintained so vast and deadly a control over the affairs of men and the interests of religion. The great majority of students of prophecy date the rise of Antichrist, and the beginning of this distinguished period at the year A. D. 606, when the Roman Emperor—reigning then in Constantinople, proclaimed the Pope of Rome universal Head of the Church. Long previously, it is true, this event had been foreshadowed—corruption had diffused itself, in doctrine, in worship, in life, throughout the nominal Christian world; the faithful had already been left largely in a state of separation, by the "falling away" of the multitude: there had been ambitious and arrogant Popes; Rome had come to be an object of higher reverence among the ignorant and undisciplined, who at that day constituted the great mass of the so-called Christian people; but until the decree of Phocas in A. D. 606, the authority of the Roman see had been supported by no legislative act. And, besides, in the subsequent year, A. D. 607, this church of Rome became fully and visibly identified in spirit with its pagan predecessor, by the consecration of the Pantheon—a temple of "all the gods" of heathen mythology, to the worship of the Virgin Mary and "all the saints."

Reckoning by the Jewish year—three hundred and sixty days—and making consequently a deduction of eighteen years, leaving 1242, we are brought to the year 1848—the most remarkable, in many respects, of this century, and especially so, as it saw the flight of Pius IX. from his city and States, and the establishment of a republic in the room of the Papal government—a republic acknowledged and sustained by the masses, until it fell before the cannon and bayonets of France. Reckoning each year of the twelve hundred and sixty as a solar or true year—which computation we adopt—and adding to 606, we reach the year 1866. And it is not unworthy of notice that the same date, as defining the limits of the existence of the Mohammedan empire, is reached by employing another period, the two thousand three hundred days of the duration of the "little horn" of Dan. viii. If we assign as the beginning of this period the year B. C. 434,\*—and deduct this from the 2300 years, it brings us again to 1866.

In these calculations there may be errors. We cannot pronounce absolutely as to our point of departure; and hence, taken alone, these dates and numbers may leave us in uncertainty: and even with all the help we gather from "the signs of the times," we dare not pronounce dogmatically; but, at the least, we may safely affirm that they furnish, in connexion with the present course and aspect of events, some confirmation of the proposition with which we set out—that the "hour" of God's "judgment" upon Antichrist is near at hand, even at the door.

\* This will be found in Bagster's Polyglott, at the head of the page in Nehemiah xiii., as the year in which the work of reformation was accomplished among the restored captives.

But let us not mistake. The end of the 1260 years will not at once usher in the brightness of the Millennial day. It will be marked by some occurrence, by some grand movement of Providence—such as the violent, it may be, and sudden crushing of the Papal power, and that of the corrupt and oppressive monarchies of the Old World, and of the governments similar to them in spirit, if not in form, in the New—by some event in the pagan world, in which a new era will take its rise: new and signally successful efforts for the conversion of the Jews—for the evangelization of the nations—for the subjecting of the “kingdoms of this world” to the law and government of “the Lord and of his Christ.” A generation may pass, or more than one, before this work will be fully completed; but it will advance with large strides. “They shall come as doves to their windows;” “A nation shall be born in a day.” Tired of their vain attempts to secure peace, order, liberty, and stability, without God and the Bible,—dissatisfied with their idolatries, and false grounds of hope for the future life, the inhabitants of the earth shall come to the church of Christ to learn his will—to find his salvation: and finally, “at hearing they shall obey.”

If this be so—if God has an “hour of judgment” preparing for existing immoral powers and their adherents—if it be not distant; then—1st. Let all, in time, betake themselves to Him who is the “Refuge,” and the only refuge from the fearful judgment of the living God. This is ever wise: for whatever we may, or may not, be called to encounter in this world, it is certain that we must meet in a form and under circumstances more awful than any thing that this earth has ever before witnessed, God’s final “hour of judgment.” Let us hear, then, with a reverent and yielding spirit the voice of this “angel,” when he says, “Fear God, and give glory to him.” Safe in Christ as the ark, we need not fear, though these “mountains be cast into the midst of the sea, and the waters roar and be troubled,” (Ps. xlvii. 2, 3.) 2. There is encouragement in the assurance of the text, to hold fast the “testimony of Jesus.” The war-worn soldier revives and takes fresh heart, as he thinks of the triumphant issue that will soon restore him to the bosom of his family—and, if necessary, he will summon new energies for the final conflict which is to secure it soon. The traveller, wearied with the toils of a protracted journey, lifts up his head and takes courage as he approaches the long-looked-for goal. The faithful have had a weary time. For twelve hundred and sixty years they have “prophesied in sackcloth,” (Rev. xi.) They have held on. Christ has never been without some to bear honest testimony to his entire claims—King as well as Priest—King of nations, as well as King of saints. But it has been a sore and tedious warfare. Many have fainted by the way. At no time, is it easy to persist—to refuse concessions—to demand in Christ’s name, a full and practical submission, and cheerful obedience to his will. But encouragements abound; and now, among others is this one—most grateful to the weary soldier of “the cross” and of “the crown;”—his warfare is “nearly accomplished.” Possibly its issue may be postponed for a longer period than we anticipate; but, after all, to no very distant day. Centuries of it are past—years only are yet to come.

3. It is wise and safe to take no active part in upholding immoral systems of civil rule—to give no countenance to any Antichristian

principle or system. If the prophecies to which we have referred, teach any thing clearly, it is that existing evil systems, in church and state, are to be destroyed. Oppressive power, aristocratic pretension, regal pride, infidel disregard of God and of his Christ in the commonwealth—as well as false teachings and unscriptural observances in religion, will be judged of God. Nor will their active abettors escape. He is in a dangerous position who attempts to hold up that which Almighty God is determined to cast down. Nor do we mean only the powers abroad—we include the government at home. For in this land God has been deeply dishonoured. Its constitution is “without God and without Christ,” and so it must be “without hope in the world.” As a nation we have begun to feel his hand: and they may esteem themselves happy, when the catastrophe which is clearly approaching, breaks in pieces this mighty fabric of confederated power, who find themselves free from its burden of guilt.

4. Christians should engage with “all their might” in the blessed work of evangelizing the lost and perishing. Every consideration of love to God and man, demands this. We urge it now, as a means, appointed and indispensable, for the introduction of the promised and long-anticipated Millennium. The work is going on. It will go on. Instruments will be raised up to accomplish it. When the “earthquake” comes, it will shake deeply into the soil the “good seed of the word,” which earnest hearts and willing hands, few in number as they are, are now sowing in so many nations. “Their works shall follow them.” It is much to “keep” the “word of God”—it is still more to make it known.

5. Believers in Christ may well be fearless, and even joyful, in view of this “hour of judgment.” Fearful in its character, and to the wicked most fearful in its issues, it is still “the hour of Christ’s judgment.” He rules it all. He guides the rush of events with unerring wisdom and certainty. Justice will be executed, but mercy will be seen as the “rainbow” in the midst of the cloud; and when the storm has passed away, the heavens will be lighted with the unprecedented effulgence of the Sun of Righteousness; and the earth—even the very desert—will be covered with verdure—the “land shall yield her increase,” and become the abode of a people whom “the Lord hath blessed.”

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[For the Covenanter.]

#### THE CHURCH.—SHE LIETH FOUR SQUARE.

The city of God, or the church, lieth four square. Its sides are—1, doctrine; 2, worship; 3, discipline and 4, government. By the first of these truth, Scriptural, spiritual truth, is divulged—instruction of wisdom concerning the being of God, the counsels of God. The attributes of his character, the achievements of his might, the overtures of his mercy, and the conquests and triumphs of his grace, may be considered an outline of theology, as the delineation of God. The exploration of this great field is a business in which every man should employ his time and exercise his faculties. To know God, is life; not to know him, is death. The character of those who shall be finally rejected is, they know not God—they obey not the gospel. Still, while every rational being is interested to know doctrine and to inves-



tigate divine truth, it is, in a peculiar manner, the business of the ministry to study this subject accurately and scientifically, that they may teach it to others. "The priest's lips should keep knowledge." His lips should feed many. The pastors, whom God gives to the church in answer to her prayers, are represented every where as employed in teaching divine truth. The preacher should be wise, and always be teaching the people knowledge. Those who neglect this will be rejected of God. Yea, they must feed the sheep and feed the lambs. If they are either awkward or backward to do this, either lame or lazy, they fail to accomplish their proper task. Doctrine is a theory; worship is a practice. The pagans had some natural knowledge of God; but they did not worship Him as God, but became vain in their imaginations, and their foolish hearts were darkened. Were they criminal? How much more criminal are they who have an opportunity of knowing God scripturally, and yet worship God capriciously, according to their inclination! This is the emphatical condemnation, that light has come into the world. What will become of them who love darkness, and will not come to the light, lest their deeds be reproved? All worship is naught and vain that has not divine sanction. "In vain do ye worship me, teaching for doctrine the commandments of men;" "Whatsoever I command you, that observe and do; thou shalt not add to it, nor abstract or diminish."

The doctrine of Knox and the Reformers was, that every thing in the worship of God that was not commanded, was virtually forbidden. All evil worship is loathsome to God, and dangerous to man. A worship that is not connected with obedience and service may please men, but it will not please God, nor profit men at all. Worship, moreover, must be spiritual and cordial. John iv. 24. We ought to sing with the heart and with the understanding. It is a heavy charge upon Israel, and to it we must all plead to some extent guilty—"This people draw near to me with the mouth, and honour me with the lips, but their heart is far from me." Oh, how do we detect ourselves thus insulting God, and injuring ourselves by vain ceremony and sheer hypocrisy! "How difficult it is to know and govern the heart! How hard to purge and cleanse it from wickedness, and extricate it from vain thoughts!" "When we would do good, evil is specially present with us."

Humility is a very important part of acceptable worship. Though God be high, he respects the lowly. He delights to dwell with the lowly. The penitent, humble publican, is far more respected than the proud Pharisee. "Blessed are the poor in spirit;" "To this man will I look, even to him that is of an humble spirit, and who trembles at my word." God takes pleasure in humbling the proud and exalting the lowly; hence, if we want to be exalted of God, we must humble ourselves beneath the mighty hand of God, that He may exalt us in due time. Discipline has for its object the promotion of orderly demeanour, or good Christian conduct. The precious must be separated from the vile. The heretic, after the first or second admonition, must be "rejected." The disorderly should be shunned; from them we must "withdraw." We must "cease from the instruction that causeth to err," and "mark them who cause divisions and offences contrary to the doctrine we have received, and avoid them."

While every one has a concern not only for himself, but also for his neighbour and brother, the spiritual officers, pastor, and ruling elders "watch for souls as they that must give account." It is the province of the pastor to exhibit to the eldership and all the people the principles of order and rules of discipline, and it is the special duty of the ruling elders to have these rules observed, and good order and sanctification promoted. There seems to me on this subject to be a great deal of appropriate meaning in the special designation of the two classes of elders, teaching and ruling. Hence, in ordinary cases, the pastor moderates, but does not vote. When the vote of the eldership is a tie, it is, perhaps, generally better to postpone the decision, and I think it would be well generally, if convenient, to have an uneven number of elders, and never decide any thing difficult till all be present. The minister has responsibility enough in teaching the truth, without taking the whole weight of a difficult decision on his own shoulders. It is prudent, too, to have all cases settled, that can be, by friendly advice, and by getting the parties together. Even in matters of public scandal, the members, and minister, too, may do much good by shedding some affectionate tears of holy, brotherly sympathy in conference—private conference—before the matter is taken up for public trial and rebuke before all. In this way, all ground of suspicion of spite would be removed. The wicked one frequently whispers into the ears of fallen brethren, that the rumour, and all the operations for trial, are a matter of hate; and hence, in many instances, they justify themselves in refractory and contumacious conduct, finally issuing in their departure from the fold of Christ. Ministers, ruling elders, need to pray much for themselves and for a fallen brother, that there may be no occasion of suspicion, and that the cruel enemy may not create surmises to this effect.

It is very important that the fallen should be restored as soon as possible in the spirit of meekness. God is rich in mercy and ever ready to forgive, so should be his servants. Forbearance is the law of Christ, and we should forgive one another as God for Christ's sake forgives us.

A great deal has been said pro and con about the Second Book of Discipline. Unless that be our book on that subject, we have none; if we have none, we are very deficient. Is it likely that the Church of Scotland would just let that book sleep without making another to fill its place? It is surely a pity that while M'Crie and Hetherington, two very eminent men in Scotland, represent that book as still a standard of the church of Scotland, that any of the Reformed Church who have always professed to maintain all the attainments of the reformation, should deny it. But if it be repealed, when and by whom was that done? We have evidence, clear and undisputed, by whom it was made, by whom and when sanctioned. Now, surely, it is reasonable that it be considered as authoritative and constituting a part of our subordinate standards, unless it may have been modified. It has never been repealed. If there be any thing wrong in that book, let it be rectified on the doctrine of the deacon, or on any other subject; but, O, let not that venerable document be all the time kicked, and cuffed, and vituperated.

On the subject of government, it may be said that that has the ap-

pearance of a constitution for the church. The officers are enumerated, their duties defined. On a number of points there is a similarity, perhaps an implication with discipline, in the discussion of government; but, in other respects, they can easily be distinguished; and, if so, the making and adoption of a form of church government did not, could not disannul the Book of Discipline. I am aware it will be objected to the above views, some of them, at least, that the Second Book of Discipline has not been bound up in our standards. Well, but may not the same be said of the Bible, the supreme standard of our faith, and the history of the faithful contendings of the martyrs, which has not been engrossed and bound up in our Confession, nor even in our Testimony as a part of our creed? Why should not the Book of Discipline, which has been long in print, and has been often printed—why should it not be alluded to as a document of acknowledged interest, although not bound up? The very fact that it was printed and sanctioned before, was probably the reason why it was not printed with the documents that had their origin in the seventeenth century. There may be some who are culpably negligent, and give not that diligence to inform themselves and be acquainted with the terms of communion; but sure I am that any one who takes the pains he ought to take, and who wishes to have the details of the functions of those offices that are enumerated in the Confession of Faith, and in the Form of Church Government, may get themselves well posted on these subjects by a careful perusal of some of the editions of the Second Book of Discipline. But I am heartily tired of this perpetual harping on the old strings of this lute. O, that we could all enter honestly on the peaceful measures recommended and inculcated by the decrees of last Synod, namely, to use all peaceful measures, diligently and promptly, to get deacons in all our congregations! Let the extent of their powers be a subject of after consideration. Let those who limit their power to a care of the poor, not censure the congregations which allow them to manage dedicated property; and again, let those who allow them this latitude, be tender with those who have been long accustomed to trustees, and who will require some time to take in the Scriptural view of this subject, which is also recognised in our standards. O, that the Lord would help the watchmen soon to see eye to eye, not only on the doctrines, but also on the discipline of the church! May all the pastors of all our churches, and all our students who are coming forward to the ministry, have correct views of the square building, and be able themselves to see, and to show to others the harm to the house of Israel. May all that love Jerusalem and her peace still have prosperity, and may those who go at her carved work with axes and hammers, have repentance and pardon from Him who is exalted a Prince and a Saviour to give remission of sins! May God answer these prayers soon, and He shall have all the praise.

Yours,

J. M.

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#### POOR, BUT RICH.

Art thou pinched with poverty—a believer, but in distressed circumstances? Blessed art thou of the Lord. Hearken, my beloved brother, hath not God “chosen the poor of this world rich in faith, and heirs of the kingdom, which he hath promised to them that love him?” What a mercy is it to have thine

outward estate thus appointed for thee by the choice of thy heavenly Father! and the same estate which he chose for his best Beloved. In the exceeding riches of his love, he decreed that thou shouldst be poor in this world, as Jesus was,—he knew it was best for thee, and he chose thee rich in faith: outward poverty was to be the means of thine improvement in spiritual riches—thy want of temporals was to bring thee to live more by faith upon eternal things. O, how good is thy God! He sent thee poverty to enrich thee. It is to bring thee near to God, to keep thee near to him, and to afford thee daily proof of his precious love. These are some of the blessings of rich faith, and these are worth more than all the treasures of the world. Be content, then—thy God will supply all thy need. Be thankful—thou art an heir of the kingdom. Bless thy God—no creature out of heaven has more reason to bless him than thou hast. He is thine—all things are thine.—*Romaine.*

[For the Covenanter.]

CONSTITUTION OF UNITED STATES.—ITS FORMATION.

In the Presbyterian of January 23d, there is published an extract from a Thanksgiving Sermon by Dr. Lord, of Brooklyn, N. Y., entitled "Safeguards of Liberty."

There is contained in it a misstatement or mistake in regard to a very important item in our national history, to which I would desire to call the attention of the eminent author, and also all interested in our national character.

In presenting the importance of preserving inviolate the Christian Sabbath as a nation, he makes it essential to preserving among men the knowledge of the being of a God, and especially to just and ennobling conceptions of him. He then asks—"When nations forget God, what remains? What must be the history of their future?" Leaving the Bible reader to a remembrance of the Divine utterance, that "the nations that forget God, with the wicked, shall be turned into hell," (Ps. ix. 17,) he asks attention to a "sublime scene," and happy result in the Assembly (as he styles them) of those great and wise men who framed our national Constitution, when Franklin made the celebrated, perhaps I should say unheeded and despised speech in favour of prayer in the Convention? Quoting a portion of Franklin's speech, Dr. Lord says that Franklin closed his address by moving that God be recognised, and his aid implored in daily and solemn prayer. "Thenceforth, that assembly looked unto God." The last sentence contains the historical inaccuracy. In order to do full justice to the subject and its bearings, I shall quote from Madison Papers the notes of James Madison for June 28th, on this whole subject, commencing with the speech of Franklin, from which Dr. Lord takes the extract. It is as follows:—"Mr. President,—The small progress we have made after four or five weeks' close attendance and continual reasonings with each other—our different sentiments on almost every question, several of the last producing as many noes as ayes—is, methinks, a melancholy proof of the imperfection of the human understanding. We indeed seem to feel our want of political wisdom, since we have been running about in search of it.

"We have gone back to ancient history for models of government, and examined the different forms of those republics, which, having been formed with the seeds of their own dissolution, now no longer

exist. And we have viewed modern States all round Europe, but find none of their constitutions suitable to our circumstances. In this situation of this Assembly, groping as it were in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, sir, that we have hitherto not once thought of humbly applying to the Father of lights to illuminate our understandings? In the beginning of the contest with Great Britain, when we were sensible of danger, we had daily prayer in this room for the Divine protection. Our prayers, sir, were heard, and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending Providence in our favour. To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that powerful Friend? Or do we imagine that we no longer need his assistance?

“I have lived, sir, a long time; and the longer I live, the more convincing proofs I see of the truth, *that God governs in the affairs of men*. And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured, sir, in the Sacred Writings, that except the Lord build the house, they labour in vain that build it. I firmly believe this; and I also believe that without his concurring aid, we shall succeed in this political building no better than the builders of Babel. We shall be divided on little, partial, local interests; our projects will be confounded, and we ourselves shall become a reproach and by-word down to future ages. And, what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing governments by human wisdom, and leave it to chance, war, and conquest.

“I therefore beg leave to move, that henceforth prayers imploring the assistance of Heaven, and its blessings on our deliberations, be held in this Assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service.”

Such were the seemingly almost inspired utterances of Benjamin Franklin in the Convention, and the motion that followed. But I am most sorry that the sequel and result do not justify the assertion of Dr. Lord, already quoted, that “thenceforth that Assembly looked to God.” The contrary is evident from more than one source. The above speech is quoted from pages 975 and 976 Madison Papers. It is recorded in the same connexion, that “Sherman seconded the motion. Mr. Hamilton and others expressed their apprehensions that, however proper such a resolution might have been at the beginning of the Convention, it might, at this late day, in the first place, bring on it some disagreeable animadversions; and, in the second place, lead the public to believe that the embarrassments and dissensions within the Convention had suggested this measure.”

It was answered by Dr. Franklin and Sherman, that the past omission of duty could not justify further omission; that the rejection of such a proposition would expose the Convention to more unpleasant animadversions than the adoption of it—and that the alarm out of doors that might be excited for the state of things within, would at least be as likely to do good as ill. Mr. Williamson observed that

the true cause of the omission could not be mistaken. The Convention had no funds. Mr. Randolph proposed, in order to give a favourable aspect to the measure, that a sermon be preached at the request of the Convention, on the 4th of July, the anniversary of Independence, and thenceforward prayers, &c., be had in the Convention every morning.

“Dr. Franklin seconded this motion. After several unsuccessful attempts for silently postponing this matter by adjourning, the adjournment was at length carried without any vote on the motion.” Such is the account given by Madison of this matter, on which hinges our national Christianity, as illustrated in the Convention. Prayer was never known in the Convention, and thus the whole of our national structure was without a call on God for aid. Franklin, in his works, (Sparks’ edition,) vol. v., page 142, says:—“The Convention, except three or four persons, thought prayers unnecessary.” Such is the rope of sand on which Dr. Lord hangs the inexpressible magnificence of our future. But we are most glad that in connexion with this misstatement of fact, that he made so many important admissions, and uttered so much axiomatic truth. Let us now take some of his statements, divested of the idea of our national recognition of God and Christianity based on that recognition:—

“The Sabbath is a day when, as a nation, we can recognise God—when we can send up the tribute of a nation’s gratitude—the voice of a nation’s prayer. We must have the Sabbath as a day of holy quietude and worship; the labourer should rest—the din of traffic should be hushed—the departures and arrivals of steamers should cease—the noise of the railway should be still; from the domestic shrine families should go up to the public sanctuary; the devout, grateful, holy worship of the nation should go up to God. We must have the Sabbath, for the new life it imparts to wearied nature. We must have the Sabbath, for the impulse and expansion it gives to the intellect of the nation, bringing before it thoughts and themes which occupy and aggrandize angelic minds. We must have the Sabbath, for its vast moral and spiritual power. We must have the Sabbath, as the strong right arm of our national defence—as the impregnable bulwark of our free institutions.” Is it not, then, in the light of such eloquent utterances, and such immortal truths, our nation’s folly and sin, that she has, as such, no Sabbath, no altar, and no sacrifice; and that, while her devout and Christian inhabitants are seeking the sweet rest of the Sabbath, and the holy blessings of its ordinance and exercise—that the wheels of the nation’s car are grating on the iron rail of its impiety—that her ordinary routine is wearing out the energy of her nerves—and her secularity, and wicked profanity, and avarice, are, like a canker, gnawing at her soul? What, we may well ask, will be the result of our God-forgetfulness—of our Sabbath profanation—of our deep impiety? How unlike the utterances of Franklin—“I also believe we shall succeed in this political building no better than the builders of Babel. We shall be divided on little, partial, local interests; our projects will be confounded, and ourselves shall become a reproach down to future ages!”

Are we not now realizing the fulfilment of these prophetic words? Is not the colossal structure of our national building tottering to its

fall—the tongues of our builders confounded—and the ties rending that have bound this unholy brotherhood and confederation? And what if our proud eagle has taken a bold and lofty flight, and spread her broad pinions from ocean to ocean, will not our broad land be soon a Shinar plain, beneath which has sunk our God-defying Babel?

Our name no more causes the tyrant to tremble, nor the oppressed to rejoice. The patriot desponds, and the Christian weeps to know that four millions grind in our prison houses—that freedom of speech is struck down in our senate chamber—that bribery is the controlling power in our legislation—that absolution is the right arm of our executive—that Jesuitical, slaveholding chicanery, has controlled the judiciary—that the blood of freemen has wet the soil of Kansas, and cries to God for vengeance—that our gallant soldiers are perishing among the snows of the Wasatch mountains, and that our once overflowing treasury is dried up beneath the fused brass of God's righteous indignation. How sickening the visage of our present, and the portraiture of our future!

But, not following in this train as even its importance demands, let us, in another portion of this strangely compounded sermon, see how our Doctor mechanically mixes up truth and falsehood. Referring justly to another safeguard of liberty, he says:—

“Furthermore, we must hold fast upon the Bible. It is the great charter of liberty. It is the only exhaustless fountain of life and light to man and to nations. It was the Bible which made our fathers so strong, valiant, and holy. It was from its pages they drew those large ideas, those lofty purposes, those divine affections; and, when severing themselves from the throne and land of oppression, they crossed the Atlantic to rear the empire of freedom, they, like true philosophers, as well as devout Christians, solemnly laid the Bible as the foundation and chief corner stone. This gift of Heaven has made us all that we are in respect to whatsoever is truly great and good.”

The sentiment in this quotation would be of the highest order, if that on which it rests, and from which it seems inseparable, were only truth. He speaks of holding fast to the Bible as though we had nationally received it, and declares that it was solemnly laid as the chief corner stone of our empire. Does not this sound strangely in connexion with the 2d sec. of art. vi.—“This Constitution, and the laws of the United States which shall be made in pursuance thereof, and all treaties made,” &c., “shall be the *supreme* law of the land?” But our friend may say that the general features of the government are borrowed from the Bible. Let us see. In the preamble it is declared that the people, for certain specified purposes, ordained the Constitution; or, in other words, ordained the government as a power; while the Bible says, (Rom. xiii.)—“The powers that be are ordained of God;” that is, ought to be. Again, we have shown that the Convention did not, and would not call on God by prayer; while the Bible says, (Prov. iii. 6.)—“In all thy ways acknowledge him;” and (Phil. iv. 6.)—“In every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God.” The name of God is not in our national oath, and this by deliberate vote of the Convention. See Luther Martin's “Genuine Information.” But the Bible requires (Deut. vi. 13)—“Thou shalt fear the Lord thy God,

and swear by his name;" repeated Deut. x. 20; Isa. lxxv. 16; and Jer. xii. 16. The 3d clause of the 2d sec. of art. iv. of the Constitution, and the Fugitive Slave Law, (supreme law in this land,) requires the rendition of fugitives from service and labour. The Bible forbids, (Deut. xxiii. 15; Isa. xvi. 3;) the Constitution inhibits a religious test as a qualification for office or public trust. The Bible requires it; (2 Sam. xxiii. 3,) the Constitution prohibits an establishment of religion. The Bible declares (Isa. lx. 12) that the nation that will not serve the church, shall be utterly wasted. And when shall we find in our Constitution and its execution obedience to the Bible requirements—"Kiss the Son, lest he be angry," (Ps. ii. 12;) "Undo the heavy burdens, and let the oppressed go free," (Isa. lviii. 6;) "Worship him, all ye gods," (Ps. xcvi. 7)?

Is it not high time, in view of our God-forgetting character, of our lack of submission to Messiah the Prince—of our Sabbath profanation—of our repudiation of the Bible—of our stupendous wrong done to four millions of Africans—of our national bribery, adultery, drunkenness, gambling, duellings, Indian frauds and murders, traffic in slaves and souls of men, and our lying, and killing, and stealing, and blood touching blood, to obtain more slave territory, to rebuke all this ignorant or hypocritical laudation of "such a nation as this?"

J. S. T. M.

#### THE THIRD TERM OF COMMUNION.

The Reformed Presbyterian (February) gives us an essay upon the Third Term of Communion—particularly upon two clauses: "for substance," and "as received by the Church of Scotland." The design of the essay is, first, to deduce from the former of these clauses, that the Westminster "Form" and "Directory" are complete exhibitions of every thing "material" in church government and worship, *in such sense*, that any thing not there is of little or no account, unessential, and immaterial: and, second, from the other clause—to let us know that the framers of this Form had no reference to the Second Book of Discipline.

On the phrase, "for substance," the writer says:

"With regard to the phrase 'for substance,' it is not likely that the men who prepared the Terms of Communion employed it in an unusual or ambiguous sense. Webster gives as one of the meanings of substance, 'the essential part—the main or material part.' This, it is evident, is its meaning in this place. The essence or material part of Presbyterian Church Government is exhibited in the Form. What is not there, is not essential or material. And in the use of the phrase 'for substance,' in this place, our fathers evinced their wisdom; for what is not of the substance of divine institutions, cannot bind the conscience, and should form no part of a Term of Communion."

On this we remark—1st. That this phrase is manifestly used here as an equivalent to our more common term "substantially;" which is itself not very different in signification from the "main part," as in Webster's definition. The documents referred to in that Term embody the "leading principles" of government and worship. This, and not the exposition of the Reformed Presbyterian, must be its meaning. For—1. It is plainly a *limiting*, and not a *defining* phrase. It does



not assert that these documents contain every thing—the *whole* substance or essence—of Bible teaching on these subjects: for that would be rather a dangerous assertion to make, namely, that it had exhausted the Bible on these topics; (or, if not, that any thing else about them in the Scriptures, is “unessential:”) but the great principles and outlines. (2.) Because the Form does not, in fact, teach Reformed Presbyterian doctrine on the “calling of ministers,” and the election of other church officers. This is an essential point. Our opponent will allow that it is so. But it is not in the Form. It says only, that “no man is to be ordained a minister for a particular congregation, if they of that congregation *can show just-cause of exception against him.*” It does not give the people a right to vote. But we will be told that this defect is cured in the clauses of the adopting act of the General Assembly of Scotland, in which they hold this subject of “calling ministers” open for further debate. But if the Church of Scotland had thrown aside her 2d Book—as this writer asserts—in which this was settled, then she had *no* doctrine on this subject after—we mean, just after—she adopted the Westminster Form. We repeat, the adopting act of the Church of Scotland left out what is contained in the Form on this great subject; and yet this writer would have us believe that the Form, *as thus* adopted, contained the “whole substance,” every thing essential on church government! The framers of our Terms did not intend to put the church in this country in any such predicament. But more of this hereafter. (3.) That the church has never understood this phrase as the Reformed Presbyterian understands it, is evident from the fact that she has ever resorted, in addition to the Form, to the laws and practice of the Church of Scotland as guides having authority in the same departments of ecclesiastical action to which it refers.

These considerations satisfy us that the view of our contemporary is altogether untenable: that it gives a precision and scope to this clause, which was not in the minds of the fathers of the church in this country: and what is more important, that it cannot have in the connexion in which we find it. But—

2. The urgency of our contemporary to get a large and sweeping meaning out of this *limiting* phrase, is traceable to a reason which has itself no foundation. This reason we find in his exposition of the teachings of the Form on the subject of the deacon’s office. It styles the deacon an officer whose business it is to “take special care of the poor:” a definition which the Reformed Presbyterian regards as excluding from the range of the deacon’s functions, all or any other church funds. In this lies the importance, in its estimation, of the interpretation which it puts upon the clause which we have just considered; but which needs no other interpreter but that “common sense” with which the Reformed Presbyterian is so familiar. Now, we observe—

(1.) That the phraseology “to take special care of the poor,” does by no means exclude the other functions of his office. This is a modern abuse of it. *No* Reformed Church—nor, so far as we know, any standard writer of the Reformation period—held the limited views of this office now current among our anti-deacon brethren; and yet they frequently omit, in speaking of the deacon, any reference to any other function than the care of the poor.

(2.) If this writer be correct, we will be bound to two different definitions of this office: for in the 6th Term we profess our approbation of the doctrines of our Testimony, one of which is that "the deacon has no power except about *the* temporalities of the church:" implying, by all the rules of logic, that the power of the deacon extends to *the* temporalities of the congregation; no exception being made. If it had been said of the pastor that he has "no power except about the preaching of the word and the administration of sacraments," would it not have been equivalent to a positive assertion that his business is preaching and administering sacraments, while, at the same time, it would have excluded him from the exercise of any other function? Now, in the case of the deacon, it was thought necessary, in some phraseology or other, to repudiate the prelatial notion that he is a preacher. Our Testimony does this clearly and forcibly, in the brief sentence, which, at the same time, defines his office as extending to "*the* temporalities of the church." But the Testimony is careful to leave no room for misinterpretation on the "limiting" hand. It does not say "about temporalities:" it inserts the definite article "the," which, by necessity, includes *all*; just as the revenues of a nation, mean *all* the revenues: just as if it had been said of the pastor, that he has "no power except about the spiritualities," this would have carried the irresistible inference that his power extends to all things of this kind.

We will not so interpret the Terms as to set these, and our standards, against each other: as if the one taught that the office of the deacon extends to all the temporalities; and the other, that it reaches only the "poor's money," a small fraction, generally, of "*the* temporalities of the church."

(3.) The Reformed Presbyterian asserts that "for substance" means "essential and material." Permit us to ask, Does it believe that every thing in the Form is "essential;"—not now as excluding any thing purely Scottish, and not at the same time English—but as an essential part of the Presbyterian fabric? If so, we look for it to *begin* to urge upon *all* congregations to elect deacons, and have them ordained as soon as possible: for, beyond all controversy, if the "functions of an office are of the substance of church government," the very *being* of that office must be also!—and we cannot suppose that an enlightened and conscientious magazine will lay itself open to the charge of such monstrous inconsistency as to maintain that the "functions" of an office are of the "substance" of Presbyterianism, and yet at the same time remain indifferent to the very *existence* of that office, in which these functions are to be exercised! May we not hope that our contemporary will find room among the "two or three articles" which it proposes to publish on these controversies, for at least one rousing article which shall so exhibit the "essential" character of the deacon's office as to stir up the delinquent congregations in which it has a large circulation, to "set in order" this part of the "Form?" For such an article the church will be thankful, and it would go far to settle all our protracted ecclesiastical troubles.

The second, and much the larger part of the essay we are noticing, relates to the meaning of the phrase, "as received by the Church of Scotland." To ascertain this, it endeavours to ascertain the private judgment of the compilers—upon the principle on which we have been

accustomed to act in regard, for example, to the meaning of certain clauses in the United States Constitution: and attempts to show that the authors of these Terms had in their minds nothing but the two or three last lines of the adopting act prefixed to the Form of Church Government, relating to the doctor and the calling of ministers. The words of the Reformed Presbyterian are:

“On the one hand, it is held that, as in the act of the General Assembly adopting the Form, two things are specified—the duties of the ‘doctor’ and ‘the rights of Presbyteries and people in the calling of ministers,’ as reserved for future consideration, we receive the Form with those restrictions, and take the subsequent acts of the Assembly as law in those cases.”

Now, on this we remark—1st. That if a document be transparently plain of itself, we need not refer to its original source for its meaning. If we do so refer, it is merely as cumulative testimony. Were the Constitution of the United States clearly and definitely anti-slavery in its provisions, we would never think of bringing upon it the guilt of being a pro-slavery document because it was formed, largely, by slaveholders. If it contained *no* distinct evidence of being pro-slavery, we would not, and could not justly, affix upon it a pro-slavery exposition. Again, inasmuch as it does contain pro-slavery provisions, and has upon its very face certain other objectionable features, we hold it to be an immoral instrument; and then, and not till then, we show by history that this is just such an instrument as the framers intended to make. To apply this. If we had not before our very eyes the acts by which the Church of Scotland received the Westminster standards, there might be some ground for calling us away on an exploring expedition to find the meaning of this clause. But now, this is altogether superfluous labour. It can, possibly, yield nothing so satisfactory as the examination of the very words of the Church of Scotland herself. 2. It is an imputation upon the men who compiled these Terms to assert that they meant any thing else than the words mean which they use. Remember that this clause covers both the Form and Directory. To suppose that they said “as received by the Church of Scotland;” and, after all, meant no more than the two exceptions which we have quoted in a foot-note, is too derogatory to them to be admitted for a moment. 3. When they, or any other of our ministers, have explained these Terms, it is usual and very proper to say that “tokens are to be distributed, not upon the explanation, but upon the Terms themselves.” The church receives these Terms, and it united upon *them*; not upon the opinions of their framers. 4. We cannot lay our hands upon any thing either said or done before New Light began to work, that leads us to believe, or suspect, that the real authors of these Terms—for the Dr. quoted by the Reformed Presbyterian was never much of an authority—held any views at variance with ours on this subject. If they had, they would hardly have put into the 5th Term so explicit a recognition of the doings and attainments of our covenanted forefathers. For, most certainly, they knew that the Books of Discipline were acknowledged as standards still in the old Scottish Testimony, and both Mr. Gibson and Dr. M’Leod ordained deacons for the management of “*the* temporalities.” Honourable mention of the 2d Book is among our earliest recollections. This disposes, we think, of the first argument of our contemporary.

His second is, that his view coincides with "that of the people generally, till a late period." We admit that until a late period, the attention of the people—by whose fault it is not necessary to say—was little turned to this matter: but what has this to do with the fact in question? It is only of late that the Reformed Presbyterian itself has come to see how "essential and material" is that part of the Form which relates to the being of the office of the deacon as an existing function in the church. To the third argument, which is that the 2d Book of Discipline has not been published, we reply—(1.) It has been very frequently published. (2.) That even in Scotland, where it has ever been recognised by the Established Church, and by ours in the old Testimony, it was never bound up by authority—it was by private enterprise—with the Confession of Faith, &c. (3.) The church, both in Scotland and Ireland, long pledged the people to the Auchensauigh Renovation of the Covenants, without making any provision for its publication and circulation: and in fact the history of it became very scarce, and, of course, difficult of access—more so than the 2d Book has, probably, ever been. Hence—(4.) It is very unsafe reasoning in a matter of this kind from men's neglect. We *must* look at facts as they are clearly set before us, in the adopting acts; and, then, if men have been negligent, be humbled for them. (5.) Those who have lived, as we have done, all our life, where the deacon's office has been exemplified, have lived so far at least the 2d Book of Discipline.

The following is put in rather a triumphant tone:

"In the 'queries put to members and ruling elders at ordination,' the same expression occurs in connexion with the Confession and Catechisms. They declare in assenting to the second query, that they own the doctrines contained in the Confession and Catechisms, 'as these were received by the Church of Scotland.' Is it contended that here, too, the Second Book of Discipline is meant? Unfortunately for this view, the acts adopting these documents do not name the Books of Discipline at all."

We cannot see the point of this. The 2d Book of Discipline relates to government, &c., not to matters coming under the head of gospel truth. In the adopting act of the Church of Scotland, as she received the Catechisms and Confession, a special reference to certain principles was necessary, and no more was necessary. But otherwise in the acts adopting the documents in which the matters are treated of belonging to government and worship. Hence in these last, the Assembly refer *in terms* to the Books of Discipline, and so refer to them as to manifest their resolute adherence to their own dear-bought system. To this entire subject, however, we will give special attention hereafter, and conclude by saying that an on-looker would imagine that an attempt was making, in some quarter or other, to impose upon the church some views and some obligations unknown to the Reformed Covenanted Church—so earnest is the determination manifested by certain writers to repudiate the 2d Book of Discipline. It would scarcely be believed, that this book, so earnestly repudiated, is an honoured and cherished treasure of the Scottish Church: adhered to through all trials and changes, and actually having a place in the old Testimony of our Scottish forefathers as a recognised standard. We hope our opponents will yet come to hold it in equal honour.

## AFFAIRS ABROAD.

*China.*—The city of Canton has been taken after a short conflict, by the united forces of England and France. The Chinese Commissioner, Yeh, with the military Governor of Canton, was also taken. The former is kept as a prisoner on board of one of the English ships of war; the Governor was restored to his position in the city, under engagements to rule in subordination to a Council of allied forces. Trade was reviving, and attempts will be made to resume negotiations with Peking. Operations at the mission stations on the coast have gone on without serious interruption. We give some extracts from the report of the missionaries of the Presbyterian Church (O. S.) at Shanghai, for the year ending Oct. 1, 1857:

“Preaching in the city has been maintained regularly every Sabbath through the year, with one or two exceptions, and also part of the time every other day in the week. Much truth has thus been brought plainly and seriously before the minds of a small, but attentive audience, some of whom frequently return to hear more. The exposition of truth is based upon the words of Scripture, and followed by prayer, all present standing, and preserving a respectful silence. At times there has seemed to be a serious interest felt in the things thus brought to their knowledge, for conscience is at work in their breasts; the sense of accountability, the fear of death, and the conviction of sin, all respond to the appeal of divine truth, and set their seal to its solemn warnings. No results can be mentioned as yet, but the seed is certainly lodged in the soil—they hear and they understand. . . . Nor is the seed sown altogether without signs of life. The attention of several has been arrested, two or three are inquiring, and one is an applicant for baptism, whose walk, as far as can be learned, is blameless and consistent. . . . On the whole, the prospects of the missions were, perhaps, never more promising than they are now. Notwithstanding the cloud of war which threatens to spread from the South, we are still permitted to dwell in peace and safety, and have no immediate prospect of disturbance.” . . . Some signs of a living and spiritual germ of the native church appear. There are many indications that the gospel, now for fourteen years faithfully and abundantly preached in Shanghai, has not been in vain. Already some of our sister churches are gathering in converts in numbers, and the heaven which is at work among the people occasionally reveals a silent but gradually pervading operation of divine truth, which must one day have its development, however its manifestation may be delayed by circumstances, by the force of prejudice, or the fear of man.”

The report from Ningpo is equally encouraging:

“No impediments are thrown in the way of preaching to this people, no prejudice forbids the education of their sons and daughters in our schools, and nothing has yet occurred to prevent our missionaries going with safety as far as the dialect of this district will serve. . . . In the neighbourhoods where we have been long accustomed to preach, in and around this city, no hostility is manifested, and all seem willing to confess that what we teach is good, and many are becoming better acquainted with our doctrines. . . . To the Sabbath services for our stated congregations, which are conducted at the North Bank Chapel, and at the Foo-zin, and which are open to as many of the neighbours and acquaintances as choose to ask permission to come, we have added during the week many more services in the city designed for the heathen. . . . Our tours, though less extensive than in some former years, have extended to the villages in walking distance, where we have been talking in their shops, their dwellings, their school-houses, and by the road-side, and sending books to more distant villages, with a word of exhortation. . . . This branch of labour has been more effectually carried on by our native helpers, two of whom have been stationed at Chinhai, and others have laboured with more or less regularity at San Poh, in connexion with the native assistants permanently located there by Miss Aldersey, Zia Sin Sang, a member of our church; and to this place the pastor has also gone several times to spend the Sabbath, and administer the sacraments. . . . The members of the native church are still walking worthy of their calling, save two, one of whom has been excommunicated, and another recently suspended. The number added has been seventeen, and of these seven have been from San Poh. . . . The Boys' Boarding school numbers thirty-one, about a dozen of whom have been received during the year. . . . Four are church members, and we have reason to be

pleased with their quiet, unassuming piety, and the attention they give to religious services and instruction. The Girls' Boarding-school has sixty-three pupils. . . . The press continues in active operation, and the demand for our books from Shanghai has been greater than in former years. . . . The number of printed copies has been 110,800; pp. 4,505,600; number distributed, 80,393; pp. 2,366,190."

Mr. Lord, Baptist missionary at Ningpo, speaking of the state of hostilities at Canton, says:

"Their influences for a time may be unfavourable to missionary effort, but in the end it cannot be so. War with England is now inevitable. And whether it be local or general, it must result in the wider opening of the country, and the more unrestricted labours of the missionary. This is an object for which we have long been looking and praying, and now it is evidently near at hand. The walls of this secluded country must soon fall; and when they do, we shall have opened to us a field of labour sufficient to absorb all the resources of the church, were they tenfold greater than they are."

*The Afghans.*—Afghanistan is an extensive mountainous region lying east of Central Persia, north of Beloochistan, and touching on the east, the Punjab, the north-western territory of the British in India. The attention of the Board of Missions of the Presbyterian Church, in this country, has been directed to this field for more than twenty years, and some efforts have been made by operations at and from Lodiana, for their evangelization. One of their missionaries—Mr. Leuwenthal—has been learning their language and studying the character of this remarkable people, with a view to entering upon direct efforts among them, so soon as an opening occurs. We insert a few extracts from his report, which relate principally to the frontier tribes; but may be regarded as, in the main, applicable to the entire nation:

"These are absolutely barbarians; that is, they have all the vices and extremely few of the virtues of barbarians. . . . They have nominally a religion, but Mohammedanism, bad in its influence and practical working, as it is every where, as understood by them, is probably worse than the creed of the wildest races on earth. . . . Their priests, if the term might be used in connexion with a religion that really acknowledges no priesthood, and no atonement; that is, their learned men, *mulas*, are usually ignorant bigots, who use their influence in keeping up the hatred of the people against all Christians, and inculcating doctrines of rapine and bloodshed against their defenceless co-religionists of the plains, because they are under the government of the Kafirs or Infidels. . . . Their abstract notions of the Deity, especially as set forth in their religious writings, if we do not take into account the glorious revelation of Trinity, are remarkably correct, as far as they go. . . . The missionary found the most recondite speculations on the nature and attributes of the Deity, on divine and human agency, and kindred subjects, thumbed by the *women* of the villages. . . . Like all Mohammedans, they are excessively sensual, whilst their habits are gross and abominable. . . . They are equally faithless to public engagements; it would never even occur to their minds that an oath on the Koran is binding, if it is against their interests. . . . They are fierce and blood-thirsty. There are tribes, like the Zadoráni, a subdivision of the Ghilroys, who rejoice in the imputation of cannibalism. . . . Retaliation and revenge are almost the only obligations they acknowledge. . . . On the whole, the obstacles to commencing active and direct missionary labour among the Afghans appear great. At the present time, in Peshawur, which, as is well known, is occupied as a missionary station by the English Church Missionary Society, there is no preaching in Pushtu. . . . An edition of the New Testament, consisting of 1,000 copies, was printed at Serampore in 1818, after seven years' labour. This edition remained almost entirely in the depository at Serampore, exposed to the numerous destructive agencies of this climate; a few copies found their way into European libraries; and some, doubtless, reached Afghanistan through the Loháni merchants, who carry the fruits of Kabul and Russian leather and pottery as far as Calcutta. . . . At the first establishment of the Lodiana mission, our missionaries distributed many copies of that Serampore Pushtu version, especially, it may be supposed; among the numerous Afghans, who at that time were in Lodiana. . . . Of the Old Testament, the Serampore missionaries printed the Pentateuch in 1821, and in 1832 the historical books, 1,000 copies of each. . . . A very few copies of these portions of the Old Testament are in Peshawur; but the missionary has not been able hitherto to get a sight of them."

A hard soil this, but it will be broken up. Once within the territory, we doubt not, the heralds of the gospel will find some access even to minds so fierce, and untamed, and deluded as these.

*Africa. The Yoruba Mission.*—The mission to Yoruba, and Abbeokuta, commenced by a colony of recaptured slaves from Sierra Leone—the British colony on the north-west coast in 1842, three hundred of these native Africans, who had enjoyed the advantages of instruction and training furnished in that colony, returned to their own country, which lies south-east of Sierra Leone, and is not distant from the savage kingdom of Dahomey. Some of these natives were Christians, and most of these had relinquished their idolatrous superstitions. They became very desirous of having missionaries sent to them. The result we give—much abridged—from the pages of the *Christian Intelligencer* :

“After the famous and ill-fated expedition up the Niger, it was found so practicable and important, that the Church Missionary Society resolved to take into consideration the supply of this opened field. As a preliminary, Rev. Mr. Townsend, one of the Society’s catechists at Sierra Leone, together with Andrew Wilhelm and John M’Cormach, natives of Yoruba, was directed to proceed thither for the purpose of obtaining information of the state of things, and of the prospects for a mission. Mr. Townsend’s reception was of the most enthusiastic and gratifying kind. The people came out to meet him, and welcomed him with rejoicing and processions. The war-chief, Shodeke, entertained him with great hospitality, and the heathen inhabitants showed scarcely less pride and joy than the Christians, at having a white man among them. . . . The year 1847 was one of continued progress, and before long, the fruits began to appear in the conversion of souls, and in the gradual relinquishment of idolatry on the part of the people generally. . . . The close of the year 1847 found them with thirty-two communicants, and forty-two candidates for baptism. . . . A great and necessary work was now begun by Mr. Crowther, the previously mentioned native missionary, in making translations of the Bible and the liturgy, besides a series of catechisms and primers. Mr. Crowther and his wife also established at Igbein a couple of schools, one for boys, and the other for girls, to which the children of many of the chiefs and principal people were sent. . . . From the last report to which we have access (1853) we glean the following statistics:—The Yoruba mission contains no less than 22 stations, of which 4 are in the Abbeokuta district. There are 22 English and native clergymen, and nearly 100 teachers, both native and European. The communicants had reached almost 3,000; 129 adults and 465 children had been baptized during the year; 69 seminaries and schools had been established, containing a total of nearly 6,000 pupils.”

One event of a most threatening character—but providentially overruled for good—occurred in 1851. It is deserving of special note:

“This was an attack by their fierce neighbours, the Dahomians, and their cruel king Gezo. Their object was to furnish the slave market with a new importation, and at the same time to put out the dawning light which was doing so much to destroy the slave trade itself. Accordingly, they set forth for an attack upon Abbeokuta, with a well-trained army of 10,000 men and 6,000 women. But God, who “will not break the tender reed, nor quench the smoking flax,” delivered this little church in the wilderness, in a manner that leaves no doubt of his direct interposition. Human eyes could see no hope for the city from its fierce and warlike invaders. But God made up for their inferior strength by two unlooked-for events. In the first place, they were prepared for the intended surprise of their enemies, by receiving timely warning from Mr. Beecroft, the English Consul, who happened to be at Abomey, while the expedition was fitting out, and had his suspicions aroused concerning its destination. And, secondly, the hostile army was deceived by the neighbouring people of Isagga, who induced them to attack the city, just at the point where it was most impregnable. The attack lasted from noon till night; and at evening the invaders wavered, and finally fled. Next morning, the Abbeokutans followed in pursuit, and gained another signal victory, routing them with a loss of 3,000 killed, and 1,000 prisoners. Since that time, Abbeokuta has reposed in peace, and naught has happened to break the quiet or impede the progress of our mission.”

*Russia. Emancipation of the Serfs.*—We have already noticed the purpose

of the Russian government to give freedom to the serfs; and the fact that the project seemed to be generally acceptable, even to the nobles themselves. It appears that previous statements were far from being sufficiently strong on this particular point. The truth is, the movement is hailed by many men of influence, with enthusiasm. A banquet was held, January 9th, in Moscow, with special reference to the act of emancipation. One of the speakers—M. Pauloff—used the following language:

“A new spirit animates us; a new era has commenced. Heaven has allowed us to live long enough to witness the second regeneration of Russia. Gentlemen, we may congratulate ourselves, for this movement is one of great importance. We breathe more like Christians, our hearts beat more nobly, and we may look at the light of heaven with a clearer eye. We have met to-day to express our deep and sincere sympathy for a holy and praiseworthy work, and we meet without any nervousness to mar our rejoicing. Yes, gentlemen, I repeat it, a new spirit animates us, a new era has commenced. One of our social conditions is on the eve of a change. If we consider it in a past light, we may perhaps admit that it was necessary that it should have been allowed to be as it was from the want of a better administrative organization, and of the concentration in the hands of a government of the means which have since given so great a development to the power of Russia. But what was momentarily gained to the state was lost to mankind. The advantage cost an enormous price. Order without—anarchy within—and the condition of the individual cast its shadow over society at large. The Emperor has struck at the roots of this evil. The glory and prosperity of Russia cannot rest upon institutions based on injustice and falsehood.”

