OPH

THE COVENANTER,

DEVOTED TO THE

Principles of the Reformed Presbyterian Ehurch.

JAMES M. WILLSON,

EDITOR AND PROPRIETOR.

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

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

Phil. III. 18.

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(For the Covenanter.)

SKETCH OF THE LIFE AND CHARACTER OF DAVID, KING OF ISRAEL.

The doctrines of the word of God have a very remarkable exemplification and confirmation in the life, character, and death of the men whose history it records. Facts seen in their true light and relation one to another cannot well be disputed; and when impartially collated and examined, they place the truth in the most satisfactory form. It would seem for this reason it is that so large a part of the inspired writings are composed of narrative, and especially that the narrative, while it is strictly historical of a nation, turns so frequently into individual biography. And in this last feature, its simplicity and faithfulness set it far wide of the biographical writings of uninspired men. The dishonour and shame of a whole people and the most distinguished individuals among them are exposed with a plainness that the bitterest enemy could not wish for more; and their best deeds are set down without a particle of ostentation. If an approving notice is taken, it is clear and full, but it is brief.

Among those who are conspicuous in these inspired records, stands pre-eminent, in many respects, David, the king of Israel. He has a testimony from God very early in his history that has perplexed many to understand, and places him indeed far above the ordinary class of men, "a man after God's own heart." A similar expression of complacency and approbation is not given of any other man. It was first revealed when God declared his purpose of calling him to the throne of Israel, (1 Sam. xiii. 14,) and is confirmed afterwards in a New Testament witness, with the addition of, "He shall fulfil all my will." Acts xiii. 22. This testimony to his true character was given when he was yet unborn,* and is a singularly practical illustration of the electing love of God, and of the dominion of him "who calleth things that are not as though they were." Rom. iv. 17.

It is, moreover, a very touching confirmation of the truth of David's confession—"By thee have I been holden up from the womb; thou art he that took me out of my mother's bowels; my praise shall be continually of thee." Ps. lxxi. 6; xxii. 9, 10. Very similar to the

^{*}In the chronology of our English translation this is put under the year B. c. 1093. He began to reign B. c. 1055, (2 Sam. ii. 4,) and was then only thirty years of age. 2 Sam. v. 4. Of course this revelation was about eight years before he was born.

faith of a New Testament servant of God: "It pleased God who separated me from my mother's womb, and called me by his grace, to reveal his Son in me." Gal. i. 15, 16. No other reason can be given in either, or in any other instance, than the foregone love of God in an immutable purpose to save, to call, and to honour. "Out of the mouth of babes and sucklings he has ordained strength, that he may still the

enemy and the avenger." Ps. viii. 2. Infidels, and a certain class of heartless professing Christians, declare themselves much stumbled and offended with this testimony of God in behalf of a man whose after life was stained with such grievous sins. And it is worthy of remark that the adultery, murder, and deceit practised by this man after God's own heart are recorded, without a word of extenuation, as "with a pen of iron and the point of a diamond." For so God writes down the sins of his people, not only in his word and providence, but upon their bleeding consciences. Jer. xvii. 1. But such persons have not discovered that God has a rule of judging widely different from theirs, proving that his thoughts are not as their thoughts, nor his ways like their ways. Isa. lv. 8, 9. rule of judgment he thus reveals:-"Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." And again-"Thus saith the Lord, the heaven is my throne, and the earth is my footstool-all these things hath mine hand made; but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Isa. lvii. 15; lxvi. 1. reason is obvious, in that all men are sinners, so that with whatsoever other things they may be adorned to their own admiration and that of others, they are an abomination in the sight of God, and will be as certainly eternally lost as that they exist, if they do not appear before God with unfeigned contrition and repentance for their sins. ye that they were sinners above all men? I tell you nay, but except ye repent ye shall all likewise perish." Luke xiii. 1-5. righteous infidels and very choice Christians who need no repentance, will say, "I never committed such lewdness, murder, and deceit as are recorded of David." But God sees it in them, though neither they nor others have caught sight of it yet; for he testifies, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Matt. xv. 19. Now it stands to reason that these things could not proceed out of the heart, were they not there before, for nothing can come out but what was already within. thus the loathsomeness of man's fallen nature is revealed in a mass of corruptions, which Paul confesses and calls "a body of death." That there is a difference between the actual transgression and the innate evil from which it proceeds, more dishonourable to God, and wrong to man, and more aggravated, is very true. But let every man be humbled with the conviction that he carries about with him in his nature, a loathsomeness that separates him now from God, will justify his eternal condemnation, and in its own nature as certainly requires repentance as any actual transgression; and without it will certainly end in ruin irreparable. That David was remarkable for this grace, as most of his Psalms clearly prove, especially the fifty-first, explains why

he was indeed "a man after God's own heart," and affords encouragement at the same time, to all who mourn for their sins and study to forsake them, that they shall share in equal complacency and delight from God. The truly penitent are all men after God's own heart. Fashioned by the same grace and after the same pattern, they shall share certainly in the same love. "I have surely heard Ephraim bemoaning himself;" and as surely as they are heard bemoaning themselves, they will as surely hear the voice of the returning love of God-"Is Ephraim a dear son? is he a pleasant child? for since I spake against him I do earnestly remember him still, therefore my bowels are troubled for him, I will surely have mercy upon him, saith the Lord." Thus much was necessary to be said on a misap-Jer. xxxi. 18, 20. prehension which originates only in man's misconception of himself and of God. But while David was eminent for that grace, he was eminent also for other things of real worth, in his meek submission to the will of God, his forgiveness of his enemies, his devotion to the service of God, his consecration of himself and all he gained and possessed to the glory of his kingdom. These we may yet consider and illustrate more at large.

Of his infancy and childhood we have little knowledge. markable, however, that the inspired record speaks minutely of his personal appearance when he is first brought before us, and as it were made visible. When Samuel was sent to Bethlehem to anoint one of the sons of Jesse, which was yet unknown, some of them passed in review, but the oracle of God was-"The Lord hath not chosen these." "And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and behold he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him, for we will not sit down till he come hither. And he sent and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to;" comeliness and dignity were apparent in his whole form as the eye gazed upon him. "And the Lord said, Arise, anoint him, for this is he." 1 Sam. xvi. 11, 12. He was now about the twenty-second year of his age.* and in the full vigour of manhood. Not remarkable like Saul for his lofty height, "from his shoulder and upward higher than any of the people," (1 Sam. ix. 2,) he appears to have been distinguished for a noble and open countenance, and regularity of features, which invited confidence and affection, and commanded respect. vigour, and prowess, and unusual strength, were early and long known and acknowledged. But as the now full-grown man, "ruddy and of a beautiful countenance," so we may judge was the boy in childhood. He speaks very feelingly of the love of a child for his mother, (Ps. xxxv. 14,) and in one of his most earnest prayers he pleads, as it seems, the acknowledged and God-honoured piety of his mother-"O turn unto me, and have mercy upon me, and save the son of thine handmaid." Ps. lxxxvi. 16. And again he pleads her known, and as it were God-approved devotion, descending in its grace and power to himself-"O'Lord, truly I am thy servant; I am thy servant;" he repeats it, and in a very significant connexion, "I am thy servant, the

^{*}The chronology in the margin of our Bibles places David's anointing in the year before Christ 1063. He began to reign 1055, and was then thirty years of age. The interval of eight years makes him then about twenty-two. 2 Sam. v. 4, 5.

son of thine handmaid, thou hast loosed my bonds." Ps. cxvi. 16. Though the latter of these Psalms wants the usual and determinate name of its writer, yet it breathes the thoughts and feelings of the other so marked, that there can be little room for doubt that the same mind and heart was inspired to utter and write them both. confessed that such an argument or consideration in prayer is unusual, though perhaps there is more reason for it than is discovered and acknowledged. But the earnestness of the plea in both cases shows that it was a prevailing feeling in his soul, and that between that mother and that son at least, there had been a remarkable, an unusual attachment and affection, reciprocal and godly. She was eminently in his esteem and most affectionate remembrance, "God's handmaid." What a noble title! how does she rise above the titled dames that flutter about the palaces of earthly royalty, and disappear in everlasting darkness, unknown of God, or his redeemed! "God's handmaid" on earth was a sure prelude and token that after death she would take an honoured place among "the spirits of the just made perfect," "be-fore the throne of God, where they serve him day and night in his temple, and he that sitteth on the throne shall dwell among them." Heb. xii. 23; Rev. vii. 15-17.

It is certain that pious mothers contribute much to the training of those who are to be honoured in the service and kingdom of God. Samuel owed, under God, his distinction to the dedication and prayers of his God-fearing mother. Jeremiah pours out one of his bitterest complaints into the bosom of his mother, as if there were none on earth besides who could sympathize with his griefs in the service of God, to which, it would seem, her early counsels and encouragements had contributed to train him. Jer. xv. 10. And Paul to Timothy says nothing of father or grandfather, but of the hereditary faith which had descended from a grandmother to a mother, and then to the son, "When I call to remembrance the unfeigned faith, which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded that in thee also." 2 Tim. iv. 4, 5.

Was there something in this child, as in the infancy of Moses, (Ex. ii. 2; Acts vii. 20; Heb. xi. 23,) that prompted this God-honoured handmaid of the Most High to devote this child in some special manner to the God of Israel? Some thoughts, ominous in their nature, have led God-fearing mothers in Israel to entertain expectation, and to wrestle in prayer, to become more enlarged in prayer in respect of some of their children in such manner that after events proved it to be And the title of this mother of this son, "God's handmaid" in God's house, is proof of much intimacy with him whom she served, and much knowledge of the persons and business of that house. A handmaid in a house of any long standing knows much about the head of the family, its persons and its interests, and sometimes from long-tried discretion and faithfulness becomes acquainted and is intrusted with many family secrets. Would it be unnatural to suppose that she hoped her son would be great in Israel, desired it, longed for it, and prayed for it, till at length God answered her prayers and promised the desires of her heart? Methinks I see that mother often on her knees with her youngest son by her side, with such earnestness in prayer as inspired an awe in the soul of that child, that he felt then, and always after judged, that he was the son of God's handmaid indeed, whose

prayers and tears for him God had heard.