Others speak in the same spirit. How great the contrast between these acts and utterances in Russia—despotic Russia—and the acts and messages of the President of the (Free?) United States! Russia emancipates and “breathes more Christian-like”—the land of boasted liberty enslaves, and its government uses all its power *against* the interests of freedom, and still calls itself free!

*India.*—With the exception of Oude, India is reduced to submission. In Oude, the mutineers are preparing to make their last effort. They have collected to the number of one hundred thousand in Lucknow, its capital. Sir Colin Campbell is making his arrangements to attack them: but his troops will be far less numerous—probably not much over twenty thousand. The result, however, is scarcely uncertain. The Sepoys are not able to stand before British troops, whatever the difference of force, when the latter are ably led.

A great change has come over the minds of influential Englishmen in reference to the importance of countenancing Christian efforts in India. Public men no longer defend the past indifference, or rather hostility—to the diffusion of the gospel, and the support given to idolatry. The following from the *Edinburgh Review*, expresses very clearly the views now entertained on this subject by the more enlightened statesmen:

“Our steps have been slow—we may not have done enough—we may have seemed to distrust the growing power even of that Light ‘which is come into the world, and the world knew it not’—but we are not the less certain that the only principle, on which the government of India can be carried on worthily of this country, is that of planting amongst her pagan millions the seed of a nobler faith and of a better life. Nor, in a strictly political point of view, is this principle less essential to our success. . . . We may cultivate the intelligence of the natives, but so long as they retain the moral and social elements of the Asiatic character, it is perhaps a generous delusion to imagine that any true reliance can be placed upon them. . . . Is the possession of India of such value to this country that it is to be purchased by an attempt to keep millions of our subjects in ignorance and heathenism? or that we should shrink back from the radiance which England herself throws over her remotest dependencies? Come what may, the progress of the country and the people is the first object; and we fear the consequences of the loss of India infinitely less than we fear the sacrifices required of England, if her dominion is to be maintained by other means. It matters less perhaps than is com-



monly imagined to the people of England, whether they retain the government of this great dependency; but as long as they do retain it, it concerns their honour and their true advantage in the highest degree to extend the empire of civilization and of knowledge. The highest result that it would be possible for the British Government ever to attain in India would, in our opinion, be, that peace, freedom, and Christianity should flourish there without our protection."

The following from the same source, will surprise those who think of India as entirely under direct British control:

"There still exists in India at least 220 sovereign princes, rajahs, or chieftains, of different ranks and power—from the Nizam, who is the monarch of a great kingdom with a distinct army of 60,000 men, down to the petty Mahratta and Rajpoot chiefs. These princes rule and govern upwards of 600,000 square miles of territory; they have at least forty millions of subjects, their independent revenues are extremely great, and they have under their direct orders military bodies, wholly unconnected with the Company, which amount to 350,000 armed men."

*England.*—The Palmerston ministry has resigned, and the Earl of Derby is at the head of the administration. This unexpected change was brought about by an attempt on the part of the late government to pass a bill making it a criminal offence in a foreigner to *plot* the death of any person abroad, with special reference, of course to refugees, conspiring against foreign rulers. The bill had its origin in the attempt of Orsini and others to blow up Louis Napoleon in the streets of Paris. Lord Palmerston had received a communication on this subject, from the French government, containing, substantially, a demand that political refugees should no longer be allowed to find an asylum in Britain. Without any reply to this communication—any effort to vindicate the independence and past conduct of Great Britain in this matter, the administration sought to change the laws on the one point of conspiracy to murder. The country took fire, and Parliament rejected the bill. Lord Derby professes great regard for the French Emperor, and having answered—with spirit, it is said, his demands—will re-introduce the bill. These events are of importance enough to be thus noticed in our pages, only as they are indications that the cordial relations of these two great empires are in danger of being broken up; the more so, if it is true, as asserted, that Russia and France are drawing closer together. In a word, these occurrences are links in a series of events which will, ere long, issue in a rupture of the peace of Europe, provided Napoleon retains his power; a peace certainly at an end, if he does not.

*The Season in Europe.*—The winter just passing away has been one of almost unprecedented severity—in modern times—in all Europe. The Po has been frozen solid, at Ferrara, for the first time this century. In Malta deep snows have fallen; and one in Egypt—for the first time in the recollection of "the oldest inhabitant."

#### AFFAIRS AT HOME.

*Congress.*—The great question still before Congress, is the admission of Kansas under the Leocompton Constitution. It will, undoubtedly, have passed the Senate before this number is issued. Its passage in the House is regarded as very doubtful. The indications are rather favourable to its rejection; or, at least, that the act of admission will be so modified as to disarm it of its worst features. The unprincipled character of the Administration, and of the slave power which prompts its course, appears so evident in this effort to *force* a constitution upon the inhabitants of Kansas, that none but the interested and partisans can any longer imagine either of these to have any concern for popular rights. It is well that the iniquities of the government should be fully exposed: the only fear is, that after all, the love of the Union—a union constituted regardless entirely of God, or of the oppressed—will yet prevail over the living conviction of the country, and thus perpetuate the dominion of the slaveocracy.

*The Awakening on the Subject of Religion.*—Our readers are already aware that in nearly every section of the Northern States, the public mind is singularly aroused in reference to religion. A peculiar feature of this movement is the frequenting of daily prayer meetings, in the large cities particularly, by great multitudes. Nearly all the evangelical denominations unite in keeping them up. The churches are said, moreover, to be unusually full on the Sabbath. The first step, so far as we can gather, was the holding of a daily prayer-meeting at noon-day, in the North Dutch Church, New York. Conventions were also held during the fall and winter by the Presbyterian Church (O. S.) in Pittsburgh, and in Cincinnati. At the present time, religion, in some form, and the services of religion, are topics constantly adverted to, and even occupy a large place in the secular papers.

That the results of this movement will be pretty decidedly marked, one way or other, we do not doubt: but whether for good or evil, it is perhaps too soon to decide. We may remark, however,—1st. That in these meetings hymns and songs are sung, we believe, exclusively. Even members of “psalm-singing” churches, as they are sometimes called, frequent these meetings, and take part in *all* the services: thus practically giving up their principles on the subject of psalmody. 2. They are conducted on the principle that nothing “sectarian” is to be introduced. That is, the doctrines of the word which are distinctively styled “Calvinistic,” are not to be set forth in these prayer meetings. God is not to be recognised in them in his sovereign, electing love: nor is “imputed righteousness,” as manifested by Paul, and by the Westminster standards, &c., &c. 3. These meetings are *five* minute meetings—at least in this city. Prayers and remarks are not to exceed this time. If they threaten to do so, the *bell* brings them to time.

Now, we do not sit in judgment. It is well that men’s attention should be called to the fact that they have souls to be saved—that the fearful current of worldliness and irreligion should be stemmed; but we must express, and we would do so with humility—our doubts as to the ultimate good results. At all events, the facts which we have stated, are enough to exclude any consistent member of any of the “Reformed” churches from these assemblies, and it becomes all such to be guarded—particularly guarded—lest in yielding to the existing impulse, the Scriptural testimony which they have maintained, with more or less purity, on behalf of doctrine and worship, be nullified and forgotten. Besides, it is yet to be seen whether this movement will lead them who engage and those who share in it, to love more ardently the pure truth of God, to study and observe the law of Christ in matters social, commercial, and political; whether it will wean them from the godless politics of the country, from pride and luxury even in the house of God, and from aristocratic exclusiveness, (those who are in high social position;) whether it will lead them to show mercy to the poor, enslaved outcasts, as these are found in the Southern States, and in chains. The history of past awakenings has not been very encouraging. We enter no condemnation. We judge no man before the time.

We have received a circular containing a call for ministers, &c., of the Associate, Associate Reformed, and Reformed Presbyterian Churches, to meet in Xenia, to take measures that may conduce to a revival of religion. It is needed. All good men mourn over the prevailing deadness, and spiritual dearth; and this meeting may be useful. But we cannot but think that we should “mourn apart,” in the first instance, (Zech. xii. 9.) The Lord revive his work with a genuine reviving; a reviving in truth, in purity, in piety, in regard for Christ’s glory: exhibited also in love to man.

## OBITUARIES.

Died, at Utica, O., Nov. 19th, 1857, Mr. JAMES DARRAH, in the 66th year of his age.

Mr. Darrah emigrated to this country from Ireland, in the year 1820; and a few years afterwards connected himself with the Reformed Presbyterian congregation, Coldenham, N. Y., under the pastoral care of Dr. Willson. Subsequently he was for some time a member of the congregation of Green, Ohio, under the pastoral care of Rev. William Sloane. He removed to Utica in the year 1841.

During the past summer his health was feeble. In autumn there appeared evident symptoms of disease of the lungs. He was not, however, entirely confined to his room more than three weeks, nor to his bed more than three or four days. During his illness he experienced very little suffering, and was always grateful to those about him for their kind attentions. He was warmly attached to the principles of the church, and understood well the doctrines of grace. These occupied a prominent place in his conversation. While health permitted, he was punctual in attendance upon fellowship meetings and public ordinances. He spoke calmly of his approaching change, and frequently expressed his confidence in the ability and willingness of Christ to save. The chief concern he manifested, was to have a fuller and clearer evidence of a true and proper exercise of faith; at the same time he expressed his entire resignation to the Divine will, and his earnest desire to wait patiently upon God.

His attention being directed to the expressions of the Redeemer—"Whosoever believeth in me shall never die;" "Because I live, ye shall live also;" he replied—"They are all precious." In a short time, with scarcely a struggle, his spirit passed away.

His wife was removed some years ago. Seven of his children remain. By this dispensation they are admonished to remember and improve the salutary parental instructions they have received, and to secure for themselves an interest in the great salvation, which alone can give true resignation, hope, and peace in death. [Com.]

Died, in the city of Philadelphia, on the morning of the 19th of December, 1857, MARY ANN ARMSTRONG, in the 25th year of her age.

The subject of this notice was born in county Derry, Ireland. She emigrated to Philadelphia, with her mother and family—three brothers and a sister—in the year 1845, and settled in the bounds of the First Reformed Presbyterian Church; of which, at the age of 17, she was admitted as a member. In 1850, when the Third Congregation was organized, she became a member of it. She ever took a lively interest in the affairs of the church until her decease. Her knowledge of the Bible and other good books was large, for her circumstances. While she had strength she read much of the Scriptures; and when unable to do so herself, she would ask some one near to read a chapter or a Psalm for her. Her disease was lingering and trying. She bore it patiently; and when the time of her departure came, she seemed to fall asleep. We mourn her loss. But, blessed be God, we "mourn not as those who have no hope." She leaves behind comfortable evidence that she was ready for her departure, and that she now "sleeps in Jesus." "Be ye also ready." [Com.]

Died, in Philadelphia, Nov. 18, 1857, MATILDA MARY M'NIGHT, daughter of Mr. Robert M'Night, in the 15th year of her age.

Matilda was a child of excellent abilities and promise. Her mind was active; she was particularly fond of acquiring information. She had made good progress, both in school learning and in religious knowledge, previously to her last illness. She was kind, obedient, and industrious. The disease by which she was removed was consumption. From the first—she lingered about four months—she entertained no expectation of recovery. The sufferings and inconveniences attending her protracted illness, she bore with entire patience. She was willing to die; and when near her end, even desired to depart. Parched with thirst, she said the day before her death—"In heaven, I should need no water." To her sisters weeping around her dying bed, she said—"Do not cry for me; I am willing to depart, and be with Christ. I am going to my mother. I hope you will be very good, and I will meet you all in heaven." She then prayed audibly, and closed by saying three times—"Come, Lord Jesus, come quickly, and receive me to thyself;" and so died most peacefully, without a pang or a struggle. A beloved wife and six children have fallen asleep. All who had come to adult years, gave good evidence that they are with their Father in heaven. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

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C O V E N A N T E R .

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(For the Covenanter.)

THE SECOND BOOK OF DISCIPLINE.

When the King of France threatened the Reformed Church with persecution, Beza exclaimed—“*Sire, the church of Christ is an anvil that has worn out many a hammer.*” So I am disposed to say to those who think they can so easily demolish the above-named document, and set aside its claims as a standard in the Reformed Presbyterian Church. Sirs, the Second Book of Discipline is an anvil which has worn out many a hammer. Having withstood, during a long and fierce conflict, the heaviest blows of a wicked, Popish, and Prelatical hierarchy, it is not very probable that it will now be demolished by the hammer of every modern tinker who may think himself competent to the task. Hence the attacks made upon it, of late, in the Reformed Presbyterian, are not at all alarming.

In the March number of that magazine another effort is made to persuade the church that she is not bound to this Book as a Standard. This is done by “G.” in the defence of his article on the same subject in the June number. I propose to examine into the success of his labours.

A word or two, however, in the first place, in regard to the remarks of the editor. I will not say of his remarks, as “G.” does of those of the editor of the Covenanter, “They merit a passing notice.” On the last page he says—“In publishing the article in this number on the Second Book of Discipline, we have departed from the course which we had marked out for ourselves, not to have any controversy with the editor of the *Covenanter* or his correspondents.” When was this course marked out? It must have been very recently, or otherwise there have been quite a number of departures from the path. What was the course of this magazine for about a year previous to the last meeting of Synod? It is not forgotten that he admitted to its pages articles concerning the editor of the Covenanter and his correspondents, that were beneath “controversy.” But it “entirely accords with his own inclination” to have no controversy with them. Of this, I have not the slightest doubt; and it can be accounted for on the principle of an old Scottish saying, “A burnt bairn dreads the fire.” He is determined that his correspondent shall not bear the blame of re-opening the controversy. In a note on page 6 he says:—“When was the controversy closed? *Before* or *after* the late meeting of Synod? If *before*, then W. re-opened it; if *after*, this was done by J. M. M. It cannot be alleged that a reply to an attack re-opens a controversy.”

This is characteristic. "G's." article is a reply, therefore he does not open the controversy. The article of J. M. M. was a *reply* to "G.," therefore it re-opened the controversy! Did not "G." say something about the legs of the lame?

I shall not volunteer a defence of the *Covenanter*. It is able, as "G." seems to understand, to speak for itself. It is obvious, however, to any unprejudiced reader, that "G.," in "his passing notice," manifests an ungentlemanly and unchristian spirit. "Shameless effrontery"—"stirring the fires of discord, dissension, and strife"—"a laboured attempt to *falsify* history, and outrage common sense," are the charges hurled at the *Covenanter*. Had these expressions been used in the *Covenanter* about the editor of the Reformed Presbyterian or his correspondents, what a cry would have been raised about persecution! How piteous the wail which would have been uttered for sympathy!

Proceeding to defend himself, "G." says:—

"We do not think it improbable, we never have thought it improbable, that when the National Covenant was first entered into, the covenanters intended to pledge themselves to the Second Book of Discipline *as a book*, or as a recognised Standard. We would not even assert that such was not the design of the Reformers when they renewed that Covenant in 1638."

I do not pretend to say what he has *thought* on this subject; but it is clear that he has, in his former article, so asserted. On page 107 he says:

"That they bound themselves in these Covenants to the belief and support of the leading principles of that book, we have no doubt—but that they bound themselves to the *book itself*, in all its parts, as a symbol of their faith, or that they intended to do so, *we cannot admit*."

The whole page is an attempt to establish the same thing. Now, however, he declares he "never thought that they did not intend to pledge themselves to it *as a book*." The writer in the October number of the *Covenanter*, to whom "G." replied, says:

"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."

No, says "G.:"

"Neither the Reformers themselves, who prepared, entered into, and originally administered the Covenants, nor our Covenanted ancestors in any succeeding age, have ever put upon the Covenants the construction now given them by the writer in the *Covenanter*."

But in his last effort he informs us that he *never* thought that they did not intend to pledge themselves to it *as a book*. It would be well for one who thus virtually proclaims in open day that he does not believe what he teaches, to meditate on the following characteristic of an upright man:

"And as he thinketh in his heart,  
So doth he truth express."

Perhaps we should in charity ascribe it to a bad memory.

That he may think it more than "probable," that they intended to pledge themselves to that Book, he is referred to the following Act of the General Assembly at Glasgow, Dec. 17, 1638:

"The General Assembly considering the great defection of this Kirk, and decay of religion, by the usurpation of the prelates, and their suppressing of

ordinary judicatories of the Kirk; and clearly perceiving the benefit which will redound to religion by the restitution of the said judicatories: remembering, also, *that they stand obliged by their solemn oath and covenant with God* to return to the doctrine and discipline of this Kirk, as it was professed 1580, 1581, 1590, 1591, which in the *Book of Policy*, registrate in the Books of Assembly 1590, 1591, is particularly expressed, both touching the Constitution of the Assemblies, of their members, ministers, and elders, and touching the number, power, and authority of these members in all matters ecclesiastical."

If such was the obligation of that Covenant then, by what process has it been subsequently annulled? The Testimony of the Reformed Covenanted Church in Britain and Ireland declares that "our reformers, in all the different renovations of the covenants, not only included *all that was formerly attained to, binding themselves in strict adherence to all the articles priorly in the oath and covenant of God.*"\* Our fourth Term of Communion asserts that the obligation of the National Covenant "extends to all those represented in the taking of it, although removed to this or any other part of the world," &c.

It is not easy to discover what "G." designs by insisting in both articles that—

"At the meridian of the first Reformation, it (the National Covenant) had not been explained as condemning Prelacy, and the civil places and power of Churchmen."

Does he mean, as I have heard it affirmed by some, that the First Reformation was a reformation from Popery, but not from Prelacy? Could he persuade his readers that this was the fact, then, as the *Book of Policy*, according to his statement, belongs to that period, he might excite in their minds the thought that it was also favourable to Prelacy. While it is true that the Covenant was not formally, or by judicial act, explained as condemning Prelacy, it was clearly so understood. Brown, of Wamphrey, to prove this, relates that in 1604—

"When Mr. John Spotswood and Mr. James Law were accused by the Synod of Lothian for overturning the discipline of the church, and had denied the same, the Synod did present the Confession of Faith to be subscribed by them, *and so in the judgment of the Synod this Confession did contain an abjuration of Prelacy.*" †

Again, on the same page—

"That ministers then accounted themselves as really bound against the allowance of Episcopal government, *both by the covenant* and by the word of God, as any do judge themselves engaged against it by late bonds."

"G." endeavours to make the impression that he is blamed for not furnishing proof that *uniformity* with the Churches of England and Ireland was a *professed* design in the Solemn League and Covenant; and he observes:

"But, my friend, you have overlooked the proof adduced, and the documents referred to. You were expressly referred to every one of the Acts adopting these (namely, the Westminster) Standards. In these Acts, it lies patent and clear as day, that the professed object was *uniformity* with the churches of England and Ireland."

\* P. 138. † Apol. Rel., p. 202. By "Confession of Faith," is here meant the National Covenant.

With all due deference to the writer, I assert that he is not blamed for any such thing. He is blamed for asserting that it was *professedly* the design in the Solemn League and Covenant to frame standards which should take the place of those then in existence. Had he honestly quoted the language to which he refers, every one would have seen at a glance that he is misrepresenting and endeavouring to raise a false issue. I have never denied that uniformity was contemplated in that Covenant. On page 101 of the Covenanter I used this language:

“To bind themselves in the oath of God to hold fast all that they have already attained, is their primary object. Secondary to this, is the design of effecting *uniformity* between the churches of the three kingdoms.”

When a controversialist raises false issues, as “G.” does more than once, it is an evidence that he is either too obtuse to see the point in dispute, or he is conscious that he is labouring in a bad cause.

He struggles manfully to extricate himself from the difficulty in which he placed himself by asserting that the Covenanters of 1638 and 1643, understood their former standards to be superseded by the Westminster Standards. He has discovered the absurdity of men supposing that their standards were superseded by others having at the time no existence. Hence he explains in this wise:

“The very men, then, who in 1638 and 1643, drew up and entered into the National and Solemn League and Covenant, lived to see the Westminster Standards approved and adopted; and when this was done, they understood, as we asserted, their former ecclesiastical Standards to be superseded by the Westminster Standards. Our language is not the Scottish Covenanters in 1638,” &c., “but the Scottish Covenanters of 1638,” &c.

Then, when we use the phrase, “the men of ’76,” we do not mean the men living and acting in ’76, but the men of a subsequent period! When “G.” speaks of the Covenanters of 1638 and 1643 taking their standards to the Westminster Assembly, he does not mean the Covenanters in 1643, but these men after the Assembly has closed and the Westminster Standards have been adopted! Moreover, if his explanation be correct as to the time to which he refers, then he does not think that the Covenanters, *after* the adoption of these standards, were bound to admit of no change in discipline and worship, for he says in the very same sentence, referring to the same men, and the same time:

“And it is equally certain that they did *not* understand their Covenants to bind them to admit of no change whatever in the discipline and worship of the church.”

Whatever he may *think*, (his words usually need an interpreter,) his *language* will bear no other construction than that which I have given it.

Another false issue is made by “G.” in relation to the “*prospective bearing*” of the Covenants. He asserts, yes, he is bold to assert, that they are not “*wholly retrospective*,” for the Solemn League and Covenant contains an engagement to endeavour to bring the churches to *uniformity*. And to confirm this, he parades quotations through six pages of the Reformed Presbyterian. Now, be it known, that no one ever doubted, no one ever denied, that the Covenant was, in this sense, prospective. But is this the point that he is speaking of, when,

in a former article, he says they were not wholly retrospective? It is not. He is speaking of them as bonds in which the Covenanters pledge themselves to certain documents as Standards. And he affirms that they bind to the Westminster Standards, because they were contemplated when these Covenants were entered into at the commencement of the Reformation. Had he adduced testimony that any of the covenanters considered themselves bound to these Standards, *on this ground*, he would have done something towards maintaining his cause. But not one of all his extracts asserts any such thing. One, indeed, does say that the Covenants bind to these Standards, but it does not assert that it is on the ground of their being contemplated when the Covenants were entered into at the commencement of the Reformation. This, it is presumed, is one of "G's." original ideas. And I again assert, that to maintain that the Reformers were sworn to these Standards before they were framed, is worse than Free Masonry or Odd Fellowship.

In the Reformed Presbyterian of February, 1850, a writer who signs himself "T. S.," and who is commonly supposed to be the present editor, makes use of the following language:

"The author of the strictures, by a slight anachronism, unwittingly presents the true state of the matter, when he asserts that our covenant ancestors swore in the Covenants with the same solemnity to the Books of Discipline as to the Confession and Catechisms. *Now, to the last-mentioned documents they did not swear at all, for the good reason that these documents were not in existence when the covenants were entered into.*"

Indeed, "G." seems to be of this opinion himself. He says:

"Nor did the Scottish Church allow them to remain a mere dead letter; but in good faith, and in pursuance of their Covenant, *that they gave them vitality and force by adopting them.*"

Did the adopting act give vitality and force to documents to which they were already bound by covenant, "inasmuch as they were contemplated when the covenants were first entered into?" Solemnly sworn to them, and yet they are dead—have no force until adopted! Again, he says:

"The several parts of the Westminster Standards were subjected by them to their closest scrutiny and most rigid examination."

When? *Before* or *after* they swore to them? If *before*, then they were not bound to them by the Covenants when first entered into. If *after*, then he will please be as composed as possible while I inform him that "this bears off the palm from Free Masonry, and completely throws Odd Fellowship in the shade!"

On page 10 he informs us that—

"The essence, and substance of the Solemn League and Covenant, *as far as regards Standards*, is that the Covenanters will *attempt* uniformity, i. e., union in the same Standards, with England and Ireland."

In the first article he asserts that they have always been understood *to bind* to these Standards, inasmuch as they were contemplated when they were entered into. And on page 15, of the last article, he seems again to be taken with the old idea, for he observes:

"Here they definitely affirm that the three nations were bound, both by the National and Solemn League and Covenant, to the Confession of Faith and



Catechisms. \* \* \* If we must, in spite of ourselves, be numbered with Free Masons and Odd Fellows, because of our view of the Covenants as not altogether *retrospective*."

This writer has a rare tact of being on both sides of a question.

The following argument was adduced to prove the binding authority of the Second Book. In the old Scottish Testimony the Presbytery declares its adherence to the Books of Discipline "as agreeable to and extracted from the sacred Oracle," and to this Testimony all ministers, elders, and deacons, are bound in their ordination. To evade the force of this argument, "G." asks—"Does J. M. M. not know that there are things in the *Books of Discipline*, which cannot possibly be agreeable to and extracted from the sacred Oracles?" Why, then, did "G." (for it is presumed he is a minister) say, under the solemnity of an oath, when the hands of the Presbytery were laid upon him, that he approved of a book which contains that which he does not believe to be true? No man can do so whose conscience is not as elastic as that of a Jesuit. "O but," says "G.," "they mean *so far as they* are agreeable to the sacred Oracles." This is simply impertinence. They say expressly that they adhere to it *as agreeable to, and extracted from* the sacred Oracles. He endeavours to sustain his exposition thus:

"In the passage quoted above they expressly assert that the attainments of the Second Reformation, made between 1638 and 1650, are *much more pure* and agreeable unto the infallible standard of Scripture, than any formerly arrived at in these nations."

Let it be remembered that the Testimony says between "1638 and 1650, *inclusive*." Now, has "G." forgotten that he admits the Second Book of Discipline was sworn to in 1638, and is consequently *included* by our fathers in those attainments that are much more pure, &c.?

It is, in his opinion, very unfortunate for us, that in the adopting acts "it is always *Books*, and not *Book of Discipline*." In the acts adopting the Confession and Catechisms, it is neither *Book* nor *Books*, but simply *Discipline*. "G." should read these facts before he writes about them. But—

"The language of these Acts in which reference is made to the *Books of Discipline*, by no means implies that either the one or the other was henceforth to be regarded as a standard, but honourable mention is simply made of previous attainments," &c.

The word of God is referred to in the same way that the Discipline is, and consequently they only intended to make honourable mention of the Bible, but by no means to imply that it was to be recognised henceforth as a standard!

He again insinuates, what he before expressly asserted, that the Revolution Church took for her model the Second Book of Discipline. His thrust at Hetherington either means this, or it means nothing to the purpose. He admits that this Book was sworn to in the year 1638, which is included in the period of the Second Reformation. Now, is it so that our fathers of the Second Reformation bound themselves by oath to the model of that corrupt, degenerate, and Erastian Church, "on which is written Ichabod, the glory is departed?" No, it is a base slander on the character of our covenant fathers.

If there are impurities in the Second Book of Discipline, as he asserts, why not point them out? This he is careful not to attempt. But could he even do so, it might prove that the church did wrong in binding herself to that Book, but it would by no means prove that she had not so bound herself. The impurities to which he refers, so far as I can discover, are its teachings concerning the deacon. It may contribute to soothe his disturbed spirit to remind him that the editor of the Reformed Presbyterian, who is one of the standard-bearers on that side of the question, distinctly asserts that "he had no fault to find with the teachings of the Second Book on the subject of the deacon's power."\*

Toward the close of his article he represents me as having laboured "to establish by proof, what, so far as he knows, has *never* been controverted." "Indeed," he says "this is the character of the greater part of his article." At the outset he regards me as engaged in a "laboured effort to *falsify* history." Would "G." have his readers believe that he, burning with zeal for the truth of history and the purity of Zion, and having buckled on the armour for the conflict, would not controvert an effort to falsify history? The burden of the article to which he refers, is an effort to prove that the Second Book of Discipline is still a Standard in the church. Has this never been controverted? When he exclaimed, "The legs of the lame are not equal," he must have had a glimpse of his own shadow.

An additional item or two of evidence in relation to the position of the Second Book of Discipline. We find the following in the old Scottish Testimony:

"And they further assert, that ministers of the gospel, *and other church officers*, must enter into the exercise of their office at the door of Christ's appointment, by the call and choice of the Christian people, who are capable with judgment to give their consent, (1 Tim. iii. 2—12; Tit. i. 5—7; Acts vi. 2—6, xiv. 23; John-x. 4, 5;) and agreeable to the laudable acts and ordinances of this church and state, in favour of Reformation principles, *Books of Discipline*," &c.†

Does not this declare that this Book shall be law, and that all church officers shall enter upon the exercise of their office according to its provisions? But it will be objected, that *Books of Discipline* are mentioned. To those ministers and other officers who make this objection, I reply: If this is any difficulty, it is as much their business as mine to remove it, inasmuch as they said when the vows of God were imposed upon them in ordination, that they "approved of the Testimony of the Reformed Covenanted Church in Britain and Ireland." We have evidence that it is still regarded as a Standard in Ireland. In the *Covenanter*, published in Ireland 1831, 1832, the Second Book of Discipline is designated as one of "our ecclesiastical Standards" by two different writers.‡ And now I again affirm, that from its adoption in 1578, "it was, and still continues to be the authorized Standard in respect of Government and Discipline;" and if this was ever denied by any except the Prelatical faction in the Church of Scotland, and by anti-deacon men in this country, I have never either seen or heard it. Arise, O Lord, and have mercy on Zion.—J. M. M.

\* January number, p. 242.

† P. 163.

‡ See vol. ii., pp. 86, 87, 161.

[For the Covenanter.]

## SKETCHES ABROAD.—IV.

Knockbracken meeting-house is about four miles from Belfast. The road, as you leave the town, is level; and the country, studded with residences of the wealthy, exhibits a freshness, which, in a town so old as Belfast, is not anticipated. Soon after crossing the river Lagan you begin to ascend; and, with little exception, the ascent continues till you arrive at the meeting-house. It is set on a hill. The large grave-yard in connexion with the house is well enclosed, and the whole appearance of the grounds indicates that the place is well cared for. The house internally is an odd structure, and ill adapted for public speaking. The pulpit, elevated of course, is placed in the side; the galleries cover a large proportion of the floor; some of the pews are double, so that a portion of the worshippers sit with their backs to the pulpit. The session-house, the never-failing appendage of the meeting-house in Ireland, is so situated that you can pass into the church without any exposure. Here the pastor and elders meet before public worship, and during the intermission. In some places they unite in prayer, an elder performing this service before the pastor enters the pulpit. In this arrangement I think our brethren have greatly the advantage of us. We made a sad mistake, both in city and country, to drop the session-house. A few moments' retirement, and, at times, consultation and prayer with the elders, would be refreshing; but, according to our present arrangements, this is impossible.

The sacrament of the Lord's Supper was dispensed during my visit. The congregation is large—two hundred and forty members—and respectable in appearance. The sacramental services are the same as with us, except on Saturday there is but one sermon, and the explanation of the terms of communion. On Monday, at the close of the exercises, the pastor gave an earnest and affectionate exhortation to the congregation. A pastor who has ministered to the same people for thirty years, has witnessed important changes. He has not only enjoyed many precious privileges, but he has incurred an amount of responsibility which no created mind can estimate. Dr. Houston seemed to realize this, and he spoke accordingly. The sacrament was one to be remembered. The parting was solemn and affectionate. Those who had covenanted with God and with each other had no expectation of meeting again in similar circumstances. Some hoped to be instrumental in planting the Reformation vine in Australia—some to cultivate it in America—and others to nourish it where they and their fathers had eaten its pleasant fruits. After the public services a meeting of the Juvenile Missionary Society was held, and the report exhibited both activity and liberality on the part of its members. The congregation has long been distinguished for public spirit, for activity in the missionary cause, and a deep interest in all the schemes of the church.

Next day, Aug. 18th, the Eastern Presbytery, together with members of the commission of Synod, met in Belfast to ordain Mr. Moore, missionary elect to Australia. Rev. Prof. Dick presided. Rev. Mr. Simms, of Loughbrickland, preached an excellent and carefully prepared sermon,—Dr. Houston delivered an appropriate and pathetic

address to the young minister, who had been a member of Knockbracken congregation. The whole service was unusually solemn and impressive. That ordination was an important event in the Reformed Presbyterian Church. The missionary has since sailed for the far distant field of his labours, and I still hope our Synod will take an interest in the Australian mission.

At Holywood, a very pleasant town and popular watering-place not far from Belfast, I met some excellent Covenanters. They belong, I think, to the Belfast congregation. But there was some expectation, that in connexion with Dundonald, they might obtain occasional preaching, and thus be instrumental in reviving the covenanted cause where more than two hundred years ago it flourished. "*Solitude*," not far from Dundonald, is the residence of Mr. Ephraim Chancellor, an active, public-spirited elder of Knockbracken congregation. He takes an enlarged view of church matters, and is in some things in advance of most of his generation. He has Scriptural views of the pastor's right to a support: he has a correct estimate of the value of time, and of the importance of punctuality in church affairs, as well as in business transactions. He has been a member of the Missionary Board since its organization, and he is still active in the schemes of the church. He is an excellent illustration of a great truth, that activity in religion need not make a man neglect his worldly business: he prospers in temporal things, and "*Solitude*" is a very pleasant place.

In company with Prof. Dick, we left Belfast for his residence near Ballymena. He is deeply learned in the traditions and historical associations of the several towns and localities through which we passed. He is willing to communicate, and full of anecdote, so that the ride of twenty-one miles was both pleasant and improving. The next day we visited Ballymena. The town is evidently increasing in size and population. The linen trade was prosperous; vast numbers engaged in weaving; and bleach-greens every where visible in the neighbourhood. Many recent improvements are manifest; but I think I observed no where else so large a number of liquor shops in proportion to the population. It was market day, and there was ample evidence that the liquor traffic is duly patronised. Men—and women, too—enter liquor shops, and spend their scanty earnings without a blush. Indeed, there seems to be no scandal attached to the practice. In such places bargains are made and money paid, friends meet, and, in connexion with the liquor, plans are formed and the social feelings cultivated. The liquor shops are the curse of Ireland. It is due to Prof. Dick to say that during his thirty-one years' residence in that town and neighbourhood, he never on a market day entered such a place save once, and that was the first market day after his ordination. The liquor traffic of course finds no favour at his hands, nor place in his congregation. The church is at Kellswater. The site is most suitable for a meeting-house. Between the public road and the river there is a deep dell—about twice the width of the length of the building. The session house is built at the gate as you enter the grounds. Thence to the church door the road is graded through numerous shade trees. You enter the body of the house below, while the worshippers who occupy the galleries enter from the road above. The road passes on the one side, and the Kellswater on the other;

the church and grounds occupy the space between, and it is the most secluded, most comfortable spot you can imagine. The congregation has two hundred and sixty-six members. The house internally resembles very much some I have described, but the singing in public worship is far superior to what is commonly heard in Covenanting congregations. It is to be lamented that so many of the people of God seem utterly indifferent to this important part of public worship; that part, too, which devolves exclusively upon them. I am certain that if the preaching in some congregations were not superior to the singing, the organization would not continue eighteen months.

After a pleasant visit we bade adieu to Mr. Dick, and his intelligent and hospitable family, and soon found ourselves at the Ballymoney station. Dr. Stavely was waiting to receive us. To see him move about, or drive a horse and carriage, makes it difficult to realize that he has been a pastor for nearly fifty-five years. We spent a good part of the day in the town, he pointing out every object of interest, and giving the history of the place or its occupants. In the evening we rode to his dwelling, nearly four miles, and not far from the Der-voek meeting-house in which the covenants were renewed in 1853. His habitation has, by changes, and by sore bereavements, been left almost desolate. His wife is gone, and of his large family only one son remains at home. He feels a deep interest in the prosperity of the American church, and made more inquiries respecting members here who had left his congregation than any other pastor. He had formerly much correspondence with some of those who are now New Light ministers, but that has long since ceased; and he has neither sympathy with them, nor apology for them in their defection. Here we were joined by our good friend, that guileless man, Rev. Mr. To-land; and after we had been refreshed by a brief visit in his hospitable mansion, we bade him a final farewell, not expecting to meet again till we had severally fought the fight, and finished our course. We left for Port Stewart, a watering-place and popular resort, about three miles from Coleraine. The town is small, beautifully laid out—the streets very clean, the houses very white, the scenery magnificent, the baths excellent, and the chief support of the place derived from visitors in the summer season. Here Samuel Clarke, Esq., an intelligent Covenanter who showed us much kindness, resides. He is well acquainted with the early traditionary history of the church in Ireland; and his mother, eighty-seven years of age, has full possession of her mental faculties, and refers readily to any important event in the church or neighbourhood for the last seventy-five years. The visit was beneficial to me. His time, his house, his carriage, were at my service, and I improved them as much as possible. Were I again to visit Ireland in quest of health, I would spend more of my time in Port Stewart.

Rev. John Hart, having extracted the promise of a visit, now appeared and demanded payment. The road from Port Stewart to Coleraine is through a highly cultivated country. The inherited wealth of generations has been freely expended to bring it to the present highly improved and fruitful condition, and the soil amply repays the expenditure. From Coleraine to Ballylaggan, about four miles, the drive along the river Bann is very pleasant. Great works for the

improvement of the navigation of the river are in progress. The scenery is bold, the mansions of the rich numerous, and the road all that a road should be. Were it not for the enormous taxes paid for the roads in Ireland, one could enjoy them. They are indeed good, but they are costly in proportion. Ballylaggan\* has a fine church property, two hundred and thirty-three members, a large session, a good deal of wealth among the people—a young, laborious, and respected pastor. “Where much is given, much will be required.” That congregation should be a blessing to itself, to the neighbourhood, and to the whole church. I spent a very comfortable Sabbath with them, saw many whose children or relatives are helping us in New York, and then left for Belfast—soon, according to arrangements, to bid adieu to Ireland, its green fields, its generous hospitality, and dear brethren in the ministry and membership of the church, with whom fellowship so rare and so precious had been enjoyed.

My next will be an answer to the inquiry respecting the present state of religion and prospects of the church in Ireland. S.

#### NATURE AND GRACE IN THE BELIEVER.

As indwelling sin does not disprove indwelling grace; and, as the existence of both in the same person, is not incompatible, however inconsistent, I do and must press the question, what ought we to think of that *delight* we wish to take in the salvation and service of God; and which, we know, they can give? Is this from nature, or from grace? Remember, the natural mind is “enmity” against both God and the law of God. It is neither subject to them, nor desirous to be subject to them. It is not only unwilling to have them in all its thoughts, but afraid of them, and adverse to them, as enemies to happiness, and drawbacks on enjoyment. On this base ground, the natural man stands out against the claims of law and gospel. On this ground we ourselves stand out long and wilfully. But we have been driven from it. We are ashamed of it. We have now no more doubt of the fitness of holiness to yield happiness, than of the fitness of heaven to yield it. No sophistry of others, and no selfishness of our own, could convince us now, that sin or the world could make us truly happy. We are, alas, quite capable of *trying* to find enjoyment in earthly things: but our deliberate and habitual persuasion is, that they cannot yield any lasting or unalloyed pleasure. We see and feel, that they do not suit the immortal soul; that they are unworthy of its powers and affections; and that the soul cannot find “rest” in them, however it may try. This, then, is our final and confirmed judgment. Well; “this is the Lord’s doing,” whether it be “marvellous in our eyes,” or not. Unaided reason, education, or experience, never taught this lesson, nor led to this solemn persuasion. Many, indeed, exclaim, during the course of a gay or worldly life, and especially at the close of it, “Vanity of vanities; all is vanity and vexation of spirit;” but only those who are taught of God, learn this from a just estimate of the value of the soul, the greatness of salvation, and the grandeur of eternity: and from *these* high and holy considerations, as well as from disappointments, and more than from disappointments we have learned this lesson; and, therefore, we too have been “taught of God.” This is not disproved, nor even rendered very doubtful, by the melancholy and humiliating fact, that we “find another law in our members, warring against the law in our mind.” Paul found this law in himself, notwithstanding all his piety and inspiration; and it warred so fiercely against his better principles, as to make him a “wretched man,” and

\* Mr. Cameron, lately deceased, was long its pastor.

so successfully, at times, as to enthrall him. It did not, however, drive him to despair. He allowed his deep consciousness of carnal and worldly tendencies, to humble him before God and man; for he confessed them to both; and publicly, as well as in secret, groaned under them: but still, he did not allow them to disprove, to himself or others, the reality of his conversion. He never forgot nor winked at the law of sin which he found in himself: but neither did he forget or underrate that law of his mind which opposed it, and condemned it. He as much ascribed unto the Holy Spirit, his desire to do good, and his inward love to goodness, as he ascribed to himself all his evil tendencies. In a word, he put all that was good, and all that was bad, to its proper account; the former to the account of grace; the latter to that of nature.—*Phillip*.

#### THE SIGHT OF CHRIST TRANSFORMING.

The very beholding of Christ is a transforming sight. The Spirit that makes us new creatures, and stirs us up to behold his servant, if we look upon him with the eye of faith, will make us like Christ; for the gospel is a mirror, and such a mirror, that when we look into it, and see ourselves interested in it, we are changed from glory to glory. A man cannot look upon the love of God and of Christ in the gospel, but it will change him to be like God and Christ; for how can we see Christ, and God in Christ, but we shall see how God hates sin, and this will transform us to hate it as God does, who hated it so that it could not be expiated but with the blood of Christ, God-man. So seeing the holiness of God in it, will transform us to be holy, when we see the love of God in the gospel, and the love of Christ giving himself for us. It will transform us to love God, when we see the humility and obedience of Christ; when we look on Christ as God's chosen servant in all this, and as our surety and head it transforms us to the like humility and obedience.—*Richard Cecil*.

#### CHRIST'S JUDGMENT VICTORIOUS—WHEN?

The evidences whereby we may come to know that Christ's judgment in us is such as will be victorious, are:—1. If we be able from experience to justify all Christ's ways, let flesh and blood say what it can to the contrary; and can willingly subscribe to that course which God has taken in Christ to bring us to heaven, and still approve a further measure of grace than we have attained unto, and project and strive for it. No other men can justify their courses, when their conscience is awakened. 2. When reasons of religion are the strongest reasons with us, and prevail more than reasons fetched from worldly policy. 3. When we are so true to our ends and fast to our rule, as no hopes or fears can sway us another way, but still we are examining what agrees or differs from our rule. 4. When we can do nothing against the truth, but for the truth, (2 Cor. xiii. 8,) as being dearer to us than our lives. Truth has not this sovereignty in the heart of any carnal man. 5. When if we had liberty to choose under whose government we would live, yet out of a delight in the inner man to Christ's government, we would make choice of him only to rule us before any other; for this argues, that we are like-minded to Christ, a free and a voluntary people, and not compelled unto Christ's service, otherwise than by the sweet constraint of love. When we are so far in liking with the government of Christ's Spirit, that we are willing to resign up ourselves to him in all things, for then his kingdom is come unto us, when our wills are brought to his will. It is the bent of our wills that makes us good or ill. 6. A well-ordered, uniform life, not by fits or starts, shows a well-ordered heart, as in a clock when the hammer strikes well, and the hand of the dial points well, it shows that the wheels are set right. 7. When Christ's will comes in competition with any earthly loss or gain, yet if then, in that particular case, the

heart will stoop to Christ, it is a true sign; for the truest trial of the power of grace is in such particular cases which touch us nearest, for there our corruption makes the greatest head. When Christ came near home to the young man, (Matt. x. 22,) in the gospel, he lost a disciple of him. 8. When we can practise duties pleasing to Christ, though contrary to flesh, and the course of the world; and when we can overcome ourselves in that evil to which our nature is prone, and stands so much inclined unto, and which agrees to the sway of the times, and which others lie enthralled under; as desire of revenge, hatred of enemies, private ends, &c., then it appears that grace is in us above nature, heaven above earth, and will have the victory.—*Sibbes*.

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#### THE WEAK IN FAITH.

Art thou one of the weak in faith? Dost thou feel it? dost thou mourn for it? and dost thou know, from whence thy faith is to be strengthened? Who can increase it, but he alone who gives it? O pray, then, to the Lord God to give thee the Spirit of wisdom and revelation, that the eyes of thy understanding may be enlightened to see the infinite sufficiency of Christ's person, as God-man, and the everlasting merit of his life and death to save his people from their sins; and whatever hinders thee from seeing the fulness of Christ's salvation, and resting comfortably by faith upon it, earnestly entreat the Lord to remove it. If it be sin, beg of God to make thee more willing to part with it: if it be guilt, pray him to ordain peace in thy conscience through the blood of sprinkling: if it be much corruption, it cannot be subdued until it be first pardoned: if thou hast got under the spirit of bondage, look up to the Lord Christ for that liberty wherewith he makes his people free. Whatever it be, as soon as it is discovered to thee, make use of prayer, believing God's word of faithfulness; that what thou askest thou shalt have, and that he will so establish thee, that thou shalt go on from faith to faith.—*Id.*

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#### PEACE OF CONSCIENCE.—ITS IMPORTANCE.

The main point, then, in the Christian walk is to know how to maintain peace in the conscience; because this is a powerful motive upon which the believer first sets out, and it is the great spring which keeps him going on. While his conscience continues pure and undefiled, and the peace of God rules in it, all is well. He does not stop, he does not halt in the way. But when guilt enters, unbelief certainly follows close after it, and then there is a fresh controversy in the court of conscience. Many doubts arise, and afford matter for strife and debate. The sense of peace is not only disturbed, but is also for a time destroyed by such suspicions as these:—Am I freely pardoned? Is God fully reconciled to me? Is he still my loving Father? I fear not. I have done so and so. He is certainly displeased with me, and therefore I dare not approach him, as I used to do, with love and confidence. This is an evil conscience. It is not purged from dead works; because guilt is still in it, and this keeps the soul at a distance from God. It begets a coldness and a shyness to him, and by shutting out the comfortable sense of his love, makes way for fear of wrath. Then the motives to walk with God lose their influence, and an evil heart of unbelief tempts the man to depart from the living God. Look well then, O my soul, to this leading truth, which has such universal influence over the Christian walk. Attend to the peace of thy conscience. See it be true peace, and mind it be well settled. Learn to maintain it upon gospel motives. The heart follows the determination of conscience; and cleaves to the Lord, or departs from him, according as the conscience excuses or accuses. It is therefore absolutely necessary for our peace, that we should know how God has shown himself reconciled in Christ Jesus.—*Id.*



## THE LORD'S ANOINTED.

The following is from the Westminster Herald; and whatever value may be attached to the utterance upon the floor of Congress to which it refers, we are sure our readers will be gratified to find so distinct an assertion of the paramount claims of the Messiah, as King of nations, in the editorial columns of so able a Secession paper. It is time that Christians should cease to be satisfied—as some of them seem to be—with any thing like an acknowledgment of the Being and Providence of God by the occupants of high places. God does not accept these, for “all judgment is committed to the Son, that all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father, which hath sent him.” John v. 22, 23. And “No man cometh to the Father but by the Son.” John xiv. 6. With the writer we imagine we would not have much controversy. [ED. COV.]

“It will be seen that some remarks in our news column refer to the anointed Saviour. We notice this as advance in political discussions. It is the first time we remember to have seen in such discussions, allusion to the Son of God as holding legitimate claims upon men and nations. At all events, it is the first recognition of his claims sounded forth in the halls of Congress. These remarks were made by Mr. Lovejoy. His place is Princeton, Ill. His profession, a minister of the Congregational connexion, and brother to the Lovejoy who fell a martyr to liberty, at Alton, Ill., about the time the ‘Patriarchal Institution’ began to be assailed.

This recognition of Messiah, the Prince, is no trifling incident. It embodies the great truth, which will regenerate all political institutions on this earth. That God, not the God of Nature, as Deists presume—not *God as Creator* ruling by right of creation, but *God the Son*, ruling by *delegated authority*, (Matt. xxviii. 18,) until he subdues all things to himself, (1 Cor. xv. 25, 28,) by him in the exercise of his mediatorial office are the destinies of the nations controlled, Psalm ii. The practice of our Presidents and Governors in their proclamations of recognising God under various titles, as ‘The Almighty,’ ‘The Supreme Ruler,’ and such like, some think is *Christianity*, and the recognition of God as worshipped by Christians. It is no such thing. It would have been perfectly consistent for Tom Paine to express himself in the same way. He, too, believed in the Almighty—in the God of Nature, and so do Deists every where. Thomas Jefferson regarded Christianity as a contemptible congeries of superstitious notions. Yet he believed ‘all men were *created* equal, and were endowed by their *Creator*,’ &c. Just such belief has been uniformly expressed by our political men; and if these men are Christians, so also were Socrates, Cæsar, and Pharaoh.

“Belief in Jesus Christ, as the Saviour of sinners, and the submission of faith, is essential to the salvation of the soul; and submission to him, as the Prince of the kings of the earth, is essential to the salvation of the nation. It does our hearts good to see this subject noticed in high places. All political and social reforms stand inseparably connected with the belief of *this truth*.”

## COVENANT RENOVATION.

Some inquiries were presented, by a correspondent, in our January number, in reference to the position which the Bond in which the church proposes to renew her Covenants, will occupy when the act of Covenant Renovation takes place; and also as to the old Covenants, and the relation of these to this Bond. We thought then, that these queries suggested matters worthy of the most careful and prayerful examination. Further reflection has confirmed our first impressions. It is *impossible* to enter into this Bond, unless these matters are previously well understood. The gist of these inquiries is contained in the second of the series:

“What relation will the new covenant sustain to our terms of ecclesiastical fellowship, and to the future entrants into the church? Will it become a term of communion to which all applicants must assent, and whose obligations they must assume before they can be admitted to membership? or will the obligation rest only on the actual covenanters and the present membership of the church?”

We are prepared to say, distinctly, that the obligation will not “rest only on the actual covenanters,” but upon all “the present membership of the church,” and that the acknowledgment of this Bond and its obligation should be required of “future entrants into the church;” and this for the following reasons:

1. This Bond is but a re-exhibition of the engagements already entered into by the Reformed Presbyterian Church. No new doctrine is embodied in it; no new duty ascertained; no new point of testimony. It introduces no innovation. The Bond is designed to be, and is, but a statement, in a comprehensive and covenant form, of the principles of this church. 2. If *all* be not bound, but only the “actual covenanters,” this would be no renovation of covenant by *the church*; it would be, after all, but *individual* covenanting. In such case, there would be no exemplification of the principle of *social* covenanting; and yet this is precisely the thing which we purpose to do. 3. To adopt the rule of obligation only on the “actual covenanters,” leaving others to follow their own course regarding this entire transaction, would be a virtual division of the church. We are now, professedly at least, *one* people, holding *one* faith, *one* system of ecclesiastical order, *one* law, and *one* testimony. If we are not actually agreed on all the details under any of these heads, it is still taken for granted that the obligations of all are alike, not only in the *matter*, but in the *form*. The only question in controversy, indeed, is as to the *matter*; there is none as to the *form*. Adopt the rule we refer to, and we will have in the Shunamite the company of two armies. We will no longer be one oath-bound people. We will be two with a witness. This cannot be. Hence—4. When sworn to, this Bond takes its place among our Terms of Communion, and must be read—this is our judgment—by all “entrants,” and assented to in its matter and in its obligation as a church covenant. 5. If this be not so, we would lose one prominent object which we are seeking to attain by now renewing our covenants in this Bond. If we have not misapprehended the wishes of the church in this movement, she has designed to present to her members and to the world, in this Bond, the covenants of our fa-

thers, stripped of those peculiarities alluded to in our 4th Term of Communion, but retaining every moral principle imbodied in them. In other words, to divest them of the particular forms of expression in which they are, by acknowledgment, in the above Term, "peculiar to the church in the British Isles," and thus to exhibit them as they bind to "duties" which are applicable in all lands—adapting the Bond also to the peculiar aspects of the church's Testimony, *here and now*. The importance of this, none can question. It has been all along recognised. We are now in possession of a Bond in which this has been done: a Bond in which the church gives her own interpretation of these covenants, as to what is not "peculiar" to the lands in which they were formed, but equally obligatory here as there. Now, are we, having done so much, about to leave this matter open? Are we about to leave it still longer as a matter of private, not to say, doubtful interpretation? Or, are we to have a document which we may put into the hands of all "entrants," and asking them to read and assent to it, assure them that this is our view, and that which we require them to acknowledge with us, of the binding matter of these covenants? 6. Any other principle would invalidate, for reasons fairly inferrible from the preceding—the entire doctrine of social covenanting; would run counter to the unity of the church; would tend, not to edification, but to the destruction of the body; would render both us, and our principles on the subject of covenanting, ridiculous in the estimation of the intelligent and pious.

If we are agreed so far, the remaining queries of our correspondent are readily answered:

"When we shall have sworn the new covenant adopted by Synod, what relation will we sustain to the National Covenant and Solemn League, and what place will they continue to occupy in our terms of church fellowship? Will we continue to require entrants into the church to read, assent to, and take upon themselves the obligation of these covenants as we now do, or will the old covenants be superseded by the new, and be permitted to drop from our terms of communion?"

We will not "drop" the Covenants, but we will put among our Terms of Communion this Bond as the proper exhibition of the "duties" to which they bind us. His last query is:

"What relation will those congregations, parts of congregations, or individual members now in communion, who may, in the exercise of their right of private judgment, refuse to swear the new covenant, retain to the church? Will they remain undisturbed in the full enjoyment of their privileges, notwithstanding their refusal, and thus a new covenant and an old covenant party be formed in the church?"

These inquiries we have already, substantially, answered. Those who do not feel prepared to renew the covenants will be leniently dealt with, no doubt; but they will have to take their place, sooner or later, in line with their brethren, or fall out of it. We can conceive of no third course, compatible with ecclesiastical unity and harmonious fellowship. And, hence, there will be no opportunity to form any "Old Covenant party." Covenanting and covenant renovation are designed to unite; and it can only be by singular obtuseness as to the doctrine, or singular laxity in practice, that it can ever be regarded as *lawfully* becoming a wedge of actual division.

We have spoken as plainly as we could on this subject. We would have preferred to have had these queries answered by some one more experienced and generally confided in; but having waited long, we have now made the attempt to bring these matters to the notice of the brethren as important topics of study and of mutual counsel in view of a transaction which is to tell so powerfully upon the covenanting church in this land. Let us fully understand each other. Let none go blindfold. These questions must be met some day or other. If not settled before, they will come up after we have taken the oath of God. Better settle them now. If we defer them, they will rise to plague us hereafter. If we defer them, they will hardly be settled till the Millennium. If we are wrong, we would be glad to have it pointed out. We would deeply regret that any appearance of harshness should attend such a work of love; that any note of discord, or murmur of doubt and dissatisfaction, should be heard on an occasion, in its own nature and purport, so joyful. The Lord give light and direction!

## MISSION CORRESPONDENCE.

Damascus, Feb. 27, 1858.

Dear Brethren,—I cannot but regret my seeming negligence towards you in thus allowing five months or more to pass without performing my alternate share of our monthly correspondence; but it being Mr. Dodds' turn to write to the Board at the time of our separation in Bludan, and finding on a perusal of a copy of his communication afterwards that it embraced every thing of interest in relation to ourselves, I concluded there was no occasion for my writing soon again, as we mutually agreed before parting that we would respond to such letters, during our separation, as were addressed to us respectively; and receiving no communication until the arrival of Mr. Wylie's some time in the early part of January, when our hearts were bathed in sorrow for the loss of our little child, and not feeling in a mood to reply at once, the matter was deferred—when, suddenly, the road became impassable across the mountain, thus compelling me, dear brethren, by a chain of adverse circumstances to wait much longer than I expected for an opportunity to address you.

Since writing you my last, nothing of importance has occurred that I know of more than what you have already been made acquainted with, excepting the death of our little child, to which allusion has been made, which took place on the seventh of January, after an apparently trifling illness occasioned by teething, but terminating in inflammation on the brain. Her removal was very sudden and unexpected. It was truly a painful dispensation; but, though bereft, I trust we have not been forsaken. I hope, however, in this as in every other trial we have experienced since coming to Syria, we have been enabled to see the hand of our gracious, heavenly Father.

The winter in Damascus has been unusually severe. January set in with penetrating frosts, which were followed by deep snows and long-continued rains, causing great loss of property in all parts of the city. Dwelling houses, shops, and bazaars, have alike been made to suffer from their desolating effects. The frost had the effect of cracking the roof—thus opening the mud, the material with which

the houses here are not only covered, but chiefly built—for the ready admission of the snow and rain which so abundantly followed—until the walls, becoming saturated, were weakened and fell to pieces beneath their own weight, burying many in the common ruin. It would be difficult, from the want of a newspaper, to ascertain the extent of pecuniary loss and amount of human suffering that have resulted from these calamities; but our own observation has been sufficient to assure us that the visitation has been very heavy, especially upon the poor; for, in addition to the excessive cold, and the danger to which persons were exposed from falling houses and bazaars, occasioning for a time a general suspension of business, all communication with the mountain villages and Beirut was cut off, preventing the bringing in of additional supplies to the markets, which raised the prices of many articles to a most exorbitant height. For instance, charcoal—so universally used in Syria for purposes of cooking, and also by the natives for heating their dwellings, costs more than three American cents per pound, and many other things in proportion. This was truly a distressing time to all, but more especially to Franks and missionaries, who are ever made to subserve the Arab's purposes in every case of "loss and gain." The natives, supposing God to be angry with them, could be heard to give expression, as they passed along the streets, to the most earnest supplications for a cessation of the cold; and the Greek Catholics proceeded so far as to make the matter a subject of special prayer in their churches. But poor, deluded people, I fear there is little sincerity in their professions. They seem to resemble the ancient Jews of whom our Saviour speaks: "This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me." "For he hath shut their eyes that they cannot see, and their hearts that they cannot understand."

The mission in Damascus moves on with increasing interest—the attendance on public worship is becoming larger—the sale of Bibles and religious books much more extensive, and a far more active and earnest spirit of inquiry is prevalent among the people than at any former period. This is encouraging to our brethren who are labouring here, and I hope it will continue until the great Teacher, who opens and no man shuts, and shuts and no man opens, will so dispel the darkness from this people and open their understandings as that many may receive the gospel to the saving of their souls. I long for the time when we shall rejoin Mr. and Mrs. Dodds in Zahleh, and be similarly engaged in more active duties in our own field of labour. I am weary of our present unsettled mode of living. It is very discouraging. I long to be permanently located, that our efforts may be directed to some definite and certain end. When we shall be able to effect this, however, I feel at present unable to say. Six weeks and more have now elapsed, on account of the severity of the weather, since I last heard from our dear brethren and helpers in the Lord. They were all then in their usual health; but, as yet, dwellings had not been secured. We are now every day anxiously awaiting the arrival of some muleteer—the best channel of communicating intelligence between Zahleh and surrounding cities and villages in the absence of regular postal arrangements.

It is the feast of Haman among the Jews here at present, and a

sad festival it is. It is solely observed as a season for indulging in the greatest excess. It is a reported regulation, obligatory on the whole sect, to become intoxicated on this occasion. If practice is any proof, I would unhesitatingly say that the report must be true. I had occasion to pass through their quarter of the city on yesterday; and in their principal bazaar all was confusion and uproar—a large proportion of the Jewish population seemed to “be assembled under the lawless impression that drunkenness and noise were the highest degrees of joy.” But while it is shared by all, it is—for some reason, I know not what—styled especially “The Children’s Feast.” It lasts three days, and is celebrated by *shooting* Haman, strange to state, instead of *hanging* him, in accordance with the original punishment that was inflicted upon that noted enemy of the Jewish people.

What news have you received from the East that has given prevalence to the opinion that the Moslems in Syria, as in India, are secretly scheming against the Christians? I have perused articles of late, both in American and English newspapers, which express the apprehension that Syria is not safe, yet I cannot see why there should be any grounds for this. The Moslems have already the government in their own hands; and there is nothing but the purest malice that could ever induce them to make the fatal attempt, which undoubtedly would be followed with the speediest retribution, as all Europe is interested in Syria. Both the Latin and Greek churches have many adherents scattered among the villages and cities, which would call forth the combined indignation of England, France, and Russia, against the whole Mohammedan power. I know not, however, the facts of the matter. Some deed of this kind may be contemplated. The followers of the false prophet have a deadly hatred to the Christians, and would annihilate them if they could. “But the Lord reigns;” and I trust if such a project is preparing, the machinations of the conspirators will be brought to confusion, and this land, in infinite mercy, be preserved from the horrors of the unparalleled tragedies that befell the sufferers of India.

A new Pasha is expected to-day from Constantinople, which will probably cause some change for a time, when things will be as bad again, if not worse than they were before. This follows as an immediate fruit of the iniquitous course pursued by the Sultan in the appointment of government officers. The office, whatever it be, is sold to the highest bidder, who, in going into power, instead of administering right and justice, holds a ready and open hand for bribes, until the sum he has paid out is refunded many fold, and the officer complained of is recalled only to be succeeded by another as bad or worse.

Hoping, dear brethren, that the great Head of the church will enable you, at all times, so to act as that the best interests of His cause may be advanced through your instrumentality, is the sincere and affectionate prayer of your brother in Christ,  
J. BEATTIE.

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MEETING OF THE BOARD OF THE THEOLOGICAL SEMINARY.

The Board met in Allegheny, March 16th, 1858, at 7 P. M., and was opened with prayer by the Chairman. Members present: Messrs.

Sloane, Stott, and Crozier. Reasons of absence were received from Messrs. Scott, and Willson. In the absence of the Secretary, Mr. Scott, Mr. Crozier was appointed Secretary *pro tem*.

Dr. Chrystie, Senior Professor, read his report to the Board, which was accepted and approved. It is as follows:

*Report of the Senior Professor, Theological Seminary, Allegheny City, Pa., March 16th, 1858, to the Board of Superintendents.*

Rev. Fathers and Brethren,—Our sessions commenced in this city on the first Tuesday of November last, with the following students:—Of the first year—Messrs. Coulter, Milroy, Sproull, and Stevenson. Second year—Baylis, M'Cartney, Pollock, Reed, Taggart, and Thompson. Third year—Faris and M'Millan. Fourth year—Elder and Johnson; in all fourteen. Mr. Coulter left the Seminary just before the holidays, without apprizing the Professor of the reasons, and has not since returned. It is believed that some domestic circumstances required his presence at home. For some weeks toward the close of the session, Mr. M'Cartney has been absent from the lectures, though present at our meetings on Saturdays and in the evenings. Mr. M'Millan also left a short time since, and cannot return this session. The reasons in both these last were stated to the Professors, and were deemed satisfactory.

During the term now closed, your Professor has continued the course of last winter, and with the exception of the usual interval of the holidays, has lectured five days in each week, except the last, when increasing exhaustion compelled him to desist for some two or three days. The subjects of lecture have been, on the Old Testament, from the 6th to the 16th chapters, inclusive, of the book of Genesis; in the New Testament, from the 6th to the 9th chapters, inclusive, of the Epistle to the Romans; on the Confession of Faith, from the 5th to the 13th chapters, inclusive; on Church History, we have passed over the first four centuries, taking Mosheim's History as our guide and text-book, corrected and illustrated by such observations as your Professor was qualified to suggest. A part of the 8th chapter of Romans, and also of the first century of Church History, have been revised.

As during the former winter, one Saturday out of four has been set apart, in an hour or two, for devotional exercises in a fellowship meeting, in which Professors and students take part in succession. The other Saturdays have been employed in hearing discourses delivered by the students, in the criticising of which all take part. Skeletons of sermons are also read at the close of each meeting. Besides these, specimens of improvement have been delivered by the students, from time to time, in public, before the congregation.

There has been in my department no drilling for examination. More confidence is placed in the good sense of the students, in their attention to their own improvement, and in their convictions of the truth spread before them, often indicated in their own inquiries, suggested, offered, and answered at the close of the lectures. And if the very encouraging specimens of improvement they have exhibited in public and in private by their discourses be a sufficient data, it is believed they will not be found wanting.

The attendance of the students on the lectures and other services has generally been creditable; in some, most gratifying to your Professor, for punctuality and uniformity. Yet there appears wanting in some a prevailing sense of the importance of punctuality and regularity of attendance. The convictions of duty in this matter, as well as of the decorum to be observed in our meetings, your Professor would rather leave to the influence of instruction and the power of truth in the minds of the students. Their integrity of purpose and strength of character is to be tried on graver questions, and in severer forms in after life. And such integrity of purpose and strength of character can only be formed by deep principle of heart pervading every duty, and the

fear of God always, without which nothing but confusion and shame awaits us. I doubt not a counsel from you, to increasing devotion to the duties of a Seminary so cherished by the Church with contributions in which both the students and Professors have a share, will be well received and improved by our younger brethren.

I have not been without some concern in the consciousness that in my course of instruction I am at variance with the judgment of this Board and the authority of Synod; and this concern has been at times increased by the apprehension that some, or many, perhaps all, the students would perfer the course prescribed by Synod to mine. To remove every difficulty, I do now most seriously assure you, that if after the examination of the students and the state of the Seminary, you see cause to appoint a substitute for the time in my place, I shall most cheerfully concur, and give to your action whatever official countenance and approbation is in my power. The emoluments of the office shall be transferred to whomsoever you shall appoint, at the expiration of my official year, (1st of November next,) or earlier, if it shall be judged right by you. There are domestic cares which, in another view of the matter, I would not mention, but now would contribute to the readiness with which I shall acquiesce in such arrangement. This I say with undiminished interest in the prosperity and importance of our Seminary, and also with increased interest in the students themselves, in whom and in myself, I trust, in all our imperfections, somewhat of that mutual attachment has been growing up which is the crowning glory of our religion,—the love of the brethren formed through frequent communion in the truth of our God.

This I leave for your consideration now or at any period during the coming interval. In the mean time, I shall resume and continue, at home, my preparations for the next session, until I hear from you; and if no change be deemed requisite or expedient, shall, God willing, return to the duties of my office, and count it my joy and honour to serve the great God our Saviour as he shall please to prosper me.

All which is respectfully submitted.

JAMES CHRYSSTIE, *Senior Professor, &c.*

Three of the students, Messrs. Milroy, Sproull, and Stevenson, delivered discourses as specimens of improvement. Adjourned with prayer, to meet in the Theological Hall to-morrow morning, at 9 o'clock.

*March 17.*

The Board met, and was opened with prayer. The Professor of Hebrew, &c., read his report, which was accepted and approved.

*Report of the Professor of Hebrew Literature, Pastoral Theology, and Biblical Criticism.*

In the Hebrew recitations the students were divided into two classes—the senior, consisting chiefly of students of the third and fourth years; and the junior, of those of the first and second years. Some of the latter began with the grammar, at the commencement of the session. The senior class have read, during the session, the first fourteen chapters of the book of Proverbs. They recited once a week. The junior class have read from the 12th to the 23d chapter of Genesis, inclusive. They recited twice a week. All the students recited in the grammar.

In Pastoral Theology the plan followed was, to deliver lectures weekly on the various parts of pastoral duty, as laid down in “the Form of Church Government,” in the section headed “Pastors.” “The Directory for Public Worship” was used also, as furnishing most suitable matter for the consideration of candidates for the ministry. Besides the critical reading of the Hebrew,



we had weekly recitations in Biblical criticism, taking as the subject of examination the beginning of the 1st Epistle to the Corinthians. The first three chapters were carefully and critically examined, and the principles of sacred hermeneutics exhibited and applied.

To meet the requirement of Synod, on the recommendation of the Board, by an arrangement with my co-Professor, I heard the students reciting weekly in Turretine. The part selected was that which treats "de satisfactione Christi." With the exception of the last two dissertations, "de veritate," and the last, "de perfectione," the arguments on the different topics were carefully read and studied.

Of the success of our labours the Board will be able to judge after an examination of the students. I trust it will be seen that our efforts in the sphere of activity and usefulness assigned us have not been without fruit. It gives me much pleasure to state that in general the attention of the students to the instructions has been commendable and encouraging, and that we are not without evidence that their hearts are in the work to which they have devoted themselves. Respectfully submitted.

THOMAS SPROULL.

Allegheny, March 17, 1858.

The students were examined in Hebrew, Biblical criticism, and Turretine, "de satisfactione Christi." After a recess, the Board met in the church and heard specimens of improvement from Messrs. Baylis, Pollock, Reed, and Elder. In the evening they heard specimens from Messrs. Taggart, Faris, and M'Cartney. On all these performances the members of the Board made such remarks as were suited for the direction and encouragement of the students.

The following minute was adopted by the Board, as expressive of their views:

The Board express their cordial conviction of the diligence and efficiency of the Professors, and the progress of the students, and they see no necessity to take any action on the matter referred to in the close of Dr. Chrystie's report, or in any way to interfere with existing arrangements.

Adjourned with prayer, to meet at the close of the next session of the Seminary.

J. CROZIER, *Secretary pro tem.*

#### RESOLUTIONS OF THE UNION LITERARY SOCIETY OF GENEVA HALL, RESPECTING THE DEATH OF HUGH PATTERSON.

*Whereas*, The All-wise God hath in his mysterious providence seen fit to remove from time to eternity, H. Patterson, formerly a student of Geneva Hall, and member of this Society; therefore,

*Resolved*, That in the death of H. Patterson, this institution has lost an assiduous, exemplary, and most promising student; our Society, a punctual and influential member; the family with which he was connected, a kind and affectionate son and brother; the Church, a zealous yet unpretending member, and the world, an honest, upright, and useful citizen.

*Resolved*, That we hold in affectionate remembrance our beloved friend and associate, who shared with us our sorrows and participated in our joys, and more especially as he proved himself, by his unquestionable philanthropy and fervent piety, most worthy our love and esteem.

*Resolved*, That while we humbly submit to the hand of the Lord, who gave and hath taken away, and deeply sympathize with the bereaved family and friends who long watched with anxious solicitude the symptoms of his approaching dissolution, and soothed his dying pillow, and while it is to us a mystery inscrutable, why, in the dispensation of infinite wisdom, one so noble and promising should be

in the morning of manhood called from duty in the church below, yet we have ground of assurance that if we are the children of God we shall meet with our departed brother in the world above, there to dwell with him through endless ages.

*Resolved*, That these resolutions be recorded; a copy forwarded to the relatives of the deceased, and *The Reformed Presbyterian, The Covenanter, and Cedar Falls Banner*, be requested to publish the same.

GEORGE WASHINGTON NESBIT, *Cor. Sec'y.*

Geneva Hall, March 5, 1858.

#### AFFAIRS ABROAD.

*Japan.*—Since the treaty formed by Commodore Perry with this heretofore secluded and jealous empire, the hope has been cherished that the gospel might soon find an access to this interesting people. These hopes may yet be realized. An officer of the United States writing from Hakodadi, one of the ports of Japan, to the "Spirit of Missions," gives some encouragement, ascribing the present hopeful posture of affairs to the exertions of Mr. Harris, "our able Consul-General." We quote:

"He has, by his personal influence, impressed the Japanese government with his importance, and has gained from them important concessions. . . . The concessions that have been made him lately, are of such a character as to affect directly the missionary interests, as they admit of any American citizen coming to Japan, and taking up his residence either at Simoda or Hakodadi; also any American citizen, violating the laws, is to be tried by the Consul-General, or Consul, according to the custom of foreign Consuls in China. This, you see, is opening the way clearly before us for missionary labour, and is the direct working of the Almighty hand. The Convention at which this concession was made, stipulated the 4th of July, 1858, as the period after which it is to go into effect. It would not be prudent for any one to move to Japan before that time; and when the missionaries appointed for this field do come, they must come prepared to spend years of patient waiting. The missionary who comes to Japan must remember that it is death to a Japanese to become a Christian. He must remember that the ideas of the Japanese with respect to Christians are confined to the bitter experience that they had with the Spanish and Portuguese Jesuits, who, under the standard of the cross, attempted to wrest their territory from them, and he cannot expect their natural prejudice against them to be overcome in a day. The traditions of the acts of the Jesuits have lost nothing in being handed down from generation to generation; and the children, who cry at us as we pass, are no doubt taught to look upon the Christians as beasts of prey. A missionary in Japan, having a right of residence, has not necessarily a right to build a church, or to preach the gospel to the people. He would not be interrupted in his own worship, and the community of Americans would meet without opposition for purposes of public worship, but to preach Christ to the people would not be permitted at this time. . . . But if men of tried experience, with their wives, would come out and settle at Simoda or Hakodadi, (Simoda much the most preferable,) they would do much to aid the Consul, and I believe they would meet with as much encouragement as they generally do when first commencing operations in heathen lands. They would find the people very anxious to learn to speak American, and schools would rapidly be formed. As to the gospel of truth, they would have to be cunning as serpents in their way of introducing it; at all events, it will take a long time to learn the language, so whoever is to come, let him come as early as possible after the 4th of July next. I have understood that a knowledge of Chinese is of great advantage in learning the language. The climate is like our own at home, only milder; *there is not a more healthy region upon earth; no fevers or dysentery.* . . . I look upon Japan with peculiar interest, and sincerely hope that men of tried judgment and faith will be selected for the work. It is said that the gospel shall be preached to all nations, so that none shall be able to offer as an excuse that the gospel did not reach their lands. All countries *must be opened* to gospel preachers, and *they are opened* wherever in the providence of God it seems good to him so to do. His power has just been exerted over Japan, and the opening of her ports signifies much more than a simple willingness to trade; it signifies that *here* is an opening, where gospel truth may enter, wedge-like, and this is the cause why He turned the hearts of the Japanese towards us."

*India.*—At this date, (April 14th,) we have little new and important from India. Sir Colin Campbell was near Lucknow with an army of about 60,000 men, and the attack was expected about the 10th of March. The rebels had been defeated in every attempt to prevent the concentration of the British troops. The capture of Lucknow will be followed by the conquest of Oude, of which it is the capital, and where the whole strength of the rebellion now centres. Still, time will be required to put down the guerilla and other bands, which will infest the country after the dispersion of the main body of the Sepoys. Mr. Ullmann, a Presbyterian missionary, writes hopefully :

“There is not the least doubt that the Lord, by these tremendous changes and great commotions, intends to break up those old customs and remove those fearful obstacles which hitherto obstructed the coming of his cause and kingdom in this country, whose future prosperity will exceed our highest expectations. The little army of the Lord’s servants, even though some of them have fallen, will yet obtain victories of which we now have not the least conception. . . . One good effect of the present great revolt is already now felt by us. Our native Christians are more respected. They were formerly looked down upon by Europeans, and particularly by the English government, who generally preferred the heathen and Mohammedan to the native Christian, and very seldom gave them any situation to occupy under government. If I had at present hundreds of native Christians, they could all obtain situations according to their various capacities. Two of them have been received as students for becoming native doctors, or assistants to English doctors. . . . Others have either enlisted as soldiers, or are to become police officers, or clerks in the court, or something else. This is, in my opinion, a great change for the better. A number of the missionaries were formerly very anxious to keep the native Christians aloof from the heathens and Mohammedans, and settle them in so-called native Christian villages, hoping that they would thus thrive better. In my opinion, this has been a mistake, and I always discountenanced it. They remained at best but like children, carefully kept under the tutelage of the missionary, never exhibiting an independent, healthful Christian spirit, nor exerting any real influence upon the native non-Christian community. They will now be more scattered in the country, and thereby, it is true, more exposed to temptations and persecutions; but the Lord is able to keep them that are his, and they themselves, by facing their adversaries and fighting against temptation, will grow stronger, and the others, whose Christian character was as it were only kept up by us, will probably fall, or even fall off. The former will, by God’s grace, rise again; the loss of the latter will be no real loss to the cause. We shall for some time no doubt have smaller congregations, as we neither can nor will keep the native brethren all together; but in reality, the cause will prosper more.”

*Sardinia. The Waldenses.*—We furnished, not very long since, a tolerably full account from the pen of Mr. Revel, late Moderator of the Waldensian Synod, of the efforts they are making, for the spread of the gospel outside of their own limits. The following is from the pen of Mr. Malan, the present Moderator. We abridge it very much from the “Home and Foreign Record:”

“The station of *Turin* has 265 members—150 adults and 115 children—all converted from Romanism, without counting some 20 catechumens, who receive religious instruction twice a week. Every Sabbath we have three services, either in the church or chapel; a Sabbath-school, attended by 50 or 60 children, the principal service in Italian, the average attendance at which is between 300 and 350, and an evening service attended by 50 or 60 persons, besides the service in French, and the meetings during the week, both for adults and children. . . . At *Alessandria* we have not until now been able to have a settled evangelist. We have sent there in turn evangelists from Gênes and Turin. The meetings have been attended on an average by about twenty persons; but now that these re-unions have become daily, fifty is the estimated number of the congregation. . . . We have permanently placed there an evangelist, and we shall soon send an assistant or teacher, in order to enable the regular evangelist to visit the important localities of Foghera, Castelnovo, Scrivia, and Tortona, which have already been instructed with success by our labourers.”

“At *Foghera*, the Swiss, who are established there, are understood to have already hired at their own expense a place for religious worship. The station Gênes consists of about 180 members, including the children. The communicants number

70. The average number of attendants at the principal public service is 150. Every Sabbath a slightly experienced eye can detect new faces. The schools are attended in winter by more than 30 children.

"The little congregation of *Favale* consists of 35 persons—25 adults and 10 children. The school has only 8 scholars. We have, thanks be to God, had no more defection to deplore. Stephano Cereghino makes frequent evangelizing tours into the mountains, and is generally well received.

"The congregation of *Sampierclarence* actually includes some 45 or 50 members, but the meetings are attended by only 25 or 30.

"The station of *Nice* continues to furnish in the French language, by means of our evangelist, the opportunity for edification to numbers of evangelical strangers, who go every year to pass the rigorous season under the restoring influence of the climate of this country. A second evangelist occupies himself more especially with the work among the Italian strangers and inhabitants of the city. The number of hearers of this second labourer is less than that of the first. In winter it varies from 40 to 60, and in summer the average is 30. The schools number 40 children, some of whom belong to Catholic families, who keep aloof, and yet have confidence in us, and a leaning towards the doctrine which we teach. . . . There are friends of the gospel in many places on the river of Nice, as at *Eza*, *Menton*, at *Valle Cosia*, and *Oneglia*.

"At *Pignerol* we have both a station for evangelization, and an advanced post, by which we may be able to provide for the edification of our co-religionists established in the city, and scattered through its environs. The service is attended by many of the *Vaudois*, and by some Roman Catholics.

"At *Nigon*, in particular, there is a company of twenty or thirty readers of the Bible, who have often been visited, for whom we have hired a place, and who ask to be regularly instructed, and to have an evening school.

"In spite of the feebleness of our resources, we have not been able to refuse to occupy a new post, that of *Courmayeur*, hitherto occupied by the Evangelical Society of Geneva. A place for the meetings and the habitation of the evangelist has just been built. One of our young ministers has been sent, and we hope he will be able to extend his labours to *Aoste*, the chief place of the province, where an assemblage of Bible readers has existed a long time, and who have repeatedly sought from us a labourer."

*France*.—There is nothing new to note in the civil condition of France. The measures of repression are executed with becoming vigour, and, of course, deepen the dissatisfaction already existing. The dynasty of Napoleon may last awhile. His fall will be sudden, as were those of Charles X. and Louis Philippe. In the mean time, the gospel is preached with little if any greater hinderance than heretofore. The Paris City Mission says:

"We now employ five missionaries, and we are about to engage a sixth; but at least twenty-four are wanted efficiently to visit Paris. The Parisian population, generally so ignorant on all religious matters, is much more favourably disposed to the reception of truth than could have been anticipated; and the happy results of the missionaries' visits are clearly manifested. Family prayer has been commenced in many households. Meetings of thirty or forty people have been instituted in different parts of the town for the study of the word of God and for prayer. The services on Sabbath have an increased number of attendants, and many children are continually being added to the schools. Unhappy and disorderly families have given evident proofs of conversion, and the missionaries have proved themselves able and useful supports to the churches. Each of the missionaries has visited 400 families in the course of this year, many of whom, being foreigners, and of migratory habits, will be instrumental in the dissemination of truth very widely in their distant homes. They have distributed many Bibles and Testaments, and an extraordinary number of tracts. Thousands are sought for every month, and read with interest."

#### AFFAIRS AT HOME.

*The Xenia Convention*.—We alluded in our last to a circular calling a Convention of Ministers and Elders of the Associate, Associate Reformed, and Reformed Presbyterian Churches (N. S. and O. S.) to meet in Xenia, March

24th, to consider the necessity of a true revival of religion, and the means to be employed for promoting such a revival. The meeting was held, and was attended by 183 enrolled members—the three first-mentioned of these churches being largely represented—the Reformed Presbyterian by two ministers and one ruling elder. The Convention remained in session two days, passed a series of resolutions, engaged in religious exercises, and issued an address. With much that was said and done, we can fully agree: some things, we think, might have been left unsaid. We refer, particularly, to some remarks in reference to ministers seeking to “enrich themselves.” That there are covetous ministers, we are too well aware; but that this is a crying sin in the ministry as a class, we do most earnestly deny. If ministers have spoken out upon this subject at times, and a good deal of late, it is not surprising. The truth is, their salaries have been, in thousands of instances, the merest pittance, utterly inadequate to their support—compelling not a few who would joyfully devote their whole strength to their “high calling,” to find bread, and clothing, and education for their families, by some other lawful calling. In one word, we do not believe that men often enter the ministry to make money by it. If they think about money too much, it is, in most cases, we have the charity to believe, the result of a heavy pressure to know how to “live honest in the sight of all men.”

We have been pleased to see that no “new measures” were proposed; that the Convention regarded the instituted means of grace as amply sufficient, when rightly employed, to answer the ends of their appointment.

The resolutions adopted are, so far as they go, judicious and seasonable—suited to the times. We give them in full:

#### THE REPORT OF THE BUSINESS COMMITTEE.

*Resolved, 1.* That we regard the word of God as the standard of the church’s measure and perfection; in doctrine, holiness, and practical operation, and that in proportion as she falls below this standard she needs the reviving of the Spirit of God.

*Resolved, 2.* That the true idea of a revival is the church’s elevation in doctrinal purity to the standard of the word of God; the excitement and invigorating of the life of God in the hearts of her own members; the increased activity and energy of her ministers and members in the direct work of Christ, and as the fruit of all this the conversion and ingathering of sinners to the faith of the gospel.

*Resolved, 3.* That we regard as indications of our need of a revival, the acknowledged fact that in all these respects we fall far below the measure of the church’s perfection.

*Resolved, 4.* That as causes of a present deadness of the church we regard as not the least, the ineffective application of the means of grace; our use of those means in a manner too mechanical, without faith or expectation of benefit flowing from them; we have not looked after the fruit of our labour as the husbandman would for the precious fruits of the earth.

*Resolved, 5.* That whilst there are many sins of which our people and land are guilty, and for which we should be humbled before God, we regard Sabbath desecration, intemperance, slavery, and covetousness, as specially impeding the progress of the gospel.

*Resolved, 6.* That whilst there are many causes on account of which we feel a necessity for a revival of God’s work among us, we would mention the following as making it specially imperative:—1st. The neglect of the church to educate her children for God. 2d. The prevalent indifference to religion on the part of our (the church’s) children, and the recklessness of the youth of our land in general. 3d. The fearful indications that the candlestick may be removed from among us, and our land left without a living ministry. 4th. The fearful innovation which the world has made upon the church. 5th. The condition of our missions, to the success of which a revival of religion at home is indispensable. 6th. The unsettled and fluctuating state of our own congregations. 7th. The healing of the unhappy divisions in the church.

*Resolved, 7.* That in order to the promotion of a revival of religion, we regard a resort to any other than Scriptural means as only ruinous; and these means should be employed in such manner and frequency that one may not trench upon another, but all receive due attention.

*Resolved*, 8. That the aspects of Divine Providence toward the church and world are of an awakening and encouraging character, and call for vigilance, faithfulness and increased activity on the part of God's people.

*Resolved*, 9. That we are encouraged to hope for a revival of God's work among us. 1st. From the goodness of God's Spirit. 2d. The many precious promises of God's word. 3d. The hearing and answering of prayer in past days when God has granted a little reviving to his people in their bondage, and again has poured upon them plenteous rain, whereby they have been refreshed. 4th. From the fact that the minds and hearts of God's people every where seem to be waking up to a sense of their need, and their duty in this matter.

*Resolved*, 10. That in the employment of all the ordinances of divine appointment, we should ever recognise the indispensable necessity of the Spirit's influence, and feel that except the Lord build the house they labour in vain that build it; except the Lord keep the city the watchman waketh but in vain.

We have looked, with interest, through two newspaper reports of the proceedings of this meeting to find some allusion to the political evils of the country, constitutional and administrative. We have found none except in reference to slavery. We are surprised at this. The God-forgetting, and Christ-dishonouring, and Bible-ignoring Constitution ought to have received some notice; while the *whole* course of the administration of the government, godless and oppressive, and the sin of the churches in sustaining this Constitution, and often putting ungodly and vile men in office, by the votes of their members, ought not to have passed without some notice. To talk about the church separating from the world, while her ministers and her members are actively implicated in the irreligious, and immoral, and slaveholding politics of the country, is sheer nonsense. Until the churches are prepared to take the self-denying step of coming out from such a system, we have little confidence in expecting a genuine and permanent reviving.

On one point, we think the Convention was faithless. R. A. Brown, of Newcastle, a minister of the Associate Reformed Church, proposed the following resolution:

*Resolved*, That in considering those sins which separate between us and our God, and justly shut up from our land the influences of his Spirit, this Convention feels called to utter its protest against the institution of American slavery as a crime against Christ, our country and humanity; and invite the co-operation of Christians of all denominations to labour and pray for its limitation and final extinction; and that God may pour out the spirit of repentance on those who directly, or by complicity in ecclesiastical or political relations, are involved in the fearful guilt of this sin; and, moreover, that God in pouring out his Spirit as floods upon the thirsty ground, would visit the 3,000,000 of his poor in our land, to whom the word of God is bound, hastening their emancipation, and enfranchisement with that liberty wherewith Christ maketh his people free."

What was done with this resolution? The following from the Xenia "Torch Light" will show:

"REV. J. T. M'CLURE, of Wheeling, said he should vote against the resolution, and desired to state his reasons. He was as much opposed to slavery as any of his brethren, but he thought its introduction now ill-timed. He opposed it for two reasons. It would do no good, and he did not believe that slavery had that influence in producing the low state of religion in the church, which the resolution set forth. Slavery is a local institution, and not national. Elder FINNEY warmly applauded the resolution. Mr. PERKINS of Cincinnati, remarked that the convention must vote on this resolution. Our only inquiry should be, Is it in accordance with the gospel? Christians should be politicians. They should know how to act, think, and vote. Slavery was national. Slavery in the District of Columbia we were responsible for. Our votes kept it there. He spoke feelingly of the cruelty and injustice of this institution of the South. He said, although a Kentuckian by birth—although the bones of his forefathers were sleeping in the soil of that State, he dare not take up his residence there, because he was known to be an anti-slavery man. Rev. H. BLAIR regretted the discussion of so exciting a topic. *It had introduced a different spirit into the Convention.* We are all agreed on this subject. There is no need of discussion. Several other members thought the introduction

of the resolution *ill-timed*, and calculated to *divert the attention* of the Convention from its business, and to *dissipate the devotional feeling* heretofore prevailing."

At another session,

"The resolution on slavery was taken up; and after some scattering remarks, it was referred to the committee on addresses to the churches, with instructions to embody it in their report."

The United Presbyterian reports as follows:

"Rev. Mr. M'CLURE said he would vote against the resolution, because it would do no good, and that he did not believe slavery had that deadening influence on the church that the resolution represented. It was outside of our churches represented here. He was opposed to slavery; all his feelings were against it, but he did not think we were called upon to take action on it here. Mr. FINNEY, R. E., spoke warmly in favour of the resolution, insisting that the church was involved in the sin, and that it had a deadening influence—that it counteracted the law of God, the Higher Law, and forbid him to feed the poor and hungry that came to his door—and that we must not forget the poor in their distress, if we expect God to hear and revive his work among us. Dr. BEVERIDGE suggested that the substance of the resolution would be in the addresses to the church. Mr. PERKINS, Editor of the Christian Leader, said he thought if the resolution had not been offered, we might have put it in the address; but having been brought before the convention, its non-adoption would produce a false impression. He referred to the remark that it was outside the church. Even if it was outside, Christ came to preach his Gospel to the poor—but it is not outside. The Federal Government in protecting it, and giving it a legal existence in the District of Columbia, and elsewhere, make us a part of the whole in our responsibility. Congress holds those slaves there, and as Congress has its representatives partly from us, slavery then is ours. We must, as Christians, be correct politicians. He then mentioned an incident connected with a prominent politician of the day. He further delineated the crushing influences of slavery in what he and others had suffered—he could not be permitted quietly and peacefully to occupy a home on the Kentucky side of the Ohio river, because he was known to be anti-slavery. He alluded to the bonds under which a member of the Associate Reformed Church in Cincinnati is now lying, for being suspected of hostility to this giant wrong. Dr. KERR thought the resolution should not have been introduced into this meeting on individual responsibility. That whatever was brought before the convention should come by consultation, or by the Business Committee. Expressed his hostility to slavery, but thought this resolution could do no good.

"Several other members briefly remarked, that whilst they were favourable to the matter of the resolution, it seemed to give undue prominence to slavery as one of the sins of the day, to press a resolution on the subject, whilst the others were the subject of remarks only."

At another session it was taken up:

"Dr. BLACK moved the reference of the resolution on slavery to the committee on the address, for them to use as they saw fit. Rev. D. H. A. M'LEAN said, if this was done with the design to give the resolution the go-by, he should object. There was nothing fanatical in the resolution; and if we were not prepared to speak thus far, we were not prepared for a revival. He had listened to the discussion without being in the least excited or disturbed in the equanimity of his mind, and would not now speak on the subject, were it not that he thought remarks had been made condemnatory of Bro. Browne for introducing the resolution that should not have been made. However great other evils are, this one had a deadening influence on the church. We were of one mind with other evangelical churches in respect to Sabbath-breaking and the other great evils of the day, but on the subject before us we stood almost alone. Ought we not then to give a more distinct utterance on this than on other evils about which there was a unity of sentiment? There was nothing fanatical in the resolution. It asks us to pray for the slaveholder as well as the slave. And shall we expect a revival, and yet not proclaim to men, under the present awakening, all their sins? If men are awakening all over the land, even in high places, does it not call on us to show them their sins when there is some hope they may be made to feel that they are sinners? He hoped the resolution would receive the sanction of the convention. Dr. BLACK remarked, that he supposed the members of the committee could be trusted as anti-slavery men, and he did not mean by his motion to treat the resolution with dis-

respect; that he had no objection to the resolution; he only thought that that was the proper direction to give it. Mr. M'LEAN replied, that he did not oppose the motion through distrust of the committee, but preferred to have the convention vote on it. Dr. RODGERS moved that the resolution be first adopted, and then referred. Rev. H. H. BLAIR thought Sabbath-breaking was as prominent a sin among us as slavery, and we ought to have a resolution on that and other sins as well as slavery. We were giving this an undue prominence by treating it differently from other sins on which we had no resolutions. Dr. KERR said it was due to the mover of the resolution to state that he had been requested to prepare and offer a resolution on this subject. This justified his action in the matter—and that slavery was one of the sins named by the committee under the topics discussed at the time. Dr. RODGERS withdrew his motion. Rev. ARCHIBALD moved that the resolution be incorporated in the address, and thus make the same disposition of it as had been made of other resolutions. Dr. WILSON, of Xenia, insisted that the convention commit itself either for or against the resolution, and asked that its action should be distinct and definite. It was then moved that 'the resolution be referred to the committee to prepare an address to the churches, with instructions to incorporate it into that document, as the sense of this convention.' In this form it was adopted unanimously."

We have thus quoted, in full, the sayings and doings of the Convention on this subject, and cannot but remark that the manner in which it was disposed of is far from being a creditable feature of the doings of this meeting. 1. The resolution itself. 2. The disposal made of it is unobjectionable to any foe to slavery, and was evidently a *compromise*: for those opposed to the *formal* adoption of the resolution voted for this disposition of it. 3. It leaves room to question the genuineness of the anti-slavery zeal of the Convention, when it could not pass a resolution of this kind. If it was improper then, the same things would be improper in the pulpit or the prayer meeting. And—4. If the introduction of the resolution introduced "another spirit into the Convention," and "dissipated its devotional feeling," then we must say that we call in question the "spirit" there before, and the genuineness of the "devotional feeling."

In short, while much was uttered good and true, we think there were serious defects; the resolutions themselves are not just as faithful as they might have been—not so faithful as some of the speaking—and on this question of slavery there was too much compromise. The time has not come yet for union meetings to be very promising. May the Lord hasten it by cleansing and reviving his church in *all* truth and purity!

*The United Synod of the Presbyterian Church.*—This is the body that broke off from the New School Assembly, on account of its anti-slavery doings last year. It met in Knoxville, Tenn., April 1st. We have not seen a full list, but there were present between twenty and thirty members—representing some ten or twelve Presbyteries. They "adopted" the Standards of the Presbyterian Church—laid a basis for the especial protection of slavery and of slaveholders, and appointed a committee to prepare certain terms of union with the Old School at their meeting in New Orleans this month. If the Old School will take them, we are quite confident they can get them; and if they will wait awhile—on their own terms. A church established for the special behoof of slavery is rather a new thing under the sun, and has made its appearance considerably too late in the world's history.

#### NOTICES OF BOOKS.

THE ISRAEL OF THE ALPS; a Complete History of the Vaudois of Piedmont, and their Colonies: prepared, in great part, from Unpublished Documents. By Alexis Muston, D. D., Pastor of the Protestant Church at Bourdeaux, Drome, France. Translated by the Rev. John Montgomery, A. M. With numerous Illustrations. 2 vols. 8vo. Blackie & Son: Edinburgh, London, and New York. 1857.

There have been many attempts, heretofore, to write the history of the Vaudois,—some pretty successful ones: but this is *the* history of



that remarkable people. It is minute, but never tedious. It is authenticated by references almost too numerous, to the *original* sources. It is the work of a writer, who sympathizes most deeply, as a sound, and evangelical, and experienced Christian, with the peculiar doctrines, and with the living and sustaining faith of these witnesses for Christ. It is impartial, spirited, and perspicuous; and brings their history down to the present time. It is illustrated by a large number of beautiful plates, which set before us some of the scenes amid which the Vaudois lived and suffered; and, finally, it is got up in such a style of print and binding as we would expect in a favourite issue of the well-known Edinburgh publishers. Read this work, if you wish to see exemplified at once, the power of a true faith in Jesus Christ, and the real character of Popery, the arch-enemy of God and man.

This work is for sale by Mr. John Evans, 29 Perry street, Philadelphia.

CHRIST IN THE DESERT; or the Tempter Foiled. By the Rev. Henry Moore Parsons. 24mo., pp. 129. Presbyterian Board of Publication.

This is an instructive essay, and may be read with profit: but we think not equal to Krummacher's most striking and impressive discourse on the same subject.

THE SAILOR'S COMPANION; or Book of Devotions for Seamen, in Public and Private. 12mo., pp. 263. Presbyterian Board of Publication.

Seamen, as a class, present a very interesting field for philanthropic and evangelical efforts. Long regarded as nearly hopeless outcasts, they have of late begun to receive a tolerably fair share of the labours of the benevolent and of Christians. These labours have met, in many instances, with surprising success. Sailors' Homes and Bethels have met with great encouragement. Sense now aids faith, in anticipating the day when such as "go down to the sea in ships" will not only "see," but recognise "God's wonders in the deep." Books like this before us may answer a useful purpose. We have not examined this very closely; but we have no doubt of its soundness and suitableness, so far as any book of the kind can be suitable—that is, as a mere help in devotion.

THE ROYAL PRIESTHOOD OF MESSIAH: a Sermon delivered before the Society of Inquiry of the Theological Seminary of the Reformed Presbyterian Church, Sabbath evening, Feb. 26th, 1858. By Rev. John Newell. 8vo., pp. 20. Pittsburgh.

In this discourse the principle that "there is a glorious royalty connected with the priesthood of Christ," is discussed by exhibiting Scripture testimony to the fact, and by illustrating the "continued display of these offices," and "the distinction between them." The subject, in its different aspects, is treated with judgment and discrimination, and in a style at once perspicuous and impressive.

THE DUTY OF DEDICATING OUR SONS TO GOD, for the Gospel Ministry. By the Rev. M. W. Jacobus, D. D. Presbyterian Board of Publication.

This is a 12mo. tract of twelve well-filled pages upon a topic of no inferior moment, but one rarely made the subject of distinct consideration in proportion to its acknowledged importance. The consequence of this neglect is seen most painfully, in the paucity of candidates for the ministry. This tract deserves a wide circulation and careful study. It abounds with striking facts, confirming the duty,

and exhibiting the efficacy of solemn parental dedication. We give the conclusion:

“God has not left himself without witness. His faithfulness to his household covenant, and to his New Testament Church, has been signally manifested in a long line of ministers, parentally dedicated to him in this holy work. From Samuel, and those that follow after, a great cloud of witness-bearers have testified of these things. Many ministers now living could testify to the same effect of such early parental dedication in their case. It has always pleased God to propagate his church by means of the descendants of a pious ancestry. He has transmitted his gospel ministry by this means. The sanctity of the domestic relation, and the power of parental influence and prayer, have been employed by him for so momentous a result as the recruiting of labourers for the harvest field of the world. And by all the necessities of his church, and of perishing millions in all lands, he calls upon Christian parents to lay their sons at the foot of his altar, and to crave for them, as their high Christian birthright, the distinguished honour of serving him in the ministry of reconciliation. Where are our sons who have attained to years of maturity, or who are fitting for their stations in life? Have we honestly devoted them to the sacred ministry, and then, in good faith, pleaded with God to train them up for so high and holy a calling, if it were his will? Or have we borne no testimony in the household, and used no influence with God toward this result? Might it not be expected that the Christian ministry would be recruited from our families? Does not God’s service need them? Are not the churches calling for men? Are we not now to labour and pray that the promise may soon be fulfilled, as the glory of the latter days, that our sons and our daughters shall prophesy, and that our young men shall see visions, as well as our old men dream dreams; and that, *‘in the beauties of holiness from the womb of the morning, the church shall have THE DEW OF HER YOUNG MEN?’* Ps. cx. 3.”

“OH, DON’T SWEAR!”—an excellent Tract issued by this Board on profane swearing.

A HISTORY OF THE PRESBYTERIAN CHURCH IN AMERICA, from its Origin until the Year 1760: with Biographical Sketches of its early Ministers. By the Rev. Richard Webster. With a Memoir of the Author, by the Rev. C. Van Rensselaer, D. D.; and An Historical Introduction, by the Rev. Wm. Blackwood, D. D. 8vo., pp. 720. Joseph M. Wilson, 27 South Tenth Street, Philadelphia. 1857.

About half of this volume is history—the remainder biography. We have read the first part with great interest, and the greater portion of the second part. It is a valuable record. To us it has had a special interest from the fact, clearly brought out, that the Covenanters of Scotland and Ireland—some of them exiled and even sold, others voluntarily emigrating—were the founders of that church here. They long observed the forms to which they were accustomed in the lands which they or their fathers had left, as well as retained the doctrines of the Reformation in their entireness. We find that some of the early ministers were “charged” with requiring parents to own, at the baptism of their children, the Solemn League and Covenant. The exiles settled in New Jersey, in Maryland, in Virginia, and the Carolinas. Most of them merged in the Presbyterian Church,—a few only adhered to the Testimony in full. Of these the author does not say much, and was evidently not very favourable to their views. There is not much left, we think, for any future historian to glean in this particular field. We knew the writer well at college, as a class mate and friend; and have confidence in his integrity. This history will do good. To the members of the Presbyterian Church it should be a favourite work.

SCRIPTURE BAPTISM; its Mode and Subjects. By Ashbel G. Fairchild, D. D., Author of the "Great Supper." 18mo., pp. 204. Presbyterian Board of Publication.

This is one of the best works we have met with on this subject. It is plain, clear, and conclusive. On some points, particularly on the unity of the church under the Old Testament and the New, more might have been said with advantage, but the candid should be satisfied with what is here stated and proved. Without pledging ourselves to every incidental statement, we give this volume our hearty commendation. Efforts ought to be made to give it a wide circulation.

THE EFFICACY OF PRAYER. By the Rev. John C. Young, D. D., late President of Centre College, Danville, Ky. 18mo., pp. 63. Presbyterian Board of Publication.

It is quite briefly shown, and then taken for granted, in this work, that a belief in the efficacy of prayer is indispensable to earnestness and perseverance in prayer. The writer says truly:

"A man may be persuaded that he is in want of many things which God alone can give him—he may be persuaded, too, that God could easily grant all that he needs—and he may be further persuaded that, unless God shall supply his wants, he must certainly perish; yet he will never pray to God, or will pray, if at all, coldly, languidly, and unfrequently, unless he has a full and abiding conviction of the fact that God answers his prayer."