But now, after a training that early discovered its precious fruit. "Thou art my hope, O Lord God, thou art my trust from my youth; O God, thou hast taught me from my youth," (Ps. lxxi. 5, 17,) he is strangely and mysteriously anointed to be king over Israel. Samuel took the horn of oil and anointed him in the midst of his brethren, and the Spirit of the Lord came upon David from that day forward." 1 Sam. xvi. 13. "In the midst of his brethren." So Christ was anointed. "Now when all the people were baptized, it came to pass that Jesus also being baptized, and praying, the heaven was opened. and the Holy Ghost descended." Luke iii. 21, 22. Strange type, this youngest among his brethren, of Him who is "the first born among many brethren," who "has in all things the pre-eminence." Rom. viii.; Col. i. "Of a beautiful countenance," too, that he might so shadow forth the matchless beauty of that Son who was "to descend from his loins," and take "his throne to reign on it for ever and ever." Luke i. 32, 33; Acts ii. 30. David's beauty of countenance and form began with his anointing; but O how tarnished and faded afterwards, with temptation, sin, toil, and grief, like Job's, often "foul with weeping." Job. xvi. 16; Ps. xxxix. 12, xlii. 3. Christ's did not appear till his work of suffering and sorrow was all done on earth, and he was glorified in heaven; and now there that sacred form appears the chiefest of the works of God to all who see the "King in his beauty." "Thou art fairer than the children of men." "Thou art altogether lovely." There must be a mysterious and wondrous beauty and majesty in that human countenance and form, where is reflected and "dwells all the fulness of the Godhead bodily." Col. ii. 9; John ii. 21.

"The Spirit of the Lord came upon David from that day forward." The same Spirit came also upon Saul, so as to make him "another man." 1 Sam. x. 6. But it was only an influence or impulse for the occasion, raising his mind and heart to higher aims and pursuits than seeking after his father's asses, and fitting and impelling to sagacity and courage to fill the throne and conduct the armies of Israel, and adorning him with some of those merely natural endowments that were fitting a king to reign in justice and mercy. Afterward, that Spirit of the Lord left him, and an evil spirit from God troubled him. 1 Sam. vi. 14. See Matt. xii. 43-45. Satan, and all the fallen spirits with him, are employed in judgment in the righteous administrations of God in his government of the church and the world. And afterwards Saul became the victim of cruel envy, hatred, and murder. His unrelenting and long-continued pursuit of David's life; his attempt to murder his own son Jonathan, and his indiscriminate slaughter of the priests and their families, and destruction of their property, because one of them had innocently asked counsel of God for David, and showed him kindness, prove that this king had become a tyrant, and discover what a dark cavern of crime and horror his heart had become. "But the Spirit of the Lord came upon David then and from that day forward," always to abide in and with him, advancing in that memorable grace his sanctification and his knowledge of God. There he abode for ever, to enlighten, to comfort, and to strengthen with all patience and longsuffering in the service of the Lord; when fallen into sin, to reprove

and restore to unfeigned and deep repentance. He was conscious of that gracious presence, and therefore prays with such fervour, "Take not thy Holy Spirit from me." Ps. li. 11. But it would appear that, on this sacred occasion, that Spirit poured into his mind and heart an enlarged discovery of the glory of the God of Israel by whom he was now so unexpectedly and mysteriously called to be Captain of his people, and to reign in his name and by his authority. That beautiful countenance shone with brighter lustre of dignity and joy, as this oil of gladness in its drops descends upon him, from Him in whom it dwells in all its fulness, but in which all his redeemed have communion with him. Ps. xlv. 7. We may judge with what awe and interest his father and his brethren looked on and witnessed this unexpected honour in their family. If there were risings of envy, the solemnity of the work must have suppressed them. The sacredness of the aged prophet's life, now in very old age, "none of whose words," in his long life, "fell to the ground," and of whom all Israel knew, and now had long known, that he "was established to be a prophet of the Lord," (1 Sam. iii. 19, 20,) all would conspire to assure them that the God of Israel was certainly there to confirm the word and work of his servant, and that now of a truth, David, taken from following the sheep, was anointed and destined to be king in Israel.

[For the Covenanter.]

STATE OF THE CHURCH AND COVENANT RENOVATION.

The state of the church at large is such that every good man is led to painful apprehensions with regard to the interests of true religion. Times of sore trial are upon us. True religion is evidently, from the signs of the times, placed in great jeopardy. The Mediatory government alone gives ground of assurance that the cause of Christ and his true church will ride out the storm, and survive the wreck of organic society and the revolutions destined to shake the heavens, the

earth, the sea, and the dry land.

The present state of our own church must, to every right-hearted man, be a matter of anxious solicitude and painful anticipations. For nearly fifty years we have had formally before us in this country the subject of covenant renovation. Bond after bond has been drawn up, and in overture before the people. Distraction after distraction has diverted from the happy consummation, and the hope of the church again and again been disappointed. Collision after collision has occurred retarding our progress in "completing the whole system of our ecclesiastical order." At times the church has risen above these repeated obstacles thrown unhappily in the way of her progress in "finishing her Testimony." And again and again has she been thrown back upon her old stand, there to review the past, and to look forward with painful forebodings in regard to the cause dear to her, and in regard to the integrity of those to whom its charge has been committed.

Why have not the oft-repeated pledges of the church been redeemed in regard, not only to covenant renovation, but to the argumentative part of the Testimony, the Directory for Worship, the Book of Discipline, Terms of Communion, a Statute Book, Form of Church Go-

vernment, &c.? Why not redeem these pledges with which the records of the church have been burdened for half a century, and now becoming a stumbling-block to all true progress, especially in the desirable work of harmonious covenanting? In looking back over the past history of reformation attainments, why not reflect seriously upon covenant pledges of two hundred and ten years' standing, never to this day redeemed? Are solemn covenant pledges given by the church, nothing here or there? And do we suffer ourselves to feel What disposition do we intend making of the accumulated piles of overtures lying out before the church on various subjects, but since 1647 accumulating on the subject of church government especially? These, with many such questions of painful import, suggested by recent issues, turning out in rapid succession, pressed us to lift a pen at this juncture. For many reasons we would much rather remain in retired silence on all the agitating questions now distracting our Zion-questions, by incautious and unskilled hands thrown out before the church at a time, and under circumstances requiring harmony, co-operation, and active labour in the field now open for work, promising a rich harvest of joy to all going forth bearing precious seed.

Why spring upon the church so many trifling questions of exciting disputation, unknown heretofore to the whole church of Christ in this or any other age or land?—questions, whose agitation can minister neither instruction, edification, entertainment, nor peace? this one for example—"The tenure of church property"—whether deeds of trust to a lot on which a church is erected shall have in them the names of the deacons, or somebody else. If a congregation have deacons, why, in the name of common sense, find fault with deeds held by them in trust? What better? Or should they happen to be elders, what wrong? Why distract the church, with such party issues? The circumstances attending, and the bearing of these issues as auxiliaries, to ulterior aims, and the effects produced upon the church at this time, make these things peculiarly unpropitious. Alas, that in connexion with such issues, the feelings of Covenanters, good and true, - Covenanters who feel their obligations to hold fast "all the attainments of the Reformation," should be harrowed up by uncalledfor attacks upon the 2d Book of Discipline! While Zion's dust is dear to God's children, we are inclined to think attacks upon any part of the faithful contendings of our covenant fathers will give pain to intelligent and pious Covenanters. We have not forgotten the pain we often felt thirty years ago under the oblique thrusts of New Light leaders advoitly made at old things. Defections then cast their upas shadows before them; and they not only pained the godly, but they shook confidence, and were the harbingers of a shameful defection.

It is not our design to review any of the essays issued recently over any of the letters of the alphabet, for or against. The church, her peace, and the truth, might not suffer, had some of the unknown ones tarried a little longer at Jericho. The fruits of their labours, we fear, will be little else than a little more aliment and alienations that had as well be left to famish. For in regard to all this kind of thing—all this attempt to alienate Covenanters from one another, and from

the faithful contendings of our covenant fathers, and from the attainments of the reformation repeatedly sworn to, we have to say, once for all, it is a sorry business. Our day and times, and our field spread out before us, call for other labours. It is a vain labour to attempt to call off the sons of Scotland's reformation from the stand of their ancestors to a new and untried position, which of necessity repudiates Scotland's own covenant—the National Covenant—that covenant which was before the Westminster times, and Assembly, and Formularies-that covenant that was never offered to England, or ever compromised for any uniformity-that covenant which still binds Cove-

nanters to every thing moral that it ever did.

Then, it is plain, any thing of doctrine, worship, discipline, or government not carried forward and incorporated in the Westminster Standards, that, as ever, in the same relation to us by the obligation of the National Covenant, remains binding as before the Solemn League and Covenant. Will any one deny this, and call himself a Covenanter, good and true? Will he still say he holds himself bound by covenant—by the National Covenant—by our ordination vow, "to all the attainments of the reformation?" To such we say, whoever you may be, or be called, the attempt is vain. You cannot be believed. And we say more-you cannot be prepared to renew the National Covenant with us, nor can we renew the same with you. We may, at next Synod, go through the form; but we say, and we are aware of the risk we make in speaking out at this time, such covenant renovation will be mockery! And here and now we warn against such an act of covenanting. Better far die without the sight of covenanting, than thus provoke our covenant God to give us over to

hardening for deceitful and wrapping up engagements.

Now, we wish to be understood. We are for renewing our covenants. We are for going forward in the work of "completing our whole system of ecclesiastical order." We are for going on, and more vigorously too, with our foreign and home missionary operations. are for work, and for working in our Master's field every where. We are for unity, and confidence, and co-operation as one man, pursuing the same objects, and in the same way. We are for throwing away to the hungry curs all the bones of contention, now gendering strife. We are for frowning upon all new issues that unskilled and incautious juvenile scribblers may attempt to raise. We are for standing in the old ways, and for travelling in the old paths and good way of all "reformation attainments." We are for following in the profession and in the practice of the footsteps of the flock, particularly as known and travelled in from 1638 to 1650. We are for resisting all divisive and dividing causes aiding in the work of the enemy, "scattering the power of the holy people." We are for yielding personal, particular, and party interests for the general good, and for the promotion of the great and public interests of the church and the truth. But, if these things are to be repudiated, and the work of distraction to go on, we are by no means prepared for covenant renovation. We are particularly unprepared for swearing the bond now before us under these circumstances,—a bond never regularly overtured, and hence cannot be the people's bond, -a bond which may or may not be understood to be a term of communion, -a bond which may have as many meanings and as many applications as may suit and shield all the various and contradictory theories and practices as are known to obtain

among us.

Now, under the circumstances, and from the character of the bond itself, we are free to say it cannot, without jeepardy to a covenanted cause, be made a term of communion. Many will not swear it; and more will not own it as a term of communion. We have something to do during the present year while covenant renovation is pending. The subject is fairly before the church, and it may be fatal to suffer mistaken and discrepant views to go uncorrected and unexplained till the next meeting of Synod is upon us. Then it may be too late.

We propose taking a review of the past action of the church in regard to matters before us, and with which we have something to do in connexion with a renovation of the covenants, if we can hope therefrom lasting benefit. It is important, in view of these things, to know where we are, and to know our identity with the true Church of Scotland. It is to be feared that periodical scribbling has thrown some out of their true latitude, and has doubtless tended to produce the present scattering of the little squadron having in charge the rich freight—the precious legacy of our fathers, the martyrs and faithful contenders of a better age. Hence, it may not be amiss to trace the action of the Church of Scotland down to the present time in the line that identifies us now and here with that church, and in all her cove-

nant obligations.