That prayer is efficacious, is shown—1. From the Divine character. 2. From certain facts which *indirectly*, but clearly teach this. 3. From the promises to this effect. And—4. From the fact that prayer has been answered. Each of these proofs is illustrated with ability and *unction*. The essay closes abruptly, cut short by the progress of the disease of which the author died, leaving it unfinished.

#### OBITUARIES.

Died, at his residence in the town of Northwood, O., March 8, 1858, JAMES R. RICHIE, son of Jonathan and Catharine Richie, in the 27th year of his age.

The subject of the following notice was born in the city of Philadelphia, and at the age of three years emigrated with his parents to the State of Ohio, of which State he has since been a resident. His lot on earth was indeed an afflicted one, having for the last fourteen years suffered intense pain from the hip complaint, which disease finally carried him away to, we trust, a better home. Though he never made a profession of religion, yet he ever warmly espoused the covenanting cause, to which religion he was dedicated in baptism; and at his death he believed he was a child of that covenant which is well ordered in all things and sure.

His death, though expected, was nevertheless sudden. He remained unconscious for a long time; but about three hours before death his mind resumed its rational state, and he recognised his mother and others who were standing round his bed-side. A few moments before the dissolution of the soul from the body he exclaimed—"Christ is mine, and I am his;" and, immediately after, his soul entered the world of spirits. He died in the assurance that his name was enrolled in the Lamb's book of life.

To his bereaved and afflicted mother we tender our sincere sympathies, yet bidding her mourn not as one who hath no hope, and trust when her days on earth are ended she will join him in a better world, where separation is unknown, and where they will meet to part no more. "Blessed are the dead that die in the Lord."

T. G. B.

Died, April 10th, 1858, in his ninth year, after one month's illness, of inflammatory rheumatism, JAMES RENWICK, youngest son of W. and E. M'Crea, of Salt Creek congregation. The deceased gave evidence in life, and during his severe sickness, that he was a child of God. (Prov. xx. 11.) He delighted in repeating Psalms which he had committed, especially the twenty-third. The fourth verse of this Psalm was the last he uttered audibly. His parents are not left to mourn as those who "have no hope." Isa. lxy. 23.

THE

# COVENANTER.

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JUNE, 1858.

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## CHRIST'S MORAL DOMINION.

There is a distinction between the providential and the moral dominion of the Lord Jesus Christ. As Lord in the kingdom of providence, He directs and controls the course of events—the changes and movements which take place in the material and irrational creation, and the actions of intelligent beings, in such manner, and with such efficacy and certainty as in all to secure the accomplishment of the Divine purposes. “Thou madest him to have dominion over the works of thy hands: thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea.” Ps. viii. 6—8. The “wheels” of providence revolve by him who sits above the firmament, (Ezek. i.,) occupying, in “the likeness of the appearance of a man,” a “throne as of the appearance of a sapphire stone.” His moral dominion is His right to rule intelligent creatures as their Lawgiver and Judge; to render them, as rational beings, and in every position in which they are placed, subservient to the advancement of his glory and the ends of his mediation; to claim their homage and allegiance; to receive from them “honour, and glory, and blessing,” as the occupant of a most exalted and beneficent throne. Rev. v. 13.

To neither of these departments of the mediatorial rights and administration, is there any created limit. In both, as the delegate of the Father, is his power co-extensive with the creation of God. Matt. xxviii. 18; Phil. ii. 9, 10. Both should be acknowledged and vindicated, as his due, and for the consolation and encouragement of his people who have devoted themselves to Him as a Saviour, almighty and supreme, in whom they may place unlimited confidence, and to whom infinite gratitude and honour justly belong. We now treat, however, of the supreme and unlimited moral dominion of Christ; and particularly, of the obligation resting upon His disciples and servants—I. To maintain the principle, not only as a truth, but as one deserving a most prominent place in their public appearances as “set for the defence of the gospel.” II. To do this with resolute and determined purpose. And—III. To cherish, in all their contendings and pleadings, a hopeful spirit.

I. This principle should be made prominent—to occupy no secondary place: for,

1. *It is one dear to the heart of Christ himself.* We may be assured of this from the place which it holds in the Scriptures—Old Testament and New. In type, in history, in prophecy, in didactic teaching, in promise, His moral supremacy stands out as a prominent ele-

ment of His cherished mediatorial glory. When he became incarnate, he was "Born, King." When he invites to Himself "the labouring and the heavy-laden," it is as one to whom "all things were delivered of the Father." Matt. xi. 27. When he sets his disciples a singular example of humility, while at the same time he symbolizes the perfection and efficacy of his atonement, it is as one into whose hands "all things are given by the Father." John xiii. 3. When he presents, just before his entrance upon his last agonies, his earnest intercessions for his people, his heart contemplates with the deepest interest his supremacy over "all flesh." John xvii. 2. When he commissions his apostles to "preach the gospel to every creature," it is as one to whom "all power is given in heaven and on earth." Matt. xxviii. 18. When He "endures the cross, despising the shame," it is, in part, for this "joy" that is "set before Him." Heb. xii. 2. When He goes forth to conquer, it is as one wearing a "crown." Rev. vi. 2. When the victory is won, He hears with delight the acclamations of a "great multitude," "The Lord God omnipotent reigneth." Rev. xix. 6. A principle cherished so clearly and so constantly, by our Redeemer and King, should be ever cherished by His redeemed and the subjects of His reign.

2. *The doctrine of Christ's moral supremacy is a prime element of Christianity.* As to His supremacy over other intelligences, we rest our assertion upon his own repeated claims: upon the command of the Father, (Heb. i. 6,) "Let all the angels of God worship him:" upon the fact that they do serve Him, as He serves himself of them, (Rev. v.; Phil. ii.) As to men, it is a truth which cannot be disputed, that the design of the gospel, as of the entire mediation of Christ, is to bring sinners back to God, partly in reconciling them to an offended Lawgiver and Judge, and partly, *and as the ultimate result*, in fully re-establishing in their minds and hearts the claims of that law, which sin violates and dishonours; thus "bringing back" the heart, and the whole heart, to God as its Light, Guide, Lawgiver, and Portion. Or, to state it in terms still more comprehensive and exact: to confirm, in the voluntary acknowledgment and subjection of God's intelligent creatures on earth, His once repudiated supremacy over these works of his hands. Now, it will not be denied—(1.) That the revolt of men from God, was universal and total. Not merely as men, each isolated and singly, but as bound to others by social ties and relations, the human race have departed from God. His authority has been set at naught by nations, as well as by the individuals that compose them. Communities of men need the mercy—the unmerited favour of God—the pardon of their sins; and a way of access to God. At best imperfect in their joint and confederated action, they dare not look to themselves for acceptance and blessing. (2.) That in Christ—the only Mediator between God and man—this access is alone possible to the fallen, apostate, and sinful. His own words are—"No man cometh to the Father but by me." John xiv. 6. And hence—(3.) The certain conclusion that *all* who are "brought back" to God, must regard Jesus Christ as Lord, in every act of obedience, as well as in every exercise of devotion. Col. iii. 17.

We admit, that the great and distinguishing feature of the gospel, is that it makes overtures of a free salvation to sinful men; but, ne-

vertheless, it is true that this same gospel which promises "rest" (Matt. xi.) to the weary, and fulness of satisfaction to the hungry and thirsty, (Isa. lv.)—has its call to take on a "yoke," and to follow Him who is "the Leader and Commander of the people." And let us be well assured, that while we expect mercy in Christ, we do so on very insecure ground, if we withhold from Him, in *any relation, or walk of life*, obedience and honour. Honoured as he is, infinitely, of His Father, it is little that man should be every where and wholly devoted to Him—and that little he will have. Having met the *entire* claims of the law, and vindicated the entire supremacy of the Divine government, He will have the honour which is justly his as the occupant of his Father's throne, (Rev. iii.)—the sole, *immediate*, object of allegiance and homage on the part of all intelligent creatures—and of men especially.

3. *This principle has been maintained in past times, often at the expense of much suffering, by the faithful and the martyrs.* A regard for the glory, and honour, and supremacy of Christ, has ever been a characteristic of the people of God in times of revival, and of Reformation. To this principle, the godless powers of the world, and the reprobate or corrupt in religion, have ever been bitterly hostile. Individually "lawless and profane," the irreligious, the despotic, the anti-Christian, have waged "warfare, always unrelenting, often violent and cruel, against the honoured servants of Christ in their maintenance of his sole and exclusive supremacy. It is true, indeed, that this war has been most frequently waged in reference to the rights and claims of Christ in and over his church; but the fulness of his claims upon man's allegiance has been, in every case, distinctly implied, and not rarely, distinctly presented. The faithful have demanded for themselves the right to "follow Christ whithersoever he goeth," (Rev. xiv.) and have, in his name, demanded of men in power, whether in church or state, a hearty subjection to His authority. For this, they have suffered. They have gone to the scaffold and to the stake. When they might have purchased immunity and peace by silence alone—for such times have been—they *would* "cry aloud, and spare not;" for the honour of Christ, their Saviour and King, was in their sight far too precious to be consigned to oblivion, or even obscured.

Surely, we should not hesitate to make prominent, a principle which exhibits claims so dear to Christ, so essential to a right exhibition of the gospel—so precious to the confessors and martyrs of Jesus.

II. That this principle may be set forth in its full extent, and particularly with its proper applications, there is need of a fixed, intelligent, and determinate purpose. For—

1. *It is largely slighted, even by the Protestant churches.* This is a question of fact. Is it not so? We are aware that the authority of Christ over the individual Christian in some sense, and by no means an unimportant one, is presented and urged by all the evangelical: that his sole and exclusive supremacy in the church, is held with considerable clearness and power, by most, if not all, the churches to which we have just alluded: that but a few deny His universal moral supremacy. But we are greatly deceived, if this latter principle is not sadly neglected—if it has been taught and enforced in any manner becoming its intrinsic importance, and the clearness with which

it is revealed. That it is alluded to occasionally in the public issues of various denominations—and more frequently of late than heretofore—we gladly acknowledge: that it is so exhibited as to awaken a due, *distinct*, and earnest attention, except by a few out of the large number who wield the pen, we cannot, in view of the facts before us, believe. Of those who lay great stress, and justly so, upon doctrines which relate to the reconciliation of sinners to God, how few are they who manifest an equal jealousy regarding this principle, which concerns Christ's glory, and man's social and national, as well as personal duty! And even of those who do own the supremacy of the Son of God, are there not some who manifest little concern whether it is the supremacy of Christ, *as* Mediator, that is seen and recognised; deeming it enough that He who is Mediator, be submitted to as Lord and King? who account it a matter unimportant whether we regard Him whom we own in His supremacy, as God merely, or as God-man, Mediator between God and man? This is the question at issue. Nor is it a mere question as to the "*manner*" in which His authority is exercised. It is a question as to the *character* in which He is supreme. Is *our* Mediator—the Son of God, as the Father's Delegate and Vicegerent—supreme? A part—and we are happy to say, a very considerable part—of the evangelical Protestant world, would answer this question in the affirmative. Some would not: and very few, even of the former, have given, or do now give, due prominence to the principle as a doctrine and element of living Christianity, most important, and far-reaching in its legitimate fruits and results.

Now, it is not easy to occupy any position, which creates a distinction between us and *many* others. This is particularly difficult in a case of the kind before us. Questions may arise—others frequently propose them, Why insist so much upon the Headship of Christ? You have few with you. Are there not good men, who manifest comparatively little concern about it? To all this, and any similar questions, we reply—(1.) That Elijah was warranted, *and bound*, to maintain, openly, and in an uncompromising spirit, the claims of Jehovah, notwithstanding the neglect, or timidity of the "seven thousand" people of God in Israel. (2.) The witnesses of the middle ages were bound to hold up, with unshaken fidelity, the *whole* truth of God, and renounce *all* Popish errors, although many good men were, in their day, entangled in many errors, and saw not, as they did, in many things, the special point of their testimony. (3.) The Covenanters of Scotland, in the 17th century, were right—and posterity has vindicated them—in refusing the offers of the government to "indulge" them in returning to their parishes, or their pulpits, on certain conditions, notwithstanding some good men accepted these terms. (4.) If we may slight what good men reject, we may also treat as unimportant the errors they hold: and, then, we may follow the Jansenists in acknowledging the Papal authority, and in countenancing other evils; for many of these were good men, though grievously deceived and blinded. (5.) And this is the most comprehensive reply we can make, and is of itself sufficient: our faith must "stand, not in the wisdom of men, but in the power of God." If the Scriptures teach, as they do, the moral dominion of Christ, clearly, frequently, and impressively, we are bound, by every consideration of allegiance to Christ, and love for

his truth, and for our own souls, to give it a due and high place in our profession and utterances—to carry through this principle, in some proportion to its intrinsic excellence, and relative value: while to do this, immovable by all inferior considerations, will, certainly, demand no little determination of purpose.

2. *It is practically denied, both by the nation and by a large proportion of professors of religion.* That the nation yields no actual allegiance to the Son of God, as Mediator, can scarcely be denied. The Constitution of the General Government ignores his very being: of course, it makes no profession of submission to His law and authority. There is no provision of the Constitution which can be interpreted as an admission of national obligation to do Him any honour. The Bible is not mentioned in that instrument. God's name is equally excluded. Professors of religion, with comparatively few exceptions, are identified with the nation by taking an active part in the administration of this Constitution: thus, in our view, practically denying—whatever they may hold in theory—the supremacy of Christ, and of His Word. Now, none need be told, how difficult it is to occupy a position, under such circumstances, adverse to the mass of society. Such a position must necessarily be unpopular, not only with the worldly, but with the bulk of professors themselves; and can be maintained only by a resolute adherence to principle; an adherence not founded upon any unreasoning prejudice, but on an enlightened conviction that the truth, the claims, the honour of Jesus Christ, require it.

Again, the difficulty is enhanced, and the necessity for an earnest purpose, by the fact that at times there will be an apparent conflict between the behests of principle and of expediency. Questions arise in every nation—they have arisen in the United States—in which moral elements are involved, and which work their way into politics, and even become the basis of distinct political party organizations. The great movement in opposition to the slave system is one of these, just now very prominent, controlling the entire course of national action. We wish success to the right, and would gladly, did our allegiance to Him “whom we serve” allow, manifest, in the ordinary forms, the sincerity of our convictions and desires. The fixed purpose to put high above all else, the supremacy of Christ, can alone give strength, in circumstances like these, to hold fast our ascertained but trying position.

3. *It is often necessary to make positive sacrifices.* True, there is now no immediate ground to apprehend any open assaults. We are not required, as the faithful have often been, literally to surrender all ease, good name, liberty, property, and even life, for the sake of a good conscience and Christ's “public glory.” Still, it is something to bear the reproaches attached to a singular position: to give up the political privileges so dearly prized by the citizens of the commonwealth: to incur, as may be the case at times, actual loss. Not to be compared with the sufferings of Christ's witnesses in other lands, and other days, these are still trials: only to be undergone cheerfully, by means of a just view of what we owe to Him who is “Governor among the nations.”

III. We may maintain this doctrine in a hopeful spirit. For—

1. *The conviction is growing in many nations, and these the most*



*enlightened, that society is not yet modelled upon just and abiding principles.* The nations abroad are becoming tired of their systems of rule. They find exemplified in the framework, and the administrations of their government, not the pure and beneficent principles of justice, and equity, and love, but very largely, 'mere sectional or class prerogatives and principles. In this land, the conviction spreads, slowly but surely, that the acknowledged practical evils attending the workings of the machinery of government, have their origin in some error or wrong incorporated in the very structure itself. Men are becoming wearied with their vain attempts to arrest the downward progress of the body politic. This feeling will grow. The nation will yet learn—the better and more thoughtful portion of it—that the permanent peace of any people, their social prosperity, their advance in morals, cannot be secured by a practical denial of the law and authority of the Son of God: that to exalt the popular voice above the word of the Most High, must for ever render the condition of society one of uncertainty, confusion, deterioration.

2. *There are some evidences that the doctrine of Messiah's moral dominion is becoming better understood.* This principle has not been held in vain. Not merely has there been a distinct and wide-spread recognition of the "Higher Law," but a disposition in various quarters to refer to the Scriptures for the clearest manifestation of its precepts and its sanctions. In some quarters, more specific allusions are made to Him to whom "all power" belongs "in heaven and on earth." If we do not mistake the signs of the times, there are visible amid all that is trying to the faith and patience of the witnesses, a few scattered rays, at least, which indicate the dawning of a day of light; a day when every disciple of Christ will be decidedly and openly enlisted under his banner as He goes forth to subdue the nations to his sceptre—not only gathering in, as He ever does, the elect to himself, but to establish his throne high above the thrones of the nations.

3. *This principle shall prevail.* He has promised this, who is able to accomplish it. In the eternal covenant, was this stipulated—that the "heathen" should be given the Son as his "inheritance, and the uttermost parts of the earth for his possession." "All nations shall serve Him." "The kingdoms of this world shall become the kingdoms of our Lord, and of his Christ." They that attempt to hold out against Him, shall be broken in pieces by his "iron rod" as a "potter's vessel." "Every nation and kingdom that will not serve Him, shall perish." In pleading for the Messiah's moral dominion, we plead a rising cause. Delayed, apparently defeated, it must go on until the shout is heard in heaven and on earth, "The Lord God omnipotent reigneth."

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(For the Covenanter.)

#### TENURE OF CHURCH PROPERTY.

Mr. Editor,—The subject of Church property, in its tenure, has recently been brought into discussion before the church by some of the fathers, and in the same connexion the trustee as the dictate of common sense.

There has been some light thrown on the subject; and still, so far as the discussion is concerned, there is some obscurity. In present-

ing "MY OPINION" to the church on this subject, I shall endeavour to do so without many personal allusions, and without any partisan feeling. To this end I have chosen the *Covenanter* as the first medium of communication, because the question has only been incidentally discussed in its pages—and because I would not even seem to interfere in the controversy that has been carried on in the pages of the Reformed Presbyterian by three respected fathers; at the same time desiring that if my views are considered worthy, and presented in the proper spirit, that they should, through the medium of the Reformed Presbyterian, be brought before those who read that periodical exclusively.

It is always well to be confined to the point in controversy, and to do so it is sometimes necessary to both make and mark distinctions. The following are either not in dispute, or have been virtually conceded:—

1st. That all offices and officers are of divine right, and either expressly appointed and defined in Scripture, or may be legitimately deduced from Scripture.

2d. That the *management* of ecclesiastical goods belongs to ecclesiastical officers. These are fundamental with opponents of the trustee, and virtually conceded by his advocates. The proper subjects in controversy then, are—1st. The proper province of common sense or Christian discretion in ecclesiastical affairs. 2d. The true character of the trustee. And—3d. The proper tenure of church property. In discussing the first of these subjects, the question mainly at issue seems to be, What is the church's position? That she has taken a position ought to be undoubted. This, on one side, is the entire church; but, on the other, is seemingly questioned, but really is so only in a particular province.

The important language of the Confession is the following:—"There are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence according to the general rules of the word, which are always to be observed." Cap. i., sec. 6, Conf. of Faith. It will be noted that this is not the general rule of the section, but an exception—to which there is again taken a very limiting exception, which almost, if not entirely nullifies the first exception.

This sixth section is "for substance," presented in the (3d) third term of communion, in which is "acknowledged the *divine right* of one unalterable form of church government and manner of worship." In the language of another, I may here say that what of this sixth section is not embodied in the third term, "is not essential or material." The church has never understood this exception in the sixth section to license any meddling with either the manner of worship or the form of government; for these, says the term, are *unalterable*,—much less the spirit and matter of which the form and manner are the exponents. What, then, is left to common sense? Why, simply, as the proof indicates—nothing but the dress, and such like of the males and females of the congregation, (1 Cor. xi. 13, 14,) and the decorum of the assembly, (1 Cor. xiv. 26, 40.) And even these must be directed by

the *general* rules of the word. And should we extend it to the determination of the site of the church edifice, the number of the pews, the height of the pulpit, and the routine of service, or even to the time when Synods, Presbyteries, and Sessions shall convene and adjourn, who shall moderate, the rules of proceeding, &c., &c., it cannot direct the institution of officers, nor their service in the church, not even in the tenure of property.

II. The second thing is to become acquainted with the trustee. On one hand, he is synodically denounced as "no part of our covenanted uniformity." To which the "of course not" of his friends, as assent, is quite important. For him there is no law and no example, no inference and no apology, in the church's history or standards. But still *he is*, and is declared to be both a dictate of "common sense" and a "civil functionary." That his province is "*in sacra*" in the church, is evident from the fact that he *holds church property*—is elected by *church* members—and is accountable to *church* officers for his official conduct.

Now, if such official function is allowable *in* the church, aside from the three offices divinely instituted by a dictate of common sense, it is very widely opposed to the letter and spirit of both the superior and subordinate standards of the church, and the whole history of Presbyterianism. Again, that he is a "civil functionary," is either doubtful or anomalous. He is not so by hereditary succession—by popular election—or executive appointment. How else is it possible to become a civil functionary, except by usurpation? And should he be acknowledged a civil functionary, what right has he as such to hold church property? He might donate it to her, or protect her enjoyment of it, but *may not hold it*. It is just as proper for civil functionaries, as for "ordained men," to mind their "own business."

Common sense arrangements in matters of such interest to the church as the tenure of her property, seem to be instituted in doubt of the provision in its efficiency of her Head, and in its nature as rather an unstable basis for her permanent prosperity. Is the presumption that trustee tenures obtained in *David's time* not an assertion of the lack of Divine provision in this matter? The idea seems too far-fetched to be even a *general* rule. How is it possible that Zion's foundation in the tenure of her property, which stands strong by the love of God, is left to rest on the many minds of many men, or even on the good sense of good and wise men, who, "*aliquando mutant*," sometimes change? The exact paternity of this trustee foundling is certainly doubtful, when common sense disowns as well as acknowledges it; and the state only admits the fact of its birth and its legal privileges, but entirely disowns its paternity. The true view of a trustee, whether of an individual or an association, is that he is indebted both in existence and continuance to those instituting the trust, and electing or appointing the trustee; and the doing of this by the Reformed Presbyterian Church is illegitimate, whether common sense or otherwise.

III. The third thing to be considered is, How should church property be held?

I shall argue the "*Divine right*" of the church to hold her own property by her ordained officers. In doing so, I shall endeavour to

determine—1st. To whom the church edifice belongs. 2d. By whom it has been held by Divine countenance. 3d. And the analogous principles on which its tenure must rest.

That the spot of earth occupied by the house was originally, and notwithstanding the gift of earth to the sons of men, is continuously the Lord's, is evident from the 24th Psalm, "The earth is the Lord's,"—and from the succeeding clause it is evident that the house built upon it is his as a part of "the fulness thereof," as well as from the more definite passages, such as the 100th Psalm, where it is called "his gates," and "his courts," Ps. cxxvii., "house of the Lord," Isa. ii., 3, "house of the God of Jacob," Eccl. v. 1, "house of God," and 1 Tim. iii. 15; 1 Pet. iv. 17.

The dedication of the money with which it is built, and of the house to God and his service, corresponds to the same idea, as also the sentiment of almost all mankind. To own necessarily involves the tenure and management. The property of God in the house of worship proves his right to the tenure by his recognised agents, or ordained officers, at the same time securing, most fully, the enjoyment of the house and the ordinances administered in it by the people. But the rule of precedents makes this, which is almost axiomatic, more certain.

The highest legal authority (Blackstone) agrees with us on this point. The most ancient and general system of tenure was by "demaine," (or demesne.) Connected with this was "copyhold" tenure. These two, and these only, obtained during the periods of Old and New Testament inspiration and record. The first is on the basis of occupancy or actual possession, and the latter on that of attested transfer. These were susceptible of both a separate and conjoint use, as their nature and application illustrate.

The Bible, as well as profane historical and traditionary authority, proves that church property was held on the principles of these tenures. God's command and allowance given and granted to the patriarchs in the erection of altars to his worship, was with their priestly function and occupancy tenure enough, and *the* tenure of the soil. Their kingly office and occupancy was the tenure of the soil by "demaine" for cultivation, and their priestly to the altar and its environs for worship. There seems to be no deviation from "demaine" tenure until Abraham's purchase in the presence of the sons of Heth, of the cave and field of Machpelah, which by copyhold tenure became Abraham's and his children's for ever. The transfer of the lands of the people of Egypt to the Pharaohs, was also a deviation from the "demaine" to the "copyhold" tenure. In Israel, however, the "demaine" was never lost, so far as the house of God was concerned, even though in some instances it was amalgamated with the "copyhold" system of tenure.

The tabernacle, with its ark, were by the priests and Levites bearing them, first pitched by divine direction. The pitching of the tabernacle through the consecrated officers, was the tenure of the spot; in other words, the occupancy of the place for the tabernacle and service by the ordained officers who bore it and ministered at it, was the tenure of the church's property through the wilderness, and until it was pitched in Shiloh. And then the fact that at Shiloh the division of the land among the tribes was made, which was thereafter, both by

tribes and families, held by "copyhold" tenure, so far as cultivation and ordinary use is concerned, is ground for a very strong presumption that there was in that distribution a reservation at Shiloh of land for the occupancy of the church by her tabernacle and officers. Collateral to this and more definite is the Theocratic character of the government, which implied an absolute control of whatever land and material in Israel was needed for divine service. The 6th verse of the 78th Psalm makes the presumption a fact. "He forsook the tabernacle of Shiloh, the tent which HE *had* PLACED with men." Jehovah assumed its occupancy, tenure, and management, by the pitching of the tent and residence in it, and around it, of his ordained officers.

When God removed from or left Shiloh, the place of his worship was not under normal control until David gave it permanency by pitching a tent for the ark at Jerusalem. And here mark the language of Zech. iii. 2: "Even the Lord that hath chosen Jerusalem." 1 Kings xi. 13, 36: "The city that I have chosen to put my name there." David thus only acted in correspondence with his duty as king by allowing the priests and Levites to bring the ark, which oxen and cart could not draw, and which Uzzah could not impiously and unofficially touch, and pitch it where God commanded, and then to occupy and hold for the service of God and worship of his people. We are now in the midst of Jerusalem, the city of the mighty King: let us turn our eyes southward to Mount Zion or Mount Moriah, where Abraham long ago discovered by Divine direction, the place for the immolation of his son. Now we see it waving with the ripening wheat—again occupied by the threshing floor of Araunah—and yet again the angel of God standing there, whose sword of judgment was impending over impious and sacrilegious Jerusalem. In this we hear the voice of God saying, "By secularization of this spot consecrated from earth's creation to my service, you have aroused my jealousy against you; and the only way to avert the fearful execution of wrath is for you, David, king of Israel, to restore it again to sacred use." Abraham, a priest of God, literally and typically secured the tenure of this sacred site for the temple; and David, as king, had sinned greatly in allowing God's and his church's heirship of the property to be neglected. He must, because of his sin, as Israel had suffered for hers, pay the price of redemption, which he did in the purchase of the field from Araunah; and then, as a priest, he built an altar on the consecrated spot, where he offered sacrifices to God, not as a king, but as a priest, and thus gave it in occupancy and tenure to the church of God through a sanctified priesthood. Here the temple was afterwards built, where the priests by occupancy and tenure praised him even nightly. Here we have the clearest domain tenure and the widest variance with trustee tenure, which was never dreamed of until sixteen hundred years after the temple was a heap of ruins. God said to David and Israel, in the language of this terrible judgment, Put thy shoes from off thy feet, for this spot where stood the burning bush is holy,—too holy to be held except by the sanctified sons of Levi.

It is not probable that there was any change in tenure during the existence of the first or second temple, and therefore tenure by occupancy comes down to us unproved and sanctioned by Christ. A few words with regard to synagogues and places of worship occupied by Christian congregations, will suffice for the present.

The synagogues were controlled, even to the persons who should be allowed to worship, and who should be cast out by the rulers or officers, and control is proof of tenure until the reverse is proven, just as tenure is warrant for control. That the tenure of synagogues was by church officers, must be taken for granted until disproved. During the period antecedent to the close of the canon of Scripture, it is not affirmed that the Christian church owned buildings devoted exclusively to the worship of God. We find the devout worshippers either in a private house, or on God's own unappropriated soil below tide mark by the sea. The first was occupied as a matter of privilege, the latter of right. The tenure of the latter is of use in this connexion. It was by the occupancy of "ordained men," who had control of the meeting. So, also, in the tenure of Paul's own hired house in Rome; and in all those instances of worship in private houses it may be affirmed that the tenure of the house or spot for the time was by occupancy, so far as the worship of God was concerned. God's providence has secured, and will secure a place of worship for the time, at least, where the worshippers may worship in spirit and in truth. All this is analogous to the church's right to *possess*: to her right to *hold* what she *possesses*: to her right to *control* what she *holds*: and to her hope for the ultimate occupancy and tenure of "God's holy mountain," where neither "civil functionaries," nor people's agents will be necessary to secure her peaceful worship and undisputed tenure of the "large and great possessions" which she shall inherit with her Head. The church shall then, as well as individuals, build houses and inhabit them, and God's communitive elect shall enjoy the work of their hands.

J. S. T. MILLIGAN.

\* \* Will the Reformed Presbyterian please copy?

#### PREACHING.

There is a kind of preaching which is successful, and others which are not. A sound truth on this subject is often abused, in which it is affirmed, rather in the way of apology than as a simple fact, that no preaching can be effectual without the aid of the Holy Spirit. Very true, all success is dependent on the blessing of God, and yet it is equally true that it usually accompanies preaching of a certain marked character. Sinners, from self-ignorance, and ignorance of their relations to God and responsibility to him, or from insensibility to their own guilt and its penal consequences, are like men in a deep sleep when addressed on the subject of their religious condition and destiny. Hence it is obvious that their attention must be arrested, in the first instance, and the right avenue to their hearts be discovered, before they can be materially benefited. A preacher, therefore, should have skill to select the subject of his address, and wisdom in rightly employing it. God, who has a profound acquaintance with the mysterious labyrinths of the human heart, and how the impediments in the way of approach to it can be best overcome, has revealed the preacher's doctrine and duty. He is to preach the simple gospel, in the manner which a deep appreciation of its excellence and importance would suggest. That is, the preacher must realize that he is God's ambassador, intrusted with a message of life and death, which he is to deliver with the sincerity, fervour, and heartiness which such a commission implies. Simple and faithful preaching is that which God will signalize by its successful results. That is the kind of preaching which will make sinners tremble like Felix, or cause them anxiously to inquire, "Men and brethren, what shall we do?"

We may designate the kind which is not likely to effect this end. Dull, prosy sermons, however elaborated in argument, carrying with them the conviction that the preacher is performing a task which has but little interest for himself, will be unlikely either to awake attention, or stir emotion. Merely metaphysical preaching, in which stress is laid upon unimportant distinctions, which are exclusively addressed to the reason, and in which the preacher makes his own endowments more prominent than his Master, will fail to affect conscience or heart. Rhetorical and imaginative preaching, in which there is no solid substratum, and which concerns itself with the fancy and superficial emotions of hearers simply, may please and amuse, without exciting to either repentance or faith. Excellent as it is to give due proportion and space to all revealed doctrines, there is a kind of controversial preaching, which seems more intent on demolishing an opponent, than in winning and instructing a soul, which is not likely to do much good. The preaching which leaves out the divine character of Christ and the Spirit, and goes on the false presumption that the depravity of man is not radical, and that he possesses all requisite powers for his own renewal, cannot possibly be effective to conversion; as God, on whose blessing every thing depends, will not recognise it as his message. The preaching which is more occupied with the transient topics of the times than with Christ crucified, will infallibly fail in all the true ends of preaching.

What preaching will God own and bless? The preaching of the truth as it is in Jesus, as if it were truth; the preaching which holds up Christ prominently; that which appeals with persuasive force to the judgment, as well as to the heart; that which comes forth with a fervour which evinces a deep soul-conviction of its truth; that which leaves out of view the love of self-exhibition and applause; that whose simple aim is the glory of God in the conversion of men; that which withholds no truth, is afraid of no man, and which is the beseeching of the sinner to be reconciled. Such preaching will secure success, for it is after the mind of God, and is, in fact, the delivery of his own message which he will honour.—*Presbyterian*.

#### THE FANCY CAPTIVATED.

In a word, whatever of this world is beautiful or valuable, may in a moment captivate the fancy, enchain the thoughts, and ensnare the heart. Trifling as such things may at first appear, a train of sin may commence from them; the soul may hereby become untuned for converse with God and things Divine, and the most lamentable consequences may ensue. Here are conditions of mind that may easily befall you; and when they do, you may consider it as the devil showing you the kingdoms of this world, and the glory of them, in a moment of time. For this very reason are the musical entertainments of the present day so dangerous a snare, because they are so available to the adversary for seducing us to declivities of sensual delusion. The symphonies and melodies, the concerts and operas, which are the charm of the world, serve, with him at least, as a powerful spell for transforming the perishable and worthless glories of this earth into an imaginary bliss, that supersedes all real delight in the present and prospective glory of God's kingdom. Even real Christians of considerable experience have confessed, that music, apostatized music, severed as it is from the service of God, and inspired only by the spirit of the world, has at times so irresistibly fascinated them, that like persons infatuated, they have been half ready to regret having been brought out of Egypt, and have almost envied the children of this world—if not their “drunkenness, revellings, and such like,” yet at least their more refined and reputable enjoyments. Music frequently is one of the wings with which the adversary fleges the imagination of human souls, that they may be carried off to those

mountains of enchantment, where the kingdoms of this world, and the glory of them, appear invested with fascinations and splendours that dissipate every thing like spirituality, generate false security, amuse with dreams of sublunary bliss, foster sensuality and all manner of excess, and, if almighty grace prevent not, decide the soul's course to irretrievable perdition.—*Krummacher*.

#### TEMPTING GOD.

What is it to tempt Him? It is to run of our own will into danger, that God may deliver us from it. To such vain and frivolous steps is the devil ever ready to seduce us; and for this purpose he has by rote the most powerful promises of Scripture, wherewith to dim the mind, if possible, into compli-  
ance. Therefore, my brethren, whenever a Divine promise is suggested to us, as an encouragement to an adventurous undertaking, let us be careful to inquire whether such promise was ever intended to meet a case like ours, and whether the circumstances we are in give us any right to be encouraged by it. We shall thus perceive who it is that suggests it to us, and Satan will not so easily beguile us through his subtlety. Should it be suggested to you to venture out to sea in storm and danger, because you descry some person in great peril of a watery grave; and should you feel encouraged at such a moment by that Divine promise, "When thou passest through the waters, I will be with thee;" or if, when you see a house on fire, it is suggested to you to ascend it amidst smoke and flame, because there is a child still left in it, who must otherwise quickly perish; and God's promise, "Fear not, I am with thee;" "when thou walkest through the fire, thou shalt not be burned," occurs to your mind; or if there is a cry in your heart, "Give to that poor starving person the last farthing you possess," for it is written, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me;" then, brother, venture in God's name, to go and do this! It is a good angel that talketh with thee, and thou mayest be confident of God's "very present help." But if another invite thee, saying, "Come with me, friend, and let us have no scruple about joining a merry party, for you know the Bible says, 'The Lord keepeth the feet of his saints;'" or if you have it suggested to you, "to forbear working" in the path of duty, at whatever requires your diligence and perseverance; if you are thus invited to keep a holiday, because it is written, "The Lord giveth to his beloved sleeping;"\* then know that it is the crafty and old serpent that is now interposing. Answer him, "It is written again, 'Thou shalt not tempt the Lord thy God!'"—*Id.*

#### THE SCOTTISH FATHERS.

The following from the pen of "Delaware," a frequent and valuable correspondent of the "Evangelical Repository," relates to the early members of the Secession Church in Scotland, their training, character, &c.; but, the name being changed, will answer as well for our forefathers, of the same, and earlier ages, who were not a whit behind the Secession, to say the least. We republish it, in an abridged form, for the hints which it furnishes to Christians now; and for the inquiry which it suggests, Whether, with all our "modern improvements" in religious operations, we are really so much in advance of past times as we are ready, sometimes, to imagine. [Ed. Cov.]

"Those who belonged to the Secession Church in Scotland, in early times, were a select, pious, intelligent people, exemplary in their conduct, and much esteemed by all who knew them. They were well acquainted with the history of the church, both at home and abroad,

\* This is the German translation of Ps. cxxvii. 2.



and particularly with the rise and progress of their own, ready to give an answer to every one that asked them a reason for the hope that was in them, and to tell with accuracy wherein they differed from other denominations. Things were not in those days so much taken for granted, or upon such superficial examination as they are in our days, but examined and re-examined until rightly understood. The fathers and mothers spoke to their children, in their lying down and rising up, about what the Lord had done for his heritage in former and present times. The houses of godly parents, where prayer and praise were heard morning and evening, and in not a few at noon, were Bethels in which the young plants were nursed up for the vineyard of the Lord. Happy were the little ones who were reared in those places and times under such eminent persons. This is one of the ways by which we can account for the youth in the former generation being more pious, and devoting themselves to the Lord more early than is generally done now. Besides the diligence of parents, we must not forget to notice that the care the ministers took to instruct the young, and to catechise them before and after their admission to the church, contributed greatly to the benefit of the rising generation, and to raise recruits to fill up the blank which from time to time death made in the ranks of Christ's army. When a profession was taken up by those who had so much grace in the heart and so much knowledge in the head, it was not laid down, nor thrown away, Esau-like, for a morsel of pottage. Prayer meetings, or meetings for social religious conference among both males and females, were very common in every congregation, and eminently calculated to keep up the life of religion, and establish old and young in the faith. They were generally held in one of the elders' houses, or in such places as were suitable for them in the district, and were mostly conducted by the aged and experienced, and attended by many of the young, both before and after they had publicly given themselves to the Lord. I shall never forget the satisfaction and benefit I derived when young by attending these meetings, and in hearing those good men engage in prayer and speak from a passage of Scripture with an accuracy and fluency which would have put some doctors of divinity to the blush.

“It would tend much to the spiritual improvement of young men looking forward to the ministry, and be much for their own and the benefit of others when they shall appear in the pulpit, if they were to attend regularly such meetings, and take their share in the exercises. There is nothing like soldiers being accustomed young to put on their armour; it becomes easy and pleasant, and makes them quit themselves like men when called to the field. That of public catechising, I remember, was regularly observed by ministers of the Secession, and was generally well attended, and proved instructive and confirming to old and young. Ministers prepared for their diets as they would have done for the pulpit, and in some cases with more critical accuracy. They had many profound theologians and long-headed old men and women, that were familiar with every point of doctrine and every religious controversy of the day. It therefore was not safe to go among them to ask questions, without being well prepared to answer them. I remember a fellow-preacher, near Perth, who went to call on his old

minister Mr. B. at Pitcairngreen, who was about starting for a catechising; and as the time had expired, asked Mr. R. to go and begin, and he would soon follow. The spruce young preacher, confident in his own ability, opened the meeting, and began to catechise an old disciple, by asking him—‘Whether does faith precede repentance, or repentance precede faith?’ The wily gentleman, who thought he saw considerable conceit in the young man, thought he would sound his depth by asking him—‘Is it according to the order of nature, or the order of time, you mean, sir?’ He was dumbfounded, hung his head, and blushed, evidently observed by the whole audience; but just as the unsympathizing old man was putting the question again, ‘Is it according to the order of nature, or of time, sir?’ Mr. B. entered and saw the confusion in which his assistant was found, and relieved him by saying aloud—‘According to the order of time, to be sure.’ Mr. R. got a lesson he remembered, and said he ever was cautious in going to such meetings, without being able to stand his ground. Diffidence in a young minister is becoming, and is always sure to call forth the sympathies of the discerning and pious; while the self-confident and self-conceited, though he should flounder and fall, will have few or any, but will say, ‘It is just what he deserved.’

“The Lord’s Supper was commonly dispensed twice every year, and in some places three times. These were memorable occasions, times of espousals and of the outpouring of the Spirit upon both ministers and people. Great multitudes were collected from different parts of the church, many of whom would have remained from the fast-day till Monday.

“There were usually three and four ministers present; besides the preaching in the church and the serving of tables, there was always one minister, commonly the most popular, employed at the tent, where great numbers attended. When the communicants were numerous and the weather favourable, the sacrament was sometimes celebrated out doors, similar to the manner observed in persecuting times. Sermons and table addresses were long and suitable, and not unfrequently the stars were making their appearance before the concluding psalm was sung, after which numbers had to walk or ride many a long mile. They generally went home in small companies; and whether in carts, or on horseback or foot, waited for and assisted each other. In returning to their humble habitations from the sacramental feast under the light of the stars, or moon, the roads were shortened and smoothed by their mutual conversation on the sermons and addresses, and in recounting to each other what the Lord had done for their souls, and how they sat down under the Redeemer’s shadow with great delight, and found his fruit sweet to their taste. While the old would have gone over the heads and particulars of sermons, the young listened and learned. Happy times, and happy people they certainly were, who, when fatigued and sitting down to rest on moss or moor, sang aloud the praises of their covenant God, and united in prayer to His throne of grace. But those days are gone, and most of that generation, both ministers and people, have served their generation and fallen asleep,—and changes have taken place, some of which are not for the better, but for the worse. That Scotland is still blessed with many learned, pious, zealous, and faithful ministers, both in the Ge-

neral Assemblies, United Presbyterian, Original Seceders, and Reformed Synod, who are neither ashamed nor afraid to declare the whole counsel of God, and who for their attention to the rising generation by their Sabbath-schools and Bible-classes, together with their missionary labours in behalf of the heathen in their midst, as well as those in foreign lands, I freely admit, excel in many respects that of the former generation. But I look almost in vain, for that godly sincerity, that simplicity of manner, and for that confidence in each other's genuine piety, and profound knowledge in the things of God, by which our fathers were distinguished. There is more, as it were, sound and show in religious matters now-a-days sought for by the people, studied and given by the ministers generally, than in former times. People call for smooth things, and wish to have their spiritual food served up in a fashionable style, and of that nature that can be easily swallowed and digested, and not followed with any unpleasant consequences. Ministers in those days were generally profound scholars, deeply grounded in the Latin, Greek, and Hebrew languages, and familiar with the writings of the early fathers in the church—evidences of which were shown in their lectures and sermons, whether appearing from the pulpit or from the press. The number and variety of Latin and Greek works on theological and philosophical subjects with which their libraries were stored, were no small evidences of their taste for study. They were a studious, laborious set of men, possessed of a plainness and simplicity in their living, at home and abroad, and of an independency of spirit, regardless of the approbation of the world, and a strong love for the purity and peace of Zion, which exposed them to the reproach of the loose and unthinking multitude of professors of religion. By their being entirely free from all state alliances and dependences, the Seceder ministers were far more free to speak their minds, and to expose and condemn the prevailing sins of the times, either in church or state, than those of the Establishment, who, for certain reasons, lay still and never barked, however much their sheep were in danger of being devoured by the ferocious wolves."

"The desire to conform to those around them by dropping many things which their fathers deemed reasonable and important, increased and ended in a change of their Testimony, fraught, as many thought, with new measures, in 1804. When once a church begins to remove the ancient landmarks, and speak lightly of solemn engagements come under to abide by the Lord's cause, none can tell where they will stop. It is like the letting out of water, the longer it runs it becomes the wider and deeper. In seventeen years after more light on certain points and practices was thought to have been obtained, and other changes were called loudly for, which brought about the union, in 1821, between the Burgher and Anti-Burgher Synods, in which many precious truths, for which their fathers earnestly contended, were buried in oblivion, and a door thrown wide open for the introduction of latitudinarian sentiments. In a few years more after that, another important change took place in the amalgamation of the United Secession with the Relief Synod, by which almost every peculiarity belonging to the Original Seceders was swallowed up, and the singing of hymns of human composition in the praises of God, and open com-

munion, were judicially tolerated. We certainly have many warnings in the past history of the church how we enter into unions with other churches without counting the cost, and having the ground we are to occupy well defined and understood. This would tend to promote unity and peace, and prevent heartburnings and separations afterwards."

#### THE CHRISTIAN INTELLIGENCER AND ABOLITIONISM.

This "conservative" paper thinks it finds in a recent article in the "*Liberator*" a complete warrant for the identification of "abolitionism and infidelity," and proceeds to say:

"This recent development is of importance in its future. It makes it plain that abolitionism and infidelity have joined hands, and made a solemn compact. It makes it right for us to say, abolitionism and infidelity are henceforth to be one. Of this we have ourselves long been persuaded; but now it is out, and can be affirmed without equivocation. It is a development which we believe decides the fate of that abusive and malignant mania."

On this we remark—1st. That our contemporary might have known long since that the editor of that paper is far from being an evangelical Christian. This is no "recent development." 2d. It might also have known that his views on religious subjects are shared by *very few* comparatively of the advocates of immediate emancipation. Reformed Presbyterians, Seceders, Free Presbyterians, many of the Associate Reformed Church, large numbers of Methodists, and not a few others, believe that slaveholding is a *sin*, and should be abandoned, like other sins, *at once*. They will not admit slaveholders to the enjoyment of church privileges. It will be admitted, we presume, that these churches are far enough from infidelity. The members of the Reformed Presbyterian Church do now go farther than the others, and have all along, for now nearly eighty years, occupied a position of dissent from the Constitution of the United States, on account, in part, of its pro-slavery character. But they are not "at one with infidelity." 3d. We would have the *Intelligencer* remember that the friends of liberty in Europe are many of them infidels: not a few of the leaders are. Must we, then, give up our principles of civil liberty, under penalty of being identified with infidelity? 4th. Is the *Intelligencer* willing to acknowledge that an earnest, and even vehement hostility to American slavery, is indeed *prima facie* evidence of infidelity? Is it prepared to assert that evangelical religion, with its love to Christ, and its love to man, *must* be exhibited by *conserving* the interests of slavery? We think it will not go so far. If it does, how long does it suppose Christianity can carry the odium of setting itself against the *practical* vindication of human rights and of human nature against wrongs so fearful as slavery inflicts? 5th. It seems to us very plain that "abolitionism" and "Christianity" are fully "at one:" that the latter demands the former. We know that our "abolitionism" is part and parcel of our religion. We serve a kind Master: not one who would sanction, or allow, us to be bought and sold like a beast, and our children with us, or *from* us. Our Master came to "proclaim liberty;" and where the "Spirit" of our religion is, "there is liberty." Our Bible is a charter of freedom. It binds no chains

upon men's limbs or souls. It hands over no man, however poor, or obscure, to the tyrant, or the slaveholder. It condemns and denounces oppression and *oppressors*. 6th. If this be so, abolitionism is no "mania" in any other sense, than that in which every vehement movement of the minds of men against iniquity and wrong, has always been styled by the conservative a "mania." Our Saviour was called "mad;" so was Paul; and so the faithful, always, by those whose religion was satisfied with "letting evils alone," provided they were sanctioned by the scribes, and Pharisees, and rulers. Wo to the world, when there is no longer any enthusiasm for human rights among Christ's disciples. 7th. The article to which reference is made in the *Liberator* referred to "revivals." Now, we are prepared to say, "without equivocation," that if the present religious movement does not result in quickening the sympathies of its subjects with the suffering and down-trodden slave, we will not believe it to be from the Spirit of Christ. Our contemporary may not apply this test. We do. The gospel of Christ yields the fruits of "love to our neighbour as to ourselves."

#### WEST INDIA EMANCIPATION.

Slaveholders, and their less excusable allies in the North, have insisted upon it that emancipation in the West Indies has diminished the products, and in that respect, is a failure. It is not so in *Barbadoes*, in that sense or any other. We give some extracts from the correspondence of the *Portsmouth Journal*.  
[Ed. Cov.]

"The great staple or product of the island is sugar, and it is cultivated from end to end like a garden, without a fence, by happy, *free* labourers. Land is worth twice as much as it was under slavery. A large plantation has just been sold for \$500 an acre; and to show that free labour is more economical and profitable than slave labour, the Governor of the Windward Islands made to me the following statement: 'The estate called Haines's Fields,' parish of St. John's, containing 300 acres, in the time of slavery produced 250 hhd. of 1,600 pounds each, or 24,000 pounds per annum; and was worked by 230 slaves, worth \$250 each, or \$57,500. Interest on that capital, at 6 per cent. (to say nothing of the wear and tear of slaves,) is \$3,450. Cost of clothing, medicine, food, &c., \$17.50 each, or \$4,025. The same estate is now worked by 60 adults and 30 children, and the cost of labour is \$3,855. The average product of each labourer during slavery was 1,043 pounds, and now it is 3,664 pounds of sugar. The value of the estate, when worked by slaves, was \$75,000. It has since been sold for \$150,000. The various schools are attended by about 10,000 pupils, and much attention is given to education. Yesterday I was at the examination of more than 100 children of both sexes. They appeared well; and though most of them were coloured and negroes, the school would put to the blush some of our boasted New England schools. The Governor and Lord Bishop were present; and at the close of the exercises, the Governor gave to the best pupils presents of books; and I was much pleased to see that three coal-black boys were among those who bore off the prizes.

"It is pleasant to see the happy faces of the black and coloured people.

According to the census of 1851, it would appear that the total population of this island was 135,939; 15,824 whites, 30,059 coloured, and 90,056 negroes. The emancipated, in their peaceful behaviour, at least, show themselves worthy of the boon of freedom; affording an example ever to be remembered of the influence of justice and humanity in allaying the angry passions and promoting good-will and order, those best bonds of society. Not a single outrage was committed in the excitement of the moment; not a single act of revenge was perpetrated, then or after, that is recorded. There appeared to be a complete oblivion or forgiveness of all past wrongs and hard usage—all bad feelings seemed to be overpowered by one of gratitude for the benefit conferred. The quantity of sugar made in 1839, by slave labour, was 27,234 hhds. In 1856, 40,431 hhds. were made by free hands, and the estimate for 1858 is 50,000 hhds. That alone shows what has been gained by manumission, to say nothing of the present value of land compared with the price it sold for when it was wet with the tears and blood of slaves. Land is *now* worth \$500 an acre; *then* the same land was worth only \$250. You will be surprised, no doubt, to learn that there are negro men on this island, who have been slaves, that are worth their hundreds of thousands of dollars. I passed a day with *London Bourne*, (who was a slave,) on his plantation of 340 acres, three miles from town, and every acre is worth \$500. He sent his phaeton for me, and at his house I met the white curate of the parish, and the Hon. Seale Yearwood, member of Assembly. On the whole, the condition of the coloured people here does not give much colour to the theory of the inferiority of the negro race, or their absolute incapacity to take care of themselves. It may well be doubted whether white people, of any country, with no more advantages to begin with than they, would have succeeded any better. I do not agree with Sir John Bowering, who told me in 1835 that he believed the negro to be superior to the white man; but, from my observation, I think him fully equal. Poor white persons, here, are now supported by their former slaves. Mechanics and labourers, of every description, are *exclusively* coloured and black.”