Some two years and a half after the Church of Scotland had adopted the Westminster Directory and Form of Government pursuant to the Solemn League and Covenant, she adopted the Confession of Faith; and after this some ten or eleven months she adopted the Catechisms. Here questions arise, now vital to us and to the integrity of the cause of covenant attainments, true and intact. Had the Church of Scotland, then, carried forward imbodied in her Westminster uniformity her whole sworn to attainments according to the oath of the Solemn League, namely, "That shall sincerely, really, and constantly-endeavour-the preservation of the reformed religion-reformation of religion in the kingdoms of England," &c.,-"according to the best reformed churches?" Had she completed the platform of uniformity with England and Ireland as contemplated in her League? Was her work of the 2d Reformation complete, the revision of her entire standards, so as to release her from all former obligations of her National Covenant as "priorly" entered into and as "priorly" binding, and as now transferred to the 2d Reformation exclusively? Did she so understand herself, her Covenants, and her own Acts of Assemblies, as that now the transfer was complete and her reforming work done according to her League? Did she leave undone any part of that work of carrying forward her attainments into the Westminster platform which she contemplated when she entered into the League engaging to "endeavour" to complete a platform of common uniformity that would leave out no plank of her own sworn to plat-Did she—on the hypothesis that she released from all the books of the first reformation as sworn to-redeem every pledge made to her own dear Scotland and Scotland's covenanted church, and to posterity as in form made, and in form to be by her redeemed?

did she thereby bring forward all her past attainments to her own satisfaction as she contemplated, so that no additional book or part was needed to complete the incorporation of all the principles of the first reformation into the Standards of the second, as sworn to in the National Covenant? Finally—for here we mean to be understood—did she complete the Second Reformation, herself being the judge?

We shall now, by reference to documents, consider the following—

1. Whether the Church of Scotland completed her whole platform of government in the 2d Reformation so as to release herself and us from relation to government and discipline to which she was bound by the National Covenant, previously to the Solemn League. 2. Whether our fathers in this country in framing the American Testimony, Terms of Communion, &c., and in organizing the American church, did so understand the Westminster Formularies as containing a complete and completed system of ecclesiastical order and government.

3. Whether our pro-re-nata fathers so understood this matter.

When we have a fair understanding here in regard to our true covenanted and ecclesiastical position, we shall be better prepared for covenanting, and for healthy and vigorous co-operation in our whole work now before our church. Let us now see—

1. Whether the Church of Scotland completed her whole platform

of government, &c.

In the "Act of Assembly at Edinburgh, August 27, 1647, approving the Confession of Faith," we have the following:

"Provided, That the not mentioning in this Confession the several sorts of ecclesiastical officers and assemblies, shall be no prejudice to the truth of Christ in these particulars, to be expressed FULLY in the Directory of Government."—Conf., p. 21.

Now, does this adopting act of the Church of Scotland teach that the Westminster Form, adopted two years and a half before, so contains the "substance" of government, that to add is to go beyond the "Divine right?" That in this Form we have so all the essentials of Presbyterial church government, any thing farther would be non-essential, unscriptural, and to be rejected? That any thing in the 2d Book of Discipline omitted in the Form, is to be understood as erroris left behind as repudiated—is no more rule—is no more to the Church of Scotland in August 27, 1647, than any other old work of useful reference for entertainment or instruction? Did the Assembly at that date understand that the obligation of the League, in all its ends binding to make a full and faithful platform of government for uniformity, was attained? Did the Assembly contemplate the promised "Directory of Government" for the basis of "uniformity," or for hereelf only? Did she understand that the whole Government and Discipline of the Church of Scotland, to which she was bound by both her National Covenant and her League, were brought forward fully and in good faith, and now found in their Scriptural fulness and substance in the Form of Government? Why, then, in this very adopting act, the solemn, and recorded pledge, for a forthcoming "Directory of Government?" Why, then, did the Assembly at this very date provide a "Directory?" Why, after it was prepared, and reported to the Assembly in 1648, send it down to the church in everture as she had before done with the Confession, Catechisms,

&c.? Why, after overturing, consider farther the document in 1649, and then lay it over till next Assembly, 1650? The remaining history of this is the following: -When 1650 and its Assembly came, the beginnings of the troubles of the persecution were upon the church. and the Assembly had far other matters on hand beside completing the uniformity of the Second Reformation. Here the work was arrested, and as unfinished, so handed down to us. The "Directory of Government," an overture on Church Government, has now been before the church 210 years, and never adopted to this present day,—a standing testimony to the attested truth that the Second Reformation, as contemplated by our reforming fathers, was never completed. To say, then, that the Church of Scotland revised entire her whole standards of the first reformation, and fully incorporated her whole ecclesiastical order into the second fully, is to deceive. Nothing but defection from covenanted attainments could drive to such resort.

What does all this mean? How are we to understand the position of the church? In what relation did the Church of Scotland in 1650, and in what relation do we now as a church stand to the 2d Book of Discipline, and to this overtured "Directory of Government?" This we need not argue now; it is the gist of the question betwixt two parties now in the church. Such, sometimes, is the state of party feeling with disputants, that both reason and argument are lost. And we fear, such may be the case in regard to this question. Perhaps

looking at a parallel case may aid in harmonizing views.

Our Associate brethren have adopted a Basis of Union, and engaged to stand upon it instead of their Old Testimony as a common platform for the United Church. But they have left out their present Books of Discipline and Government entirely. Suppose the Union fail? Their New Testimony is adopted. Then, should Seceders, true to their League, stand to the Basis, instead of their Old Testimony, will they then have no Discipline?—no Form of Church Government? Yes, they will still have both. And if union should fail, and they stand by the Basis, instead of the old Testimony in futureas we hope they will—they will stand in the same relation to their present Government and Discipline as the Church of Scotland did to her Discipline after her union with England failed,—one point, only, differing. The Form of Government was included in the Basis of Uniformity in the 2d Reformation. But the Discipline of Scotland was not, but was only in prospect and in progress. Hence, she ever after fell back on her Discipline, the Directory not having been adopted, as was pledged in 1647. So still, if we are Scotland's sons, and true to the 2d Reformation.

Again. Suppose Seceders had emitted an overture for a "Directory of Government," intended for the United Presbyterian Church, but not adopted by either Synod as the Basis has been adopted; then the overture (Directory) would stand in the same relation to the Associate Church as the overture ("Directory of Government") of 1650 stands to the Church of Scotland and to us—of no force, more than any other overture; only, as a witness against recreant Seceders, who, under the circumstances, would repudiate their old Discipline and Government.

So, to this day, the "Directory of Government" of the Church

of Scotland, still in overture, not adopted, is a standing witness against all Covenanters who deny the 2d Book of Discipline as a rule still binding—is a standing witness against all who confine the church to the Form of Government as our only rule on the subject of Church Government. Then, the true way of rule and duty is plain—Hold on to the old Discipline, certainly, once rule, till pursuant to the pledges of the 2d Reformation, we adopt a "Directory of Government" that shall fill every defect of the Form, and carry forward every truth of the 2d Book of Discipline, still behind, but these as still oath-binding.

2. Did our fathers in framing, in this country, the American Testimony, Terms of Communion, &c., understand the Westminster Formularies as containing a completed system of ecclesiastical order, &c.? That they did not, the following will show—(see Min. of Pres-

bytery, p. 8, Oct. 9, 1807, Conococheague:)

"The Committee to whom was referred the Terms of Communion, reported—That however desirable it is to read out in every congregation immediately before the distribution of tokens of admission to the Lord's table, a summary of the articles upon which they join in church fellowship, these cannot be reduced to a permanent, definite form, until their whole system of ecclesiastical order be completed; it is nevertheless requisite that church members should be referred to the faithful efforts of their predecessors in reformation, and kept in remembrance of their unity with the Reformed Presbyterian Church in Europe. They therefore recommend the present adoption of these terms of communion, which they now present to the court. They were adopted accordingly."

Adopted instanter, without overture. And then, what does this language of our fathers, more than fifty years ago, mean?-"a summary of the articles," &c.? This means the Terms of Communion. And again, what does this mean-" These cannot be reduced to a permanent, definite form, until their whole system of ecclesiastical order be completed?" Are not our Terms of Communion "permanent"in "a permanent, definite form?" What was wanting? The fathers had the whole Standards of the 2d Reformation before them. They had the European Testimony. They had the American Testimony completed. They had all the documents "named" in the Terms before them. Did they want more? Did they contemplate the in-corporation of something in regard to government beyond the Westminster Form, -something beyond "Divine right?" And did they mean what they seem to say, that "their whole system of ecclesiastical order" (was yet to) "be completed?" Perhaps they had read the adopting act of 1647. Perhaps they had a notion of the meaning of the significant phrase—"As they were received by the Church of Scotland." Perhaps they felt the responsibilities of the Church of Scotland upon them. Perhaps they thought of the pledge of 1647 as a pledge to some more government and discipline. Perhaps they thought the church must either hold to the 2d Book of Discipline, or redeem the pledge of the mother church by bringing forward its contents in a new American Book of Discipline and a Book of Government. Pretty bold conception! Worthy the Church of Scotland herself. But could they thus cast reflection upon "Divine right"—the complete Scripture system, "and substance" of Government in the Westminster Form? Let us see.

We shall now refer to the recorded acts of our fathers referred to. In printed Minutes of 1807, page 5, we have the following:

"The Presbytery, having had no opportunity heretofore, since the publication of their Testimony, to consider the Terms of Christian Communion usually read out in each congregation before delivering the tokens of admission to the Lord's table, did at this time appoint the Rev. Messrs. Wylie and M'Leod a Committee to revise said Terms, and report thereon." (See as above quoted from page 8 of Min. the report in full.)

Again-In Minutes, p. 7:

"The Rev. Alexander M'Leod was appointed to prepare for the inspection of the Presbytery at its next meeting, a draught of a Book of Discipline for this church; and of a covenant embracing the spirit and design of the vows entered into by our fathers in the reformation."

Again, in the Minutes of 1816, p. 77, we find the following:

"Dr. M'Leod, &c., Committee instructed to prepare a draught of a Form of Church Government."

This document was prepared by Dr. M'Leod—reported—overtured was long before the church, and known by the familiar designation, "Dr. M'Leod's Form of Government." The same, substantially, was some twenty years after laid before the church in overture, and there it is still. This leads to a 3d reference—the understanding, in regard to this matter, of our pro-re-nata fathers. In the Minutes of Synod, Pittsburgh, 1834, p. 26, we find the following record:

"Scott, Chrystie, &c., a Committee to prepare and report to next meeting of Synod a revised draught of the Book of Discipline and a draught of Church

Government."

The draughts were prepared, reported, overtured: the Discipline adopted, and the Government in part. A review of these records

suggests the following queries:

Did the Assembly of 1647 design to repudiate the 2d Book of Discipline? Then the church stultified herself; for she continued her deacons with their full powers, on, and ever after, till prelacy and its persecution drove them out of the church.

"Ruling elders and deacons are cast out of the church, and all ecclesiastical causes are brought only to the prelates' tribunal."—Brown's Apol. Rel., p. 34.

Did our fathers of 1807, in organizing the American Church, repudiate the 2d Book of Discipline? And did they design to confine the church to the Westminster Form as the only law of the house? And will the legislation of our pro-re-nata fathers sustain this view? If such were their views, they signally failed in two things.

First. In exemplifying this declaration, Min. of Pres., p. 8, above

referred to:

"It is nevertheless requisite that church members should be referred to the faithful efforts of their predecessors in the Reformation, and kept in remembrance of their unity with the Reformed Presbyterian Church in Europe."

Second. In repudiating the doctrine of the 2d Book of Discipline as differing from the Westminster Form, on the subject of the dea-These are their words:

"The office of the deacon is to attend to the temporal concerns of the congregation."

It could not have been the design of our fathers referred to, to re-

pudiate the 2d Book of Discipline or curtail the power of the deacon, or to suffer the office to fall into oblivion. Our Form of Government in overture and adopted, till arrested by opposition to the deacon in 1838, should have been adopted without opposition. Peace and prosperity might now have been shining upon us. But, alas! when, for the first time in the history of Presbyterianism, the doctrine of the 2d Book of Discipline, on the subject of the deacon's power was called in question, this ushered upon Presbyterianism a new era, and a new stand-point, from which we have a view of a new series of troubles in the church now of twenty years' standing. How, where, or by what means shall these troubles end? These are serious questions, naturally suggesting themselves to the mind running over the painful past, and sincerely concerned for the future.

Will wrapping up all these unsettled things by a compromising covenant bury these troubles for ever in the grave? Let those who can deceive themselves and the church, by so believing, renew the covenants by swearing the present bond, under present circumstances. Will a tacit seceding from the covenant attainments of the 2d Book on the Deacon question settle all, and bring back permanent peace? This is absurd; and, moreover, it cannot be. Too many are both conscience-bound and covenant-bound, and cannot yield blood-sealed Episcopacy, aided by persecution, drove the deacon out of the Church of Scotland, but failed signally to drive him from her covenants, from her standards, and from the hearts of her true sons. Nor can prelacy yet, we trust, or compromise, or the love of unity, or of

covenant renovation, even, succeed in such consummation.

What then? For we want all we have, in the commencement of this essay, said we are for. First. Cease writing in the periodicals against any of the "attainments of the Reformation." Cease agitating new side issues of mere party interest, calculated to extend the arena of strife in the church, and throw away party spirit, and party and personal prejudices. Second. Let all agree to own the binding obligation upon us to "approve of the Testimony of the Reformed Covenanted Church in Britain and Ireland, in behalf of all the attainments of the Reformation." Third. Let reasonable forbearance be exercised for a time toward those of different views and practice on the extent of the deacon's power, till all gradually fall into the same practice in regard to deacons and trustees. Fourth. Let no more encouragement or comfort be given to divisive causes tending to alienate, to foster party, or party spirit. But let all unite in discountenancing every measure and principle tending to weaken the bonds by which we are bound together as one body. Fifth. Let every one cultivate a willingness, not only to cease from strife, and from divisive courses, but a willingness to repair evils done, and retrace false steps that may have been taken. Then, may we hope, with the Divine blessing, that peace, unity, confidence, vigour, co-operation, and prosperity in every good work, will be the blessed fruits.

Otherwise, we have little prospect before the true witnessing church, but scattering more and more, till the "scattering of the power of the holy people shall be accomplished," and the witnesses be slain. it is to be feared, this, on account of our sins, is laid up for us among the treasures of the future. UNITAS.

REFORMED PRESBYTERIAN SYNOD IN IRELAND.

The annual meeting of this body was held in the Reformed Presbyterian Church, Clarendon street, Londonderry, on Monday, the 28th June, and subsequent days. At seven o'clock in the evening the Rev. Professor Dick preached, in the room of the Moderator, from Psalm lxxiv. 22: "Arise, O God, plead thine own cause." After an appropriate introduction, showing that the church's cause is God's, and illustrating the importance of pleading it, he exhibited, first, this cause as the cause of truth, of piety, of justice, of liberty and order, and of human happiness. There were, secondly, presented various reasons for asking God to plead this cause, such as its importance, its beneficial character, our interest in it, the opposition it meets with, and if God does not himself plead it, it must be lost. Thirdly, as encouragements to offer up this prayer, there were noticed-God's command to do so, his covenant and promise, and it was shown that God has in all ages been pleading His cause. lastly, inquired-How God pleads His cause? This He does in His Word, by the gospel ministry, by sanctified genius and talent, by Divine Providence, and chiefly by His Spirit. The discourse, which contained many striking views of the grand principle of a testimony for truth, and abounded in forcible arguments and beautiful illustrations, was concluded with an appropriate application, urging upon the ministry, the eldership, and people the importance of devoted efforts in behalf of God's cause, and the necessity of earnest prayer in seeking that God would himself arise and plead it.

The Synod was afterwards constituted by the Rev. William To-

land, the Moderator, and the roll was called.

The Rev. Robert Nevin, of Londonderry, was unanimously chosen Moderator for the present year.

The Rev. Robert Wallace, of Newry, was appointed Clerk, pro tem.,

as the Stated Clerk was absent through indisposition.

The Rev. William Sommerville, of Nova Scotia, the oldest of the missionaries from the Reformed Presbyterian Church to the British North American Colonies, being on a visit to this country, was introduced by Dr. Houston, who spoke in high terms of his ability and energy, and of the success of his labours. Mr. Sommerville was cordially welcomed to a seat in Synod; and it was awarded that he should address the court, at a subsequent part of the proceedings, in relation to his field of labour and the state of religion in the North American Colonies. Arrangements were then made for conducting the business of the present meeting—among which was the employment of a portion of time each day, immediately after the opening of Synod, in reading the Scriptures and other devotional exercises.

Tuesday, June 29-10 o'clock, A. M.

On the opening of Synod, Rev. William Sommerville conducted the devotional exercises.

Sacred Music.—The committee on this subject reported that an address to the church had been prepared and published in the Covenanter. The matter was remitted to the Commission, with instructions to use diligence, employing whatever means might appear suita-

ble for promoting improvements in sacred music throughout the con-

gregations of the church.

Next Meeting of Synod.—Newry and Belfast were proposed as the places for holding the next annual meeting of Synod, and the latter was chosen for this purpose by a small majority of votes. The time was fixed for the last Monday of June, 1859; and it was agreed that, besides the opening sermon by the Moderator, a discourse shall be delivered on some important subject by a member of Synod, on some evening during the time of meeting. The Rev. James Kennedy was appointed to deliver this discourse next year. It was likewise arranged that another evening should be devoted, if practicable, to devotional exercises, and for conversation on matters of public interest.

Fasting and Thanksgiving.—The last Thursday of November was appointed to be observed as a day of public thanksgiving by the congregations under the care of Synod; and the last Thursday of Janu-

ary, 1859, as a day of public fasting.

Professor Dick, on the part of a committee, submitted a brief summary of causes of thanksgiving and fasting to be used on the occasion, which was approved and adopted, and ordered to be inserted in the minutes.

The Rev. Messrs. Russel and M'Carroll were appointed to prepare

a similar draft of causes for next year.

The matter of Covenant Renovation was presented through a committee, who stated what steps had been taken to extend the work throughout the church. They were instructed to use diligence in endeavouring to bring congregations that had not yet engaged in covenanting to essay the work as speedily as possible, and in preparing

the narrative proposed by Synod.

History of the Reformed Presbyterian Church.—The Rev. Josias A. Chancellor made various statements respecting his diligence in collecting materials for the history of the Covenanting Church, which were heard with deep interest. After some discussion on the subject, in which all the members expressed an earnest concern that such a work should be proceeded in with as little delay as possible, and that all facilities should be given to prosecute it to a completion, it was agreed to remit the matter to the Commission, with instructions to encourage said Mr. Chancellor in this important undertaking.

Historical Testimony of the Church.—Dr. Houston submitted the report of a committee that had been appointed to revise and enlarge the historical part of the Testimony of the church. From this it appeared that the committee had agreed to abridge considerably the opening portions of the Testimony, and those parts that detail at length movements in Scotland, and to insert, instead of meagre statements respecting the reformation in Ireland, fuller accounts, and to add views of the present state of the Testimony, and movements, civil and ecclesiastical, that affect it in this country. For such alterations and additions they sought the sanction of the Synod. Discussion on this subject, which was conducted in the most harmonious spirit, was continued till the hour of adjournment.

Tuesday-5 o'clock, P. M.

The subject of the Historical Testimony was resumed—and after various remarks by members, it was unanimously agreed—"That the

historical part of the Testimony be written anew, and submitted to Synod, through its Commission." Dr. Houston, Professor Dick, with Messrs. Russel and Chancellor, were appointed a committee for the preparation of this part of the Testimony, and enjoined to use all diligence in this matter. It was reported that the doctrinal part of the Testimony had been reprinted by a committee, consisting of Messrs. Wallace and M'Carroll, and arrangements were made for having the edition that had been issued put in circulation throughout the church.

Code of Discipline.—The committee on this subject reported in relation to it. Mr. Chancellor suggested that the committee might revise, as soon as possible, the formula of questions for Visitation Presbyteries, and issue them before the Code was completed. After some discussion on this and other topics, the committee was re-appointed, and they pledged themselves to have in readiness a draft of the Code, to submit to the Synod at its next meeting. At a subsequent part of the proceedings, it was moved by Mr. Kennedy that the Committee on Discipline be instructed to inquire what influence the recent act of Covenant Renovation may have in modifying the fourth of the terms of communion. Against remitting this matter to the committee some members objected, but it was agreed to do so by a considerable majority.

Periodical.—The subject of the periodical came up by a reference in the minutes. General satisfaction was expressed with the conducting of the Covenanter, while important suggestions were offered in relation to the character and circulation of the magazine, and a recommendation was given to use all efforts to extend its support and influence, and to insure punctuality in remitting payments. The periodical was declared a matter of general interest and importance to the church, and all appeared to be convinced that it is a duty to

promote its efficiency.

The reports of Presbyteries were then read, and presented a variety of matters of general interest to the church. Among these was that of the Presbytery of New Brunswick and Nova Scotia, which mentioned the return of the Rev. James R. Lawson to his former field of labour, after his having refused the call to a large congregation in New York, and stated also arrangements by the Presbytery for extending the mission in the colonies.

Wednesday, June 30th-10 o'clock, A. M.