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THE PRESBYTERIAN WITNESS AND COVENANTER.

The “*Witness*” quotes our comments upon the action of the Xenia Convention on the resolution of Mr. Brown on the subject of slavery, and finds some fault with them. It says:

“We have several times read this deliverance of the editor of the *Covenanter*, and examined it in connexion with the proceedings of the Convention on the subject referred to, and our surprise felt on the first reading, has not abated. We cannot admit that there is any ground for either of the charges made against the Convention. That a few of the two hundred members present, thought this subject did not deserve to be singled out and to receive attention beyond any other of the sins of the land, we admit. But if there was more than one who was opposed to the adoption of the resolution on any other grounds, they kept silent. Did not our acquaintance with the editorial character of the brother forbid, we would have concluded that he was set on finding fault with the doings of the Convention, and though he could not find any occasion against it, except it be in the matter of slavery, or the laws of the land.

“1. He finds fault with the resolution itself.”

We did not intend to find fault with the resolution, though the types made us say so. What we meant to say was, that the “resolution it-

self was unobjectionable to any foe to slavery;" but, by the displacement of the latter clause, we were made to say the very opposite, while the next sentence was turned into nonsense. We certainly did not design to be captious,—and, we think, were not.

As to "only one" being opposed to the adoption of the resolution on any other ground than the fact that it "singled out" one sin, we must beg leave to say that we cannot conceive how any genuine heart-hater of slavery as a sin against God, could, in view of the present aspects of the controversy in church and in state, oppose the passage of such a resolution in the *first* Convention ever held by the churches represented in Xenia. We still think that any man whose "spirit" was disturbed by its introduction, is untrue in this matter to God and man. Still this, of itself, if kept to himself, or not allowed to influence the proceedings of the Convention, would be very much his own affair. This brings us to the second thing:

"2. He objects to the *disposal made of it*. On what grounds? Here he seems hard pressed for a reason for his objection. First, it was a *compromise*. We reply, it was no compromise. Some of the strongest anti-slavery men in the Convention preferred this disposition. "*To incorporate it in the Address as the sense of the Convention.*" gave it a prominence which it could not have had by any other "*disposal.*" The adoption was "*formal*" and positive. But he complains that it was unanimous. Those opposed to the *formal* adoption voted for this. Our Covenanter brethren have been so accustomed to a formidable opposition to their acts, that they are suspicious of any thing like unanimity. If it will heighten our brother's opinion of the act of the Convention, we can tell him he is mistaken in saying that those opposed to the formal adoption voted for this. They did not vote at all, and hence it was fair for the report to say it was unanimous. We know they were no better pleased with the final act than the one first proposed. The Covenanter being so wide of the mark in these things, the third and fourth observation founded on them, fall to the ground."

If the adoption of the resolution was "*formal,*" we were very much deceived by the whole drift of the action of the Convention. The doubt originated in the fact, that none opposed the manner in which it was disposed of, while the "*adoption*" had been opposed. Even this would have given no ground for any inference unfavourable to the faithfulness of the convention had there been any evidence in the record of the discussion that the opposition had ceased; that the opponents had been convinced of the propriety of the adoption of the resolution. Nothing of this kind appears, and yet they did not object to the disposal made of it. Finally, if it was *known* that they were still in the opposition, it was not right to state that the action of the Convention was unanimous. The Convention is itself to blame for the doubts cast upon its entire fidelity.

#### ERROR GONE TO SEED.

A correspondent of the "*Westminster Herald*" follows up some statements about "*Covenanters*" and their doctrines, with the following, which surely reaches the farthest end of the principle that every "*power*" is God's ordinance, to be conscientiously acknowledged:

"Our Lord himself recognised the power of the Devil, *as God's ordinance*, as well as the Roman government, and suffered under both."

What says the editor?

## SAMUEL RUTHERFORD AND SECOND BOOK.

This worthy, in a letter addressed to John Scot, of Oxname, and written, certainly, long after the Westminster Assembly terminated its labours—probably about 1655–8—says:

“My humble advice would be that you see to the placing of the *deacon* and the ruling elder, or to any thing that may weaken the discipline; *our* 2d Book of Discipline would be heeded,” &c.

Rutherford, speaking of this book, says, “*Our* Book.” Did he know the facts? Did he believe it to be superseded by the Form? Will “G.” consider this?

## MISSIONARY CORRESPONDENCE.

Zahleh, Feb. 23d, 1858.

Dear Brethren,—I hope that Mr. Beattie has been writing to you pretty regularly since we parted. For my own part, I have not communicated with you so regularly as I could have desired. Such letters as you directed to me went first to Damascus, and lay there a considerable time before they were forwarded. The last letter which I wrote is still in my hand, the road between this and the seaboard having been shut up with snow ever since it was written. We have had an unusual quantity of snow this winter. I have heard that a great many houses have been broken down by it in Damascus. It has covered the ground pretty deeply in and about Zahleh for, perhaps, about six weeks. I think ordinarily the winter gives about as much snow in Zahleh as in Philadelphia, although the temperature of the air is much milder. Indeed, there is not so much sensible cold here as in Damascus; perhaps owing to the greater dryness of the atmosphere. The summer, too, in Zahleh, although much longer than with you, is not nearly so warm. Taking all things together, this is a very pleasant place to live in. The appearance of the mountains, which surround us on all sides, is inexpressibly beautiful at this season; looking like huge snow drifts, and presenting to the eye no other variety than those of size and form, and light and shade; the latter of which is exceedingly rich in a clear day, especially about sunrise and sunset, and very romantic in moonlight. Besides, by ascending the mountains about two or three hours—which will make a very agreeable excursion in the summer—we can have a charming view of the Mediterranean, and of some of the most interesting parts of Lebanon. And these circumstances are not without their importance in a missionary point of view. Every mission contemplates the establishment of a school for the higher branches of education, as a part of its machinery in the more advanced stages of its progress; chiefly for the training up of a native ministry, but subordinately also for the awakening a love of knowledge and habits of thought in the mind, and the diffusion of these habits among the people, as well as the augmentation and confirmation of its own influence with the public. For such a school there could scarcely be selected a situation more favourable, or more likely to attract pupils, from all quarters, than Zahleh.

I have rented a house for Mr. Beattie for two years, at 1200 piastres (about forty-eight dollars) a year; but it will be some months yet before he will be able to cross the mountains from Damascus. I have



not yet felt myself qualified to impart any formal instruction; but opportunities have not been wanting of speaking, in the course of my familiar intercourse with the people, a word which, by the Divine blessing, may be useful; and I have been enabled to dispose of some copies of the Scriptures, by which, possibly, some may be made wise unto salvation. From some of my acquaintances in the place I have experienced much kindness. "The Lord grant that they may find mercy of the Lord in that day." I have reason to believe that a further acquaintance with the people will discover many disposed to inquire after the truth; but their present condition, as having no protection against the power of the priests, will probably for some time keep them, like Nicodemus, under the spirit of bondage and of fear; but the Lord knoweth, and will manifest them that are his. Besides the corrupt religious views, feelings, and practices of the people of Zahleh, drunkenness, card-playing, insincerity, and revenge, seem to be prevailing sins; and the latter will perhaps prove a greater obstacle in the way of the spread of the gospel than the former.

We are all well except our little boy, who has been troubled more than half a year with some malignant cutaneous disease. The nature of the disease I know not; but I know that he has suffered exceedingly with it all winter, insomuch as to interfere very seriously not only with our comfort, but also with our studies; and he is still getting worse. I have longed exceedingly for the coming of spring, that we may take him to Damascus or Beirut to a physician; but it will be two months yet before we will be able to attempt the journey. We have reason to be thankful, however, that it has not as yet unfavourably affected his general health.

Since the snow fell there has been no intercourse between this place and Damascus, so that we have not heard from Mr. Beattie for a long time.

The arrival of Lent contributes somewhat to the saving of our money, as it prevents any flesh from coming into the market. The Oriental churches keep Lent with great austerity. With them it lasts fifty days; and they not only abstain from flesh, fowl, and eggs, like the Latin church, but also from milk, cheese, and butter. Besides, it is not lawful for them to eat any thing, to drink water, or to smoke tobacco till after the middle of the day. However, I am told by my landlady, who is no great faster, that the rich take liberties not allowed by the canons, and that the fast is kept strictly only by the poorer classes. The disposition of men every where—whether passing under the name of Christian, Jew, Mohammedan, or Pagan—to rest their hopes of salvation on some supererogatory observances, on things additional to the natural requirements of the Divine law, seems to be the testimony of the common sense of mankind to the two great truths presupposed in the gospel, namely, the sinfulness of our natural condition, and the impossibility of sinners being saved without an atonement; and so, not only to bespeak the adaptedness of the gospel to the actual condition of men, but also to give the missionary a degree of encouragement in presenting its claims to those to whom he is sent. At the same time, it shows the inveterate determination which men naturally have to atone for their own sins, and so presents one of the strongest obstacles which stand in the way of the sinner's humble recep-

tion of Jesus Christ and him crucified. Men seem to think their prospect of salvation the surer, the more expensive their way of seeking it; and yet, by a strange contradiction, they seem determined to indemnify themselves by indulgence at one time, for all the mortifications which they undergo at another. If they fast rigidly and painfully in Lent, they make the balance nearly even by drunkenness and gluttony on the week preceding it, and for a week after it is over, as well as on their feast days generally throughout the year. As for the Muslims, though they fast during the whole month of Ramadan by a rigid abstinence from all kinds of food and drink from sunrise till sunset, yet it is certain that they eat more—especially more luxuries and delicacies—in Ramadan than in any other month in the year.

The different sects here do not like one another very well. My teacher, who is a Greek Catholic priest, assures me that those of the Greek communion, whom he always mentions by the opprobrious epithet of “schismatics,” have neither intelligence nor piety; that they are, in fact, barbarians, and in a manner, wild beasts. One day, two men brought me a load of wood, while he was present; and the piece of money which I gave them in payment being more than the price of the wood, they asked me to leave the balance with them till they would bring another load for which I had bargained. He warned me against trusting them, as they did not belong to Zahleh, but lived in a distant village. “Besides,” added he, with emphasis, “*Sunt schismatici*,”—“They are schismatics.”

I do not know but that, upon the whole, the secessions that have been made from the Oriental Greek Church to the communion of Rome, are rather favourable to us than otherwise. For if the Romish missionaries have prevailed upon their converts to change any of their rites, it has always been on the plea of its indifference; and if they have tolerated them in any thing contrary to the practice of the Latin church—as they have in most things—they have done this also on the ground of its indifference; and the tendency in both cases, so far as there is a tendency at all, is to weaken their attachment to their ritual observances. Or, if they have required them to receive any thing as a matter of importance—as, for example, the supremacy and infallibility of the Pope—to attain their object, they must have led them through some process of inquiry or argument; a thing which is equally adverse to the genius of Rome and of the Oriental churches. No man can very well be a true Papist unless he has been “dyled in the wool.” But I will not trouble you with any more at present.

Remember me to your families. Mrs. D. sends her best regards to all the members of the Board and their respective households. We are happy in the assurance that we have an interest in your prayers; and we have no doubt that in many an emergency we have fared the better for them. The Lord Jesus Christ be with your spirits. Grace with you. Amen.

Yours in Christ Jesus,

R. J. DODDS.

Zahleh, April 6, 1858.

Dear Brethren,—We are glad that you are so well satisfied with our choice of a station. I trust that the event will justify both our selection and your approbation of it. The way seems to be gradually

opening before us. May He who calleth those things which be not as though they were, create here a people for his praise!

If the people of Zahleh were living Christians, there could hardly be a more pleasant place in the world. The spring is now opening up most beautifully. The trees by the river-side are putting out their leaves apace,—and the plain before us—of which I may have elsewhere spoken disparagingly, because I had never seen it in spring—is now fresh and green, and very lovely. The chief labour of the season is the tillage of the vine, which consists in pruning, and stirring the soil with the plough.

Mr. Beattie set out yesterday, or was to set out, from Damascus, on an excursion to Jerusalem and the neighbouring places. He does wisely, for he is not likely soon to find leisure again for a similar journey; nor will this excursion very much delay his arrival in Zahleh, for it will be some time yet before he could well cross the mountains from Damascus to this place. We would have liked very much to have made a visit to Jerusalem, too; but it was neither convenient nor expedient for us to leave Zahleh at the present time.

I intend to order an assortment of books from Beirut in the course of a week or two. We hope to open a school on a small scale when Mr. Beattie comes; and perhaps also by that time we may find a few willing to come to us stately on the Sabbath for religious instruction. We must not expect to make rapid advances at the first.

For nearly three months I have had no teacher. The one that I had in the former part of the winter was a blind priest. When the snow fell, it so blocked up the streets that he could not come to me on account of his blindness; and when the snow was gone, he complained that Lent, which had then commenced, had so multiplied the public duties of his office, that he had not time to hear my recitations. Now Lent is over, and still he does not come. I suspect that his true reason for not coming, ever since the snow went away, is to be sought in some sort of a warning from the Bishop, rather than in the multiplicity of his engagements. It is some comfort that when I do not read to him, there is nothing to pay. I have not yet been able to get another in his place.

I have the offer of a house in the neighbourhood of the one to which Mr. Beattie is coming; and if I find it best to make the exchange, I will probably move to it in the course of a few weeks. Here, as in all other places in Syria, if a man wants to rent us a house, he becomes very pious all of a sudden, and turns Protestant for the time being. This is one great difficulty here; it occasions constant apprehensions lest favourable appearances should prove delusive. Still, whatever gives an opportunity of discoursing freely with people on the great interests of eternity, is in so far good and desirable. Remember us to your families. Peace be with you!

Yours in Christ Jesus,

R. J. DODDS.

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#### NEW YORK PRESBYTERY.

Newburgh, May 1st, 1858.

The New York Presbytery met in the Second Church, Newburgh, on the evening of April 27th, at half past 7 o'clock, according to ad-

jourment. Rev. J. W. Shaw, at the opening of its sessions, preached a sermon from 2 Tim. i. 6, "Stir up the gift of God which is in thee by the putting on of my hands," treating of the gift and the manner of stirring up that gift.

The ministerial members of court were all present, excepting J. Chrystie, D. D., and S. M. Willson. There were likewise present ruling elders James Shaw, George Spence, J. W. M'Cullough, Francis Willson, David Torrens, Henry Ferguson, and W. Atcheson; with Mr. Montgomery, licentiate, and W. Graham, theological student. J. R. W. Sloane was appointed Moderator, and S. Carlisle continued Clerk.

Rev. J. C. K. Milligan having presented his certificate from the Lakes Presbytery, was received, and his name added to the roll. A call from 1st Congregation, New York, was then presented to him, and was accepted; and a commission consisting of J. W. Shaw, J. Chrystie, D. D., J. R. W. Sloane, and J. M. Dickson, with ruling elders Henry Ferguson, and J. Nightingale, appointed to meet in 1st Church, New York, on the Wednesday after the second Sabbath in June, to attend to his installation. J. W. Shaw to preach; Dr. Chrystie preside, propound the formula of questions, offer the installation prayer, and deliver a charge to the people; and J. R. W. Sloane the charge to the pastor.

Mr. Graham, theological student, delivered as a specimen of improvement, a sermon on Eph. iii. 19, "To know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God," which was cordially sustained; and he received as trials for licensure, a historical essay—subject, The Westminster Assembly; and a lecture, 1 Pet. i. 22, to the end.

*Schedule of Presbyterial Appointments.*—BOVINA—Montgomery, 2d, 3d, and 4th Sabs. May. Shields, 1st and 2d, July; J. M. Johnston, 3d, 4th, and 5th, Aug. and Sep. FAYSTON—Shields, 1st, 2d, and 3d Sabs. August. ARGYLE—Shields, 4th, July; Elder, 1st and 2d, Sept. BOSTON—James M. Dickson, 1st and 2d, June; J. M. Johnston, July, and 1st and 2d, Aug.; Shields, 4th and 5th, August; Elder, 3d and 4th, Sept., and all October.

The sacrament of the Supper was appointed to be administered in Bovina, 1st Sab. July, by J. B. Williams; Boston, last Sab. Sept., by N. R. Johnston; Argyle, by J. R. W. Sloane, 1st Sab. Sept.: in each instance the licentiate present to assist. N. R. Johnston was appointed to moderate in a call in Boston; and J. B. Williams in Bovina, when session and congregation desire.

Congregations under the care of Presbytery were directed to take up collections for the Home Mission Fund, and forward them to the Treasurer of Presbytery previously to 1st July.

Presbytery adjourned to meet in the Second Church, New York, on the Tuesday of October after the last Sab., at 7 o'clock, p. m. The sessions of Presbytery were short, pleasant, and harmonious.

S. CARLISLE, *Clerk.*

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#### AFFAIRS ABROAD.

*Polynesia. Missionary Tour.*—We find in the "Reformed Missionary Magazine" (Scottish) a very interesting account, from the pen of Mr. Inglis, the missionary of our Scottish brethren, of a missionary tour, or voyage, among

the New Hebrides and the Loyalty groups. We give some extracts. Referring to the visit of the missionary ship to the stations lying further east, Mr. Inglis says:

“The missionary intelligence brought from the eastern groups by the ‘John Williams’ was, upon the whole, highly encouraging; although in some points it furnished grounds for anxiety. In Samoa, after eight or nine years of harassing civil war, peace had been happily established with every appearance of its being permanent. The labours of the missionaries are being largely blessed; numbers of hopeful converts are being added to the church, and a growing spirit of liberality in the support of the gospel is being extensively displayed among the native Christians. The institutions for the training of teachers in Rarotonga and Samoa are in a vigorous and flourishing condition, and what above all is likely to tell on the future, the whole Bible is not only translated, but is now printed in the Samoan language. Thus in Tahiti and the Society Islands, in Rarotonga and the Hervey Islands, and in Samoa or the Navigator’s Islands, in the language of these three groups, the whole Bible is now printed, and is accessible to the entire population. These things are all highly encouraging. On the other hand, the brethren in Samoa are not without trials and difficulties. They are a good deal annoyed at present with an attempt on the part of the Wesleyan Methodists to re-establish their mission in Samoa, and thus cause strife and division, by setting up altar against altar. Many years ago it appears that an arrangement was entered into between the London and the Wesleyan Missionary Societies to confine their operations respectively to Samoa and Tonga, and by this arrangement the Samoan missionaries wish to abide. The Popish priests, in increasing numbers, countenanced and sustained by the naval power of France, are indefatigable in their efforts to extend their influence in Samoa. And what is most of all to be regretted, the number of missionaries in Samoa and in the other eastern groups is being yearly diminished, while no missionaries are leaving home to fill up their places. In consequence of death, age, sickness, and other causes, the number of missionaries in the eastern groups is at least one-third less than it was a few years ago. The London Missionary Society are in great danger of losing a rich harvest of souls in these groups for want of reapers to gather it in. They sowed liberally, and God is fast preparing the harvest; but the men who sowed the seed, and watered it, and gathered the first fruits, are passing away by death, or being driven away by sickness or infirmities, from the scenes of their labours; and there are no others to enter in and carry forward that work which was so auspiciously begun. From all that I can learn through various channels, the London Society’s missions in the eastern groups, especially in Samoa, are in a very critical position, and unless they are speedily and extensively re-enforced with missionaries from home, the blood and treasure, the life and labour, that have been expended in bringing them to their present highly encouraging condition, will be in a great measure lost. They will one by one fall into the hands of Rome. O that the Lord would pour out more of a missionary spirit upon the rising youth, and especially upon the rising ministry in the British churches! so that missionary societies could both secure their conquests, and extend their aggressive operations into the domains of Satan. ‘Even so; come, Lord Jesus!’”

The precise object of the part of the tour in which Mr. Inglis took a part, was to find a suitable location for Mr. Gordon, sent out by the Nova Scotia Synod. They first sailed to *Fotuna*, where efforts had already been made with indifferent success:

“The beach, the overhanging rocks, and the rugged, winding path up to the teacher’s house, were crowded with some hundreds of natives. The great body of them seemed highly pleased with our visit; and no doubt it will be a marked era in their island’s history. A very few only refused to shake hands with us. As we anticipated, however, we found the natives of *Fotuna* less favourably disposed for the reception of the gospel than they had been six months ago.

“*Fotuna* is the *Madeira* of the New Hebrides. It is likely to become the *sanitarium* for the mission families stationed on this group. The population of *Fotuna* is understood to be about seven hundred, and that of *Aniwa*, a small island between *Fotuna* and *Tana*, about three hundred.

“They are a good-looking race of people. Both men and women are much taller and better-looking than the natives of *Aneiteum*. Their great and primary want is the want of the gospel. Let them be brought under the power and in-

fluence of divine truth, and their little island would be the loveliest in these seas. A white man has lived on Fotuna for the last six or seven years; and if a common sailor can live safely among the natives, what danger is to be apprehended by a missionary?"

They then proceeded to *Tana*, where they already had native teachers:

"On *Tana*, as on *Fotuna*, we found our teachers all well. Some of them had suffered from sickness during the rainy months; but they had all recovered. They had also all been well supplied with food. There had been a great amount of sickness, and a good deal of mortality among the *Tanese*. In consequence of this their superstitious fears had been again awakened, and numbers of those who had attended the religious services conducted by the teachers had ceased to attend. The *Tanese* had even held a consultation, and resolved to kill our teachers, as the cause of the sickness; but the chiefs with whom the teachers resided said, No; they must kill them first. In consequence of these things, we found on *Tana*, as we had done on *Fotuna*, that appearances were much less encouraging than they had been six months before. . . . The chiefs requested us to leave among them, at present, some more *Aneiteum* teachers; and they said that by and by, when peace was restored, they would be ready to accept of a missionary. We accordingly left two new teachers and their wives on *Tana*, and we opened three new stations. We have now four stations at or near *Port Resolution*, and three stations, occupied by four teachers, on the south-east end of *Tana*. *Miaki*, the principal chief at *Port Resolution*, has given in his adherence to Christianity by receiving a teacher, and putting on a European garment. Up to the time of our visit he remained neutral; but now he has placed himself under Christian instruction. . . . Just as we were preparing to sail, our teachers from the south-east of *Tana* came to the vessel, and informed us how much *Yaresi*, and the other chiefs and people there were disappointed that the missionary was not to be settled among them. We were, however, of opinion that it would not be desirable to settle a missionary in that locality till one should be settled at *Port Resolution*. Though we failed in our principal object, the settlement of *Mr. Gordon*, I am fully persuaded that our visit to *Tana* will be productive of incalculable good, and that we have left highly favourable impressions on the minds of the *Tanese*. . . . We cannot regard the present difficulties as any thing but temporary; and our firm hope is, that the time is not distant when *Tana*, so long dark, degraded, and hopeless, will become fair and fruitful as the garden of the Lord."

The next island in their course was *Eromanga*, where *Mr. Williams* was murdered and devoured some years since by its cannibal inhabitants. Here some efforts, and quite successful, have been made heretofore. Here they fixed *Mr. Gordon*:

"The natives appeared to be quite delighted with our *Aneiteum* chiefs and teachers, and treated them very hospitably. . . . The way being made perfectly clear for the settlement of *Mr. Gordon* on *Eromanga*, we held a meeting on board the '*John Williams*,' at which were present the five missionaries and *Captain Williams*, and the following minute was passed:—'It was unanimously agreed, that in accordance with their own wishes, and with the approval of all the brethren present, *Mr. and Mrs. Gordon* be located at *Dillon's Bay, Eromanga*, that station being in their opinion the most open at present of any in the *New Hebrides* for the settlement of a missionary, and that two of the *Rarotongan* teachers on board with their wives, and three of the *Aneiteum* teachers with their wives, be left to assist *Mr. Gordon*. . . . It was with strange and peculiar feelings that I then walked along the shore, and over the spot where *Williams* and *Harris* fell, and among the people whose hands were stained with their blood. I little thought that my next visit among them would be to assist in the settlement of a missionary, and that, too, in comparatively so short a time, and under such encouraging circumstances."

The preceding are in the *New Hebrides* group. They then sailed to the *Loyalty* islands lying between the former and *New Caledonia*. They came to *Mare*:

"The population is estimated at about eight thousand; of these two thousand seven hundred are professedly Christian, and the rest are still heathen. The number of church members is about a hundred and fifty. The heathen are divided into two parties, who are at war with each other. It is understood that a great number of the

heathen are disposed to embrace Christianity, but they are prevented from doing so by their chiefs, who are afraid of weakening their respective parties by the loss of their heathen followers. The Christians all refuse to fight, or assist either party. The heathen are not only warriors but cannibals, and the chief attractions at their feasts and dances are the licentious abominations common to all heathenism. But it is truly gratifying to witness the change which the gospel is producing among them, and to see the peace, purity, and decency, which are prevailing wherever Christianity has been embraced. All the Christian natives are eager to obtain clothing, and the most of them are decently dressed."

Next comes *Lifu*:

"The population of Lifu is supposed to be at least eight or ten thousand. The whole population have abandoned heathenism, and placed themselves under the instructions of the teachers. Three new stations have been opened just now. There are now nine teachers with their wives on this island, six Samoans and three Rarotongans, each one in charge of a station of his own. The teachers, however, have brought the work nearly as far forward as they can carry it without the help of missionaries. The poor men feel this themselves. They were most eager that one of us, at least, should stay with them. . . . Four or five missionaries, at the very least, ought to be immediately settled on Lifu. Unless this is done, the work will, to a certainty, go back; or the missionaries of Rome, who are hovering around, will step in and secure it for themselves. The preparatory work which has been done will, in some respects, facilitate their progress, as their lives will now be safe."

They sailed for *Wea*:

"Some time ago, the brethren on Mare had succeeded in placing two teachers on Wea, one a Tongan, the other a native of Mare. We brought four more; two of them Rarotongans, and the other two from Mare. The natives are just beginning to embrace the new religion; but they appear all to be favourable. Two missionaries might be located here immediately with great advantage. . . . Some years ago the teachers and the natives built a large stone church here, with a double roof. It is a noble building. We held a public meeting in the church, which was numerously attended. . . . The brethren on Mare have shown a most praiseworthy zeal and diligence in the translation of the Scriptures; the four gospels are translated; Mark has been printed at the Mare press; and Mr. Creagh is taking with him the other three gospels in manuscript, to print them in Samoa, while the 'John Williams' goes on to the eastward, and he will afterwards, on the return of the vessel, proceed in her to Sydney."

The following is full of interest in reference to native agency, and the prospects of these remarkable missions:

"Nothing in the working of these western missions has struck me so much as the amazing difference in the results of native agency in the Loyalty islands and the New Hebrides. More Rarotongan and Samoan teachers have been settled on the New Hebrides than on the Loyalty islands. But nothing could be more unequal than the results. In the Loyalty islands they have brought the whole population of one large island, and a large portion of another to the profession of Christianity; they have erected a number of large churches, some of stone and some plastered, and they have erected excellent dwelling houses, I know not how many. In short, through the blessing of God, they have done a great work, independent of all that has been done by missionaries. But in the New Hebrides they have accomplished next to nothing, except where they were located with missionaries. Nor is it difficult, as appears to me, to account for this. It may, I think, be accounted for from two things. The chiefs in the Loyalty islands have immeasurably more power than the chiefs in the New Hebrides; and when once the teachers gained an influence over the chiefs, through them they acquired an influence over the people, which they would have been long in gaining in the New Hebrides. But the principal cause in this difference must, I think, be attributed to the difference of climate. The Loyalty islands are far more healthy than the New Hebrides. They are of a different geological formation; and the whole character of the vegetation of the two groups is different. In the Loyalty islands the teachers have always been healthy and strong, and could pursue their labours without interruption. In the New Hebrides, almost every teacher—yea, both men and women,—were laid up many months every year with fever and ague. All suffered from sickness, some died, and some were killed;—and killed generally, if not

always, on account of some sickness. In this way, although as good men and as earnest as those in the other group, they could not conquer impossibilities; they could not, while prostrated or weakened by sickness, perform labours that were difficult for men in the full enjoyment of health. The difference of climate will not affect missionaries as it has done the teachers. . . . In no former voyage of the mission vessel, at least since I came to this island, has there been so little that was discouraging, and so much that was encouraging; so little that was painful, and so much that was pleasing; so little that could cause regret, and so much that ought to inspire thankfulness to God; and perhaps no former visit has given a greater impulse to the mission in both these groups. O that we may soon be joined by more labourers, to carry forward the work, and to gather in the harvest which the Lord is preparing for himself among these islands!<sup>7</sup>

From later accounts we take the following:

"Mr. and Mrs. Geddie and their family are also well; and so are Mr. and Mrs. Gordon. They are here on a short visit at present. They are in good spirits. Eromanga is a dark and degraded island. An instance of infanticide took place some weeks ago almost at their own door, and a short time since in their immediate neighbourhood a woman was killed as part of a heathen feast. The natives are also fighting among themselves, and, in short, heathenism, in all its horrid realities, exists every where on Eromanga. But this is just what we expect in these degraded and sin-polluted islands. But the appearances are highly encouraging, notwithstanding. As many as fifty and sixty sometimes attend public worship on Sabbath. Mana, a young man who was some years at Samoa, appears to be a true and decided Christian. He is a great help and comfort to Mr. Gordon, and is likely to be a blessing to his countrymen. Another young man called To, who was also for some time at Samoa, and who stayed for three months along with some other Eromangans at my station four years ago. He is also hopeful. These two refused to take any part in the heathen feasting this year. There are eight or ten others who have placed themselves regularly under Mr. Gordon's instruction. The women, however, are still shy and backward. So far as we can understand, missionaries may be located safely any where on Eromanga."

*India.*—The British power is, again, nearly re-established. The capture of Lucknow has been followed by the subjection of Oude; but the Sepoys, still very numerous, have rallied in Rohilcund, a district north-east of Oude, and will again give battle. The missionaries have, to a considerable extent, resumed their stations and their work. The godless course of the East India Company, heretofore, is now the subject of constant indignant comment at home and in India. All accounts agree that a very different course must, and will be, pursued in time to come. Mr. Owen—Old School Presbyterian missionary—says:

"The shortcomings of the Company are numerous and grave; but, with all their God-abnegating policy, their patronage of idolatry, their unchristian educational measures, their nefarious opium traffic, etc., they have done much to ameliorate the social condition of the people; in the abolition of widow burning, and legalizing the re-marriage of widows; in equalizing the law of inheritance without respect of caste or creed; in the suppression of thuggee (or organized robbery) and infanticide; in the introduction of many European improvements in the arts; in the construction of roads, railways, cheap postage, the electric telegraph, and in the general effort to administer justice to the people, and save them from oppression. The natives suffer infinitely more oppression from their own countrymen than from their foreign rulers. No greater misery for India could be imagined or desired by the very devil himself, than the withdrawal of British rule from the country. God grant that we may soon have a government here who will not be ashamed of Christ! . . . Hitherto the East India Company have tried, as a government, to get on without any religion; or rather, to discountenance and snub Christianity, and to favour Hinduism and Islamism as much as possible. Their Sepoy army has been a grand institution for upholding high caste Hinduism and bigoted Mohammedanism, and has been carefully preserved from Christian influence and missionary zeal. In 1819, a Sepoy at Meerut became a Christian, and was turned out of the army. He was acknowledged to be a good, brave soldier, but then he was a Christian, and this alone was sufficient to ruin all his prospects in the Company's army. They have sown the wind, and have reaped the whirlwind, with a



vengeance. At Meerut was the first outburst of that diabolical fury which only Sepoys can exhibit."

*France.*—We fear that the Protestants of France will be harassed now, more than ever. In some instances already, since the reins of government have been more tightly drawn, there have been judicial decisions condemning their assembling without authorization from the authorities, in certain rural localities. Heavy fines have been imposed. As to the internal condition of Popery in the empire, the American and Foreign Christian Union says:

"A careful examination of the condition of the Catholic party in France, shows it to be in a state of complete anarchy. Though the Catholic religion is greatly predominant, yet the church finds in its way a very powerful government, and a kind of legislation too thoroughly imbued with the modern principles of equality, so that I dare not announce with any chance of success the pretensions which it openly proclaims elsewhere. We have seen the Bishop of Moulins taken before the Council of State, and condemned for the unlawful exercise of authority. The Minister of Worship has publicly blamed the Bishop of Arras for the circulars published against the Protestant schools. The favourite maxims of the *Ultramontane* party have not found any better reception from the tribunals. Soon after the decision of the court of Orleans affirming the right of the father of the family to direct the education of his children, the tribunal of Grenoble authorized the free discussion of the subject of the miracle of Salette, after it had been affirmed and approved by the Bishop of the diocese. More recently, the tribunal of Paris has condemned an *Ultramontane* writer, who professed doctrines contrary to the principles of toleration asserted in the laws of France."

This witness is true. France does not relish, after all, the extreme views of the Jesuits and the Vatican. The old spirit that established the "Gallican liberties," is not dead.

*Austria.*—The elements of a fearful strife are gathering to a head in the Austrian dominions. The Italian provinces are ready to rise, as soon as the signal is given. The whole power of the empire cannot much longer repress the growing discontents in every section of the empire, except it be the Tyrol. The Concordat has resulted in little, as yet, but petty disputes and new controversies. Schools, marriages, burials, have become subjects of angry discussion and conflict. It is probable that time will only increase these difficulties; for Austria embraces in its populations too many Protestants, and is too closely united to Germany, to be able to sustain the slavish system which oppresses Naples and the Papal States.

The following—from the Austrian Gazette—shows that there are some, even in that priest-ridden nation, who can and do think, and who dare publish truths of a sort that must be very unpalatable to the hierarchy:

"The result of the Belgian elections\* is not only an interesting event of the day—it is not an ordinary party triumph, not a local fact; no, it is an historical event which indicates in the most striking manner the most important aspects of our times. It proves that the great successes of the (Roman) church, within the last twenty or thirty years, have not been brought about by the mass of the populations, Catholic though they be. The tendency which is so well designated by the term *Ultramontane*, has taken hold only of certain classes and of certain men—never of the entire people. The population has no sympathy with it, either in Sardinia, in Spain, in Portugal, in France, in the Rhemish provinces, in Austria, or even in the States of the Church. It may count amongst its adherents some distinguished spirits, some pure characters, some great statesmen, some celebrated philosophers, but never can the people be included. It is an aristocratic tendency, with old traditions, elegant forms, the force of an inexorable logic; but, precisely on account of these qualities, it will always be an exclusive party. It may be powerful after the manner of the nobility, but never after that of the people. The people, so soon as they can declare themselves by a free choice, will break the yoke of this party."

\* The anti-Popish party, it will be remembered, triumphed by large majorities. [Ed. Cov.]

*Spain.*—The correspondent of the New York Tribune spreads before the readers of that paper a circular prepared by the republican leaders for private, but very extensive, diffusion throughout the kingdom. That party is said to be fully organized; standing ready to avail itself of the disturbances which are anticipated by the collision of two other parties—the constitutional monarchists and the absolutists. If this does not occur, the republicans will, probably, take the initiative. Their programme is a very intelligent one; and although long, and, like every thing Spanish, very grandiloquent, very intelligible: and one design in issuing is, that when they attain power, no strength may be wasted in disputes with each other. Should they succeed, a way will at once be opened for the gospel,—their movement will be anti-popish, as well as anti-monarchical.

## NOTICES OF BOOKS.

THE CHURCH OF GOD as an Essential Element of the Gospel, and the Idea, Structure, and Functions thereof. A Discourse, in four parts. By Stuart Robinson, Professor of Church Government and Pastoral Theology in the Theological Seminary at Danville, Ky. With an Appendix containing the more important Symbols of Presbyterian Church Government, historically arranged and illustrated. Pp. 130. Appendix, pp. 96. Joseph M. Wilson, Philadelphia. 1858.

The leading principle of this volume—that the entire plan and structure of the visible church is of divine appointment—is not, of course, novel; but it is here worked out in a manner singularly striking and convincing: the whole proving, to one who will take the pains to study the course of the argument, a most instructive, convincing series of proofs in vindication of Presbyterian Church government as truly a Scriptural order. Dr. Robinson justly regards the church as *completely* furnished by her Head with all the officers requisite to her independent existence and activity, including deacons for the management of the “church’s revenues.” One very important fact, presented and partially illustrated, is that “so uniformly in ecclesiastical history a particular theory of theology is found connected with a particular theory of the church”—Calvinistic theology being found most closely allied with Presbyterianism.

There are some views in reference to civil government, and some regarding the church’s functions as bearing upon social evils, to which we cannot assent; but these are rather incidental to the plan of the work. We regard this volume as a highly seasonable and able *addition* to what we have had heretofore in vindication of Presbyterian Church government, demonstrating that the Scriptural organization of the church is a matter of high importance in its bearing upon the purity of the dispensation of the gospel, and the rights of the Lord’s people: in one word, “The governmental aspect of the work of redemption, as revealed in Scripture, has a prominence which fully justifies the zeal of the Scottish martyrs who testified to the death for Christ’s crown and covenant.” The Appendix contains a summary of the First Book of Discipline, the whole Second Book, the Westminster Form, and some of the proceedings of that Assembly.

SPIRITUAL ARITHMETIC; or Lessons out of School. By Rev. Joseph T. Cooper, Pastor of 2d Associate Presbyterian Church, Philadelphia. 18mo., pp. 247. Wm. S. Young, Philadelphia.

This is a very successful effort to present important doctrines and duties in a form adapted to the comprehension of children and youth. It is the record of supposed conversations between an uncle and ne-

phew. This volume—which may be followed up by others—treats of addition, taking as a basis and guide 2 Pet. i. 5—7. It has this high recommendation, that it may be safely put into the hands of the young—they will, generally, understand it—and cannot fail to profit by it. We think, however, that the author might have improved his work by a less rigid adherence to the rule of discarding anecdotes. The wise introduction of well authenticated occurrences and experiences adds much to the attractiveness of writings for old or young.

**GOD AGAINST SLAVERY:** and the Freedom and Duty of the Pulpit to Rebuke it as a Sin against God. By George B. Cheever, D. D. 12mo., pp. 272. Joseph H. Ladd, New York. 1857.

Every American should read this volume. It is most eloquent, searching, and conclusive. It follows the abettors of slavery, and the *silent* on the subject, into their hiding places as with a torch of fire. Its vindication of the Mosaic institutions from the foul charge of giving sanction to slavery, is complete.

**GRAINS OF GOLD,** suited to enrich Youthful Minds. Compiled for the Board of Publication. 18mo., pp. 260.

**TALKS ABOUT JESUS.** 18mo., pp. 67.

**LUCY DUNLEVY.** 18mo., pp. 256.

These are excellent children's books—among the best issued by this Board. The first contains, in the narrative form, very impressive lessons in Christian faith and practice: the second presents, in familiar diction, Jesus as a perfect example. The last is a *Life*, by a practised pen. Books like these should be in every household.

**THE VALLEY OF ACHOR;** or, Hope in Trouble. By the Rev. S. S. Sheddan. 18mo., pp. 50. Presbyterian Board of Publication.

This very small volume—containing also “The Cross Providence of God”—merits a separate notice. It is founded upon Hosea ii. 15, “The valley of Achor for a door of hope,” and is replete with the consolations of the gospel. The afflicted and discouraged may find here—taken from that Word which is the fountain of comfort and of good hope—promises and records of providences to meet their case, and furnish support and encouragement.

**THE STEPHENSON FAMILY;** or, Lessons on the Beatitudes. Written for the Board of Publication. 18mo., pp. 144.

We cannot say that the expositions of the beatitudes given here exhaust, or even comprehend, all their contents. Still, as far as it goes, it is instructive, and is written in a style sufficiently attractive.

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☞ We have various articles on hand, some of which we purpose to insert. Our space is very limited.

☞ We have begun to send bills to our subscribers who have not paid. We send for Vol. XIII. as well as back numbers. It is absolutely necessary to the permanent issue of the *Covenanter*, that these will receive attention. The amount for which we send bills has risen to about sixteen hundred dollars.

☞ We regret to say, that the notice of the Presbytery of the Lakes has been mislaid. Our July number will appear pretty early.

THE  
COVENANTER.

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JULY, 1858.

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REFORMED PRESBYTERIANS AND UNITED STATES  
GOVERNMENT.

The "civil relations" of Reformed Presbyterians to the government of this country, were settled long ago: and settled on grounds very clearly defined, and so far unchanged. The experience of nearly seventy years has amply vindicated the sagacity of our fathers, and confirmed their judgment, regarding the moral character of the Constitution. Their children find no reason to change their position, or even modify it: we are still "dissenters" from the institutions of the country, and feel abundantly able to maintain the stand we have deliberately taken, and so long held. We know that it is impossible to reconcile the *principles* of the Reformed Presbyterian Church, with an acknowledgment of the United States government as the ordinance of God. Such as repudiate these principles, and resort elsewhere than to the Word of God for light on the subject of civil rule, may consistently enough give their hearts and their hands to institutions that ignore, or deny, or disregard the claims, and the law of God and of His Christ, but we cannot: no *professed* Reformed Presbyterian can. *They* regard civil government as lying, more or less, outside of the pale of Scripture legislation and control: as not necessarily, and imperatively required, to possess a moral character, *as judged by Bible laws: we* believe and teach, as a principle of very high and sacred authority, that the Scriptures are ever and every where to be regarded as a light, and as a law, which all men; and the Christian, above all, should regard and observe. Just here is the difference, in theory, between us and others,—from this arise our practical peculiarities as a witnessing and covenanted people:

Many years ago, an attempt was made to bring this church into nearer connexion with the government of this country. Its authors were men—some of them—who had been previously possessed of great influence. They were men of mind. They wrought, insidiously, for years. They tampered, subtilly, with the minds of the young, and particularly, the young ministry. They met with some success, particularly among the wealthier members of the church, and personal

friends. They chose their own time to broach their new views. They professed to hold their former *principles*; they had only changed, as they said, their opinions as to the character of the United States Constitution. On these professions—they were nothing *but* professions—they fought the battle, *and lost it*. They took off a minority of the ministers, and left behind them a large majority of the people. The judgment of the church had been fixed too long, and was too well established: they suffered a most disastrous, and to them, very shameful defeat. Their leaders were caught in the act of endeavouring to despoil the church of her testimony, and were, at once, and most justly, subjected to her censures. Their power departed. The church rose, and has gone on with fresh courage and hope—remarkably sustained by the developments of Providence—in her work of exhibiting and defending the testimony of Jesus against the godless and oppressive government of these lands.

The party then excluded from the church have kept up a distinct organization, and by retaining the name, have endeavoured—successfully, where they are not known—to pass for Reformed Presbyterians. Some of them, we think, are not fully satisfied, notwithstanding, with their position. The rapid declension in principle and in practice in some of their congregations; with the more complete exhibition, under late administrations, of the true character of the government, have awakened some inquiry, and, perhaps, some disposition, to retrace their mistaken steps. For long, they affected to hold us in great contempt. They called us names. They scouted us as bigots; and boasted of their own emancipation from vexing bonds. *Now*, they propose a re-union. They profess a willingness to discuss. They would gladly get a good title to the Reformed Presbyterian name. A writer—understood to be a D. D., and a Professor—has made his appearance in the pages of their magazine on this subject; but in a way that will do little to promote his avowed design. Indeed, we have rarely seen any effusions of the pen, so characterized, at once, by reckless statement, bad logic, and feebleness. Still it may be well to notice this effort. We shall find in it, additional reason to guard against being seduced into any concessions.

This writer, who signs himself “C.”—and we will so refer to him—begins at the beginning, and presents a sketch of Scottish Church history, in which his peculiarities as a writer may be pretty clearly distinguished. While he furnishes a tolerably fair, but, necessarily, very brief outline of the events of the 2d Reformation, he must have his fling at the Covenanters. He says, speaking of the period between 1638 and 1650:

“The members of the church recognised the government of the country as the ordinance of God, and to be sustained for conscience sake. This they did, though it contained in it the element of royalty,—a figment of the mind, or rather of the times, unworthy of a Reformed Presbyterian,—and a notion not yet wholly removed from some minds in that land.”

The good sense of “C.” appears in his speaking of “royalty” as a “*figment of the mind*.” We thought kingly government was a *fact*; and so, we think, the world regards it—always excepting this writer. That the Covenanters of the 2d Reformation were unduly attached to the monarchical principle, we will not deny; that republican government

is the better and more Scriptural form, we maintain; but we cannot acquiesce, after all, in the sweeping language of "C." Covenanters have always held, and do now, that the particular *form* of a government is not prescribed of God; that whatever the form, it must be possessed of the moral attributes of God's ordinance. This the fathers of the 2d Reformation understood, and hence, they would have a covenanted "king," or none at all.

Again, speaking of the Revolution Settlement of 1688, of the government then established, and of the dissent of the Reformed Presbyterians from it, "C." says:

"The precise character of this dissent was never very definitely defined. They did not regard it as a nullification of the government, though they disowned it in both Church and State, on account of its apostacy and corruption. They could not and did not recognise it as the ordinance of God, to which they could give an unqualified oath of fidelity."

On this we remark—1st. That the character of this dissent *was* definitely defined." If it was not, it was because they could not find words to do it with; for they certainly made the attempt, in great detail, in their Testimony; this Testimony embodying the doctrines and exhibiting the practice of the church from the year 1688, and onwards. We do not know whether this statement is due to the ignorance, or the recklessness of the writer. 2d. Who ever imagined that the dissent of the Covenanters "nullified" the government; that is, reduced it to nothing? Does this writer imagine that any one ever regarded a denial of the claim of a government to be God's moral ordinance, as a denial of its existence? His language looks like it. 3d. It is insinuated in the last clause that the Covenanters were willing to give a "qualified oath of fidelity" to the government established by the Revolution Settlement. Is this so? Read the language of their old Testimony:

"Again, the Presbytery testifies against, and condemns that principle, that the Christian people of God ought to give explicit acknowledgment of, implicit subjection and obedience to, whatever civil authority (though most wicked and unlawful) the Lord in his holy providence, may, for the trial and punishment of his church, permit a backsliding people to constitute and set up without regard to the precept of his word. And they hereby reject, whatever in opposition to the covenanted principles of the Church of Scotland does justly, and in its own nature imply, a voluntary and real acknowledgment of the lawfulness of the title and authority of anti-Scriptural, anti-covenanted, and Erastian government, constituted upon the ruins of our Scriptural covenanted reformation."

Whether right or wrong;—we think they were right, and well would it have been for Scotland to-day, had she taken their advice—there is no ground even to doubt the determination of the Covenanters to take no oath to the government then existing.

We are compelled to say that this sketch of the Scottish Church is introduced, not for the purpose of presenting a high and faithful example of resolute integrity in the application of God's truth, to a lawless sinning government, but, by means of these insinuations of error, and of indefiniteness and indecision, to prepare the way for the main topic before the writer—the argument on behalf of the United States' Constitution and its recognition. To this he proceeds in a subsequent

article: entering upon it with a great appearance of solemnity, and many cautions not to be hasty, &c., &c.: just as if the question was now to be looked at for the first time! Nothing is gained by such inane professions of apprehensions and fears of a precipitate judgment.

He then goes on to make certain statements, under the head of historical; as, 1st, that the "original settlers never were Christians;" and then, as if for the purpose of showing that his own first remark has nothing to do with the question, that "persons of different churches, and of no church, had an agency in and undoubted right in the organization of civil society:" admitting, as the consequence, and one involving nearly every thing preliminary that we would ask on *our* side, that from this "diversity of sentiment" many things "desirable would have to be dispensed with" in the mean time. 3d. He refers to the fact that the framers of the Constitution were descendants of the persecuted, &c., and shows that the "apparent neglect of the *Bible*"—not "apparent," but real—was a matter of "caution and fear of future persecution." If this were true, what would this writer gain? It certainly is no extenuation of the infidel neglect even to name the Bible or its Author in the Constitution of the country, that they were afraid to do so, lest such acknowledgment would give rise to persecution. As we judge, this apology alone was wanting to render the conduct of the framers most insulting, as well as dishonouring to God and His Christ. If "C." be right, the omission of any reference to God was deliberate and intentional, and based upon grounds which ought to be regarded as infamous. 4th. "C." refers to the peculiar structure of this government as both Federal and State; or as consisting of a General government, which leaves still in existence the government of the States. This is one of the strongholds in which "C." and his brethren regard themselves as intrenched; and hence, we examine it with "some detail," first quoting his statement:

"The institutions of our country are not *unique*, i. e., one and inseparable—they are complex—State and Federal. Originally the States were thirteen in number; now near to forty, and on the increase. The importance of this fact is, that, while each State is a State or nation in the eye of the law of God, and the Federal Government is a nation under the same law, still no one State, by itself, nor the Federal Government, by itself, is to be regarded as a full and perfect exemplification of civil power; and, therefore, no State Constitution is to be judged of apart from the Federal, nor the Federal apart from the State. And, furthermore, that what may be found exceptionable in one State, may not be so in another."

On this we remark—1st. That "each State" cannot be a "nation in the eye of the law of God," for a State is not a nation at all. We never speak of the "nation" of Rhode Island, or New York, or Delaware; if we did, we would be laughed at. There have been some jokes about the great "nation" of South Carolina, but no one ever heard any thing of the kind uttered seriously, *except by our New Lights*. 2d. The "Federal government" is not a "nation" at all: it is a national government. The United States is a "nation;" which, we presume, is what this writer would have said, if he could have expressed himself correctly. That the United States is a "nation," we prove—(1.) From the fact that it is under a general "Constitution." It is not a "league." The word "league" does not occur

in the document. (2.) Its government has all the parts of a proper national government—Legislature, Judiciary, and Executive. (3.) It makes laws, and executes them—laws for individuals, not for States. (4.) It has all the prerogatives of a government,—it levies taxes, makes war and peace, coins money. (5.) It has its “citizens,” its flag, its national rights, which it maintains.

In view of all this, what does this writer gain by referring to the distinction of “States?” Let the State honour God, by all means, and do what it does, or may do, according to his word; but why is not the “nation” equally bound to do all that it does in the same way? Suppose a “State” were Christian in its limited sphere, is that any reason why we should swear to a godless national Constitution? If a “State” is free, does that justify swearing an oath to support a Constitution in which the slave element is incorporated? And, besides, it should be remembered that an oath to support the general Constitution is required of every sworn office-holder of every State in the Union. To vote in a State is to vote for officers—with a very few and inconsiderable exceptions—who are to swear not only to the State Constitution, but to that of the United States. Very properly, then, though not altogether consistently, “C.” judges it necessary to examine the Federal Constitution.