The Rev. Thomas Hart conducted devotional exercises in the opening of the Synod. This session was occupied, according to previous arrangements, in hearing reports on the different schemes of the church. Mr. Chancellor, the Secretary, presented an interesting and well-written report of the scheme for home missions and ministerial support during the past year. It was gratifying to observe that, while the contributions from some congregations had not advanced to the extent expected, there is throughout the church a growing disposition to support this scheme. Several congregations had raised the support of their ministers to the minimum. A tabular statistical view, given at the end of the report, contained valuable information concerning the position of the different congregations in relation to the support of the ministry, and to contributions for assisting weak congregations.

On the adoption of the report, it was proposed and unanimously agreed to, that deputations should be sent again throughout the church in the ensuing season, in regard to Christian benevolence and liberality, and likewise that they should particularly call the attention of congregations to the duty of encouraging young persons to come forward to the ministry. It was left to the Commission to appoint the persons who are to compose those deputations, and to arrange the time of their visits. A memorial from the congregation of Ballylane, in relation to the working of this scheme, was, after some discussion, referred to the Commission.

5 o'clock, P. M.

The report of the Irish mission was presented by the Secretary, Rev. Wm. Russel. It contained various interesting details concerning the mission in Dublin, and that in County Mayo, Connaught. The catechist in Connaught still finds a ready access to a large number of Romanist families, and is permitted to read the Scriptures and engage in conversations on the truths of the gospel without obstruc-There are some evidences of the truth taking hold of the heart The Rev. Josias A. Chancellor had visited the and conscience. Western station during the last season, and had preached at several places in County Mayo, and on his return, in Dublin, with acceptance. The commission had applied to a devoted and excellent individual to become a catechist in the mission in Dublin, but for the present he had not seen it to be his duty to remove from a station of usefulness The catechist from Connaught had visited in which he is employed. and laboured in Dublin during the last few weeks, and he reports favourably of his reception among those whom he had visited.

The Rev. Robert Allen was afterwards heard, and made several interesting statements respecting his labours in Dublin. A house of worship had been obtained in a favourable locality, at moderate expense, and the Sabbath-school and prayer meetings are generally well In connexion with this report, a memorial from members of the church in Dublin was presented; praying Synod to continue and strengthen the mission. It was arranged that this memorial be committed to the Southern Presbytery, with instructions to take steps to have the society in Dublin organized into a congregation, have an elder or elders ordained, and such persons as may apply for membership admitted to the privileges of the church. It was likewise suggested that Mr. Allen may be employed occasionally by his Presbytery in supplying vacancies; and it was enjoined by the Commission to take steps, as soon as possible, for appointing a Scripture-reader for the Dublin station. The Rev. John Hart and the Rev. William Russel were appointed to visit and preach in Connaught as soon as Special arrangements and farther appointments to be made by the Commission.

Theological Hall.—The Rev. Robert Hall, the Secretary, submitted the report of the Committee of Superintendence of the Theological Hall for the past year. On the adoption of the report, it was agreed that an address on the duty of parents dedicating their children to the work of the ministry, and of the youth of the church devoting themselves to it, be prepared and circulated throughout the church; and that ministers should publicly read this address, and bring this subject

particularly before the minds of their people. The professors, with Mr. Wallace, were appointed a committee to prepare this address. It was afterwards arranged that the next session of the Theological

Hall be opened on the 1st Tuesday of August next.

Plan of Education for Candidates for the Ministry.—In connexion with the Theological Hall, Dr. Houston presented the draft of a revised plan of education for ministerial candidates. After various important suggestions were tendered by members of the Court, the subject was remitted to the Commission to mature and publish the plan in overture, and to send it down to Presbyteries and sessions for consideration.

Thursday, July 1, 11 o'clock, A. M.

The Synod met at a later hour this morning, as the members had been assembled at a public breakfast, which was given as a token of regard and esteem to the Rev. Wm. Sommerville, of Nova Scotia, on his present visit to his native country. Devotional exercises were conducted by the Rev. Wm. Hanna. This session was wholly occupied in the examination of two theological students, Messrs. Thomas Dick and Jas. Brown, in the whole course of their collegiate and theological studies. Their answering on the different subjects gave much satisfaction; and these students having had tendered to them by the Moderator solemn counsels, were remitted to their respective Presbyteries, to be taken under trials for license.

5 o'clock, P. M.

The Rev. Samuel Simms, the Secretary, submitted the report of the Colonial mission, which contained various interesting details respecting both the mission in British North America and Australia. After the adoption of the report, the Rev. William Sommerville, the senior missionary to the North American colonies, addressed the Court in relation to the state and prospects of this mission, presenting a brief history of his labours—of the progress of the covenanting testimony in this important field—of the state of religious society in the provinces—and of the future prospects of the mission. The address abounded in important information, and showed, in a satisfactory manner, that the grand distinguishing principles of the Covenanted Reformation had spread and taken deep root in Nova Scotia and New Brunswick. It was listened to with deep apparent interest by a large assembly, which had convened upon the occasion.

A vote of cordial thanks and confidence was afterwards given to Mr. Sommerville. The Synod likewise agreed to the appropriation of a larger sum than had been formerly granted to prosecute missionary labours in New Brunswick, and enjoined the Commission to endea-

your to procure another missionary for this field of labour.

According to previous arrangement, the Rev. William M'Carroll preached a suitable and superior discourse, in relation to some of the great designs of the ministry, from Philippians i. 25. The occasion was found solemnizing and refreshing in no ordinary degree, not only to the ministry and eldership, but also to the numerous congregation, which heard it with marked attention.

Friday, July 2, 10 o'clock, A. M.

Devotional exercises were conducted by the Rev. A. Savage. Commission.—The following were appointed members of the Com-

mission for the ensuing year:—The Moderator, Rev. Dr. Stavely, Professor Dick, Rev. John Hart, Rev. J. A. Chancellor, Dr. Houston, Rev. William Russel, Rev. William M'Carroll, Rev. Samuel Simms, Rev. Robert Wallace, Rev. Alexander Savage; with Messrs. Wm. Clugston, William Harvey, Ephraim Chancellor, Wm. Wright, James

Cairns, John Gordon, and James Reynolds.

Congregation of Manchester .- The Eastern Presbytery having reported that, owing to various circumstances, the Rev. William Hanna had sought that the pastoral relation between him and the congregation of Manchester should be dissolved, which had been accordingly done, the Synod appointed a supply of public ordinances to the congregation, the different Presbyteries having agreed to supply this va-The Rev. William Toland was appointed to visit cancy in rotation. Manchester for this purpose during the present month.

A Committee of Superintendence of the Theological Hall was appointed, consisting of the Moderator, with Messrs. Russel, M'Carroll, and Wallace. The reports of the different schemes of the church

were ordered to be published in the Covenanter.

Fund for Widows and Aged Ministers.—The Commission were directed to give particular attention to this subject during the ensuing year, and especially that, if possible, at the first meeting of Commission, the fund for aged ministers should be matured and set in operation.

Revival of Religion.—The Synod recommended to the different Presbyteries and Sessions to hold, during the present year, special meetings of a devotional character, with a view to promote the revi-

val of religion in the church.

State of Testimony.—It was moved and unanimously agreed to that a committee be appointed to present to Synod, at its annual meetings, a report in relation to those matters, both within and without the church, that appear to affect the condition of the testimony of the church and of faithful witnesses. Dr. Houston and Mr. Toland were appointed to be this committee.

At half past three o'clock the proceedings of this meeting of Synod were closed by prayer by the Moderator. The meeting was throughout distinguished for much cordiality of affection and Christian har-

mony.

CONFERENCE MEETING.

According to agreement, committees of the "General Synod of the Reformed Presbyterian Church in North America," and of the "Synod of the Reformed Presbyterian Church in North America," appointed to confer on the subject of a re-union of these bodies, met in Rev. Dr. Sproull's Church, on Lacock street Allegheny city, on Wednesday morning, at nine o'clock.

These churches divided twenty-five years ago, as far as government is concerned, on what ground will be seen by the Theses below. This meeting was to bring the subject of re-union properly before the re-

gular bodies.

Present: of the Synod of the Reformed Presbyterian Church-Rev. Thomas Sproull, D. D., Rev. J. B. Johnston, and Rev. J. M. Willson,

of the General Synod of the Reformed Presbyterian Church—Rev. Drs. M'Millan, Black, Wilson, and M'Leod.

On motion of Dr. M'Millan, Rev. Dr. Sproull was called to the chair;

Dr. M'Leod was chosen Secretary.

Dr. Sproull opened the meeting by prayer.

After remarks by members in regard to the object of the meeting, it was, on motion, resolved, that some time be spent in devotional exercises.

The meeting proceeded to the devotional exercises, which were conducted by Rev. J. M. Willson, Dr. Wilson, Rev. J. B. Johnston, and Dr. M'Millan, who occupied the chair.

It was, on motion, resolved, that Conference proceed to business, by reading the letters that had passed between the Committees and

the Synods, on the subject of re-union of the churches.

Some of the documents not being in the house, the devotional services were continued until they could be procured by Drs. Sproull, M'Millan, and M'Leod.

The documents being produced, were read, when, after extended re-

marks, the Conference took a recess till 21 o'clock, P.M.

Business was resumed at that hour, Rev. M'Millan in the chair.

Remarks were made by all the members on the subjects before them, when the Conference adjourned to meet on Thursday morning, at nine

o'clock, A. M.

Conference met, and was opened with singing and prayer by Dr. Black. Rev. J. M. Willson was called to the chair. Rev. J. B. Johnston addressed the Conference, and submitted the following, on behalf of the Committee of the Synod, as the only ground on which a re-union could be effected:

The Committee present to the brethren, the Committee of the other Synod, the following Theses, as embracing for substance the ground on which we understand the Reformed Presbyterian Church stood in regard to civil relations, anterior to 1833, and as the only ground on which we can give any encouragement to our brethren to expect that a re-union of the two Synods can be effected.

1. That we dissent from the Constitution of the United States, be-

cause of its immoralities.

2. That this dissent from the Constitution requires to abstain from oath of allegiance, and from oaths of office binding to support the Constitution.

3. That it prohibits voting for officers who must be qualified by an

oath to support the Constitution.

4. That it prohibits sitting on juries, as explained by our testimony, understanding that such juries do not include various other juries, where there is neither an incorporation with the government, an oath to an immoral law, nor any implied engagement to support the Constitution.

Drs. Wilson, Black, and J. M. Willson spoke at length. Recess

till 3 o'clock, P. M.

At that hour, Conference resumed, Dr. Wilson in the chair.

Rev. Dr. Black read the following statement, on behalf of the Committee of General Synod, in reply to the Theses presented by the brethren of the other Synod:

1. The ground occupied by the Reformed Presbyterian Church in

reference to the civil institutions of the United States, State and Federal, prior to the disruption, is as expressed in her own language in 1821, "That no connexion with the laws, officers, or the order of the State, is forbidden by the Church, except what truly involves immorality."

2. That in the application of the above principles, we regard ourselves as dissenters from immorally constituted civil establishments; that is to say, whenever the recognition of an immoral law is made essential to the action of the juror; or to the exercise of the elective franchise; or to holding civil office; or to the discharge of any other civil duty, Reformed Presbyterians must abstain from all such acts, as involving immorality.

3. That the moral character of the Federal Constitution of the United States, being a matter of opinion, and undecided by any competent authority, the recognition or non-recognition of it, should not

be made a term of ecclesiastical communion.

4. We therefore recommend, that as the two churches are united in their views of the great principles of civil government, and in the belief and declaration of the fact that no communion should be held with immorality, the ground of the re-union should be the exercise of forbearance in regard to those special governmental questions by which they are now divided. It is the belief of this committee that the Reformed Presbyterian Church was divided, not by difference of religious principles, but by other causes, as is shown in the letter, to which a reply is expected.

5. Should the brethren of the other Committee and the Synod not agree to these grounds of re-union, we recommend to the ministers and members of these churches to treat each other with Christian courtesy and respect, and to co-operate as far as possible on the large

common ground they occupy as Reformed Presbyterians.

It was, on motion, resolved, that a copy of the papers of this Conference be presented to the Synods by their respective Committees, leaving to the Synods to prosecute the further negotiations, as they

may see fit.

On motion of Rev. J. M. Willson, it was resolved, that this Conference expresses great satisfaction in the members having seen each other in the face; in the Christian courtesy and brotherly kindness which have characterized the meeting; in the full and free expression of their views respectively, and that they anticipate good results to follow the same.

On motion, resolved, that an exact copy of the proceedings be prepared for publication in the respective periodicals of the Committees, and to be laid before the several Synods.

The members generally expressed their satisfaction in the pleasant

and fraternal meeting with their brethren.

The Conference then adjourned sine die.

MISSIONARY CORRESPONDENCE.

Bhamdûn, July 3, 1858.

Zahleh, which I have already written to one of your number, and which he has, no doubt, imparted to the rest of the members of the

Board, will probably serve as an apology for not having sooner communicated the information directly to the Board; and also excuse me

from going into minute details at present.

Bishop Basilius dealt for more than a month with the nominal magistracy of the town to obtain from them an order for our expulsion; but finding them obstinately resolved on neutrality, determined on doing nothing either against us or for us, he solemnly excommunicated, on Sabbath, May 9th, all who would hold any intercourse with us, and on the following day called a general meeting of the clergy, who sent a deputation of their own number to the amount of ten or twelve persons-they could, perhaps, if they had thought it necessary, have sent a hundred without going beyond their own ranks-who came into the house, and after having thrown out my books, fairly turned us out. We thereupon retired to Bhamdûn, where I left my family, while I went on to Beirût to see what redress could be obtained through the interposition of the Consul. The Consul obtained from the Pashaw an order to four of the principal Sheikhs of Zahleh to come and take us back, and protect us after our return. They excused themselves on the ground that the affair, as being one of religion, was wholly between us and the clergy of Zahleh, and declined coming. The Pashaw then wrote a letter to the Bishop, reprimanding him for his conduct, and ordering him to receive us back and suffer us to remain in peace; and the Bishop answered by a refusal to comply, and an appeal to the Sublime Porte. What further has been done, I do not know; only that Mr. Moore, acting American Consul in Beirût, has laid our affair before Col. Williams, American Minister in Constantinople. In the mean time we are in Bhamdûn, and expect to have to remain in it for some months.

Bhamdûn is a village of six or seven hundred inhabitants, situated a little off the Damascus road, about five hours from Beirût, at an elevation of some 5,000 feet above the level of the Mediterranean, and commanding a fine view of the sea, and of the Cape of Beirût. Sometimes, on a clear evening, we can see Cyprus. Bhamdûn is one of the stations of the American Board, in which, and the surrounding villages, Mr. Benton labours with much diligence and proportionable success. Its population is Christian, (so called,) but most of the villages around it are inhabited by Druses, among whom Mr. Benton has opened several schools, and to whom he preaches the gospel from time to time.

The Druses are a very singular people. Their physiognomy sufficiently attests them to be of a different race from all the other people of Syria. They make it a point to keep their religious tenets and observances a profound secret. They conceal their books, suffer no one to witness their worship—if they have any—and admit no proselytes. They have no churches, mosques, or temples. They profess—to people outside of their sect—to receive the Korân; but it is generally understood that they do not believe in it. They hold the doctrine of the transmigration of souls. They are closely bound to one another, but very faithless to others. They are distinguished into two classes; the juhhala, or ignorant, and the 'ukhala, or intelligent. It is not thought to be necessary, or even lawful, for the juhhala to know very much about the tenets and observances which distinguish the sect;

the 'ukkala, who are a kind of priesthood, holding such knowledge in

their own hands as a sacred monopoly.

The missionary's greatest difficulty in dealing with the Druses is, that they agree at once with every thing that he says. I had the pleasure of accompanying Mr. Benton, a few Sabbaths ago, to Shârûn, one of their villages. As the houses were at the time all occupied with silk worms, we took our seat out of doors under the shade of a walnut tree. We were presently surrounded by twenty-five or thirty men. ready to hear whatever might be said to them, and to assent to all that they might hear. Mr. B., after reading to them the third chapter of Matthew, took occasion from it to explain to them the nature of the kingdom of God, and of repentance as a pre-requisite to the enjoyment of its privileges. Some of them listened very well; and others spent much of the time in talking to one another, sometimes by way of amplifying on Mr. Benton's remarks, sometimes on general and irrelevant topics. Occasionally he would find it necessary to request them to defer their discourse till he would get done; whereupon some of them would cry out, "Be silent, till the Howadji gets through; no one can talk like him." Sometimes he would pose them with a hard question; for example, how God could hate sin and love the sinner; and then after much guessing, finding by his silence or repetition of the question, that they had not hit the mark, they would cry, "Tell us, tell us;" and upon his solution of the difficulty would follow a few minutes' promiscuous conversation, some of them re-stating the doctrine to their neighbours, and some of them furnishing short comments upon it. Occasionally, after stating to them some of the distinguishing doctrines of the gospel, he would stop and ask them, "Is it true or not?" and would never fail to receive the reply, "It is true: how can it but be true?" In a like spirit of accommodation. when at the close of his address he left it with themselves to examine his doctrine and judge whether it was worthy of acceptance or not, they assured him that it was worthy of all acceptance, and that they could do no otherwise than receive it.

Our expulsion from Zahleh gave us an opportunity of having our little boy subjected to medical treatment, and he is now almost well. It also gave me an opportunity of visiting some of the stations of the American Board in the mountains, and witnessing the progress of the work among them. I was peculiarly gratified by a visit to Deir el-Kamr, a place where their first attempt, a number of years ago, was repelled with much more violence than ours in Zahleh, insomuch that they abandoned it for a number of years, till at length they were earnestly solicited by the people to return, since which time they have laboured without molestation from either priest or people. We have also a better opportunity of prosecuting our studies than we have had for a long time, which, after all, is the main thing.

Mr. Beattie has not yet received any redress for the robbery committed on him on his return from Jerusalem. The power of the Turkish government, in this part of the empire at least, is daily becoming more and more feeble. Few people can traverse the Holy Land without attempts being made on them by robbers; and although there is less danger in other parts of Syria, still travelling is far from being secure in any part of the country. Some two or three weeks are my

servant, Boutrus el-Mughubghub, was going on an errand to his own village, and three Druses waylaid him, assaulted him, took from him his money, his knife, and his head-dress, and beat him with their guns so severely that he was obliged to keep his bed for nearly a week; and so far I have obtained no redress for him. I have just heard, too, that a week or two ago, there broke out a quarrel in Zahleh, involving a large number of persons on both sides, and that, as is usual in such cases, they had recourse to arms, and kept up a regular fire for two or three hours. "All the foundations of the earth are out of course." But however inconvenient this state of things is for the present, we can well afford to welcome it as an indication that the days of Muslim rule are nearly numbered.

We are for the present living very comfortably, both families in one house, and waiting patiently for the Lord to direct our further movements. May be guide us in the way that will best glorify his

name, and further the spread of the gospel of his Son!

On behalf of the mission, your brother in Christ, R. J. Dodds. Rev. J. M. Willson.

AFFAIRS ABROAD.

Canton-du-Vaud.—It is long since we have had any tidings of the Free Church of this Swiss Canton. The following is from the London Christian Times:

"I have just returned from attending the Synod of the Free Church of the Canton of Vaud, which was held this year in the quiet little town of Yverdon. It consisted of between one hundred and one hundred and twenty members. deputies of the forty-two congregations belonging to this interesting community; and its deliberations were characterized by a piety and intelligence which left upon the mind a most pleasing and hopeful impression. During the first years of the career of the Free Church it received pecuniary help from its elder and wealthier sister in Switzerland, but for several years back it had been left to its own resources, which are necessarily small, only about a twentieth of the entire population of the Canton being connected with the Free Church even as auditors. This state of things has entailed much suffering upon such of its pastors and evangelists as were without any fortune of their own; for three hundred dollars, the minimum salary of the former, and two hundred and forty dollars, the minimum of the latter, are sums almost as insufficient to live upon in Western Switzerland as they would be in England; but the trial has been borne with noble devotedness; prospects are improving slightly even in a pecuniary sense, and the pastors are respected by their flocks as men who have proved their willingness to suffer every hardship for the sake of their high calling."

Germany.—Our readers are aware that in the German States, Sabbath desecration has long been the rule—its observance, the exception. Even the churches have had very inadequate views of the sanctity of the Sabbath. The late, and growing religious movement in Germany has begun, as might have been expected, to modify public sentiment and practice on this subject. It has publicly reached the governments and the public works. We find the following in the public prints:

"A Sabbath Observance movement is on foot in Germany. The labour in the post-office on the Sabbath has been materially abridged. On some rail-

ways the luggage-trains have been stopped. With more or less success, efforts have been made to prevent auctions from being held, harvest work done, and factories carrying on their usual work. In Prussia, many military reviews, and the exercising of the militia, have been transferred to week-day."

Belgium.—We have kept our readers informed of the progress making in this kingdom in the diffusion of Protestantism. We give some additional and later accounts from the American and Foreign Christian Union:

"We have established a new station at Louvain, the seat of the famous Catholic University. That station is prosperous. Our evangelist has commenced with four hearers, and there are now ten converts, and about sixty hearers. Lately the meetings have been so numerously attended, that both the stairs and room where they met were crowded. We are at this moment engaged in founding another station at Namur, an Episcopal city of about

22,000 souls, where the clergy exercise an immense influence.