Here, also, we follow him, and are happy to find that he admits, and states strongly—for he can write distinctly and quite forcibly when he is writing the truth—the sin of the Constitution in omitting to acknowledge God:

“With regard to the first, a want of respect to the rights of God, the writer is fully of the belief, that, in the fundamental deed of a people, forming themselves into a State or nation, the rights of God, the Creator and moral Governor, should be recognised; and that in the withholding of them, no people can be guiltless. In the Federal Constitution, this fundamental deed of the people, giving existence to the United States, there is no acknowledgment of the name of God, who had presided over them in the day of battle, and crowned their efforts for liberty with success; there is no mention of the Son of God,—“the desire of all the nations,” who came into our world, not to condemn, but to save it; there is no acknowledgment of the law of God—of the Bible,—as the paramount, the higher law of the land, according to which all men and nations will be judged; there is no mention of the Church of God, for whose sake nations are raised up or blotted out of existence. These, and similar omissions, are, to the Christian, *startling*. Why, what is the reason that God, his Son, his Law, his Church, are so ignored in the Constitution of the United States?”

Now, will it be believed that this same “C.” goes on in the following strain?

“While, then, we regret these omissions, we are, nevertheless, cheered with the consideration, that these omissions are not *prima facie* evidence of infidelity.”

We would like to know, what is “evidence of infidelity,” if the above is not? However, our author has his way of making out a case. He proceeds:

“Is a President, Governor, or officer in any department, to be inaugurated or initiated into office, he swears to be faithful in doing his duty, *by the fear of God, as taught in the Bible*. Do Congress or the State Legislature meet,



they are to work six days, and rest on the seventh. So of the Judicial or Executive Departments of the Government. The ministers of the Redeemer are recognised, called into service, and sustained as such by the public treasury. With these and many similar facts before us, we dare not say our Constitution is infidel,—we dare not say God is not respected, though we regret he is not more respected; and when we reflect that these things are omissions,—that there is in the Constitution no positive evil,—that the way is left open for improvement, we are decided in saying, that Christians have great cause of thankfulness for their Constitution, and should go forward in every lawful way, not to dissolve or destroy, but to *preserve, improve, and perpetuate* this Constitution, for our own sake, for coming posterity, and for the glory of God, whose name, law, and authority, will one day be recognised in these, and in all other lands.”

On this we remark—1st. That it is not true that the Constitution requires any such thing of Presidents, &c., as is expressed in the clause we have italicized. Every officer of the General Government may “affirm,” if he chooses. He need not “swear” at all: and if he does swear, may swear, so far as any thing appears, by any God he pleases. 2d. It is untrue that Congress, &c., *are to work six days, and rest on the seventh*. There is no provision of the kind either in the Constitution or the laws; and “C.” knows it. They may go on seven days in the week, if they choose to do so: as they may be all atheists, if the people choose such, without infringing any provision of the Constitution. 3d. If the facts make out the Constitution any thing else but “infidel,” we are utterly ignorant of this whole subject. 4th. As to making provision for “its own improvement,” what on earth has that to do with our present duty? 5th. How impotent the conclusion, “thankful for it,” &c.! Whether it will abide or not, we are not called upon to foretell: we can only say that as we have *no* hope that it will be amended—nor have we heard of our New Light brethren making any attempt of the kind—we hope it will be destroyed “for the glory of God,” and the good of man.

Passing this, we follow “C.” into the question about slavery and the Constitution: premising that he regrets much that slavery was not abolished, and comes down pretty severely upon the slave States, and slaveholders, and thinks that the States which emancipated will not be regarded as equally bad by the Judge of all the earth, &c. He proceeds:

“It is true the Federal Constitution does recognise slavery, but it in no case approves of it. Wherever it recognises it, it does it with disapprobation, as an individual person may recognise a sin, which he cannot remove, though in the recognition he may give marked disapproval. This the United States did, in the imposition of a tax on the importation of all slaves prior to the year 1808. This they did, on the passing of the law, declaring the importation of slaves to be piracy. So in every instance in which slavery is recognised, it is done with a mark of condemnation. In a word, the very spirit and genius of the Constitution is against slavery: and were it faithfully administered, the whole system of slavery would have been abolished ere now by the States in which it exists.”

Now—1. It is something of an admission, that the Constitution “recognises slavery.” But—2d. It is simply untrue—as so many of “C’s.” statements are—that it “in no case approves of it,” and always “recognises it with disapprobation.” He very craftily omits

in his enumeration—(1.) the fact that the Constitution provides for reckoning five slaves as three “persons” in making up the basis of representation to the House of Representatives. True, the word slave is not used; but, after enumerating certain classes which include *all* the free, it adds “three-fifths of all other persons”—meaning slaves, and so it has been interpreted since the adoption of the Constitution; and just now the South has twenty-five members of the House, who are there by virtue of a recognition of slaves, which renders it an element of political power in the country. (2.) He omits the fugitive slave clause—which does not look like disapproving the slave laws! (3.) He omits the provision for putting down “domestic insurrection;” a provision that refers directly to, and enures to the benefit of slaveholders. (4.) He omits to mention that slavery is among the things, in the States, to be protected by the power of the government, while it may last.

But, taking his own items. Does the Constitution “disapprove” of importing foreign silks and woollens, because the government may and does tax them by its tariff? And as to the law against the slave trade, was that meant to disturb, and did it at all disturb, slavery in the country? As to the “genius and spirit of the Constitution,” we never could catch it and look at it in the abstract, to know what it is like; but we do know that the Constitution has been the most potent of all the influences which have gone far to eradicate the love of liberty from the heart of the nation, and hand it over, first, to the slave power, and, unless arrested by some sort of revolution, will land us in some form of aristocratic or military despotism.

It is idle to allude, as “C.” does, to the private opinions of Jefferson and Madison, &c., and to the Declaration of Independence. All the worse for them, and for the country, that there was a sentiment in which such wise men shared against slavery. Their conduct, in giving it countenance and sanction in the Constitution, was simply atrocious, from the very fact that they knew they were doing an immense wrong. “C.” proceeds:

“From such historical facts as these, and from the spirit and genius of the Constitution, who can regard it otherwise than a charter of freedom to all in our land, and we might add, to the ends of the earth? It is true that the Federal Constitution can be otherwise expounded. And who are they who do it? Generally, they are infidels and slaveholders. Both are adverse to the Bible and to the Federal Constitution, when they come in contact with their *idols*. But why should a Christian so expound it? Why give that peculiar exposition that will strengthen the hands and encourage the heart of the infidel and of the tyrant? We protest against such expositions; they are uncharitable, they are not true, and deserve to be faithfully exposed.”

This is decidedly rich. The expounders of the Constitution are pro-slavery, are “infidels and slaveholders.” The courts have so expounded it—every President has so expounded it—every State government has so expounded it—both the great political parties, at this day, the Democratic and the Republican, so expound it—the Reformed Presbyterian Church has so expounded it (as we will *prove* hereafter)—all the churches acknowledge this exposition—in short, the whole country, North and South, except a handful of New Lights, and a small, but we admit, respectable clique of Abolitionists. Now,

in the face of these facts—all known to “C.”—to assert that this exposition is “generally given only by infidels and slaveholders,” is almost sublime in its reckless disregard of the truth: equalled, however, by the fanaticism of liberality, which speaks of this Constitution—with its *acknowledged* omission of all mention of God, and of his law, and of his Christ, and of his church, and its *acknowledged* recognition of slavery, as the “charter of freedom,” and the palladium of human rights.

We shall follow “C.” hereafter in his history of the Reformed Presbyterian Church, and his plans of secession.

ADDRESS OF THE REFORMED PRESBYTERY OF PITTSBURGH TO THE PEOPLE UNDER ITS CARE.\*

Dear Brethren,—At the late meeting of Pittsburgh Presbytery of the Reformed Presbyterian Church, a committee was appointed to address you in relation to the great interests of the religion of Christ, with a view to stir up your minds to desire and seek its advancement in your own souls and in the world around you. The committee enter on the discharge of the duty assigned them, impressed with a sense of its importance, and looking to the Holy Spirit to bless this effort to promote your spiritual welfare and increase your activity in advancing the cause of Christ.

The circumstances that suggested our appointment to this service, seemed to us worthy of notice. It is a standing rule of Pittsburgh Presbytery to inquire, at its spring meetings, of pastors and elders from vacant congregations, whether the days of fasting and thanksgiving had been observed, and the pastoral duties of family visitation and catechising had been performed. At this meeting—after answers to the inquiries, in the main satisfactory, were given—some remarks were made on the subject of pastoral duty as a means of keeping up and increasing an interest in religion among our people. We found ourselves, moreover, without any other business immediately before us. This was viewed as a call by the Head of the Church to a further interchange of sentiments on the subject thus unexpectedly claiming our attention. Remarks were made by both ministers and elders; the scene became interesting and animated; and we cannot but think that our gracious Lord deigned to grant us some comfortable tokens of his presence. In these circumstances, we naturally thought of you, and felt the desire to do something as a means of conveying to you the sweet savour of Him whose “name is as ointment poured forth.” In the furtherance of this object, the appointment was made which we are endeavouring to fulfil.

And now, dear brethren, what shall we say? Need we offer any arguments to convince you that a revival of the cause of God among us is a most pressing necessity? Is not lukewarmness in divine things your daily confession and complaint to God? Do you not feel that worldly-mindedness checks the pure and holy affections of your souls in their ascent to “the things that are above,” and presses down your spiritual energies to the earth? Alas, it is even so! And if we are

\* By request of Pittsburgh Presbytery.—ED. COV.

unconscious of our state, this is a still worse symptom, indicating a more desperate form of the spiritual malady. Such a case is plainly described in the Word of God. "Strangers have devoured his strength, and he knoweth it not: yea, gray hairs are here and there upon him, yet he knoweth it not." Hos. vii. 9. "Thou sayest I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Rev. iii. 17. Yes, dear brethren, strangers have devoured our strength. The world has made large exactions on our thoughts, our time, and our influence, and these have been too readily conceded. We have partaken of the carnal and selfish spirit of the age, and have evinced a tendency toward neutrality in the great conflict between Christ and the prince of this world. And hence it is that what is our sin is made our chastisement. This is God's way of doing. "Because Ephraim hath made many altars to sin, altars shall be unto him to sin." Hos. viii. 11. "My people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust; and they walked in their own counsels." Ps. lxxxi. 11, 12.

"Man's chief end is to glorify and enjoy God." Our duty and our happiness are united together in an indissoluble bond. In actively glorifying God, we also enjoy him. All the duties of religion, however punctually observed, will avail us nothing if the comfortable presence of God is not found in them. What does the form of godliness profit if its power is denied? And here, brethren, it is to be feared we have been sadly deficient. In general, it may be presumed that you attend to the outward forms of secret, family, social, and public devotion. Indeed, these cannot be omitted without either culpable remissness in duty on the part of the rulers, or aggravated deception on the part of the people. But may not these duties be observed in the letter, where there is but little of the spirit; and, indeed, where it is wholly wanting? Hear what God says: "This people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men." Isa. xxix. 13. "Thou hast a name that thou livest, and art dead." Rev. iii. 1.

The inquiry, What can we do in order to enjoy a genuine revival of religion, is one the difficulty of which we feel and admit. The duty assigned us, however, requires us to meet and deal with it. Looking to the Spirit of wisdom to direct our minds to such a view of the matter as shall be profitable to us all, we proceed to lay before you the following considerations.

It is argued, by all who have correct views of evangelical religion, that in order to produce lasting fruits, it must have its seat in the heart. "My son, give me thy heart," is its demand on behalf of Christ, its Author. "With the heart man believeth unto righteousness." Surely, then, religion must be revived in the heart, in any awakening that promises future, or even present beneficial results. To this, the efforts of those will be directed who understand the way of the Spirit in bringing sinners into the kingdom of God, and edifying and comforting them unto salvation.

Let, then, each one give diligence to make his calling and election sure. Read and meditate on the word of God, and seek light from

above, that you may get an humbling sense of sin; and see the sufficiency of Christ the Saviour, revealed to take away your sins. Make sure work of this, and it will be successful work. Be not at ease till you have found in Christ safety from every danger, and deliverance from every evil. We urge on each of you personally to give this matter your most earnest attention. "It is not a vain thing for you, because it is your life." Be much in the closet. "Pray to thy Father who is in secret." Walk daily with God. Seek constantly direction from him, and set his glory at all times before you as your chief end.

Attend to the religious duties of your households diligently, and with delight. Let the voice of rejoicing and salvation be heard in your dwellings. Show forth the loving-kindness of God in the morning, and his faithfulness every night. "Forsake not the assembling of yourselves together, as the manner of some is." The fearers of God, in a time of great declension and darkness, spake often one to another, and mark the notice taken of them by God himself. "The Lord hearkened, and heard it: and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Mal. iii. 16.

Prize and wait on the preaching of the Word by the ministers of Christ, who are united with you in the maintenance of his truth and Testimony. Seek the law at their mouths, for they are the messengers of the Lord of hosts. Mal. ii. 7. Seal, in the sacrament of the Lord's Supper, as often as you have the opportunity, your engagement to be Christ's; and having made your vows, every day perform them.

In this brief sketch of the means of reviving religion, you will perceive that we have confined ourselves to the ordinances which Christ has appointed. We have no authority to add any of our own device, and sure we are these are sufficient, provided as they are by infinite wisdom, that never fails to adapt the means to the end. We would rather warn you against taking any part in services that lack the stamp of divine institution, however specious and plausible their appearance, and however confident those who engage in them are of results from them. You cannot, in faith, employ any agencies to do the work of Christ that are without his appointment. By all such attempts he is dishonoured; and is it to be supposed that he will countenance, with tokens of his favour, those who infringe on his prerogatives? He will honour those only who honour him.

It is proper that we should say something of the "Awakening," by which the churches around us are moved. We are not called on to decide respecting the character of this work, as this will be determined in due time by its fruits. Interested in every thing that claims a divine origin, and proposes to build up the kingdom of Christ, and at the same time guarding against deception in matters of eternal interest, your position should be that of observers watching the movement, and waiting its results. We may say, however, that we have not been able to see, in its origin and progress, such marks as clearly stamp it with the Divine seal. It is claimed that it began with the Convention of ministers and elders of the Presbyterian Church met last fall in Pittsburgh. We have to remark, on the doings of that body, that in all the causes assigned for the decline of religion, the

sin of slavery in the Church and in the land had no place. This monstrous wickedness is covered in the Presbyterian Church. What saith the Spirit of God? "He that covereth his sin shall not prosper." Churches that cover this sin shall not prosper. Their seeming success is but an illusion, to pass away as the morning cloud and as the early dew. In the revival meetings, the worship of God is corrupted by the use of human songs in praise. We believe, and we have declared to the world our belief, that nothing but the Psalms of inspiration should be sung in Divine worship. Can we, consistently with such a declaration, take part in services where the truth for which we contend is practically denied; or can we expect that where this is done, the Spirit of God, the Author of the Psalms, will be present in his special power and grace?

With such appliances to do the work for which Christ has appointed means, we do not hesitate to say it is your duty to have nothing to do. This will be a part of the reproach of Christ, which you will be required to bear. Bear it, however, you must, if you will be faithful to engagements by which you are solemnly bound, waiting God's time to vindicate his own course, and publicly approve your fidelity to him, when opposed, not merely by the world, but by those who are professedly separated from the world. Heedfully we must regard the command of Christ, "Hold that fast which thou hast, that no man take thy crown."

If we have not mistaken the tendency of recent and present movements in the churches, the fidelity of the witnesses to the Testimony of Christ is soon to undergo a severer trial than perhaps ever endured before in this land. We already begin to feel a pressure that is daily increasing from a strong and growing public opinion, which bears directly on our distinctive principles. Its tendency is to dispense with the obligation to maintain, in profession and practice, what are termed minor truths, for the purpose of combination and concerted action among all the professors of evangelical religion against the common enemy. It has clamorously demanded ecclesiastical union on almost any terms, and its demands are likely to be granted. Have we not seen those who at first seemed determined to give up nothing for which they had contended, yielding, till, by degrees, they appeared ready to allow the battlements of their Zion to be taken away, and the whole thrown open to an almost boundless latitudinarianism? And should not we learn from such instances to beware of tampering with our obligations to maintain the whole truth of the covenanted Testimony, whatever amount of apparent good might, to the feeble perceptions of imperfect men, seem to result from holding any, even the least part, of it in abeyance?

And when, in addition to visible union, the enjoying of special outpourings of the Spirit of God is held forth as the price of relaxing the stringency of our obligations to adhere to the whole truth, the temptation becomes still harder to resist. We may expect to hear, and we may prepare for it, that the Holy Spirit, by withholding from us those blessings he is bestowing on others, is making the distinction that we should understand and improve. Why is it, it will be asked, that it is "dry on the fleece only, and dew on all the ground?" And when it is proposed to us with, we are willing to admit, a desire for

our benefit, and perhaps pity for our infirmities, to join in the prayer meeting, though we will not give up our peculiarities, it is not easy to know what answer to give. To those who have never felt the obligation to maintain, at all times and in all places, every article of truth for which the Church has witnessed, in practice as well as in profession, it is difficult to explain how fidelity to our engagements demands of us to stand aloof from all associations, with even Christian friends, where there would be a compromitment of any part of the faith committed to us as a sacred trust, and which we have pledged ourselves to hold fast. But, though you cannot make others understand your position and appreciate your motives, you, we trust, do know and feel that to yield any part of that trust, for any consideration, would be recreancy to the cause of Him who has supported his confessors and martyrs in great and sore trials, and who has promised power to his two witnesses to finish their testimony.

Never was the demand more urgent for a clear and distinct declaration of the duty of the land in which we live to bow to the authority of the God of nations, than at the present time. This duty devolves on us; in it we have scarcely the sympathy, not at all the aid, of Christians around us. We hear, indeed, at times a protest, loud and strong, against the evil of slavery in the Constitution, from some who seem neither to know nor care that the root of this, and of all other evils in the Constitution, is its rejection of God, his Son, and his law. Let such agencies do all they can against the great evil, but do not you be diverted from your appropriate work of contending for the rights of God as first to be rendered to him, in order that the rights of man may be permanently secured. And we would also warn you against the subtle arts of politicians, who, for their own selfish ends, will join you, and perhaps go beyond you in their denunciations of slavery, of men in power, and of their measures, while they have no other object but to gain your influence to their party. It is by no means uncommon in these times to hear oppression condemned in both political and ecclesiastical assemblages. But that is not enough to warrant you to join in them. We are free to say that you cannot, consistently, take part in any measure, of either political, moral, or religious reform, where you are not allowed to war against the evil in its root. What consistency is there in professed Christians condemning slavery while they continue in membership in churches that either admit slaveholders to their communion or allow their members to incorporate with the government by which the great evil is supported, and they themselves in political and sworn connexion with it? And as little consistency is there in Covenanters joining in the measures of those who are holding up with both hands what they are professing to pull down; undoing in practice the little—very little—they are doing in words.

Before we close, brethren, we feel that it is necessary to call your attention to the great duty of Covenant Renovation. Within the short space of a year is the time fixed by Synod for that important work. And we advert to it the more readily, in this connexion, because it is one of the divinely-appointed measures of reviving religion in the church and in the hearts of God's people. Read what is said on this subject, Isa. xlv. 3, 5: "I will pour water upon him that is

thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring, and they shall spring up as among the grass, as willows by the water-courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." It is unquestionable that covenanting with God is the duty implied in the fifth verse, and that this was in connexion with the promise of a most wonderful and gracious revival.

Let us then prepare for this great work. There must be much diligence, self-examination, serious meditation on our sins, our obligations and our mercies, frequent and familiar intercourse with one another; and above all, earnest and fervent pouring out of our souls in prayer that God would prosper and accept us in the duty. Let us, in humble dependence in God, continue in the maintenance of the Testimony, be active and self-sacrificing in supporting the institutions of the church for bringing forward a ministry, and sending the Word of life to the destitute portions of our own land, and to the heathen, who have no vision, and are perishing. Avoid compromising any truth intrusted to you to keep, saying to those who would ask you to meet them on some common ground by the abandonment of some part of your Testimony, "We are doing a great work, so that we cannot come down; why should the work cease, whilst we leave it and come down to you?"

"Therefore, beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

THOMAS SPROULL, *Chairman of Committee.*

#### AN ENEMY IN THE CAMP.

We find in the St. Louis Presbyterian, an editorial article with the above caption, in which the writer exhibits no little displeasure at the position which Covenanters occupy in reference to the Constitution and the government of the United States—as non-voters. We consider it by paragraphs:

"Our government is republican. Every citizen, by his vote, has the privilege of expressing, through the ballot-box, his will in the choice of rulers and legislators; and if his individual will does not determine the result, it is because his will is not in harmony with that of a majority of the people. It becomes his duty then to submit, and it is the very essence of political freedom, under the circumstances, to do so."

The writer mistakes the point at issue. For this is not at all "the choice of rulers and legislators," by an election held under a Constitution to which *all* have assented. The question is as to voting at all under the Constitution. He proceeds:

"But there is a Church in this country, composed chiefly of foreigners, who refrain from the elective franchise and from juries, because they cannot, in all cases, have their own will in the political and juridical enactments of the country. They denounce our government and judiciary as sinful, and refuse absurdly all active influence to make them otherwise. They live under our go-



vernment, and enjoy unrestrained the privileges which it affords them, without exercising the proper duty of citizens. They are virtual enemies to it. They meanly accept, or obtrusively avail themselves of its favours, while their hearts are full of resentment against it because they have not absolute control of it. Of that true republican patriotism which, while it zealously strives for what it deems right and best, and loves the government under which it is permitted to do so without restriction, yet concedes the same privilege to those who may differ, and cheerfully submits if they prevail—it is destitute both of the knowledge and spirit. The church to which we refer is that of the Covenanters, and we write the above after reading an article in the last *Covenanter* on the 'Elective Franchise' signed 'R.,' in which the author justifies this practice of his Church on the assumption that the government is sinful because it tolerates slaveholding."

The mistakes here are rather more than one to every sentence. 1st. This church is not "chiefly composed of foreigners." We do not know what proportion of our membership is foreign, but we do know that more than two-thirds of our ministers are native-born, some of them, and among these the editor of the *Covenanter* and "R.," American in family for nearly a century and a half; and of the others a considerable part came to this country young, and have received all their education here. Even if we were all foreigners, what would it matter? 2d. The difficulty is not that we cannot have, in all cases, (or in any case,) our own will in the enactments of the country. We occupy our present position, because, as we are confident, it is the will of our Lord and Master, that we should have no fellowship with sin, whether embodied in a constitution of government, or found any where else. We are not just so unreasonable as to expect to have our "own will, in all cases," or so godless as to make our own will our rule of action. This fling is unworthy of the place in which we find it. 3d. We try to do our "proper duty" in the courts, so far as we can do so consistently with our allegiance to the "higher law" of Him who is Lord supreme and paramount. If this writer knows any thing of Covenanters, he must know that they are an industrious, orderly, exemplary people, giving infinitely less trouble and annoyance to the community than multitudes of those who, in the sense in which this phrase occurs here, "do their proper duty as citizens." 4th. They do nothing "meanly." They live peaceably, they pay their taxes, they regard the rights of their neighbours, some of them have fought for their country, they are, as a people, public-spirited and active in promoting the welfare of the community; and while they are all this, and do as they do, they have a *right* to the protection of their persons and property. Even an entire alien has this right while he sojourns in the land, or passes through it: much more they who have here all their interests, and are contributing by their diligence and morality to the general well-being of the commonwealth. If this writer's views are correct, our missionaries abroad are acting "meanly" when they avail themselves of the protection of the Turkish government, unless they love it, and endeavour to uphold it! 5th. That we cherish "resentment" towards this government because we "have not the absolute control of it," is simply untrue. We would like to know on what ground this writer, as a Christian man and minister, can justify such an aspersion. 6th. Whether Covenanters are ignorant of republican patriotism, and destitute of

its "spirit," let their history in this country testify. It sounds rather strangely to charge them in one breath with being anti-republican, and in the next to admit that they object to the government "because it tolerates slaveholding!" The fact is, they are genuine republicans. Their republicanism is part of their religion. They have never abjectly allowed themselves to be trampled upon, nor will they stand by unconcerned while others are robbed of their rights as men, much less will they put their feet, along with others, on the necks of the oppressed. If they were as selfish as some other people are, they might "love" a government that permits them to do what "they deem right and best without restriction;" but Covenanters try to think of the rights of Christ and the rights of their neighbour. They are not of those who "pass by" the spoiled and maltreated, or who regard their own ease and privileges more than the honour of their Master:

"Now if the government be so sinful as that writer affirms and tries to prove, the conscientious duty would be to leave the country, or revolutionize it. And there are but two ways in which a country can be revolutionized—the one is by the ballot-box, the other is by the sword. But that Church, so far from leaving it, basks under its protection. And as they refrain from the ballot-box, the only alternative left them is the sword. If they accept this logical conclusion from their principles and practice, what are they but 'Enemies in the Camp' of our beloved country?"

1st. Why "leave the country?" We can, and we mean to stay in it for *its good*, as well as for our own convenience. If *we* must leave this country, we will have, on the same principle, a fine gathering home of Americans from France, &c., in Europe, from China, from Turkey, and not a few other countries. But is it not rather a singular fact—if it be a fact—that whoever objects to the provisions of a constitution of government, in any country, and refuses to take an active part in it, has no right there? Even if he be native-born, he must "leave it!"

But—2d. There is an alternative,—"revolutionize it." Yes! but not necessarily in either of the two ways that commend themselves to our contemporary. We had thought that *truth* had some power: that the best kind of revolutionizing was by means of light and argument. This writer has fallen into one of the radical errors which underlie much American thinking, that there are only two great forces—the ballot-box and the cartridge-box. We find neither of these exalted very highly in the word of God, but we do find much said about the truth as a "hammer" and a "fire," and a "sharp sword;" about a "stone cut out of the mountains," &c. *We* read there of a gospel which is "mighty through God." Hence, we must see something better on his side of this question before we discard our Bible ideas, and accept his "logical conclusion." The writer proceeds:

"We have admired the ancient heroism of the Covenanters in earnestly contending for their pure faith, and have been disposed to look with indulgence on much in their history which has been called bigotry, for they were in their native land contending for religious freedom. But here this is not denied them; and when they leave their proper province as a Church, and denounce the country that protects them in their conscientious rights, they are guilty of both impertinence and ingratitude. We suppose that this truly godly people regard slavery to be a great sin. But what we wish to show them is, that they are remiss in their duty as Christian citizens by foregoing the elective franchise, the open remedy under this government for all its evils."

1. Covenanters are much obliged for the "indulgent looks" with

which this writer regards their history; but we beg leave to say, that their history speaks for itself; and this is not the time for any one to blow coldly upon their name. They have made their ineffaceable mark upon the history of the world, civil and religious. They can "look" down upon any one who attempts a patronising air. 2d. We have yet to learn the *slavish* doctrine that it is "impertinent" for the church of God to vindicate the law of Christ, and His supremacy, or to condemn, even a government that robs men of their rights. Covenanters heard just such language in the 16th and 17th centuries; but then it came from bishops and kings; now it comes from Presbyterians and democrats. They can afford, in the cause of their Master and of their neighbour, to disregard the latter, as their fathers did the former. 3d. If the writer finds any relief in sneering at our godliness, we will not object; but as to his "showing," we have not seen it. To us it is quite evident that the article on which he comments, was found a pretty troublesome knot to cleave: he found it easier to excite odium than to answer its arguments. Let him try this. Let him show that the Constitution of the United States is a Christian instrument—that slaveholding is either justifiable and a proper object of governmental protection, or that admitting it to be a sin, it is still right to uphold it—let him do these things, and he will have done something towards persuading us to use the "elective franchise." To any other line of argument we are impenetrable; for the plain reason that we "cannot do evil" even "that good may come." In other words, while we have certainly no fondness for self-disfranchisement, we cannot put to our hand, to sustain an evil, even to get *political* power to secure it. Meet the question here: and don't run off into abuse.

#### DEFECTIVE ORGANIZATION.—DEACONS.

In theory, the organization of the Presbyterian Church is complete. In practice, the main defect consists not in the principles themselves, but in failing to apply them. And this failure is chiefly to be found in the imperfect organization of individual churches. In very many of our congregations, the elders are regarded as "helps" to the pastor in the management of temporal, rather than of spiritual matters; and in a large majority of cases they combine with their own proper office that also of the deacon. But the distinction between these two offices is now beginning to be better understood. In some important congregations trustees have hitherto done a part of the work which properly belongs to the diaconate, leaving the greater part to be done by the elders. But it is found that there is no need of trustees where there is a full bench of deacons. All that pertains to the conservation of church property, to the raising of the pastor's salary, to the dispensation of funds for the general enterprises of the church, and to those frequent special calls for aid which are made upon all our congregations, come properly before the deacons' court, and the executive duties they can divide among themselves, giving a particular report occasionally of what they have done, so that all the officers of the church may be familiar with the temporal condition of the congregation. And as almsgiving is a means of grace as well as prayer, the deacons can do much in exciting the members of the church to the exercise of this grace.—*Central Presbyterian.*

## MISSIONARY CORRESPONDENCE.

Zahleh, April 22, 1858.

Dear Brethren,—I dare say you do not know what a *Mutrân* is. *Mutrân* is the Arabic way of saying Metropolitan,—for the Arabs can see no sense in long words; and this title, which has come down from the palmier days of the Oriental churches, when the dignity next in order to the Patriarch was something more considerable than he is now, is accorded to all Bishops, of whatever sect, in Syria, and for aught that I know, wherever Arabic is spoken: but be that as it may, we have a Greek Catholic *Mutrân* in Zahleh, whose jurisdiction extends to three-fourths of the people of the town, and to all who belong to his sect throughout a considerable extent of the surrounding region.

The *Mutrân* of Zahleh is in some sort an able man, as he can stir up lewd fellows of the baser sort to acts of violence when he has an evil purpose to accomplish; but he is neither a man of truth, a fearer of God, nor a hater of covetousness; and hence, while he is feared by some, and detested by others, he is loved and respected by the fewer numbers of his subjects.

We thought we had outgeneralled the *Mutrân* when we had caused Mr. Beattie's goods to be forwarded from Damascus at the time of his setting out for Jerusalem, to be put into the house that we had hired for him in this place, there to await his coming directly hither from Jerusalem and entering quietly into his house. "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." The arrival of the goods threw the *Mutrân* into a paroxysm of alarm, in which he committed the indiscretion of attempting to expel us from the town. To that end he assembled the sheikhs of the town, and represented to them that there had been an "English priest" in the place for half a year; that he was now bringing in another; that if they were tolerated, they would erect a school after awhile, and draw away followers after them, to the great detriment of the true religion; and that there must be an order issued for our expulsion. The sheikhs, however, obstinately refused to take part in any such proceedings; and told him that if he wished to have us sent away, he must do it himself. He assembled them a second, and, I believe, a third time, and laboured to bring them to a better sense of their duty; but not succeeding, he threatened that if he could not otherwise accomplish his purpose, he would cause the house in which we are, to be assaulted by a mob; a measure which would do the greatest violence to all Arab notions of hospitality, since we are living in some sort as guests, in what is recognised as a house of public entertainment.

On the night of last Saturday week, when we were just ready to retire to rest, our host and hostess came into our room and told us that they expected that the house would be assailed by a mob the next day. However, the Sabbath came and went, and no one molested us. On Monday a priest came to me, professing to be sent by the *Mutrân* and sheikhs of the town—although I knew that the message was from the former alone—to tell us that we had been long enough in Zahleh, and that we must prepare to take our departure; for that if we remained any longer, the *Mutrân* could not restrain the

people from doing us violence. I asked him what I had done. Had I stolen any thing? Had I defrauded any one? Had I committed any crime? He replied that the order to leave the place was not on account of any thing I had done; but lest, being of a diverse religion from the rest of the town, I might do something in the future that might occasion tumults and disturbances which the Mutrân would not be able to repress. I represented to him that it was not the custom with either God or man to punish crimes till after they were committed; assured him that I had no intention of committing any disorders; reminded him that there were already three different sects in the town, and all of them living at peace with one another; informed him that there were people of various religions living in Rome, under the eyes of the Sovereign Pontiff,—the first time in my life, I believe, that ever I held up the Pope as an example to any body; suggested to him that if the Mutrân and his priests would exert their influence—as doubtless they would—to restrain any of their people who might be disposed to annoy us, they could easily do it; for that I might warrantably infer from the good order and sobriety which I had found to prevail in Zahleh, that the exhortations of these spiritual fathers had not been without its fruits in times past; told him that I had not known, on my first coming, that the hospitality of Zahleh was limited to six months; and, finally, gave him a hint that if we should leave the place under such circumstances, the news of it would go to Beirut, Damascus, and Aleppo, and spread throughout all Syria, to the great disgrace of the Mutrân, and the sheikhs, and the people of Zahleh. He said he had not spoken from himself, but in the name of those who had sent him, and that he had no power to debate the case, his orders being peremptory. I acquitted him of all personal connexion with the proceedings against us, complimented him on his fidelity in the execution of his commission, told him I would think about the matter, and sent him away. In the course of our conference he disclosed the true secret of the Mutrân's concern, namely, that he had recently found copies of the Scriptures in possession of some of his people, and had the mortification to meet with a refusal when he demanded their delivery.

My reply being quite unsatisfactory to the Mutrân, he next commenced to deal with our host and hostess, and in the course of the next day sent them three or four messages, commanding them, on pain of having their house assaulted by the rabble, to send us away. Accordingly, they became urgent on us to go; and we, having no claim on the house, had no alternative but to prepare for our departure; and as it would have been impossible for us, in the then excited state of the town, to remove into the house which had been hired for Mr. Beattie, we made up our minds to retire for a time to Beirut. But while we were arranging our affairs, the people of the house, seeing things more quiet, got over their alarm, and invited us to stay; also sundry of the sheikhs of the town, partly, I suppose, out of concern for the disgrace which would redound to Zahleh from our leaving it under such circumstances, and partly, as I am willing to believe, out of personal friendship, have urgently requested us to delay our departure; which, with Arabs, means not to go at all unless some new occurrence makes it necessary, and also implies their intention to

counterwork, as far as it is in their power, the Mutrân's designs against us. So we are now settled down again as we were before; although the Mutrân has not yet receded from his purpose. He sent two men to me to-day to inquire why I had not gone; but they took their smoke, chatted awhile, and went away without telling their errand, which I learned afterwards from another source.

I believe the sheikhs of Zahleh are very well disposed to maintain order if they had the power, but they have no force at their command; and the mountains are between them and Beirut; so when any disturbances arise, unless their will happens to coincide with that of the Mutrân, so as to give them the support of his spiritual authority, they are absolutely powerless, except as to moral influence; which, however, is still something, for they generally have strong family connexions, through which they can exert an influence on a very large part of the town.

As to the Mutrân, the question is not with him one of religion, but of bread and butter. When the Jesuits first came to Zahleh he caused them to be driven away by a mob, whereupon they retired for a time to Beirut. He commenced the business with us quite too soon for his own good. His proceedings against us have brought us into general notice, and awakened many inquiries as to what sort of people we are, and what sort of a life we lead; while the utter absence of any pretext for them tends to create a sympathy for us, and to increase the dislike with which he is already very extensively regarded. There are a great many people here who have sense enough to suspect that a cause which meets with such a style of opposition, must have something good in it. The excessive fears of the Mutrân indicate that he has some reason to fear the loss of some of his people. Upon the whole, I am disposed to think that his interference has done as much good as a year's preaching would have done. Besides, the developments of the last two weeks have given us a better insight into the state of parties in Zahleh, and how they stand affected to us and to one another, than we could have gained in a twelvemonth in a state of peace. It may be a considerable time before any will be found bold enough openly to resort to us for instruction. We may have more troubles of the same kind. I may even have to write Mr. Beattie to delay somewhat his coming, although I hope otherwise. It will not be till after a long siege that we will gain a fair foothold here; but Zahleh is worth a long siege. We are not discouraged. "The Lord God Omnipotent reigneth."

R. J. DODDS.

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LETTER FROM THE SCOTTISH REFORMED PRESBY-  
TERIAN SYNOD.

To the Synod of the Reformed Presbyterian Church of the United States of America: Dear Fathers and Brethren,—We have been charged by the Synod of the Reformed Presbyterian Church in Scotland to acknowledge your fraternal communication of June, 1856, which was read at their meeting held in Glasgow, in May, 1857, and afforded them much satisfaction. It is gratifying and encouraging to us to have the assurance of your continued regard and affection, and to hear of your persevering exertions to advance the kingdom of the

Redeemer in your own country, and of the efforts you have commenced to extend the gospel abroad by means of your mission to Syria. We hope and pray that the Lord of the harvest may greatly bless your labours both in the home and foreign fields, so that there shall be an abundance of the fruits of peace and righteousness on the earth, and of glory to God in the highest.

Since we last exchanged communications the Governor of the nations has been giving the most instructive and impressive lessons, not only in the terrible calamities of mutiny, and war, and bloodshed, which have been inflicted on the Anglo-Indian empire, but in the sad disasters which have overtaken the commercial world, both beyond the Atlantic and in our land. He has been teaching men the folly and the guilt of making the world their idol, and of endeavouring to heap up to themselves riches, by whatever means, to the neglect of the best interests of their own souls, and of the claims of the Redeemer's kingdom. The issues are in the hands of the Lord. It appears that a considerable amount of religious excitement has followed these trials in your country. In these movements we cannot but feel a deep interest, and we shall watch with prayerful anxiety the practical fruits by which the reality and value of every such awakening must eventually be determined. The attitude of the true church of Christ in these times is very much one of expectancy. "We see not yet all things put under Christ." Systems of idolatry and superstition continue to exist. The enemies of our holy faith are numerous, active, and influential. Principles at variance with, and opposed to the truth, are upheld and propagated by many advocates, and find numerous adherents. Statesmen and politicians continue, to a great extent, to prefer their own policy to the dictates of true wisdom, and the nations are still hostile to the claims of the reigning Redeemer. But He reigns, and His enemies shall be clothed with shame. The startling suddenness with which important events have been occurring within the last few years, gives awful warning to prepare for still greater changes at hand. Antichrist shall be cast down, and idolatry shall disappear, over the whole earth. The truth of the gospel must prevail, and righteous judgments prepare the way for its triumphs. While we wait in patience and hope, let us not cease to labour in faith. "Blessed is that servant whom his Master, when he cometh, shall find so doing."

We have much reason to be thankful to the Head of the church for the measure of peace and prosperity which he has been bestowing on us. Several of our esteemed and honoured fathers and brethren have been recently removed from amongst us. Their work on earth was done, and they have been summoned away to their reward. "They rest from their labours, and their works do follow them." In the removal of these devoted servants of the Lord, the church has been visited with a sad and trying loss; but there is great cause of gratitude in the reflection that they continued to labour with fidelity and usefulness all their days; for it is a consolation to the church, when her ministers maintain throughout their warfare the character of "good soldiers of Jesus Christ." And it is encouraging that God is raising up others to occupy the places rendered vacant by death. The congregations of two of those referred to have been supplied with promising young pastors, and that of the third is in course of taking steps to have its wants supplied.

We continue to receive the most gratifying accounts of the mission in the New Hebrides. The whole island of Aneiteum is now under Christian instruction, and idolatry is utterly abolished. There are urgent calls from the inhabitants of other islands of the group, large and populous, to "come over and help them:" and we trust Erromanga, Tana, Fotuna, and others, will ere long, under the blessing of the Lord, rejoice in the privileges and hopes of the gospel of salvation. A few days ago, two young brethren, the Rev. John Paton and the Rev. Joseph Copeland, left the shores of their native Scotland for these islands of the South; and should they be spared to cultivate the field to which they have heartily devoted themselves, and should their labours be crowned with any thing like the success attending those of the excellent men who have preceded them, the New Hebrides mission will prove, what it has almost already become, the most remarkable mission of modern times. May God grant to His own Son "the heathen for his inheritance, and the uttermost parts of the earth for his possession!"

Our missionary to the Jews in London, is carrying on his labours with untiring zeal and perseverance among that stubborn race. We cannot point to any very distinct visible fruits of this mission; though doubtless its general influence must be good, and the result cannot but be glorifying to God, whether men hear, or whether they forbear. The scorn and hatred manifested by the seed of Abraham towards the name of the Saviour at the present time, and in the metropolis of the British empire, are as bitter and as burning as were those of their fathers when Christ appeared among them in Judea, and when the apostles preached unto them Jesus, whom they crucified, as the Messiah and the Son of God. The time is, however, coming, when the Spirit shall be poured out upon them from on high, and they shall look upon Him whom they have pierced, and shall mourn for him.

We are much interested in your mission to the East. Such an undertaking is fitted to prove of immense value to yourselves as a church; and in saying this, we speak, to some extent, from our own experience. It is calculated to keep the minds of the Christian people fixed on the necessities and claims of the world—to remind them continually of the value of the gospel enjoyed by themselves—and to stir them up to prayerful activity and diligence in the advancement of Christ's cause and kingdom. It constitutes a happy bond of union to ministers and people, and draws down upon his church the blessing of Him who said:—"Go ye into all the world—preach the gospel unto every creature—and lo, I am with you always." Doubtless it was after much prayerful consideration and anxious inquiry, that you selected Syria as the field of your operations. It is a deeply interesting country, geographically, physically, historically, and politically. May the Lord abundantly sustain your missionaries amid their trials and discouragements, and bless the labours for the extension of the gospel!

It affords us much pleasure to learn that you have a Theological Seminary in active and efficient operation, under the superintendence of servants of the Lord well qualified for the office held by them. It is impossible to over-estimate the importance of maintaining a well-



equipped school for the sons of the prophets, so that the church may be furnished with "workmen not needing to be ashamed, rightly dividing the word of truth. But we must not forget that the Spirit of God alone can give pastors according to His own heart, and that we should therefore look beyond the instrumentality employed, and depend for success on the blessing of the great Teacher. We are commanded to pray the Lord of the harvest, that He would send labourers into his harvest. It would be a token for good, and a means of blessing to the church and the world, if Christians would pray more earnestly and perseveringly for this.

We are gratified to understand that you and the other Synod with which we hold correspondence, have interchanged proposals for consultation in reference to re-union. We sincerely trust that these proposals will be carried out, and that at least conferences will be held with the view of cultivating brotherly kindness and charity. May the one, glorious Head of Zion pour out the Spirit of truth, and peace, and unity on all his servants, and on all the churches of the saints, so that through their oneness the world may know that Christ is the Son of God and the Saviour of sinners.

Since the above was written, our Synod has met in Edinburgh. The meeting has proved a happy and refreshing one. The court was occupied with matters of domestic importance, and with its missionary operations among Jews and heathens. The question of our civil relations received a large share of attention; and there was manifested a highly gratifying and encouraging amount of harmony and unanimity in regard to our protest against the invasion of Christ's Headship, and other evils, with which the British constitution is chargeable, and the duty incumbent on us of continuing watchfully to stand aloof from all participation in what is morally wrong.

The Synod have directed us to request that in an early communication you would have the kindness to favour us with your views respecting the religious excitement which has been prevailing in your country, and of which so many reports have reached us. You are in circumstances to form a much more correct estimate of its character than we are; and any information with which you may think it fit to favour us, will be received with gratitude and perused with interest.

With every good wish for your peace and prosperity, we are, dear fathers and brethren, faithfully yours in the bonds of the gospel and of the testimony of Jesus.

Signed in behalf, and by order of the Committee on Foreign Correspondence appointed by the Synod of the Reformed Presbyterian Church in Scotland.

JOHN GRAHAM, *M. C.*

Canning street, Liverpool, May 10, 1858.

#### PITTSBURGH PRESBYTERY.

This Presbytery met in Allegheny City, April 20, 1858, at 7 o'clock, P. M. All the ministers present, with a large delegation of elders..

Rev. J. Love was appointed Moderator; and J. Hunter, Clerk; and S. Sterritt, Assistant Clerk.

T. M. Elder and J. M. Johnston, candidates for license, delivered all their pieces of trial, which were unanimously sustained. They were

then examined on Theology, Church History, and Government, all of which being sustained, they were licensed to preach the everlasting Gospel.

Rev. H. P. McClurkin, who had been certified and dismissed by this court at its last meeting to the Illinois Presbytery, was again recognised as a member, on the return of his certificate, which he had never presented. The moderation of a call was granted to the Salt Creek congregation, and Mr. Sterritt appointed to attend to the same when convenient.

Rev. T. Sproull was appointed Treasurer of Domestic Missions and Education Fund, in place of J. Carson, resigned.

A committee, consisting of T. Sproull, J. Galbraith, S. Sterritt, and elder D. Gregg, was appointed to prepare an address on the subject of revivals, showing in what a true revival consists; the same to be published in the magazines.

T. Sproull, J. Hunter, and D. Gregg were appointed a committee to assign pieces of trial to the theological students under our care, for the fall Presbytery.

The following resolution was unanimously adopted, namely:

*Resolved*, That it is the intention of this Presbytery to endeavour to obey, in good faith, the direction of Synod at its last meeting on the subject of the deacon, and that it is the desire of Presbytery that the congregations under our care, which have not elected deacons, take measures to do so as soon as practicable, and confer upon them the power expressly defined in the Form of Church Government and Testimony.

#### PRESBYTERY OF THE LAKES.

This Presbytery met in Rushsylvania, April 20, and continued in session till the 23d. The business was principally routine and local.

Calls from Cincinnati and Xenia congregations, jointly, on Mr. Henry George, were accepted, and arrangements made for ordination, &c., at Cedarville, on 4th Wednesday June, at 10, A. M. Rev. W. Milroy to preach the ordination sermon; queries and ordination prayer, by J. C. Boyd; charge to pastor, by J. B. Johnston; charge to people, by Dr. Milligan; examination in Greek, by J. C. Boyd; in Hebrew, by R. Hutcheson; in History and Theology, by J. B. Johnston. Subject of sermon for the candidate, Eph. i. 22; of lecture, Isaiah lxi. 1—5.

Rev. W. F. George was released from his pastoral relation to the congregation of Macedon, and dismissed to the Presbytery of Illinois.

Rev. J. K. Milligan was released from his pastoral relation to the Miami congregation, and dismissed to the New York Presbytery.

Students of theology delivered discourses as specimens of improvement. Daniel Reed, of the second year, from John vi. 44; and David Coulter, of the first year, from John xiv. 6.

Presbytery adjourned to meet in 2d Miami church, Northwood, Tuesday, the 26th day of October, 1858, at 7 o'clock, P. M.

#### REPORT OF THE COMMITTEE OF APPOINTMENTS.

*Rushsylvania*, R. Hutcheson, May 1st Sabbath, and to moderate a session; Dr. Milligan, 3d Sabbath June; J. Thompson, 1st and 2d

Sabbaths August; Dr. Milligan, assisted by R. Hutcheson, to dispense the sacrament, 1st and 2d Sabbaths October; W. Milroy to moderate a call, when requested by the congregation. *Macedon*, Dr. Milligan to declare the congregation vacant, and dispense the sacrament, assisted by R. Shields, 1st and 2d Sabbaths June; J. A. Thompson, 3d and 4th Sabbaths August; R. Hutcheson, 3d and 4th Sabbaths September. *Irville*, R. Hutcheson, 4th Sabbath May; Dr. Milligan, 3d and 4th Sabbaths July. *Muskingum*, Dr. Milligan, 4th Sabbath June; R. Hutcheson, assisted by Dr. Milligan, to dispense the sacrament, 1st and 2d Sabbaths September. *Tomika*, J. A. Thompson, 2d Sabbath July; Dr. Milligan, 1st Sabbath August. *Savannah*, J. A. Thompson, 4th Sabbath July. *Coshocton*, J. A. Thompson, 3d Sabbath July. *Walnut*, R. Hutcheson, 3d Sabbath May; Dr. Milligan, 1st Sabbath July. *Jonathan's Creek*, R. Hutcheson, 5th Sabbath May; J. A. Thompson, 1st Sabbath July and 5th Sabbath August. Submitted. J. C. BOYD, *Chairman Com.*

#### NEW YORK PRESBYTERY.

Newburgh, May 1st, 1858.

The New York Presbytery met in the Second church, Newburgh, April 27, 1858, at half-past 7 o'clock, P. M., according to adjournment. Rev. J. W. Shaw, at the opening of its session, preached a sermon from 2 Timothy i. 6—"Stir up the gift of God, which is in thee by the putting on of my hands," treating of the gift and the manner of stirring up that gift.

The ministerial members of court were all present—excepting Rev. J. Chrystie, D. D. and S. M. Willson—together with ruling elders James Shaw, George Spence, J. W. M'Cullough, Francis Wilson, David Torrens, Henry Ferguson, and W. Atchison, Messrs. Montgomery, licentiate, and Graham, theological student, were also present. Rev. J. R. W. Sloane was appointed Moderator, and S. Carlisle continued Clerk.

Rev. J. C. K. Milligan having presented his certificate from the Lakes Presbytery, was received, and his name added to the roll. A call from 1st congregation New York, was then presented to Mr. Milligan, and was accepted, and a commission, consisting of Rev. J. W. Shaw, J. Chrystie, D. D., J. R. W. Sloane, and J. M. Dickson, with ruling elders Henry Ferguson and J. Nightingale, appointed to meet in 1st Church, New York, on the Wednesday after the second Sabbath June, to attend to his installation. Rev. J. W. Shaw to preach, Dr. Chrystie preside, propound the formula of questions, offer the installation prayer, and deliver a charge to the people, and J. R. W. Sloane to the pastor.

M. Graham, theological student, delivered as a specimen of improvement, a sermon on Eph. iii. 19. "To know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God," which was cordially sustained; and he received as trials for licensure, a historical essay, subject, The Westminster Assembly, and lecture on 1 Peter i. 22, to end.

The following is the schedule of Presbyterial appointments:—*Bohemia*, Montgomery, 2d, 3d, and 4th Sabbaths May; Shields, 1st and

2d Sabbaths July; J. M. Johnston, 3d, 4th, and 5th Sabbaths September. *Fayston*, 1st, 2d, and 3d Sabbaths August, Shields. *Argyle*, Shields, 4th Sabbath July; Elder, 1st and 2d Sabbaths September; *Boston*, J. M. Dickson, 1st and 2d Sabbaths June; J. M. Johnston, July, and 1st and 2d Sabbaths August; Shields, 4th and 5th Sabbaths August; Elder, 3d and 4th Sabbaths September, and all October.