"At Charleroi, where we were obliged to locate another minister, on account of the extension of the work, twenty-five new families have united themselves to us. There are fourteen places of worship around Charleroi; and meetings are held, during the week, in seven different localities besides those of the chief town. In all this district the sale of religious books is astonishing: during a single month a colporteur has sold, going from house to house, one hundred and twenty New Testaments, seven Bibles, and ten religious works; and he has been permitted to read, to pray, and to hold small meetings. This same colporteur has sold, in two days, at Fleurus, (the famous battle-field,) forty-six New Testaments, two Bibles, and ten religious books. Since I have been in the ministry I have not witnessed such satisfactory results. Finally, as a crowning proof of the good disposition of the people which surrounds us, the distribution of our tracts has had a prodigious increase: last year we distributed upwards of seventeen thousand—I do not now speak of sales—and this year our distribution of tracts will exceed eighty thousand."

France.—That Popery is gaining political influence in France, is unquestionable. As the profligate usurper, who sways the sceptre, finds his power waning, he clings the more tenaciously to the horns of the altar. That this influence will be exerted in direct efforts against Protestantism, is highly probable. It is so now in part. The late Minister of the Interior gave directions to the prefects in reference to colporteurs. We give an extract from them, as we find them, with comments, in the columns of the Presbyterian:

"The Commission examines carefully all religious publications. It has rejected all those works which appear to tend to irritate and awaken passions no longer of our time. 'Your zeal will give practical support to this wise thought. It is the duty of the Administration to prevent foreign societies, possessed of considerable resources, from sending into our country agents to produce agitation. This agitation would never, I know, attain dangerous proportions; but whatever may be the result of the labours of the associations of which I speak, it is proper to be on one's guard against their enterprises.' It is impossible not to see which way this points. It is the echo of Ultramontane warnings against the spread of heretical tracts."

The correspondent of the New York Observer says:

"To judge from appearances, the Romish Church is more flourishing in our country now than it has been for sixty years. The Seminaries are filled with pupils. Religious services are almost every where attended by a large number of persons. There is, especially in aristocratic families, an increase of zeal

and devotion. The descendants of those nobles who, in the eighteenth century, applauded the impious sarcasms of Voltaire, are now careful docilely to obey the ordinances of Popery. Perhaps this bigotry of the French nobility is prompted by worldly interests rather than by conscience; but the fact is plain; there is a return to the Romish Church in the high aristocracy." Still, the work of evangelization goes on. The American and Foreign Christian Union furnishes a summary of the operations of the various Societies, which we abridge:

"The Central Society of Evangelization (connected with the Established Protestant Church) reports ninety places of worship sustained in France; forty-six labourers, of which twenty are ordained ministers, and forty young men who are in process of education for the ministry. Of the twelve hundred places of Protestant worship in France, this Society has a thirteenth part, (90,) and twenty-two of these are in large towns. Its expenditures, during the last year, have been 107,340 francs; that is, 4,000 francs more than the year previous. Its receipts for the last year have been 98,794 francs; of which from France alone, 70,000 francs. The Evangelical Society of France has reported the sum of its work for the twenty-five years of its existence. During this period it has employed 72 pastors and 178 school teachers. During the year just reported the receipts have been 132,000 francs, and the expenditures 171,240 francs. The receipts of the Paris Missionary Society during the year have been 125,626 francs, and the expenditures 2,500 francs more than the receipts. This Society is about sending three more missionaries to South Africa, who with others are now preparing for their work, under the instruction of the excellent Mr. Casalis, himself long a missionary in that field. There are three different Bible Societies in France, each performing a peculiar work, and all harmoniously doing good. The Protestant Bible Society is incorporated by the State, is sustained by the Established Protestant Church, and sells or distributes the Scriptures to Protestants only. It has distributed 3,330 Bibles and 7,550 Testaments during the past year: its expenses, 41,000 francs. The French and Foreign Bible Society is supported by Protestants, not of the Established Church, and circulates the Scriptures among both Romanists and Protestants—to the former giving their own version, when they wish it, but without the Apocrypha. The expenses of this Society have been 61,937 francs, and its receipts 67,258 francs. Its work is done by colporteurs, who traverse the empire, and during the year have distributed 17,371 Bibles and 57,825 Testaments. The British and Foreign Bible Society also operates in France by means of colporteurs, who have distributed 86,000 copies of the Scriptures in the empire during the year."

Thus the seed is sowing: the hostile principles of truth and error are each doing their own work. While France is governed by a despot, truth will be restricted in its spread by the forms and fetters of the authorities: but the day is not distant when the existing despotism must give way to some other authority; and whatever may succeed it, it will be more favourable to the gospel. Popery and Louis Napoleon will fall together. The Lord hasten it!

Italy.—All Italy is agitated. Letters from central Italy and some parts of Lombardy state that the various governments are making preparations against an apprehended Mazzinian rising. Incendiary proclamations were circulated through the country, and it is said that Mazzini himself had appeared at several points to encourage his partisans. It is rumoured that Louis Napoleon is disposed to favour Italy, as against Austria. That he is not on very friendly terms with this latter power, is well known; and also, that Austria is very anxious

on the subject of Italy. We hear nothing regarding the effort making to circulate the Scriptures throughout Italy. For wise reasons, the details are not made public; but these efforts continue, and meet with very encouraging success.

NOTICES OF BOOKS.

Monopoly in the Church. Statement of Facts in Reference to the Exclusive Policy of the Reformed Presbyterian Synod in Scotland. 12mo., pp. 32. Glasgow.

Our readers are already aware that the Scottish Synod refused at its meeting in May, 1857, to permit the congregation of West Campbell street, Glasgow, formerly under the pastoral charge of the late Dr. Bates, himself from Ireland, to put upon the "list" as eligible to a call, a minister of the Reformed Presbyterian Church in Ireland. The members of Synod were not agreed as to the reasons why this right. should be denied; but, finally, an almost or quite unanimous vote was secured by combining the principal reasons stated in debate into The memorialists, or the petitioners were not satisfied, and are not yet, that the decision was a righteous one; and hence this pamphlet, which contains the correspondence between the Reformed Presbyterian Magazine and one of the memorialists-also a brief statement of the facts of the case since 1820, with comments; and also, a lengthened extract from an excellent article in the above magazine upon the character of the United States Government, a statement of the position of the New Light party in this country, and the curricu-

lum of the Scottish and Irish students of theology.

We have not space to furnish even an abstract of the contents of this pamphlet, such as would be of much avail to our readers. the decision of the Scottish Synod was unpresbyterian, discourteous, and schismatical, we have no question. That it has no argument in its favour, we are equally well satisfied. Would the Scottish Synod receive a minister from the Synod in Ireland, who should get his dismission regularly from his Presbytery at home, for the purpose of emigrating to Scotland? We presume it would. Would it receive him as a minister without subjecting him to a trial of his gifts and attainments? We presume it would. And we may well presume this much; for we take it for granted that if application were made to that body, by a minister of the Free Church, for example, he would be received on a profession of his faith in the principles of the Reformed Presbyterian Church, without further trial-without asking him whether he studied four years or five. If we have not presumed too far, -if they would receive him as a minister emigrating,—how, we ask, can the Scottish Synod deny, practically, to the minister who is still in Ireland (or America) an equal status with themselves? If they would not receive him as an emigrant, then it is a misnomer to call the Synod in Ireland a sister Synod. In short, if the church in Ireland and Scotland is one, only in different parts of the same empire-or the church in Scotland and in America is one, only in different countries—then is the act of the Scottish Synod all that we have called it, unpresbyterian, discourteous, and schismatical; and we now add, arrogant and offensive. We might go one step farther, and say with this pamphlet, that it involves

an unwarrantable encroachment upon the rights of the Lord's people, and introduces a kind of Synodical patronage system. We hope the agitation will go on until this decision is reversed.

An Exposition of the Epistle of Paul to the Colossians. By the Rev. Jean Daillé, Minister of the French Reformed Church at Charenton, A. D. 1639. 8vo., pp. 698. Presbyterian Board of Publication.

This is one of the distinguished author's best works. Sound, lively, faithful, earnest, and affectionate, M. Daillé was eminently fitted to be the expositor of the Pauline epistles. There is, in his work, a rich vein of the purest evangelical doctrine, exhibited with all the fervour of eloquence which was so prominent a characteristic of the author. We here see the most decided Calvinistic doctrines in union—as they are ever found when received by a true faith—with the highest morality. This work of Daillé's, with a similar one on Ephesians, are very important contributions to our religious literature.

How to DIE HAPPY. 24mo., pp. 101. Presbyterian Board of Publication.

It is not wise to put away thoughts of death, for it is to each one of us an inevitable event. How to die happy is an inquiry of infinite moment, and it is well answered in this little volume: partly by doctrinal statements, and partly by selected instances of the happy in death.

THE DIVINE LIFE: a Book of Facts and Histories. By the Rev. John Kennedy. 12mo., pp. 378. Presbyterian Board of Publication.

After an Introduction, in which the application of a kind of process of induction to the facts of religion, as well as of science, is maintained, the author proceeds to illustrate the "Nature" of the Divine Life (in the soul of man.) Its "Origination," the influence upon it of "Providential Occasions," and the "True Means" of obtaining a pure, active, and happy divine life, are all presented in FACTS, and by them. The book has, consequently, the character, very largely, of a biography; made up of selections from the experience of good men and women, all well arranged and combined, so as to illustrate principle and the workings of the renewed heart, and furnish, indirectly, a very strong testimony to the reality of each, and the heavenly origin of Christianity.

OBITUARIES.

Died, on the 12th of June, Mr. Jacob Alexander Long. He was a noble man, and grace made him a lovely and useful Christian. In his death the Second Reformed Presbyterian Congregation of New York sustains a loss which will not be easily nor speedily repaired. It requires nearly half a life time to educate and train a man to fill profitably the place which he occupied. For ten years he has been an active and much loved elder, and for about the same period superintendent of the Sabbath-school. To his piety, zeal, punctuality, and business tact, the Sabbath-school owes much of its usefulness in the past, and its efficiency at present. Since the decease of the preceding pastor, Rev. Robert Gibson, more than twenty years ago, I am not aware that any death has occurred in the congregation which has made such a void, or been so generally lamented by the church in this city. He was in the 47th year of his age and the zenith of his usefulness. Favoured with a good education in early life, carefully trained by godly parents in the knowledge of the system of grace and of covenanted truth, improved by business associations and habits, and gifted with energy of pur-

pose, he was well qualified for service and usefulness in the church. Constitutionally diffident and retiring in his manner, he never sought to perform the work which properly belonged to another. He rejoiced in the Christian activity and usefulness of his brethren; but what he found to do, he did it with his might. He both planned and executed to promote the best interests of the Sabbath-school and congregation. He was the second member in the congregation, who, years ago, and unknown to others, adopted the plan of giving systematically of his earnings for religious pur-He was in humble circumstances, and his business not thriving, when he formed this resolution. From that day he prospered. Indeed, according to his ability, yea, and beyond his ability, he abounded in the grace of liberality. He was a true friend, a devoted Christian, and an intelligent Covenanter. He lived the life of the righteous; and in dying, his example, his reputation, and his prayers, are a precious legacy to his family. He leaves a widow and seven children in the church, and under the protection of his covenanted God. His younger son was only a few hours old when death entered the household, and removed the father. then the faithful God made manifest that he is able to fulfil his promise. the day of the afflicted widow, so was her strength. By his death the public interests of the church have lost a warm advocate, the congregation its beloved elder, and the children of the Sabbath-school a devoted friend and teacher, and his brethren in the Sabbath-school and session a diligent co-labourer and wise counsellor.