The sacrament of the Lord's Supper was appointed to be administered in Bovina, 1st Sabbath July, by Rev. J. B. Williams; in Boston, last Sabbath September, by Rev. N. R. Johnston; Argyle, by Rev. J. R. W. Sloane, 1st Sabbath September; in each case to be assisted by the licentiate present. Rev. N. R. Johnston was appointed to moderate in a call in Boston, and J. B. Williams in Bovina, when requested by session and congregation.

Congregations under the care of Presbytery, were directed to take up collections for the Home Mission Fund, and forward them to the Treasurer of Presbytery, previous to the 1st July.

Presbytery adjourned to meet in 2d church, New York, on the Tuesday of October after the last Sabbath, at 7 o'clock, P. M. The sessions of Presbytery were short, pleasant, and harmonious.

SAMUEL CARLISLE, *Clerk*.

#### PHILADELPHIA PRESBYTERY.

This Presbytery met in the 2d church, on Tuesday evening, April 27th, at 7½, P. M. Dr. Chrystie, at the request of the Moderator, preached the opening sermon, from Ps. lxxii. 17—"His name shall endure for ever: his name shall be continued as long as the sun." The name of the Messiah—the eternity attributed to that name, and the manner of its propagation, were set forth with much beauty and power.

The business of the Presbytery was purely ordinary and local, and was transacted with entire harmony.

The following appointments were made: *Baltimore*, D. M'Kee, 4th Sabbath May, and 2d Sabbath October, and to preside in the moderating of a call when requested by the session and congregation; S. O. Wylie, 1st Sabbath June; J. Middleton, 2d and 3d Sabbaths September; J. M. Willson, 1st Sabbath October; J. Newell, 2d, 3d, and 4th Sabbaths July; Johnson, 3d and 4th Sabbaths June; Elder, 3d, 4th, and 5th Sabbaths August. *Dickinson*, J. Newell, 1st Sabbath July; Mr. Johnson, 1st and 2d Sabbaths June; and Mr. Elder, 1st and 2d Sabbaths August, in the neighbourhood of Mr. Kennedy's congregation,—the arrangement as to place to be made by Mr. Kennedy.

Treasurer reported that since last meeting he had received one hundred dollars, (\$100,) and paid out one hundred, (\$100,) leaving in treasury a balance of thirty-two dollars and thirty-three cents, (\$32.33.)

Presbytery holds its next meeting in the 4th church, on the last Tuesday in October, to meet at ten o'clock, A. M.

#### ROCHESTER PRESBYTERY.

The Presbytery of Rochester met in Rochester, May 5th, and was constituted with prayer by the Moderator. The constituent members were all present, with one exception, as also ruling elders from most

of the congregations. Rev. D. Scott was chosen Moderator, and M. Wilkin, Clerk. The session was harmonious and short, as there was but little business to transact. The principal items were reports of Interim committee, and of Presbytery's Treasurer, and appointments of supplies. The Interim committee reported that Mr. A. Montgomery had fulfilled his appointments last fall but in part; and that Mr. J. A. Thompson had not appeared within the bounds of this Presbytery, according to appointment of Synod's Board of Domestic Missions, and that reports from neither of these young men had been received.\* The committee was instructed to report the fact of Mr. Thompson's non-appearance to said Board of Missions.

The following appointments were made, namely: *Glengary*, Mr. Montgomery, 1st, 2d, and 3d Sabbaths in June; *Hamilton, Oneida, Galt, C. W.*, Mr. Montgomery, 4th Sabbath in June, and 1st, 2d, 3d, and 4th Sabbaths in July; † *Ramsey, C. W.*, Mr. M'Lachlan, two Sabbaths, at his own convenience; *Syracuse*, Mr. M'Lachlan, 2d and 3d Sabbaths in May; Mr. Bowden, two Sabbaths; Mr. Scott, one Sabbath, and Mr. Wilkin, three or four Sabbaths at their convenience.

#### AFFAIRS ABROAD.

*Spain*.—This kingdom appears to be on the eve of great changes. In our last we noticed the programme of the republicans, who regard themselves as a majority of the population. We have since met with—in the *Independent*—some highly important statements respecting the spread of Bible knowledge and convictions among the people of Spain. We give a summary:

“The missionaries of Protestantism find means to continue their labours amidst the greatest persecutions and perils. The *Spanish Evangelical Record*, a paper published in Scotland, and devoted exclusively to the evangelization of Spain, brings often very interesting news of their success. The items which we give below are contained in its number of November last.

“The occasions to distribute the Holy Scriptures and other evangelical publications are in Spain much more numerous than we had dared to hope. Within two years more than a hundred thousand copies of Bibles, or of portions of the Bible and of other religious works, have been circulated. The agents employed for this work labour with precaution, but with very encouraging results. Several times the Roman clergy has urged the Government to have recourse to rigorous measures in order to discover and suppress these heretical books; but, until now, these efforts have been without result. The Bibles, the tracts, ‘the heretical books,’ multiply all over the land, in spite of the decrees issued against them. These persecutions have naturally produced a great inquietude, and the agents have been compelled to redouble their precautions; but until now, by the providence of God, no harm has been done them, while the Spanish people seem to feel a constantly growing desire to possess what already many of its children have learned to consider as the book of life.

“Several missionaries' tours, made by Spaniards, have happily contributed

\* It is due to Mr. Thompson to say, that when he was licensed, it was with the understanding that he should attend the Seminary last session. This, however, was not made known in time to the Board of Missions, and he was included in the distribution. It was too late, when he ascertained that he was assigned to Rochester Presbytery, to reach there in time, after having made arrangements to spend the winter in Allegheny. Mr. Thompson is law-abiding.—*Ed. Ref. Pres.*

† J. M. Johnston will receive appointments from Interim committee.

to a more extensive circulation of the religious books. This does not exclude labours of another kind. In many places special meetings, in which the word of God is explained, have been organized. They take place with closed doors, and are usually attended by about a dozen persons. Spaniards of both sexes, after having been converted, become instrumental in making known the gospel, each one in his sphere of action or personal influence. A young girl has often been seen in the houses of the poor to read the Bible, and pray for the assistance of the Holy Ghost, who alone can enlighten the souls for salvation. 'About two years ago, an agent of the Society for the Evangelization of Spain, gave to a Spaniard a New Testament. This one, struck with what he read in the holy volume, soon renounced the errors of Rome, and became in the midst of his fellow-citizens an ardent propagator of evangelical truth, and of the principles of Protestantism. Although the intolerance of the laws forced him to limit his instructions to five or six persons at a time, a great number of persons have profited by them. All the attempts made by several priests to cause them to re-enter the old church have failed; and it is assured that, thanks to his labours, hundreds of persons have been brought to a knowledge of the truth.

"The following numbers resume the labours of a Spanish agent during the first six months of 1857. He made for purely religious purposes, 261 visits, and received for the same purposes 375. His preaching at private houses was attended by more than 2,500 persons. He sold 96 copies of the Bible, or of portions of the Bible, and gave away gratuitously 31 copies, and distributed 527 tracts. The number of persons who, in nearly the same space of time, declared their adhesion to Protestant doctrines under the direction of this agent, amounts to 213.

"A Christian who has devoted himself to the Protestant cause without any remuneration, has read the Scriptures to a great number of Spaniards, and distributed more than a thousand religious books. There are many others who are employed in the same manner. A military man in service, and very favourably known, who recently wrote to an agent of the Society in order to demand of him the holy books, assured him that he knew more than 6,000 persons to be disposed to take henceforth these books as the only rule of faith."

*Russia.*—Alexander II. is unquestionably the most enlightened of the Russian Czars. He is *progressive*, sagacious, and firm. His brothers and the Empress enter cordially into his plans for the intellectual and social regeneration of his vast empire. The emancipation of the serfs is but one instance of his clear-sighted, but, for Russia, singular policy. He is instituting schools—particularly female schools. The press is freed from many of its fetters. The old, conservative civil functionaries are superseded by younger men, whose views accord with those of the Czar. Under such influences, the immense population of Russia will soon be far advanced in every element of national greatness. Her next conflict with Southern and Western Europe will reveal an unparalleled power and energy.

The emancipation of the serfs is now certain. Some opposition has been encountered. Some insurrections have taken place in Poland; the peasants imagining that the Emperor had actually decreed their emancipation, while the nobles were attempting to deprive them of its benefits. These will be put down. Of the forty-one governments or provinces, twenty-nine have adopted, formally, the project of the Czar. The following is a summary of the last action of the court, designed, as it seems, to prevent discord and confusion in carrying out the wishes of the Emperor, by establishing a uniform system throughout the empire:

"The ukase declares, in the first place, that it was agreed upon in the presence of the Emperor, in Grand Committee, the Grand Duke Constantine assisting, as usual. It then sets forth the object of the proceedings of the Committees appointed in the Governments, traces their progress, and enjoins them to conclude in six months, when the regulations will be submitted to the approval of the Emperor, to be put immediately into execution. The ukase, after having recognised the necessity of taking into consideration, in the regulations of the provinces, the various modifying local circumstances, states that there is need of a normal regulation which shall serve as a general basis. This normal regulation is composed of ten chapters, of which the following are the titles: 1. Obligatory transitional condition of the peasant. 2. Definition of this condition. 3. Territorial rights of proprietors. 4. Regulation concerning the enclosures of peasants. 5. Principles to follow in the bestowal of lands on peasants. 6. Rents of the peasants. 7. Rights and duties of the *dvorovi* (old servants and their families, who live in the master's house without any specified service.) 8. Constitution of the new communities. 9. The rights of proprietors, and the connexion of these with their peasants. 10. Manner and means of enforcing this regulation.

Each of these articles is then separately explained. We can draw from them the general idea that serfdom is for ever abolished in Russia, and can never again be established there under any form whatever. The condition of the peasants, when the regulations are once confirmed, will be on a par with that of the other classes of citizens. The name of seigneurial peasants will be changed to peasants by contract; that is, they will treat freely, and at their own pleasure, with the proprietors concerning the conditions of their work. But until the confirmation of definite regulations they must be made to understand that they must be submissive, and cannot leave the land. Then the ukase orders a regulation to be prepared, according to which the peasants can change their condition so as to enter, for instance, into the class of citizens. Next the duration—and it must in every case be short of this transition state preceding their trial emancipation—is to be determined. And, finally, the Imperial ukase peremptorily commands that there be inserted in the new regulations a clause compelling the proprietors to cede to their serfs the enclosures which they occupy, together with their houses, besides a certain quantity of cultivable land, greater or smaller according to circumstances."

*India.*—The pacification of India is far from complete. The capture of Lucknow has led to the dispersion of the Sepoys, who, with their allies, have yet possession of some strong places. Oude is the principal scene of operations, but many of the border provinces are greatly disturbed. The heat of the season will bear hardly upon the British troops. New re-enforcements are called to make up the losses occasioned by the sword and by disease. The only fear is now, lest some of the tribes, heretofore peaceful, should, after all, unite with the rebels.

As to missionary operations, we give the following from the Home and Foreign Record:

"Christians in this country are full of hope and expectation. Great things are on the eve of being done. Dr. Campbell, writing from Saharanpur, under date of 24th February, says: 'As regards this mission, every thing now goes on in the usual way, and probably more encouraging than ever before.'

"Our letter from Lahor, dated March 5th, speaks of a plan for circulating the Scriptures among the higher classes in that city, the opening of a new chapel at one of the principal entrances of the city, and the publication of passages of the sacred Scriptures in one of the vernacular papers."

*China.*—Since the taking of Canton, the European powers have endeavoured to renew their negotiations—in connexion with the American ambassador—with the court of Peking. The result, it is impossible to foretell: ‘but whether by war or by diplomacy, China must now be open to commerce and to the Bible.’ The course of events tends this way in all parts of the world. Mr. Nevins, Presbyterian missionary at Ningpo, says:

“Ningpo remains as quiet as ever, and we feel there is very little reason to fear any disturbances here in the future. The Chinese government is too weak and distracted to engage in general or united action against foreigners; and particular posts have such a dread of foreign power, confidence in foreign integrity and magnanimity, and regard for their own interests, that there is little danger of their troubling us. The Insurgents seem to be consolidating their government, retiring in some places and advancing in others. Independent bodies of rebels are springing up in different places and organizing themselves into local governments. China seems to be on the eve of dismemberment.”

*Brazil.*—We have long known that missionaries were at work in this Popish South American empire: but have had, until lately, few opportunities of getting information relative to this field, and what has been doing in it. The following, abridged from the American and Foreign Christian Union, is a good instalment of facts as to the *field of labour*. It is not from a missionary, however, but the pen of “a gentleman now resident” in Brazil:

“The total population of Brazil in 1850, was 6,150,000. . . . The number of clergy of all sorts in Brazil, *fulfilling their functions*, is put down by the Budget of the State at 1,607; but in all probability this is an over-estimate—at least many priests are included who seldom, if ever, perform the duties of their office. . . . The tendency is for priests to live together, and accordingly they cluster in cities. The people in the interior, and all their primary instruction, are therefore neglected. Many priests have parishes from 60 to even 200 miles in diameter. . . . It often occurs that years pass wherein the parish priest does not see some of his parishioners. . . . In the interior says a Brazilian author, ‘all the religion of the people consists in witnessing, at great intervals, some solemn religious rites, (such as *mass*, an *image procession*, or a *feita*,) without any religious training, or the permanent influence of a good example.’ . . . The official documents of the different provinces disclose the fact that the Roman Catholic religion does not possess in Brazil one-half its former energy; in other words, that it is gradually losing its hold, not by the influence of a better faith, but purely on account of the weakness and poverty in, and lack of sympathy for the Brazilian church. . . . The number of priests who die annually far exceeds that of ordinations; and we might quote many facts to illustrate the destitution and utter negligence of the Bishops in providing instruction and worship for the people. It is a notorious fact, acknowledged by all, that the Romish church has not the same power now in Brazil as formerly; that out of the large cities the churches are going to decay, are without proper furniture, and are not being repaired. And it is safe to say, that *the people are in as bad, if not worse condition than in heathen lands, as to evangelization.*”

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#### AFFAIRS AT HOME.

*General Assembly, (O. S.)*—This body met in New Orleans, May 8th. The attendance was large. The business done was mostly routine and denominational. We notice, particularly—1st. Their re-



fusal to entertain the proposals of union made by the United Synod of the South. The refusal was unanimous and absolute. 2. The reports of the various Boards of the church were highly encouraging. We present a short abstract of two of these. The Board of Foreign Missions report:

"1. Ten tribes of *Indians*, with a population of about fifty thousand, are, in whole or in part, under the care of the Board. In these tribes are labouring fifteen ministers, fifteen laymen, and fifty-two females, besides native assistants. In twelve boarding-schools, these missionaries have under their care five hundred and seventy-eight Indian youth and children, nearly equal of each sex. The church members at all the stations are five hundred and seventy-seven, and many thousands of others have the gospel preached to them. The four Southern tribes, Choctaws, Chickasaws, Creeks, and Seminoles, and the Chippewas and Ottowas of Michigan, are far in advance of the five hunter tribes in Kansas and Nebraska. The tribes first named are all living on their farms, with cabins and houses more or less comfortable, and supporting themselves by the cultivation of the soil. The others are, as yet, mostly living in villages, with bark, skin, or mud tents. Improvements indeed, under the late treaties, are beginning to appear. . . .

"2. In *Africa*, notwithstanding its climate, so unhealthy to the white man, the missions in Liberia and Corisco are still encouraging, and full of promise to that benighted and long down-trodden land. In *Liberia* are 4 ministers of the gospel—2 licentiates, 6 male teachers, 6 female teachers, 1 high-school, and 5 day-schools, with 134 pupils—6 Sabbath-schools, with 166 pupils, 4 churches and 178 members. At *Corisco*, are 5 ministers, 5 females, 3 boarding-schools, with 64 pupils, of whom 16 are females—2 native Christians. One of these schools, containing 22 boys, is formed of boys from the tribes on the main land.

"3. *India*.—The Lodianna mission has ten stations, from Debra on the head waters of the Ganges, to Peshawar, west of the Indus, in the Punjab. At this mission are 15 ministers, 1 licentiate, 15 native assistants, and 15 females. The church members are 127, and in the various schools are 1,300 pupils. Printing last year before the mutiny, 1,627,000 pages. The Furrukhabad mission, with six stations, covers the rich plain between the Jumna and the Ganges, extending from Allahabad. Before the outbreak there were 11 ministers; now there are but 7, and 1 licentiate. There were 182 native Christians.

"4. *Siam*.—Since the treaty between the United States and Siam was made, this large field is fully open for the missionary work. Buddhism is the religion of the king and of the whole empire, but religious freedom is enjoyed by the inhabitants. Formerly, the missionaries were required to reside in Bangkok, but now they may build houses, and reside in any part of the land. There are many facilities for the distribution of the Scriptures, and religious and educational publications, in the extensive and cheap communications by the various rivers and canals. Few countries, even in Europe, have more readers, in proportion to their numbers, than Siam. Hardly any more commanding centre for a wide-spread and powerful missionary influence is to be found in all the East, than is afforded by the capital of Siam. There are now in this field 4 ministers, 1 of whom is a physician, 1 native assistant, and three females; 1 boarding-school, with 45 promising boys.

"5. *China*.—There are three missions in China, at Canton, Ningpo, and Shanghai. At these are 13 ministers, 2 physicians, 1 printer, 13 females, and 8 native assistants; 1 boys' boarding-school, with 30 pupils, 1 girls' boarding-school with 64 pupils, and 4 day-schools, with 95 pupils. Printing last year, 4,505,000 pages of Scriptures and tracts. The mission at Ningpo is exceedingly interesting and promising. Besides itinerations of greater or less extent,

for preaching the gospel and the distribution of the Bible, two out stations at Chinhae and San-Poh have been formed. At these the labours are chiefly performed by the native assistants, with occasional visits from the missionaries. At the latter station, seven members were added to the church during the last year. The press is exerting a powerful and salutary influence."

The revenues of the Board have been some \$16,000 *more* this year than last. The Board of Publication report:

"I. In the department of PRODUCTION. The Publishing Agent reports that 55 *new* works have been issued, of which 45 are new volumes. Of these new volumes there have been printed 85,750 copies. In addition to these 24,000 copies of 9 new tracts have been issued, and 30,000 copies of the Presbyterian Almanac, making in all 139,850 copies of new publications. Besides these, there have been published 324,000 copies of works before upon the Board's Catalogue. The total number of copies issued during the year has been 463,750 copies.

"II. In the department of DISTRIBUTION. The regular trade sales of the Publishing-house have been, during the year 191,993 volumes. The sales of tracts at the Publishing-house have amounted to 705,663 pages, an increase of 229,522 pages on those of the year preceding.

"III. In the department of SUSTENTATION. The *Treasurer's report* shows the aggregate of receipts for the year of \$128,960.28, which is an increase of \$7,639.25 over the receipts of the preceding year. The total expenditure has been \$101,801.63, leaving a balance in the Treasurer's hands of \$20,158.60."

3d. The Committee was appointed to negotiate with the Associate Reformed, South, with a view to Union. The question of psalmody is the only obstacle. They will probably unite, but not immediately.

*The United Presbyterian Church.*—This is a new name for a new body, constituted by the union which took place May 26th, in the City Hall, Pittsburgh, between the Associate and Associate Reformed Churches. Negotiations had gone on some days previously, occasioning a good deal of debate. The difficulty, which was finally got over, was in reference to the manner in which the Basis should be received, and the character of the "forbearance" to be exercised towards those who are not prepared to receive every article of the Basis. The following preamble was adopted to a series of resolutions in reference to the *actual* union of the true bodies:

"Whereas, It is understood that the testimony submitted to the General Synod of the Associate Reformed Church, by the Associate Synod, was proposed and accepted as a term of communion, on the adoption of which the union of the two churches was to be consummated: *and whereas*, it is agreed between the churches that the forbearance in love which is required by the law of God, will be exercised towards any brethren who may not be able fully to subscribe to the standards of the United Church, while they do not determinedly oppose them, but follow the things which make for peace and things wherewith one may edify another, it is proposed that the following resolutions be presented to the respective Synods, and if agreed to that the union of these two branches of the church shall be consummated according to these resolutions."

The two Synods met, as above; some three thousand persons present; addresses were made; the Moderators of the respective Synods gave each other the right hand of fellowship. Dr. Pressly was chosen Moderator of the United Synod; and Dr. Wilson, of Xenia, when the Synod adjourned to meet in Xenia, next May. We find five dissent-

ers in the Associate Reformed Synod; all from the New York Synod. These claim "to remain the Associate Reformed Church." At one time nineteen dissented in the Associate Synod; but many—how many we do not know—subsequently withdrew their dissent, and entered into the Union.

We give some extracts from the debates, omitting remarks by those who afterwards dissented. In the Associate Reformed Synod,

"Rev. J. Y. Scouller, of Ohio, said he wished to make a few remarks. He had abstained from making any remark until now in both Synods. He believed the basis was offered by the Associate Synod as a term of communion. He opposed by his vote any thing in the Testimony as a term of communion to which he had not assented in his ordination vows. He had preached eleven years in one pulpit, and that ought to be a certificate of his orthodoxy. He expected to go into the United Church and did not expect to take on himself any new terms of communion. He thought the Associate Reformed Church was as near the centre ground as any other church. He could not consent to take as terms of communion mere matter of opinion, for the sake of a union among two parts of the church of God. There are a few things in the Testimony on which he had no difficulty. He had no difficulty in regard to the articles on psalmody, covenanting, and slaveholding, but the articles on communion and secret societies were those on which he had most difficulty.

"Rev. J. R. Bonner objected to the article on covenanting in the basis. He expected to go into the United Church, and stay there till he would be put out by a judicial act. He expected to act as he had always acted.

"Dr. Pressly, of the Associate Reformed Church, was, however, requested to make some remarks. In eloquent and appropriate language, he went on to state how much Christian 'forbearance' he would ask in the United Church. He was satisfied with the psalmody, with the article on communion, and with that on slavery. He said, 'I am an anti-slavery man.' With respect to the article on secret societies he was not wholly satisfied. While he would dissuade men from joining them, he did not feel that connexion with them should be a bar to communion. He found no fault with covenanting, either social or personal."

Could we be sure that the body thus formed would occupy, on all points, the platform of the Basis, and cherish the spirit of reformation and of witness-bearing, we would rejoice in the union. But we fear it bodes, under the circumstances, no good to the cause of truth. One thing is certain—the "forbearance" agreed upon is highly perilous. It appears that some of the Associate Reformed went into the Union determined to act as they had always done. What this means precisely, we cannot say, but such evidently thought that the "Basis" was more stringent than the terms of the late Associate Reformed Church. What will be done with members of secret societies? What is to be the practice of the new church on covenanting? Is there any recognition of the covenants of our forefathers, such as existed in the late Associate Church? We fear that a new spirit—they will, regard it perhaps, as a better spirit, less exclusive—will be manifested by the new body than that of the Secession.

It is with sincere regret we part with—on some points—our old antagonists, the Seceders. We freely acknowledge the assistance they have furnished us, by their practice, in keeping up the fences and hedges on certain points, while we differed with them on others. They are now more remote, *practically*, from us: and this, notwithstanding the *proper* Basis approaches us more nearly. We shall observe, with deep interest, the workings of the new body.

THE  
COVENANTER.

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AUGUST, 1858.

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REFORMED PRESBYTERIANS AND THE UNITED  
STATES CONSTITUTION.

(Continued from page 328.)

Having discoursed upon the moral character of the Federal Constitution in a way which we have subjected to some criticism in our last number, "C.," the correspondent of the "Banner of the Covenant," proceeds to the "relation in which the Reformed Presbyterian Church stood to civil society in this country, (he should have said to the Constitution and the government,) by the act of the supreme judicatory prior to the year 1853;" and, as we expected, exhibits the same remarkable traits as a historian which we have found in him as a critic and a reasoner.

Of course, if "C." intends to give his readers a just statement of the entire facts of the case, he will not fail to present the solemn and well-considered judgment of the church's highest judicatory as early as the year 1806, as received in the Testimony issued in that year. No such thing. He satisfies his conscience by the following:

"History informs us, that in 1806, two acts were passed by the Presbytery, then the supreme judicatory, touching civil society; one respecting giving oath, when summoned before the constituted authorities of the nation; and another, respecting serving on juries, in courts of justice. What these acts were, in the terms of them, the writer does not know, having never seen them, and they not being in existence, having been consumed by fire, it is said, in the house of him in whose custody they were. The latter, the jury act, *was said to be wholly prohibitory.*"

But what did the Presbytery really say? Our readers, most of them, are familiar with the very language of that judicatory; but we must supply "C's." lack of service:

"In the course of this session (May, 1806) two acts were passed by the Presbytery, which are important, as containing practical directions for the conduct of individual members of the church—an act respecting giving oath, when summoned before the constituted authorities of the nation—and an act respecting serving as jurors in courts of justice.

"The Reformed Presbyterian Church approve of some of the leading features of the Constitution of Government in the United States. It is happily calculated to preserve the civil liberty of the inhabitants, and to protect their persons and their property. A *definite Constitution upon the representative*

*system*, reduced to writing, and rendered the bond of union among all the members of the civil association, is a righteous measure, which should be adopted by every nation under heaven. Such a constitution must, however, be founded upon the principles of morality, and must in every article be moral, before it can be recognised by the conscientious Christian as an ordinance of God. Were every article which it contains, and every principle which it involves, perfectly just, except in a single instance, in which it was found to violate the law of God, Christians cannot consistently adopt it. When immorality and impiety are rendered essential to any system, the whole system must be rejected. Presbyterian Covenanters *perceiving immorality interwoven with the general and the states' constitutions* of government in America, have *uniformly* dissented from the civil establishments. Much as they loved liberty, they loved religion more. Anxious as they were for the good of the country, they were more anxious for the prosperity of Zion. Their opposition, however, has been the opposition of reason and of piety. The weapons of their warfare are arguments and prayers.

“There are moral evils *essential* to the *Constitution of the United States*, which render it necessary to refuse allegiance to the *whole system*. In this remarkable instrument, there is contained no acknowledgment of the being or authority of God—there is no acknowledgment of the Christian religion, or professed submission to the kingdom of Messiah. It gives support to the enemies of the Redeemer, and admits to its honours and emoluments Jews, Mohammedans, Deists, and Atheists,—it establishes that system of robbery, by which men are held in slavery, despoiled of liberty, and property, and protection. It violates the principles of representation, by bestowing upon the domestic tyrant who holds hundreds of his fellow-creatures in bondage, an influence in making laws for freemen proportioned to the number of his own slaves. This Constitution is, notwithstanding its numerous excellencies, in *many instances* inconsistent, *oppressive*, and *impious*.

“Since the adoption of the constitution in the year 1789, the members of the Reformed Presbyterian Church have maintained a *constant Testimony against these evils*. They have refused to serve in any office which implies an *approbation of the Constitution*, or which is placed under the direction of an immoral law. They have abstained from giving their votes at elections for legislators or officers who must be qualified to act by an oath of allegiance to *this immoral system*. They could not themselves consistently swear allegiance to that government, in the Constitution of which there is contained *so much immorality*. In all these instances their practice has been *uniform*.

Some persons, however, who in other things profess an attachment to reformation principles, have considered serving on juries as consistent with their testimony. In order to expose the inconsistency of this practice, the Presbytery have determined, at a convenient time, to publish a warning against it; and in the mean time they deemed it expedient to pass a prohibitory act.

“Jurors are executive officers created by the Constitution, and deriving from it all their power. They sit upon the bench of justice, as the ultimate tribunal, from whose verdict there is, in many instances, no appeal. They mingle together—the virtuous and the vicious, Christians and infidels, the pious and the profane, in one sworn association. They incorporate with the national society, and in finding a verdict, represent the nation. They serve under the direction of constituted courts, and are the constitutional judges of what is laid before them. The Constitution itself is, in criminal cases, the supreme law, which they are bound upon oath to apply; and in civil cases the *bench* determines the law by which the *jury* is to be directed. The juror voluntarily places himself upon oath, under the direction of a law which is immoral. The Reformed Presbytery declare this practice inconsistent with their testimony, and warn church members against serving on juries under the direction of the constituted courts of law.

“Presbyterian Covenanters, in consequence of those two acts, *have no remaining difficulty* about the proper application of the principles of their Testimony.”

Now, all this, by which the “stakes” were fixed, and which furnishes the only proper starting-point in settling the question before us, this writer wilfully and designedly passes by. To bring it up, in the pages of the Banner, would have defeated his whole design—would have made it as clear as the sun that the relation of the Reformed Presbyterian Church to the civil institutions of this country, was not an undecided question. And hence, instead of giving the *whole* facts, he merely alludes to the doings of 1806 thus: “History informs us,” “was said to be;” but is careful to keep out of view the fact that a “history,” prepared and sanctioned by the Presbytery, makes the record; and that, of course, what “was said” was not mere hearsay, as would be inferred from his language, but “was said” by the most competent authority, the very court which framed and adopted these acts. For this treatment of a grave question there is no apology. We think it is time that the New Light body should put forth a correct statement of the practice of the church at the time when it first assumed a permanent and defined condition in this country. They should let their members know—for most of them, we are satisfied, are now ignorant of the fact—that the church then declared that on account of immoralities interwoven with this government, they refused allegiance to the whole system. Until they do this, we will not, and cannot believe them honest—we speak plainly—in any of their professions.

“C.” proceeds to the resolutions of 1812. These he publishes in full—though they were passed in secret session, were never published *by Synod*, nor by any body, until about the time of the New Light defection, when some one found them, and brought them to light. Of course, the church knew nothing about these resolutions,—they had nothing to do with her practice, or the conduct of her members. We published them a few years ago, but we give them again:

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

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

“3. That emigrants from foreign nations, lest they should be esteemed alien enemies, be instructed to give to the proper organ of the government, the following assurance of their allegiance to this empire, each for himself, when required; I, A. B., do solemnly declare, in the name of the most High God, the Searcher of all hearts, that I abjure all foreign allegiance whatever, and hold that these States, and the United States, are and ought to be free, sovereign, and independent of all other nations and governments, and that I will promote the best interests of this empire, maintain its independence, preserve its peace, and support the integrity of the Union, to the best of my power.

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

On these resolutions we remark—1. That they were passed during the war with Great Britain, and at a time when aliens were subjected to suspicion and some hazard of being put to trouble. This fact furnishes the key to the series; it was designed to satisfy the authorities that Covenanters were not disposed to aid and abet the enemy, but were friends of the country. All which was very lawful, and possibly, reasonable. 2. If Covenanters could have sworn the oath—as "C." *ſc.*, say now they can—what need of all this roundabout way of getting at it? The passage of these resolutions shows—not what "C." wishes, but the very opposite—that it was not regarded as consistent in them to take the oath of naturalization. 3. These resolutions say not a word about an oath to the Constitution. Look at them. It is "the nation" "the states," "this empire," &c. 4. These resolutions directly assert that this church viewed "with disapprobation the present existing constitutions"—that this was "a matter of conscience with them." Of course, those who were concerned in this act were not New Lights. But—5. We cannot concur in every expression used—the Synod was a little alarmed, and went too far in some of their phraseology. 6. Nothing was ever done on this subject farther. The whole thing fell to the ground. *None ever gave this pledge.* Now, in view of all this, what are we to think, again, of the honesty of men who will tell us that in these resolutions there is an "approximation to the Constitution,"—and what are we to think of men who say, as "C." says, that this act contains a "stronger guarantee of fidelity" than the ordinary oath, when it contains no guarantee to the Constitution or the government at all, but the very opposite? For—7. It was passed for the very purpose of securing "protection in maintaining their *present Testimony*"—against what? Against the civil institutions of the country.

So far there is no "in-breaking" upon the hedge so distinctly set up in 1806. The church still held the position of dissent from the "entire system." Nothing new occurred until 1821. True, "C." says:

"What the Presbytery seemed to aim at in the year 1806, was the *assertion of correct principles, applicable in all lands*; and to apply these principles, *progressively*, as time and the developments of the government should warrant. Hence the successive action, again and again, on the same subject; and hence some diversity of practice always appeared in the practice of her members, showing that much room was allowed to local judicatories, and to the enlightened consciences of the people. Here it may as well be said as elsewhere, that the general practice of the local judicatories, should cast some light on the nature and extent of the dissent designed by the church. This, as has been said, was not entirely uniform; there was diversity of practice on certain points; and where it was uniform, this uniformity did not arise wholly from the acts of the church, but in part from the disposition of one brother to yield to the views of another, that no appearance of discord might exist or mar their peace as brethren."

"The native citizen was left by the judicatory free to act as it seemed to himself right; and when he did not do it, it may be safely said, the majority who did not vote, did it not from a desire to give no offence to Jew or Gentile."

On this we say—1. Why did not “C.” give his readers an opportunity of knowing what the Presbytery did do? (See previous article.) They would then have learned how mistaken “C.” is—we avoid harsh terms—in saying that that body did no more than “assert general principles.” 2. The “successive action,” of which he makes so much, was very small indeed; but when he speaks of “diversity of practice,” referring evidently to the early years of the church, he states what is untrue. The Presbytery says it was “uniform” in 1806, and had been; and we affirm, as a fact well known within the church and without, that it was “uniform” for years afterwards. 3. When “C.” says that this uniformity was owing in part to a disposition to yield, for peace, he again states what is untrue. That an individual might have been found, here and there, who acted on this principle in abstaining from using his civil privileges, is probable, though we never heard of such a case; but that any thing more can be said, we deny most confidently. We do know, that up nearly to the time of the New Light defection, every body understood that Covenanters were non-voters, and did not sit upon juries. The attempt—made before, however,—to represent the members of the church generally, or in any appreciable number, as abstaining from connexion with the government only to please a few (or more) who were narrow and bigoted in their views—for this is the evident design—is unworthy of any fair man.

To return to our historical researches. An act was passed in 1821, on the petition of an individual in reference to certain points, in the following terms:

“That no connexion with the laws, the officers, or *the order of the State*, was prohibited by the church, except what truly embraced immorality.”

On this it is enough to say, that the question had been settled long before, that such acts as voting and sitting on juries did involve “immorality,” and no indefinite terms like these could affect previous declarations so clear and distinct, fixing the church’s position, confirmed as these had been by a practice so uniform from the earliest period of the national existence. At the next meeting of Synod, however, a resolution was adopted which gave some evidence that New Lightism had begun to work, namely:

“That on the subject of juries, the inferior judicatories of this church be directed to determine, on due consideration of the practice of the several courts of jurisprudence, whether the juror comes under the operation of an immoral law, in the several courts in their bounds, and give instruction to their people according to the special state of the case.”

The church was taken at unawares, but her spirit was roused, and a resolution was passed in 1825, explanatory of this of 1823, asserting that “Synod never understood any act of theirs, relative to members sitting on juries, as contravening the old common law of the church on that subject:” meaning—for this was drawn and passed by the avowed adherents to the law of 1806—that this “old” law was still the rule, notwithstanding what seemed to be a departure from it in the resolution of the previous meeting. So far, then, is this from being true, as “C.” asserts, that this resolution of 1823 is “the only law” on this



subject, it is no law at all." \* It never was any thing more than a mere resolution. It could not, and did not, and Synod declared it did not, set aside, or modify, by any authority, the existing rule and practice.

"C." brings forward the doings of some subsequent Synod—as of 1828—when a Committee was appointed, of which James R. Willson was Chairman, to draw up a report for next Synod on the subject of civil relations,—no one ever intimating at the time that it was with any other design than to offer to the world a clear and definite view and vindication of the church's position. Some may have had other intentions, for now things were taking a new turn in some minds. If they had, they kept them secret. The report was presented in 1830. But now the leading defectionists began to show themselves. They succeeded in staving off the question by referring the report to another Committee, which was to report in 1831. Of this Committee the late Dr. Wylie was Chairman, who asked to be discharged in 1831, from its further consideration. On this, and on a memorial from Coldenham, against certain New Light practices which had taken their rise under *the encouragement of certain leaders*, the war began. The immediate result was the "Free discussion" resolution. This was an unhappy resolution. It gave encouragement to the aggressions upon the church's Testimony. Still, it is a misrepresentation to say that it threw open the whole question. It left every man accountable for his writings. But whatever it was, and whatever it did, it cannot affect the great matters at issue in our present inquiry. It was put through by what was now an influence tending to sweep away that very "Testimony" which the act of 1812 was designed to "maintain:" but an influence whose existence the church at large had only just begun to learn. Moreover, the Synod of 1831 was a "packed" Synod. It met in Philadelphia; and while there was but one congregation there at the time, there were *seven* persons who had seats allowed them in the court whose only known residence was that city! The church was now roused. The stealthy efforts of a few years past gave way for open assaults upon the church's former standing, and upon all who were resolute and prominent in maintaining it.

We now come to the closing scenes of the struggle. The Synod of 1831 had directed the organization of subordinate Synods. The design was to throw the Philadelphia Presbytery—the stronghold of the new and revolutionary views—into the more northern Presbyteries of the eastern sections of the church, and so to begin in the East the work of actually changing the church's position: for sub-Synods were no more needed than a coach needs a fifth wheel. The plan had almost succeeded. The first meeting of the sub-Synod was held in New York, in April, 1832. Dr. Wylie moved the appointment of a Committee to prepare a "Pastoral Address." *He had one prepared*, in which the New Light views were very shrewdly embodied, and soon presented it. By a small majority, the most offensive portions were struck out. Its authors were taken aback. Their plan had been de-

\* We may also state that a new edition of the Testimony was ordered this year, in which the acts of 1806 were removed from the historical part—but removed for the purpose of being put in a "statute book." (See edition of 1824.) Of course, they were still "statutes."

feated. The two northern Presbyteries had shown themselves stronger than the Philadelphia Presbytery and its northern friends. They rallied, however; and in a most disorderly way, and most offensive form, they published the "Address" over their own signatures. This act, manifesting as it did a fixed determination to destroy the church's testimony against the civil institutions of the country, was justly considered as an open declaration of war upon the sub-Synod. Two Presbyteries out of three united in requesting the Moderator to call a *pro-re-nata* meeting of that body. It was called: called as regularly as any similar meeting of an ecclesiastical court ever was called: and no Presbyterian needs to be told that such meetings have been common in all Presbyterian churches. It was called to take order upon a business in which it was *directly* concerned—for its dignity and authority had been insulted by the act of which the Presbyteries calling it complained—in which the interests of the testimony, of which it was the guardian within its own limits, were equally concerned. The New Lights were nonplussed again. However, they refused to respond to the citation of the Moderator, on the most frivolous grounds. They undertook, arrogantly and foolishly, to protest against the meeting. They were caught again, and they writhed in the net which they had prepared for themselves. The Synod met. A *majority* of those entitled to a seat met: sustained the call; elected a Clerk—for the Clerk formerly elected proved to be among the absentees—framed a libel against the signers of the "Address," and then deferred the issuing of it to the next regular meeting in the spring of 1833. At this meeting the defectionists found themselves again in a minority. The Clerk of the *pro-re-nata* was again elected Clerk, after they had long endeavoured to stave off such a motion. This done, apprehending that a day of judgment had come to them, they left the house precipitately, leaving behind them the Moderator and the majority of the members. Synod then proceeded, after due citation, to issue the libel and suspend the accused. It so occurred, that the officers of the General Synod were—one of them among the suspended, the other friendly to them: the place of meeting, moreover, was in one of their churches. It was known before assembling that a majority of the delegates were on the Old Light side; but the desperate measures of the New Lights were not yet exhausted. It was determined to avail themselves of the undefined powers of the former Moderator and Clerk, and thus, by admitting at first the delegates from New Light Presbyteries, and by voting upon the admission of all others, to exclude all but their own sort, or at least to secure a majority. This failed,—for the friends of the Testimony refused to have the Synod constituted by a man under censure; and so, having met at the time and place appointed, stated their case, and withdrew to another place, to be regularly constituted by the regularly appointed Alternate.

Now, why have we gone over this narrative? 1. To show that the proceedings against those who had become recreant to the church's Testimony were regular throughout. 2. To show that they were not precipitate,—the emergency demanded decisive measures. 3. To show that the course of the New Lights was then lawless and reckless. 4. To confute the notion, which "C." puts forth, that the *pro-*

*re-nata* divided the church. The church was divided by the effort to break down the former hedges and barriers. Were it even so, that the doings of the Synod had the appearance of precipitancy, the result demonstrated that they were essentially just and right. Time does not alter the character of facts, however it may modify men's judgments of them. If the New Lights were wrong a quarter of a century ago, they are wrong still,—if the subject of civil relations was fixed then, so firmly that all the efforts of very strong men could not change them, they are not now to be moved: and cannot, and will not be moved until the moral character of the State changes.

Finally, we make no apology for entering upon this subject, even while negotiations are on foot with the New Light body. The articles of "C." demonstrate that with them there is no improvement: they are for the Constitution as it is. Our articles may give some evidence that we are not prepared to alter our old position, or even leave it an open question.

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(For the Covenanter.)

#### PRESENT DUTY OF CHRISTIANS, AND ESPECIALLY OF COVENANTED CHRISTIANS.

I say *especially* of Covenanters, on two accounts. 1st. Because the duty is of special importance in relation to them. And—2d. Because they are peculiarly delinquent. For a long time we have expended a great deal of time, and I fear, too, have prostituted talent, in finding fault with one another, and in censuring the world's policy and the doctrines of neighbouring churches. Perhaps it might be well enough for us to censure ourselves, and extract some beams from our own eyes, that we might see more clearly to extract motes from the eyes of others. The system to which Reformed Presbyterians, or Covenanters, are pledged, is as good as any other in relation to the salvation of individuals; and then it has a peculiar advantage, and a pre-eminent excellence in relation to the reformation and salvation of communities. Those who say a confederacy to all to whom the men of the world, the heathen, say a confederacy; who sanction every system of government that heathen usage has established, or the rabble of unprincipled men have recently set up, cannot be expected to exert much of an influence towards the remodelling of society upon a Scriptural foundation. Those who believe that all power originates and emanates from the people themselves; those, in short, who profess that every system that is permitted by Providence, is just as sacred and authoritative as that which has Divine prescriptive sanction, cannot be expected to take an active part in revolutionizing and reforming the constitutions and sinful governments of the world. It is, therefore, our peculiar duty to propagate our principles, so as to propel the car of mediatorial power and Divine government, and social reformation. Now, how does it look to have other denominations labouring in protracted meetings for days and weeks in succession, and rarely do Covenanters preach at all, only on Sabbath days? Now I know the self-denial and strict discipline of our church makes it a great deal more difficult to get either hearers or members; still I am sure we ought, at least, to exert ourselves as much as any other, yes,

more than others, to have the great principles of our church promulgated and known. We ought to have our hewers in the mountains to prepare the materials for the millennial temple. We have two in the Syrian empire. We ought to have twice two, yes, ten times two, in our own country. The poor heathen Indians of our own country, located beyond the Mississippi, ought to be taught the way of salvation. Some of them have learned a little of the rudiments of religion. The Cherokees are about half civilized; some of them may, perhaps, be called enlightened; still they have never had the pure gospel taught them. Worcester and Jones were for awhile noted, and suffered for their fidelity in vindicating Indian rights, but little has been heard of them recently. California and Oregon, Minnesota, Kansas, and Nebraska, are all in great need of evangelical instruction. But why dwell on these regions afar off? There is hardly a region or neighbourhood but stands in great need of correct instruction; and shall we stand with our hands in our pockets, and look on at others working, and do nothing? No, no; surely not; we must be acting; we must be up and doing. The night of anti-Christian darkness is nearly past: the millennial day is drawing nigh; it will soon dawn. Let us put off our night clothes; let us have our loins girded, and be ready to say and do something for the salvation of our country and of the world.

At present there are two things that are very ominous, and I hardly know which of them is the most alarming. Some have great principles of truth, but have no zeal, no activity to have their principles promulgated. They seem almost to hide their light under a bushel, instead of being at pains to place it on a candlestick. Others, again, have dark, confused, half-heathen principles, and they are active and diligent, and successful in giving their confused systems eclat and celebrity. O, can we not get the Presbyterian—the Reformed Presbyterian orthodoxy—warmed by Pauline zeal and activity? I know we are few and feeble; and as the misery of the poor man is his poverty, and the calamity of the small denominations is their paucity, yet we ought to feel, and know, and practise on the principle that the Lord is able to save by few, as well as by many. We ought to say, like the two spies, “We are well able to go and possess the land.” We ought to say, like the Zerubbabels of antiquity, “Who art thou, O great mountain? . . . thou shalt become a plain.” Now is the time for worm Jacob to rise and thresh the mountains, and make them like chaff of the summer threshing-floor. O yes, “Arise, Zion, and shine, for thy light is come, and the glory of the Lord is risen upon thee.” What comes next in the passage? Why, just what now every body sees. Darkness covers the earth, and gross darkness the people. Now what is the connexion? Obviously this, that when great darkness on great principles of faith and duty prevails, it is the duty of the church, and the honour and privilege of the church, to exert herself to dissipate the darkness. Yes, we ought to say, “It is time, Lord, for thee to work, and us to work with thee, for men have made void thy law, and refused subjection to thy authority.”

We are in danger of being discouraged, and saying, “We have laboured all night, and have caught nothing.” Well, let us try the right side of the ship. Wherever we find hearers, we ought to avail ourselves of the opportunity. While I was supplying the Baltimore con-

gregation I spent a Sabbath at several factory villages, and I also preached some at other places nearer to the city, when I had very attentive and decently large congregations. As far as I have been able to learn, they were well pleased, and, I trust, were edified. Such people ought to be attended to. We ought to sow beside all waters; we do not know when it may please the Divine Master to make righteousness and praise to spring up before them; yes, before all waters. They should be taught also the duty of contributing of their carnal things to those who minister to them in spiritual things.

When and where our people have meeting-houses, let them use and enjoy them thankfully, but not exclusively. Let those, too, who have pastors be liberal, and encourage their pastors to do good and break the bread of life to hungry souls around them. The minister will be blessed in this kind of labour, and the people of his charge will be blessed. They will pray for their pastor, and he will tell them some good news to comfort them when he returns from his mission, his work of faith and labour of love. In these journeys there is great need of prudence, that he may not give unnecessary offence; still I believe it is our duty to tell them some things that they cannot be expected to hear from others. I hesitated lately, when I preached out of Baltimore some six or eight miles near, What shall I teach these people? A worthy friend, a Mr. Coulter, and I, at first thought it would be best to say nothing on our distinctive principles; but I could not get my mind to work, or rather I could not get the countenance and favour of my Master till I selected a text, Jer. 1. 5—"They shall ask the way to Zion," &c. "Come, let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." From these words I preached, as was necessary, a Covenanter sermon; and from all that I saw at the time, and learned afterwards, it was well received. We must not be ashamed of Christ's words and the peculiar doctrines of the Reformation. Christ will frown upon us if we do, and he will bless us if we set our faces as a flint, and speak his word every where, and to all classes of people. I somehow do feel as if these people, who never heard our principles, should hear them; and I enjoy a pleasure in affording them an opportunity.

I have a great pleasure in musing upon scenes like these. I cannot labour long; I have too many of the infirmities of age to labour much longer in the missionary field; but I relate these feelings to encourage my own sons, and the dear young brethren in the ministry, to labour to lengthen the cords and strengthen the stakes that mete the habitation of the sons and daughters of the Lord of hosts. O, when will the Lord go over Palestine's land in triumph, and over all lands, claiming them as his own? The Saviour has asked, and the Father has given him the ends of the earth, and he has all power in heaven and earth to warrant and protect us in going forth to disciple the nations, and to teach them to observe all the things which he has commanded.

It is a great work, but we have great encouragement to engage in it with assurances of success. The faithful church, and all her faithful sons, will soon see better days. The memory of the faithful will be blessed of men when better times come. The labour of faithful men will be prospered and blessed. The arm of the Lord will soon be re-

vealed, and all flesh shall see it together. Great and glorious things are predicted, and they will all, when pleaded in prayer, be verified. Let old men, then, wait on the Lord, that they may renew their strength, and bring fruit in old age. Let not the young say, "I am but a child." Let us all, as a band of united brethren, go forth under the direction and protection of the Captain of Salvation, the Lord of hosts. Let us watch every opening to go forward; and when we are obstructed, let us stand still, and even then see the salvation of God. We have great principles; let us labour diligently to propagate them. They are needed. We have great promises: let us plead them at the throne of God's grace. He will hear, he will answer. He likes to be sued and hurried. We cannot be too importunate. He will do all, and more than all we can ask or think. Our principles must be adopted, or the world cannot be saved; they must be known, or they cannot be adopted. Let preachers preach them, and hearers pray for them, and all practise them.

J. MILLIGAN.

#### IMPUTED RIGHTEOUSNESS.

It appears, then, that the word of reconciliation committed to the apostles, was distinctly this—the imputation of our sins to Christ, who had himself no sin, and the imputation of his righteousness to us, who have no righteousness of our own. If there seems to be any difficulty in the latter position, it is elucidated by its strict analogy with the former, in which we are not accustomed to find any. Christ being not a sinner, was considered as such, was treated as such—suffered every thing denounced against the sinner, as if he had been so; but he did not become so—he was perfect still. Man, when reconciled to God in Christ, is considered righteous—is treated as righteous—is called so in the language of Scripture, and becomes entitled to every thing that is promised to the righteous; but he does not become so—he is a sinner still. There is, indeed, an after process, by sanctification of the Spirit, through which the soul progresses towards an ultimate state of holiness, to be attained hereafter; but this makes no part of the work of reconciliation—has no share in the justification of the sinner; it is subsequent to it, and consequent upon it. Sanctification is, in fact, a part of the boon which we receive on being reconciled, and therefore can be no part of the procuring cause. Whatever holiness may become inherent in us, is a part of our salvation, and therefore can be neither its condition nor its price; in no case can a thing be at once the purchase and the payment. Christ is the only purchaser, and has paid for all. In him we are justified, accounted just, treated as just, and for ever made free from any charge that can be laid against us in our own character of sinners, by the imputation to us of Christ's character of the righteous one. God sees in us this substitution while yet sinful in ourselves, as much as ever he saw in Him the sinner's substitute while holy in himself. If we believe the consequence of the one imputation, the death and passion of the holy Jesus, we may feel the perfect security of the other, the salvation of those who are justified in him. Do we ask who they are? Are we among them? The apostle describes them briefly in this chapter: "If any man be in Christ, he is a new creature;" the nature of the change is abundantly drawn out in other parts of Scripture. There are some of whom Paul says, "God hath reconciled us to himself by Jesus Christ;" these are the justified, who have no more to fear. There are others to whom he says, "As though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." If we are not among the former, we are among the latter; and surely it is a gracious message.—*Caroline Fry.*

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 "SO WALK IN HIM."
 

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It is to the glory of the grace of the holy, blessed, and glorious Trinity that any poor sinner receives Christ, and Christ is the glory of that heart which receives him; thus there is a mutual complacency and delight between Jehovah, Father, Son, and Spirit, and believing souls; every one who believes in Christ Jesus has received Christ as his Lord, his atonement, his righteousness, his salvation, as verily as Paul, or any of his apostles. God is alike the Father of all such, the Son is alike the Saviour of all such, and the Holy Ghost is alike the Sanctifier and Comforter of all such. Oh, well may the believing heart cry out, in a rapture of joy, "Lord, what rich grace is this! What glorious privileges am I invested with! What hast thou wrought! What am I! Why should Jesus apprehend me, worthless me, that I should apprehend him?" "Lord, what wouldest thou have me to do?" Hear and obey? "Walk ye in him." What is meant by this? In one word, seeing Christ is yours, enjoy him more and more. How? How did you receive him? As a perishing sinner, by faith. Then so walk in him. Walking implies the whole of a believer's life, that his soul should be in constant motion, that the eye of his faith should be ever looking to, and his heart dependent on Christ Jesus the Lord; so he walks comfortably, holily, steadily, and perseveringly, to the glory of his Saviour. But shall we meet with no interruptions, in thus walking in Christ, who is the Way? Not from him; for he is a most smooth, delightful, and pleasant way: only keep in him, and you are sure of safety and comfort; but from within and from without you will meet with a crowd of objections and interruptions in your walk. The pride and the lusts of the flesh will oppose you; Satan will jostle against, and strive to impede your steps; the world will attempt to seduce you: be simple of heart; know, every step, that you are as poor a sinner as when you first received Christ; make him the one object of your heart. When you are ready to halt at the sight of your weakness, poverty, and vileness, consider him, look to him, cry to him; so shall you renew your strength; you shall run, and not be weary; walk, and not faint. Isa. xl. 31. You are just at your journey's end; you have the shades of death to pass through. What of that? "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me." Ps. xxiii. 4.—*Mason's Spiritual Treasury.*

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 SINNING WILFULLY.
 

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"If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Heb. x. 26, 27. Awful words! enough to make one's heart tremble, excite a holy fear, and provoke a godly jealousy. Wilful sins bring on woful complaints. Yes, says a soul, I find it so by woful experience: I have received the knowledge of the truth of salvation by Christ Jesus; and O, what have I done? Sinned wilfully, and now I must be damned eternally; there is no hope, nor help; my sin is unpardonable: "There remaineth no more sacrifice for sins, but a certain fearful looking for of judgment." I am shut up in despair, I wait with terror my dreadful doom.—Stop a little; write not such bitter things against thyself; true, thou art condemned for thy past wicked conduct; it is fit you should take shame to yourself, humble yourself, and repent as in dust and ashes. But this text was never intended to drive to despair, even the wilful sinner, who sees and is sorry for his vile conduct. Consider, if every wilful sin is unpardonable after a person has received the knowledge of the truth, the whole world must be damned; not one sinner would be saved. If so, that word could not be true, "The blood of Jesus Christ cleanseth from all sin," 1 John i. 7. Then backsliding sinners must perish without hope; God himself

must prove false to his word, "I will heal their backslidings." Hos. xiv. 4. And Christ must be a false prophet, when he declares, "All manner of sin and blasphemy shall be forgiven unto men," Matt. xii. 31. Consider well two words in this text. 1. "There remaineth no more sacrifice for sins." Now, this wilful sin is rejecting the one sacrifice of Jesus—treading under foot the Son of God—accounting his blood an unholy thing, and expecting to be saved some other way. Here is total apostacy and final unbelief: whereas your guilty conscience seeks no sacrifice beside the one offering of the Son of God. 2. Mind, it is the adversary who is to be devoured. Is your heart set against Christ? Do you turn from him? Do you desire to have nothing to do with him? Oh no! I'll answer for you, the one desire of your soul is to be pardoned through him, accepted in him, and saved by him: then you are not an adversary to Christ; you shall not be devoured. This text no more belongs to you than to the angels in heaven. But this does: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." 1 Tim. i. 15.—*Id.*

#### FAULTS AND IMPERFECTIONS.

Man is too proud, corporately as well as individually. The surprise he often expresses at the discovery of a fault, especially if it be the fault of a Christian brother, is the result of an over-estimate of his own nature, in the person of another; an extension of the self-righteous spirit. God is not surprised. He treats man, from first to last, as a miserable sinner, in whom is no good thing: he puts the treasure of his grace into a base vessel, in which is neither intrinsic worth nor beauty. Man says he believes this; but, if he did, he would rather be surprised when the smallest fruits of righteousness begin to show themselves: he would glorify God, and magnify the power of Divine grace, for every good thing that appears, instead of wondering at the believer's imperfections. And whence are all his impatience, his complaints, his anger against infirmities, that God bears with, that Jesus feels sympathy for, that the Holy Spirit takes time to overcome? Are they not the offspring of nature's pride, indignant at every discovery of her corruption? We say continually, that there is no health in us. Do we mean this only of ourselves, or do we mean it not at all, that the symptoms of sickness so disturb our faith? In the spirit of meekness, as those that know there is in themselves no strength, and therefore expect none in another; that know themselves exposed to temptation, and therefore are not offended to see another fallen—as one who feels that he is nothing, and therefore has no right to expect a fellow-creature to be something, they that are spiritual, are to restore, not to reject, the erring brother; to be humbled in him, not exalted against him, "bearing each other's burdens." And then the Christian is to return into himself, and bear his own; far heavier if he weigh it rightly, for he will know more evil of himself than ever he can see in others; or if there be any sin that is not in him, any temptation that has not overtaken him; in that will be his wonder and rejoicing, and to God the praise."—*Ex. P.*

#### ATTAINMENTS OF HYPOCRITES.

Hypocrites may have some things very like the saving graces of the Spirit; as, 1. They may have a sort of faith with Simon Magus; "Then Simon himself believed also; and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done." 2. They may have a sort of repentance, and may walk mournfully: "What profit is it that we have walked mournfully before the Lord of hosts?" 3. They may have a great fear of God, such as Balaam had, who, for a house-full of gold, would not go with



the messengers of Balak, without leave asked of God, and given. 4. They have a sort of hope: "The hypocrite's hope shall perish." 5. They have some love, so had Herod to John: "And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her."—*Guthrie's Saving Interest*.

#### TERMS OF COMMUNION.

The "Presbyterian," of this city, referring to the union between the Associate and the Associate Reformed Churches, says:

"We regard it as exceedingly questionable whether any church, professing to be founded on the great principles of a revealed religion, has the right to multiply, *ad libitum*, the barriers to the communion of Christ and his people."

Did this writer ever hear of a Presbyterian Church that claimed such a "right?" We never did. Again, it says, alluding to certain points of the Basis:

"It will be seen, that while psalmody in its limited sense, a close communion, opposition to slavery, and secret societies, are enumerated as being as important to fellowship as a belief in the great, cardinal doctrines of Christianity, temperance has no place, except as it may come under 'any other important matter on which it shall be agreed, the Confession and Catechisms are silent.' Why should not also the use of tobacco, the style of the dress, the cut of the hair, and fifty other matters of a like kind, be included as terms of communion?"

As to "temperance," these churches may answer for themselves; and they can. The Associate Church, at least, is far in advance of the Presbyterian on this subject. That the things specified are regarded as equal in importance to "cardinal doctrines," will not be acknowledged, though they are held as indispensable. But what are we to think of the judgment and the spirit of a writer, who classes "the style of the dress, and the cut of the hair," with such things as "slavery and secret societies?" "Slavery," which began in stealing men and women, and is continued by stealing babies—which denies legal marriage to its victims—which claims, "*ad libitum*," to sunder parents from children, and the parents from each other—which takes the labour of toiling men and women for no other recompense but a scanty or mean subsistence—which claims the entire and arbitrary control of the social, educational, and religious affairs of the slave, and nearly always abuses this power—which dooms unborn generations to all the degradation of a servile condition—is of no greater importance in reference to the church's fellowship, than "the cut of the hair!" Shame on such Presbyterianism. Humanity—to say nothing of religion—should teach a higher lesson.

As to "secret societies," which bind in sworn confederacy, and peculiar intimacy, the Christian and the enemy of Christ—which set up new and unscriptural rules for the exercise of favour and extending of help—which attempt to supersede the law of Christ by substituting their rules for His—which *avowedly* work in darkness—which require an oath, or vow, of secrecy, and this to an unknown matter—which tend to the dishonour of the church, and of religion—what notions of right and of Christianity has the writer who classes the question of membership in these with "the style of the dress?" Presbyterianism of this kind would be much improved by being "reformed."

[For the Covenanters.]

## DOMESTIC MISSIONARY TOUR.

Springfield, May 31, 1858.

I have been toiling and travelling, soaked with rain and daubed with mud. Last week I preached in that branch of Rev. Mr. M'Farland's church known by the appellation, Jonathan's Creek. I found there some very worthy people. They treated me very munificently while I stayed with them, and made me a handsome compensation when I left. I think this is proper to record for their credit. A great many seem to forget that he who preaches the gospel should live of the gospel. Many seem to forget that he who is taught in the word should communicate to him that teacheth in all good things; and O, what a solemn corollary follows! Gal. vi. 7: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption." In Malachi they are represented as robbing God who do not pay their proportion for the support of the ministry. Here they are represented as mocking God, and sowing seeds of corruption for themselves. Well, I left these good people with a firm resolution to visit and preach to the fragment of a congregation in Fairfield county. They are known as the Walnut congregation. I do not know that I was ever more intent upon any object than I was upon that visit to this people. I had passed them on the railroad track, and of course sighed that I could not have the opportunity of seeing them. I had borrowed a buggy and visited them, and I was anxious to see them again. But, no, I travelled and tried till I could literally go no farther. My horse got into deep mud, and I had very hard work to extricate my buggy and animal from the mud and deep Ohio clay. Well, I turned round and felt very much disappointed, for I had been exercising a good deal of vain complacency in having prepared an appropriate sermon for the flock of God. Being solitarily in the wood, I soon concluded that God had something else for me to do; so I prosecuted my journey westward till I reached Springfield. There I knew a young man, a son of Covenanters, and a brother of one of our promising students. He seemed rather careless, and told me he knew of no Covenanters in the place. Dr. Clokey, however, told me of some, and kindly gave me direction where to find them. — Funk, and an old countryman, Mr. Mott, from my own neighbourhood, I found, together with some very fine girls, dress-makers,—one of them in full communion with our church,—her sister attached to our principles, but not joined. We advertised a meeting, and kept the forenoon of the Sabbath in the City Hall. The afternoon we occupied Dr. Clokey's church, and had a goodly number of his people. In the forenoon I examined, in the light of the fourth chapter of first John, the modern excitements and revivals. In the afternoon I gave reasons why we could not join in the union, that had been fully consummated. Dr. Clokey and some of the people seemed rather displeased, and seemed to say by their countenances, "I wish you had said nothing on that subject." The Doctor, however, has some very worthy people, and some promising children in the Sabbath-school. I delivered to them an address during the interval, or just before the afternoon services commenced. They attended with very respectful gravity and apparent interest. How deeply I feel when

I see a group of children and young folks! I ask myself, and sometimes I ask them, What kind of society will there be when these grow to be men and women? Will these be fit for Millennial society?—or will they be dissipated with the storm and tempest of Divine wrath?—or will they be commissioned to purify the atmosphere of the moral world before the Millennial age will be enjoyed? O for the time when Satan shall be bound, and the miasmata of moral contagion be no more felt in this world! I write this note at the house of an old disciple, father of the ladies mentioned above. He lives about eight miles out of the city, on the way to Urbana. He says he becomes more and more persuaded of the truth and importance of Reformation principles. He intends, though far from ordinances, to hold forth the principles, and use his utmost endeavours to influence his offspring—pretty numerous and far scattered. His principles, and precepts, and example, I hope will take effect on his family, and on the friends and acquaintances of their respective places of residence. I came hither intending to give the old man and family a sermon, but it seems the neighbours cannot be brought together. The people here are a very careless people. Their business on the Sabbath is hunting and visiting,—altogether more fond of recreation than of religious instruction and devotion.

O what an age, what a country! The Sabbath is, to the most, rather a weariness than a delight. Ordinances must be very short, or they are accounted an intolerable burden. The minister that will be popular must let popular sins alone, and flatter, in a delicate way, the great. The precious sons of Zion who are faithful and strive to bring forth the law, and vindicate the testimony of Jesus, though these are really more valuable than golden wedges, they are accounted nothing but broken pitchers. I can truly say I love to preach, and I feel as if it would be wrong for me to quit preaching; still it is really painful to be compelled to solicit an opportunity to preach to poor sinners. O, who hath believed our report? I often feel as if compelled to say I have laboured in vain, and spent my strength for naught and in vain; yet, surely, my judgment is with the Lord, and my work with my God. This little note is too querulous in its spirit and expression; but I wish it to be understood that I am just as happy as is good for me. I sometimes wish I was young again, and I would endure more hardness than I have ever done. I would be a pedestrian, instead of getting into a carriage. I would imitate the apostles, and the Lord of the apostles, and take my carriage—that is, my bundle—on my shoulder. I verily believe that all missionaries should be literally colporteurs, go preach the gospel from house to house, and to every creature; not stop much at taverns; and if they must, be sure to go to the temperance tavern; there no smell of the liquid poured, no noise created by its influence, will hinder the judicious exhibition of Bible truth. I had occasion lately to stop at Columbus. I visited the office of the Governor, and had with him and his Secretary, Mr. Price, a very pleasant interview. The gospel minister, yes, the Covenanter missionary, has business with every body, high and low, rich and poor, old and young, white and black. I have always been, by a certain class, considered odd; but I think if I were to live my life over again, I would try to be more so. We must invade every country, assail every home, proclaim Reformation principles every where; and call on every body to embrace

them, and have society organized upon them, and all officials to be regulated in the discharge of official duties by Bible maxims. We must be very obtrusive, very aggressive; we have extreme authority, an almighty Executor for protection, and an assurance of ultimate prosperity; yes, the weapons of our warfare are destined to pull down the strongholds of sin and the pillars of idolatry. J. M.

## ILLINOIS PRESBYTERY.

This Presbytery met May 11th, in Sharon, Iowa, and was constituted with prayer by the Moderator, Rev. R. Z. Willson. Members all present, except Messrs. Wm. Sloane, J. Stott, and D. J. Shaw.

A Committee, consisting of Rev. J. M. McDonald, R. Z. Willson, and elder A. Charlton, (Jas. Dougherty his alternate,) was appointed to install Dr. Roberts in Maquoketa.

The Clerk was directed to send Mr. Hutcheson an order on the home missionary treasury for twenty-two dollars.

All the Sessions under Presbytery's care were directed to report at next meeting of Presbytery the amount of salary paid their pastors.

Mr. J. Faris delivered a discourse upon Prov. iv. 8, which was sustained, and he was directed to prepare as pieces of trial for licensure a lecture on Isaiah xlii. 1—4; and a historical essay, including the history of the time of Huss and Jerome of Prague.

Mr. J. Faris was at his own request dismissed to the Pittsburgh Presbytery. The petition from Church Hill for the moderation of a call and increase of officers in the congregation was granted, and Mr. D. S. Faris appointed to carry the same into effect.

Dr. Roberts and A. C. Todd were appointed to dispense the sacrament of the Supper in Church Hill on the last Sabbath of May.

The moderation of a call and one day's preaching was granted to Vernon, with notification that they are expected to pay the expenses of the person sent. R. Z. Willson was appointed to moderate Vernon. The Rev. James Wallace was appointed to moderate a call in St. Louis. Rev. R. B. Cannon was appointed stated Clerk of Presbytery.

The pastoral relation between Rev. Wm. Sloane and Elkhorn congregation was dissolved. Dr. Roberts and Rev. D. S. Faris, with elders J. Moffat, John Hunter, and Alex. Moore, were appointed a commission to meet in Elkhorn Church on the 2d Tuesday of June, and effect an equitable settlement between the pastor and people.

The Clerk was directed to draw an order on the treasury in favour of Rev. R. Z. Willson for one hundred and thirty dollars.

The following resolution was laid upon the table, with the view of bringing it before next Synod:

"Whereas, The Moderator of Bethel Session states that the Session has had difficulty in adjudicating cases of occasional hearing, because members charged refuse to submit; and whereas, hearing the preaching of ministers of other denominations is condemned by the Synod, (see Historical Testimony, page 149,) and is contrary to the word of God, (Rom. xvi. 17:) therefore

"Resolved, That hearing the preaching of ministers of denominations against whom we testify, either on the Sabbath or on week days, is an offence to be censured by the Sessions under our care."

Dr. Roberts and A. C. Todd were appointed a committee to draw up rules of procedure for Presbytery.

Adjourned to meet in St. Louis, 2d Tuesday of October, at 10 A. M.  
A. C. TODD, *Clerk of Presbytery.*

\* \* Reformed Presbyterian please copy.

SCALE OF APPOINTMENTS OF ILLINOIS PRESBYTERY.—*R. Z. Willson.*—Davenport, May, 3d and 4th Sabs.; June, 1st Sab.; and Sept., 1st Sab.; Bremer county, May, 5th Sab.; June, 1st and 2d; St. Paul, July, 1st; Linn Grove, July, 3d and 4th; Dover, Aug., 3d; Vernon, Aug., 4th and 5th; St. Louis, Sept., 3d and 4th; Bloomington, Sept., 2d; discretionary, Aug., 1st and 2d; and Oct., 1st and 2d.

*James Niel.*—Linn Grove, May, 5th; and June, 2d and 3d; St. Louis, June, 4th; and July, 1st, 2d, and 3d; Oct., 1st and 2d; Church Hill, Aug., 1st and 2d; Sept., 1st and 2d; Staunton, July, 4th; Sept., 3d and 4th; discretionary, Aug., 3d and 4th.

*A. C. Todd.*—Chestnut Hill, May, 3d and 4th; July, 4th; and Aug., 1st and 2d; St. Louis, June, 1st and 3d; Staunton, June, 2d; discretionary, the remainder of time.

*A. Montgomery.*—Linn Grove, Aug.; St. Louis, Sept., 1st and 2d; Church Hill, Sept., 3d and 4th. Dr. Roberts, and J. M. McDonald, each, were appointed two days discretionary in St. Paul.

A. C. TODD, *Clerk of Presbytery.*

#### PRESBYTERY OF THE LAKES.

At a special meeting of the Presbytery of the Lakes, in Cedarville, on the 23d of June inst., Henry George was duly ordained to the office of the ministry, and installed pastor of the Xenia congregation. The ordination sermon was preached by Rev. W. Milroy, from Matt. v. 14—"Ye are the light of the world." Admitting the application of the text to the church in general, it was discussed with special application to the ministry; and the following topics were ably and eloquently handled:—I. The uses of such lights in the world. II. The nature of their light. III. The manner in which ministers should exhibit their light.

A Committee is appointed to attend to Mr. George's installation in Cincinnati.

R. HUTCHESON, *Clerk pro tem.*

#### MISSIONARY CORRESPONDENCE.—LETTERS FROM MR. DODDS.

Zahleh, May 8, 1858.

Dear Brother,—I suppose that before this time you are in possession of the intelligence that I communicated to the Board of Missions through Mr. Brown a short time ago. You can hardly imagine the anxiety with which I have observed the course of affairs in Zahleh for the last two or three weeks. I have never experienced any thing like it since the day that our rash captain took in hand to enter the harbour of Alexandria without a pilot, and we were for some time waiting from moment to moment to see whether our vessel would make the harbour or be dashed to pieces on the rocks; only that lasted for but a

few minutes, and this has pressed upon me for weeks, and is not yet over. At present, things begin to wear a highly favourable aspect. I think I can see God working for us. I have been anxiously occupied in availing myself of occasions unexpectedly presented in providence, to form a party against the tyranny of the Bishop; and, as far as I can judge at present, with a fair prospect of success. The question which occasions me so much anxiety is whether we are to have the way opened for commencing operations forthwith; or whether we are yet to be baffled, perhaps for years. This question lies very near to my heart, but I hope that a very short time will decide it—and, as I trust, favourably. I think that in the present struggle, God will not suffer the enemy to gain the victory. At all events, I have pretty strongly committed myself to Zahleh. I have taken a house for myself—whether in faith or presumption I know not—for seven years, at about \$80 a year. I have brought forward a supply of books; I have written for a teacher for a school, as well as one for myself; and I cherish the hope that as soon as we can provide a teacher, we will be able to open a school. The Lord sitteth upon the floods.

I had all winter a vague anticipation that about the time of Mr. Beattie's coming we would have trouble, and for that reason felt constrained to forego the pleasure of going to Jerusalem. It was well that Mr. Beattie did not come directly hither from Damascus; for they would assuredly have driven us both away. I expect Mr. Beattie next week, or the week after at farthest.

I have been counting up the time that I have enjoyed the benefit of a teacher in Arabic, and I find that it does not in all amount to more than ten or eleven months. Ever since the middle of January I have had no teacher. I hope that Mr. Beattie has been more highly favoured.

If we succeed now in getting a school opened, and pass safely through the first two or three months, I think that we will have no further reason to fear any disturbance so serious as to interrupt our work. But there will then arise difficulties and perplexities of another kind, that will be little less annoying. People, actuated by some vague hopes of gain, will then seek connexion with us, without any qualification whatever, and yet ready to profess any thing and every thing that we propose to them. People who have been favourable and useful to us will inflict their advice upon us, and be offended when it is not taken. People will ask numberless favours from us, and it will be impossible to convince them that missionaries have a right to refuse any thing, &c., &c. If we had a physician here at the present time he would be very useful to us, for the people here are very fond of physicians; but we must wait our time.

If we are so happy as to be enabled to open a school, I trust that the Board of Missions will be ready as soon as we ascertain the expenses of it, to forward to us the requisite funds, for I have been under the necessity of incurring so much expense in getting a house fitted up, that I will have little, if any thing to spare this summer, to meet the expenses of the mission. As soon as we have our arrangements completed, we will send our bill.

May the Lord bless your labours! O, you cannot know how much

I have suffered from dejection of spirits through the last few weeks. Pray for me—for all of us—for the mission. Remember me to your family. Mrs. D. desires to be remembered to you. Your brother in Christ,

R. J. DODDS.

Rev. S. O. Wylie.

Zahleh, May 10, 1858.

Dear Brother Wylie,—When I wrote to you on Saturday, I spoke of things only in general terms. It has occurred to me since, that it might be gratifying to you to have a more intimate insight into the state of our affairs.

You know that a few weeks ago, as I wrote the Board, we were on the point of being forced to retire from Zahleh. Then things calmed down, and we supposed the storm was over.

About a week ago one Naaman Maaleef offered me a house for any number of years that I might desire it, only on the condition of finishing it, as it was, and is still incomplete; but he accompanied his offer with a request that I would write to the English Consul requesting for him English protection. This request involved a point of great delicacy, as he had some time before been, for alleged offences, condemned to the galleys by the Turkish authorities, and made his escape some time last winter. Nevertheless, having known him as of good repute in the town, and he being the only person that I could find bold enough openly to occupy himself in our affairs, I forwarded his request to the Consul. As might have been expected, the Consul was not willing to accept of a person under sentence as a protégé.

In the mean time, after I had written to the Consul, and before his answer came, I concluded to take his house; but instead of taking him at his offer, gave him a good price, that in the event of an unfavourable answer, which I anticipated, I might not be in his debt. My reason for taking the house was because he is an influential member of the strongest, and I might perhaps say, the most respected class in Zahleh; and his house is, of course, one at which it would take a bold man to throw a stone, and the only one in our offer in which we could hope to live unmolested. My reason for taking it for seven years was because the terms on which I took it were such as it would require a long term to make advantageous, namely, the expending of about \$120 this summer and fall in making it commodious for present use, and the privilege of expending all the rest of the rent in enlarging and improving at will. My reason for making no provision in the articles of agreement for such a contingency as leaving it before the end of the term was, because it would by no means do to let it be known at present in Zahleh that we have any doubts at all about the possibility of staying. If we should be sent away, we will at all events want to have a house in Zahleh to return to, and there is nothing in the articles of agreement to show when the remainder after the first \$120 is to be paid, whether in four, ten, twenty, or one hundred years; so that, upon the whole, we are pretty safe.

I think I wrote to the Board some account of the quarrel that happened a year or two ago between two families, and the imprisonment of two men in consequence of it. Naaman is one of these two men. The answer to my letter to the Consul came in when we were drawing the writings, and I notified him of the contents of it. He seemed

somewhat disappointed, but did not hesitate to go on with the contract. I intimated that there was no hope for him, unless perhaps after a time of probation, the Consuls might be prevailed upon to intercede for him to the Turkish authorities for the removal of his sentence; and I think that as he will be upon his good behaviour for a year or two with a view to the obtaining of his pardon, we may depend on his good offices at least for that length of time; and perhaps long before that we will have peace. His willingness to connect himself with our affairs seemed to me to be an opening in providence for the accomplishment of our purpose, and I did not feel at liberty to reject it. If he chooses to take our part, he is, by reason of his connexion and influence, stronger than the Mutran, and can stand between us and danger. Still (although I hope better) he may prove faithless; and if he does, our prospect of succeeding at present, is very gloomy.

After I had taken the house of Naaman, for a day or two there were plenty of people to offer us houses, and plenty of people to offer to send their children to school to us. But all these things only tended to inflame the Bishop more and more. Last week he called the sheikhs of the town together again and again, and laboured to get them to pass a decree for our expulsion, but in vain. He also sent a priest to Naaman to warn him against giving us his house, but to no purpose. Yesterday morning, in the Cathedral, he warned his hearers against having any thing to do with us. In the afternoon (it was Sabbath) he pronounced an excommunication against all who would take books from us, talk with us, &c., and I understood that he recommended the people to raise a mob and drive us away. The landlady of the house in which we now are is again alarmed to-day, lest the house be assaulted on our account, and requests us to leave it. We intend to go to-morrow, and take up our lodging with Naaman.

You see how it is. We are every day hanging between hope and despair. But the Lord reigneth.

I would not have you to understand that we are, properly speaking, in personal danger at all. The worst they want to do is to drive us away; and their violence, if they undertake this, will only be proportioned to our resistance. I will try and make new arrangements with Naaman to get room in his house for Mr. Beattie; for I do not believe that he could, at the present juncture, go into his own with safety. Our only refuge, these times, is in prayer. Pray for us.

Your brother in Christ,

R. J. DODDS.

B'hamdûn, May 20, 1858.

Dear Brother,—I don't write my letter all at once, because things don't happen all at once. I have now matter for supplement No. 2.

Just when I had finished writing what you have under the date of May 10th, and before I had time to fold up the sheet, I was visited in my room by ten or a dozen or more priests, who informed me that the Bishop and all the priests and the sheikhs of Zahleh had just held a meeting and come to the unanimous determination that our presence in the town could be no longer tolerated, and that they were sent by the meeting, or council, or assembly, or whatever you may call it, to warn us to take our departure, and to carry back our answer. I told them that they had sufficiently executed their commis-



sion, and that the rest remained with us. They insisted on having a definite answer; and I told them that they might take back word to those who had sent them that they were at liberty to choose their own measures, and that I would choose mine, and abide the consequences. They then assured us that if we would attempt to prolong our stay, we would be assailed by a mob, and that our property would be destroyed, and our lives endangered. I replied, "Very well; let the mob come." They then said that they would commence the work themselves on the spot. "Very well," said I, "there is my library, there are the tables, and there are our trunks," &c. So they began at once to throw out my books. I waited till they had so disposed of the greater part of my library, and then told them that I would go away on the morrow; whereupon they caused the books to be carried in again, and set some muleteers whom they had brought with them to carry us away, at packing up my goods for the journey. While these operations were going on, the man from whom I had taken my house came in and attempted to arrest proceedings, alleging that the time was at hand at which I was to pay him 3,000 piastres on our contract, and that he must have either the money or the boxes. I told him that the money was not yet due, and that he might take the boxes if he chose, for that they were not at present in my hands. He then turned to the priests, and demanded of them either the boxes or the money. They promised to give him the money, and went away with him for that purpose, and I saw no more of them that evening, although they had previously declared their purpose to remain till they would see us and our goods out of the house, and lock the doors after us. In the course of a few hours, Naaman—the man from whom I had taken the house—returned and told me that the priests had given him the money, and insisted on my removing my goods to his house, instead of taking them away from the town. I asked him to give me a receipt for the money which he had got from the priests, which he refused to do; whereupon I refused to remove my goods to his house,—not, however, simply for that reason, but chiefly because I had already committed myself to going away, and because in removing to the house of Naaman I would have put myself under the protection of one particular family, which, however convenient it might have been for the present, might have proved very embarrassing afterwards. My plan was to retire for a time to B'hamdûn, and place my affairs in the hands of the Consul in Beirût.

On the next morning, when we were ready to start, the priests, or a number of them, came again to make sure that I actually left the town. When we came to B'hamdûn, I left my family there, and went down to Beirut, where I reported my case to Mr. Moore, the English Consul, who is also at the present time acting Consul for the American government. The Consul obtained letters from the Pasha to the sheikhs of Zahleh, ordering four of the principal ones of them to come and escort us back, and protect us after our return. It was only the day before yesterday that the letters of the Pasha and the Consul were despatched to Zahleh. Whether they will be complied with or not, remains to be seen. At all events, the affair is now between the Turkish government and Zahleh.

Mr. Beattie arrived at Beirût, on his return from Jerusalem, last

Friday. He and his party were robbed at Cesarea; and when I saw them last, had not recovered their goods.

We have received no letter from the Board for a long time. The Covenanter never reaches us, although the Reformed Presbyterian comes regularly. Perhaps the former is sent to us in the cover; and if so, it will perhaps be taken for granted that it is stitched.

After we see what the Lord will do for us, you shall hear from us again. In the mean time let us put our trust in Him who doeth all things well. Give my best regards to your family. Mrs. D. desires to be remembered to you. The Lord help and bless you! Your brother in Christ,

R. J. DODDS.

#### LETTER FROM MR. BEATTIE.

Mount Carmel—Convent of St. Elias, May 7th, 1858.

My dear Brother,—Being obliged to remain here for reasons which I shall hereafter make known, I know of no better way of improving our uncertain stay in this consecrated spot, than of varying the monotony of travel and sight-seeing by devoting a few moments to epistolary conversation with you; and no doubt but by this time you will be expecting it. I wrote before leaving Damascus; but neglected, I believe, to mention our intention of visiting Jerusalem before settling ourselves in Zahleh. I may, therefore, simply say here, without waiting to detail—as I shall send you hereafter, if spared, a more full account of our travels through the Holy Land, describing more particularly the places of interest we visited, as also the country and scenes through which we passed—that we were enabled to accomplish all that we intended, with peculiar pleasure and satisfaction, excepting in the single instance to which I alluded above as the *reason* of our present detention on Mount Carmel, and the principal occasion of this hurried epistle. A statement of which I will give you in the unembellished and simple account we have presented to the American and English Consuls at Khaifa, who have vigorously and unitedly undertaken the case, to see what can be done:

“We reached Jaffa, April 30th, went to Mr. Muraad, the American Consul residing there, and through him procured two horsemen to accompany us to Khaifa,—enough, as he learned from the Governor of Jaffa, to secure a safe journey to that place. On Monday morning, May 3d, we went to Mehalet—a village of some six or seven hours' distance from Jaffa—and spent the night. On Tuesday, between seven and eight, A. M., resumed our journey for Khaifa; and on reaching the ruins of Cesarea, as we ascended the cavern from the seashore, having the ruins of the ancient city on our left, the following took place. The leading horseman was before, closely followed by our dragoman, Dr. Hattie, Miss Dales, the muleteers, and second horseman; Mr. and Mrs. Beattie being a little in the rear, having stopped on the shore, when we were met and attacked by three men in front, four from the right, three from the left, and one from behind, armed with guns and daggers—with heads bare and shaven, and nearly in a state of nudity, adding greatly to the fiendishness of their appearance—while on the adjacent heights were visible some ten or twelve more, armed in like manner. On seeing them, the first horseman approached those before, spoke a word or two, then wheeled his horse, did the same to those coming from the sides, and from behind, and fled,—the second horseman flying also in an opposite direction, thus leaving us to the mercy of the robbers; one of whom approached Miss D. with a gun pointed to her breast—ordered her to dismount and strip, searched her person, and tried to pull her from her sad-

de. At the same time Dr. H. and our dragoman were assaulted by three men, each with guns levelled at their backs and hearts, and daggers drawn, ordering them to dismount—stripping them of their arms and every thing valuable about their persons that they could find. At this juncture Mr. and Mrs. Beattie came up within hearing of a gun that had been fired from the rocks above, and within the range of several aimed at their persons. Mrs. B., as Miss D., was met, her horse seized, and her person and saddle searched; while Mr. B. was beset by three—one holding, and two with guns aimed at his heart and side, endeavouring to drag him from his horse. They simply took his pistol, without searching his person. Having completed the plundering of our persons, they immediately seized the mules, one of which they entirely stripped of its load, containing our valuable things, as well as a very full collection of curiosities from different parts of the country through which we had passed since leaving Damascus. The muleteers, on leaving the spot, noticed one of the horsemen returning to the robbers. What he did is not known; they both rejoined us after an hour. Such is but a feeble and imperfect outline of what transpired, as we remember it; and while we regret the losses we have sustained, and the violence with which our property was wrested from us, we would acknowledge with united and grateful hearts the goodness of Almighty God, who so mercifully restrained the passions of these lawless men as to preserve our lives from harm, and humbly and patiently resign ourselves to his holy and gracious will for his all-wise and rightful disposal of us in the future.”

Such is the representation; and perhaps it may somewhat startle you, as we were not a little astonished ourselves, on learning from the Consuls at Khaifa the true character of these men. We found them to be cast-off Bedouins—too bad to be tolerated longer in their native tribes, and therefore organized and established as a band of highway robbers. The idea of a man's being too outrageous to be a respectable Arab, may, not improbably, excite a smile; yet the old familiar adage that “there is honour even among thieves,” is most notoriously true here, and where this law of honour continues obstinately to be violated, the offenders are finally expelled, which is only a summary process of outlawing outlaws; for every Arab, in the fullest sense of the term, must be considered an outlaw—living in open hostility to law and governmental restraint; and the only difference between a set of banded robbers in this country, and a tribe of roving Bedouins, is, that the latter, by their overpowering members, are enabled to plunder travellers by politely extracting buksheesh while the former, desperate by their fewness, feel driven to the vilest measures to accomplish their purposes, and not unfrequently to the shedding of blood. This, however, did not happen to us, as we were providentially so circumstanced at the time of the attack as to prevent us from offering any resistance, and therefore of escaping without the infliction of any violence or injury whatever upon our persons. Surely, “If it had not been the Lord who was on our side—if it had not been the Lord who was on our side when men rose up against us,” &c. (Ps. cxxiv. 1, 2.)

As yet the efforts for the recovery of the stolen property have proved fruitless; and as far as we are able to determine the results of investigation at present, but little may hopefully be expected from the things themselves, as the articles taken (excepting a few) were such as to make them of no account to the Arabs, and will most probably be buried in the sand, or disposed of in some such way as shall utterly destroy them for future use, even though they should be recovered.

What the Turkish government will do in the matter, should the goods not be restored, also remains to be seen. According to their own regulations, as I was informed by the American Vice Consul at Jaffa, it is legally bound to indemnify us. If we travelled alone, we did it, he assured us, at our own risk; but the employment of horsemen made the government responsible; but as the Turkish government does not hold itself responsible for all its responsibilities, the prospect is rather discouraging. The total loss sustained amounted to about \$400—half of which was ours. This is a great deal for us to lose outright, especially in our present embarrassing circumstances; for in addition to losing so much, after a journey so necessarily expensive, we found on reaching Beirut that Mr. Dodds had been driven from Zahleh by the priests, after injuring some of his books, (which they did by deliberately entering his house and throwing them out of the window,) leaving our things, which we had sent on to Zahleh before leaving Damascus, behind him, and of course in a very precarious condition. Now these providential dealings with us seem dark and most mysterious; but we know they are the operations of the hand of the all-wise and unsearchable One, who oftentimes answers the prayers of his people by terrible things in righteousness, as was something the case with us, for the very day we had calculated on reaching Zahleh, had we not been interrupted, was the day Mr. D. was obliged to leave. This is a state of things (as you can readily imagine) most undesirable. Destitute of a home, we are stopping with the brethren of the American Board, who are treating us, as they have ever done, in the most friendly and hospitable manner. May God reward them, in his goodness, more abundantly than we are able to do!

You will perceive, dear brethren, from the foregoing, that we need your earnest and daily prayers—the sympathy and prayers of all our brethren. The enemy rages at every new invasion of his dominions. May he who has hitherto sustained us, enable us patiently to bear up and persevere! Yours truly,

JOSEPH BEATTIE.

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#### NOTICES OF BOOKS.

**NOT A MINUTE TO SPARE.** By S. C. 18mo., pp. 104. Presbyterian Board of Publication.

This little volume consists of stories, and comments, and remarks, adapted for youth, but that may be read profitably by those of larger growth. We take the liberty of extracting one of its instructive narratives:

“A young Englishman, in one of the colonies of Southern Africa, opened a store in a neighbourhood of great moral degradation, and where no regard was paid to the Sabbath. He resolved to carry out the principles in which he had been trained in his father land, of never transacting any commercial concerns on that day. Of course, this was a subject of ridicule amongst the ungodly around him, especially the military; many of whom were stationed in those parts.

“Two young officers contrived a stratagem by which they felt sure they should soon put to flight what appeared to them to be cant and hypocrisy. On the following Sunday, they knocked at the young man’s door, and, after apologizing for intruding on that day, and stating that it was quite a case of

necessity, begged he would oblige them by letting them have the articles they wanted. To his praise, the young man was firm to his purpose; and told them, it was a rule which he could not depart from under any circumstances, that he would never enter into any business transaction on the Sabbath.

“‘Then,’ replied they, with a haughty air, ‘since you cannot favour us in such a trifle, we must go to those who will. If you will do this for us now, we have a large order from our regiment for you to-morrow; but if you don’t care for your own interest, of course it is no concern of ours, but we hoped to have been able to serve you.’

“‘No!’ replied the young man, ‘I cannot.’ With an air of high offence, the two officers walked away.

“The next morning, who should appear at the store, but the very same gentlemen? one of whom, going up to the young man said—‘Well, Mr. —, so you stood your ground! You are a brave fellow; and we’ve brought you the order we threatened to withhold from you. Do you know that was a trick we played off, yesterday, just to see what stuff you were made of?’

“You may imagine what the feelings of that young man were; and what they would have been, had he become the dupe of their unprincipled conduct! I ought to have added, that the plan appeared the more likely to succeed, from the circumstances of Mr. — being a stranger in the place, without property, and just entering into life, with a delicate young wife dependent upon him.”

THE GREAT REFORMER; Sketches of the Life of Luther. By the Author of “The Claremont Tales.” 18mo., pp. 117. Presbyterian Board of Publication.

We never tire of hearing or reading of the great Reformer. The style of this little work, which is drawn chiefly from D’Aubigné’s History, is happily adapted to the comprehension of the young.

PICTURES OF TRUTHS, portrayed in Pleasing Colours. Compiled for the (Presbyterian) Board of Publication. 18mo., pp. 264.

Fifty short and interesting stories for children.

LITTLE BOB TRUE, the Driver Boy. By the Author of Stories on the Petitions of the Lord’s Prayer. 18mo., pp. 252. Presbyterian Board of Publication.

A history of a boy, active and useful, though following a very humble occupation, adorned with illustrative wood-cuts. Another good book for children.

THE FIRE AND HAMMER OF GOD’S WORD AGAINST SLAVERY. Published and for sale at the Abolition Depository, 48 Beekman’s street, New York, by Wm. Goodell.

This neat pamphlet contains the “great speech” of Dr. Cheever, at the Anniversary of the American Abolition Society, May 13th. We had the pleasure of hearing it, and can truly say, that in matter and in manner, it surpassed in force and eloquence any public address we ever listened to. We give a short extract, to show its spirit, and to operate, we trust, as an inducement to our readers—particularly ministers—to send for this pamphlet and read it, and circulate it. Speaking of slavery:

“One of the darkest and most distressing symptoms in the progress of this iniquity is the insensibility of the popular conscience under outrages that we once supposed, if ever any approximation to them were perpetrated, were even attempted, would set the nation in a blaze. Even Mr. Webster used to talk of the danger of experiments upon the conscience of the country, but we find no hazard attending them. Outrage after outrage is quietly endured, till the people become accustomed to be trampled on, and conscience utters no remonstrance. A fearful paralyzing power, a spell of stupefaction, and insensibility unto death, is on the nation; and the church and the ministry that ought to

act as the nation's conscience, are drugged and possessed with the devil of silence. So that the people are not arrested, not alarmed, not made sensible that Satan's work is being accomplished upon them. This is a fearful treason against God and His Word, a terrible betrayal of principle."

#### OBITUARY OF MRS. ELIZABETH STERRETT.

The subject of this notice was the daughter of Wm. and Eliza Kernohan. She was born in Orange county, N. Y., on the 10th of September, 1825. In the spring of 1830 her parents removed to Ohio, and settled in Guernsey county, in the congregation of Londonderry. In the fall of 1845 she was married to Rev. Samuel Sterrett; and after performing the duties of the married relation very faithfully for the brief period of a little more than twelve years, she died Feb. 18th, 1858, in the 33d year of her age.

Mrs. Sterrett had combined in her as many of those graces and qualities, which truly adorn the female character, and render a woman both lovely and endearing, as are likely to be found in one person. She was modest and retiring, yet highly social and cheerful; usually lively, and fond of good company. Wishing to be comfortable herself, she endeavoured to promote the comfort of her family, her friends, and all within her power. She was characterized by kindness, natural and unaffected. "The law of kindness" was in her tongue, and she carefully exemplified it in her actions. She was frank and candid in all her ways, and had the strongest detestation of all deceit and hypocrisy; and to her it was very objectionable for a person to assume to be what did not prove to be real and true.

Her own feelings being very tender and easily wounded, while she often concealed her wounded spirit, she was very careful of the feelings of others, and studiously avoided what might give them pain. Her attachment to her friends and relatives was strong and enduring, and thus helps to render her memory very dear. Favours shown to her she endeavoured to remember, although she might not be able to requite them. Delighting in peace herself, she laboured earnestly and assiduously to promote this blessing in the circle of her friends. And nothing did she despise more than "to go up and down as a tale-bearer" among the people of God.

God in his mercy often prepares his people for the lot or circumstances in which they may be subsequently placed. At an early period she was impressed with a sacred reverence for the Scriptures of truth. She could read them quite well at five years of age. She committed to memory all the Psalms and the Shorter and Larger Catechisms, which she continued to repeat with a good degree of accuracy up to the time of her death. With the word of God generally she was quite familiar. By early training, and subsequent improvement, she was prepared, in some good measure, for the situation in which she was afterwards placed.

The two principal places of preaching in the congregation being more than thirty miles apart, to render the riding endurable by her husband, whose interests she always had near her heart, and the better to promote the welfare of the congregation, she was willing to reside at a middle point, and forego the privilege of regular attendance upon the public ordinances. She regarded her privation as very great, but still she endeavoured to improve her numerous vacant Sabbaths by religious reading and meditation; and there were not wanting evidences of her regular progress in the work of sanctification. Her circumstances were very uncomfortable, spending many lonely Sabbaths, and more lonely nights, and often with no other company than her children and her God; yet she strove to endure her trials with resignation to the will of the Most High, and to improve her lot as well as possible for herself and family.

There are two matters which are deemed worthy of special notice, not that they may redound to the praise of the deceased, but that the mention of them may induce others to do likewise. A number of years ago, when God, in his sovereign providence, had taken away a very engaging son, and when her own health was somewhat enfeebled, she entered into a personal covenant with God, and committed it to writing. To this she subsequently looked back with great comfort, as an important means of strengthening her faith, and helping her to walk in the ways of God.

The other matter alluded to, was the observance of worship in the family, in the absence of her husband. Although often urged to the performance of this duty, frequently some other person besides her own family being present, and she being

naturally diffident, for some time she declined engaging in it. At length, however, her sense of the duty so increased, that she resolved no longer to postpone, and she found it an important means of relieving her mind from the crushing sense of loneliness which often bore upon her by night.

Some time before her death she strongly apprehended its approach, and expressed strong hope as to a dwelling with God in the heavens. In Christ Jesus was her confidence—so that although her removal was sudden, it was not unexpected. She had carefully weighed the things of time, and her deep solicitude for her children was the chief reason why she could have desired to live longer. But death has broken the strong tie between husband and wife, and mother and children; and she leaves behind her a sorely bereaved husband, and three children, the youngest but twelve days old at her death. [Com.]

#### OBITUARY OF MRS. MARTHA G. SHAW.

Died, at the residence of her son, Rev. J. W. Shaw, Coldenham, Orange county, N. Y., on the 29th of January, 1858, after a short illness, Mrs. MARTHA GORMLY SHAW, wife of William Shaw, many years an elder of the Reformed Presbyterian congregation of Argyle, Washington county, N. Y. The deceased was, at her death, eighty years of age, and for one-half of that time the subject of affliction. Her ill health dates from 1818, from which for seven years she was constantly under medical treatment from an attack of pleurisy; and such were its concomitants and effects that in her throat and nose she carried the evidences of its ravages to the grave. In January, 1826, the first winter, and soon after arriving in this country from Ireland, she fell on the ice and so severely injured her loin that she was ever afterward very lame, and frequently suffered acute pain. From Argyle, she and her husband removed to Coldenham, solely for the sake of enjoying the stated ordinances of the gospel, in the spring of 1857, but the time of anticipated enjoyment was short—only one summer! Her ancestors were Covenanters, and herself one of the staunchest and truest of the lovers of the church of her fathers. She always made it a point to encourage her acquaintances in adhering to the distinctive principles of the Reformation, and punctually attending to divine ordinances, setting them an example, often in the greatest bodily infirmity. But she would not complain, however great her infirmity or severe her pain. Nights and days she endured in silence and retirement. Often did she wait for the cry, "Behold, the Bridegroom cometh;" yet her end was sudden, and rather unexpected to all but herself. A short time before her death she selected in family worship the 6th Psalm and the 17th chapter of John, and joined in the singing with considerable strength of voice; but death soon silenced that voice which often had sweetly sung the praise of God—death soon paralyzed those hands and feet that had never been slow or idle, for although able to be about her room on Monday and engaged in knitting, yet the dark valley was passed by Friday evening. She died serenely, without a struggle or groan. Her price was far above rubies. [Com.]

#### OBITUARY.

The teachers of the Sabbath-school connected with the 2d Reformed Presbyterian Congregation, New York, at their meeting held May 11th, adopted the following resolutions relative to the death of JOHN MARSHALL, who departed this life, March 26th, 1858, and directed their secretary to forward copies of the same to the *Covenanter*, the Reformed Presbyterian, and the *Belfast Covenanter*, for publication.

A. ALEXANDER, Secretary.

*Whereas*, In the providence of God, we are called upon to record the death of another brother and fellow-labourer, John Marshall, who for several years, and until his declining health unfitted him for public duties, has been a teacher in this Sabbath-school: therefore

*Resolved*, That it is with sorrow and regret we pay this last tribute of respect to the memory of our brother, who has been early removed from his labours amongst us, but especially to one who by his cheerful and amiable disposition, his zeal and energy in every good work, together with his habitual Christian deportment in all the varied relations of life, won our esteem and approbation.

*Resolved*, That we tender to his bereaved wife and family our united and heartfelt sympathy with them in this affliction, hoping that they may by faith be enabled

to put their trust and confidence in him who has said—"Leave thy fatherless children; I will preserve them alive, and let thy widows trust in me."

*Resolved*, That by his death we as teachers are again reminded that this is not our home, and that we should strive to be at all times prepared for death, as he has been taken away in the morning of life, and in the prime of manhood, therefore we should the more earnestly seek to be personally united to the Lord Jesus Christ, and to be the more faithful and devoted in his service.

*Resolved*, That our secretary be directed to present a copy of these resolutions to the family of deceased.

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#### TO OUR READERS.

With this number closes the 13th volume of the *Covenanter*; and, as heretofore, we would mingle acknowledgments with confessions. We, and our readers, have seen the Lord's goodness in still upholding us during a season of peculiar trial. For, in another sense than was generally anticipated, the past has been a year of singular trial. The hand of God has lain heavily upon the fountain and flow of commerce. The earth yielded lavishly of her fruits, she has poured forth her treasures of grain, her golden stores have not been stinted, invention and enterprise have not been wanting; but, amidst all, a paralysis has seized upon the marts of business, which has only just now begun to give place to a returning life and activity. The covetousness and worldliness, the ungodliness and ingratitude of man, have been sorely rebuked: but, may we not hope, in mercy, and that out of all these calamities, so afflictive to the great majority of the inhabitants of this land, and of many other lands, there will arise an order of things more conducive, at least partially, to a uniform and stable prosperity: that the church, if not the world, will be "taught," and become "wise?"

During the last year, we have admitted into our pages, far more of a controversial character, than we desired: but we had no alternative. We could not, in faithfulness, permit erroneous views to be circulated and vindicated, without some mention and some effort to counteract them. Hence we make no apology. If there be any fault, it attaches elsewhere: and we hope the coming year will present us—the church—in a more favourable aspect. One subject that has occupied its full share of attention for years past—the duty of establishing the office of the deacon in all our congregations—may be regarded as settled. This is something gained. Time, we trust, will complete the work. If other differences remain, we anticipate the settlement of them with less anxiety in view of what has thus been accomplished.

We have not neglected our foreign relations: we have endeavoured to keep an eye upon the general interests of our testimony. On this subject also—with all that is untoward in the aspect of events—we cherish a hopeful spirit. The Lord is manifestly working with his own hand for the establishment of His kingdom.

We ask the countenance and aid of our friends. We ask them to use efforts to extend our circulation for the coming year. We ask them to remember us in their prayers. We ask them to send us their contributions. Shall we ask in vain?



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