Died, May 3d, after a lingering illness, at his residence in Kortright, Delaware county, N. Y., Elder WILLIAM M'CRACKEN, in the 49th year of his age. He was an elder highly esteemed, and the congregation and neighbourhood mourn his loss. [Com.

Died, December 15th, 1857, Mr. Alexander Glasgow, deacon in Sharon congre-

gation.

Mr. Glasgow was born in Allegheny county, Pa., January 7th, 1807. In 1828 he by public profession espoused the principles of the Reformed Presbyterian Church, of which he continued a consistent and faithful member until his death. He was a man of more than ordinary intelligence. He had an extensive knowledge of history, and with the Bible he was remarkably familiar. Being endowed with a good memory, he could quote verbatim almost any portion of the sacred Scriptures. He understood well, could state clearly, and defend ably, the distinctive principles of the R. P. Church. His piety, none who knew him intimately, ever suspected. His conversation, in an unusual degree, related to the church, and her glorious Redeemer and Head. "Out of the abundance of the heart the mouth In his sickness, which was protracted, he was never heard to murmur, or seen to manifest the least impatience. In the first stages of his disease he suffered most excruciating pain, but no word of complaint escaped his lips. When asked how he could so calmly and patiently endure his sufferings, he answered—"O, it is by meditating on the sufferings of Christ. For," he added with fervour, "consider him that endured such contradictions of sinners against himself, lest ye be wearied and faint in your minds." Hence he requested friends to read to him Ambrose's "Looking to Jesus,"-particularly the parts which direct our eyes to a suffering Saviour. He would occasionally interrupt the reading with exclamations such as these—"O, what are my sufferings compared with his! Blessed Jesus, didst thou suffer all this for me?" &c. During a severe paraxysm of pain, which made the spirit's frail tenement quiver, he exclaimed—"Though he slay me, yet will I trust in him." His confidence never failed. Toward the close of his sojourn on earth he was comparatively free from pain, and calmly and patiently he waited for the coming of his Lord. To his pastor, in their last interview on earth, he said—"I know that my Redeemer liveth. He has been with me all my life; he will not leave me now in the dark valley. He is coming without sin unto salvation. This mortal shall put on immortality." Thus passed from earth a man "poor in this world;" but, we doubt not, "rich in faith, and an heir of the kingdom which he hath promised to them that love him."

"Mark thou the perfect, and behold The man of uprightness; Because that surely of this man The latter end is peace."

J. M. M'D.

COVENANTER.

OCTOBER, 1858.

(For the Covenanter.)

DAVID AND HIS HARP,

AT HIS FIRST APPEARANCE IN THE COURT OF SAUL.

THE call of David to the throne of Israel seems to have remained for some time unknown, except among his brethren and the family in whose presence he had been anointed by the prophet. It is natural to suppose that it was a circumstance that would expose them all to danger by the jealousy of Saul, the reigning monarch, as well as David, who was now a king by the sacred unction of the Most High, while another reigned in fact, and exercised with the universal submission of the people the only known regal power over them. While Herod reigned over the Jews, the rumous brought by the wise men of the east that there was a child born "King of the Jews," troubled him and all Jerusalem with him. Neither did he rest till he supposed that, by the massacre of "all the children that were in Bethlehem, from two years and under," this new king was certainly put out of the way. Matt. ii. 2, 3. The subsequent envy, jealousy, and cruelty of Saul, prove that he would be as unscrupulous in respect of David and all his adherents. And now this youthful monarch, upon whom the Spirit of the Lord had come at his anointing, (1 Sam. xvi. 13,) would have time, and mind, too, to consider what this mysterious call, so sudden, and from so humble a condition, could mean. No crown graced his head, no royal armour fitted him for war, no subjects owned his sway, but he was king, "the anointed of the Lord." Christ at his birth, and at his death, while he was unknown, despised, and rejected of men. Matt. ii. 2; xxvii. 37.

But a remarkable circumstance took place. At the same instant that the Spirit of the Lord came upon David, it departed from Saul; and in respect of God, his "house was left desolate," and "an evil spirit from the Lord troubled him." 1 Sam. vi. 14. Saul, with all the semblance of royalty in the armies and over the people, was no longer king in God's account. The unseen and unknown son of Jesse was king in truth, and by right from on high. So now God, in his adorable and awful providence, is taking age after age from the kings of earth the diadem and the crown, and saying of them, "This is not he," (Ezek. xxi. 26,) and like Saul's fall before David, too clearly in the same state, devoid of the Spirit of the Lord, and im-

pelled by Satan, (Ps. ii. 2, 3; Rev. xii. 3,) will in the great day reveal their ruin, because they have not acknowledged his Anointed, now unseen and unknown among the nations. Rev. vi. 15, 16; Ps. ix. 17.

The change in Saul brings David into notice, not as a king, but as celebrated for the melody of his harp, long since and far renowned in the temple of God. The sweetness and majesty of his strains still relieve the disconsolate, and banish the foul tempter in dread and Saul's servants see the mysterious terror and trouble he suffered, and suggest the tranquillizing power of melody. David, remarkable for this gift, had also become distinguished for his courage and prowess. Perhaps his achievement in rescuing some of his flock from the lion and the bear, and the destruction of both these formidable beasts of prey, had brought his name into notice. "One of the servants of Saul said, Behold, I have seen a son of Jesse, the Bethlehemite, that is cunning" (skilful) "in playing, and a mighty, valiant man, and a man of war, and prudent in matters, and a comely person, and the Lord is with him." 1 Sam. xvi. 18. "Prudent in matters." is translated in the margin of our Bibles, "prudent in speech," which, perhaps, is preferable. "Whoso keepeth his mouth and his tongue, keepeth his soul from troubles." Prov. xxi. 23. Prudence and self-command in this matter exercise a pervading influence on the whole temper and life. and appear to give that crowning excellence which is the perfection of man on earth. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." James iii. 2. is a perfection, however, in its absolute nature, not to be sought or found in any one that ever appeared in our world since the fall; but in David's great and wonderful Anti-type, "into whose lips grace was poured," "who did no sin, neither was guile found in his mouth." 1 Pet. ii. 22. However some through grace may excel, all must sooner or later confess with Isaiah—"I am a man of unclean lips, and I dwell in the midst of a people of unclean lips," (Isa. vi. 5;) and with Job-" If I justify myself, my own mouth shall condemn me." Job ix. 20. Yet this trait in David's early life was proof of that true piety, which ever generates a care over thoughts as well as words, and sets the wise far apart from the many to whom Christ shall say in the fearful doom of the wicked at the great day-"Out of thine own mouth will I judge thee, thou wicked servant." Luke xix. 22. is added, as a finishing testimony to David's character, "And the Lord is with him!" It is a mark, and a strong one, of the power of true religion prevailing among that remarkable people amidst all their imperfections, great and frequent. It was a confession and a testitimony among themselves, that all true excellence and prosperity came from the favourable presence of their God and Redeemer; the speaker would, of course, have it understood as his judgment, and that it would be so received by Saul the king and his fellow servants. How unknown among the nations then, and how rare now to hear of any man, this as a singular commendation and a great one, "The Lord is with him." Of what great ruler, or captain, or statesman, is it said by any, or of how very few of them can it be said in truth, and for any valid reasons that appear, "The Lord is with him?" And yet where any real piety and the fear of God prevail in the heart, it must be understood as the choicest blessing, as it is certainly one of the choicest

promises-"Fear not, I am with thee." Isa. xli. 10. "Lo! I am with you alway," (Matt. xxviii. 20;) and Paul's fervent prayer for his youthful fellow-servant—"The Lord Jesus Christ be with thy spirit," 2 Tim. It can be easily proven that "the Lord Jesus Christ" of the New Testament is "the Lord" Jehovah of the Old Testament, that appeared to Abraham, (Gen. xv. 1,) to Moses, (Ex. iii. 2, 6,) descended on Mount Sinai in such glory, (Ps. lxviii. 17, 18; Eph. iv. 10;) was seen in such majesty by Isaiah, (vi. 1-6; John xii. 41;) was afterwards manifest in the flesh, (John i. 14,) and seen of angels and men, (1 Tim. iii. 16.) Then "was the glory of the Lord, (even of the Lord our righteousness) revealed, and all flesh shall see it together." Isa. xl. 5; Jer. xxiii. 6. All flesh shall see it together in that great day when "all nations shall be gathered before him;" and "every eye shall behold him, and they also which pierced him, and all kindreds of the earth shall wail because of him." Matt. xxv. 31, 32; Rev. i. 7. But with what emotions of joy shall the just behold his appearing then? "Though after my skin worms destroy this body, yet in my flesh shall I see God." Job xix. 26. And David himself, who knew him well, as we shall see-" As for me, I will behold thy face in righteousness; I shall be satisfied when I awake," (from the long sleep of the grave,) "I shall be satisfied when I awake with thy likeness." Ps. xvii. 15; 1 John iii. 2.

This is the Lord that was with David, and with whom David's soul now is in glory, according to his faith, as it was the faith of the whole church during that dispensation. "Thou shalt guide me by thy counsel, and afterwards receive me to glory." Ps. lxxiii. 24. But we ought to inquire how "the Lord was with him." 1. In reconciliation, redemption, and forgiveness through the blood of the atonement revealed, promised, and foreshadowed in the word of God and the institutions of worship there prescribed; but made in truth when "Jesus said, It is finished, and bowed his head and gave up the ghost." John xix. 30. And Christ was revealed "the end of the law for righteousness to every one that believeth." Rom. x. 4. David was a sinner by nature, as he confesses—"Behold, I was shapen in iniquity, and in sin did my mother conceive me," (Ps. li. 5,) and knew well that in God's sight no flesh could be justified. Ps. cxliii. 2. Now God has no fellowship with a guilty, unforgiven sinner. He must be washed by the blood of Christ, or have no part with him. "If I wash thee not, thou hast no part with me." John xiii. 8. And he does it by "the washing of regeneration and renewing of the Holy Ghost," applying that "blood which cleanseth from all sin." Tit. iii. 5; 1 John i. 7. This is universally true of all that have been, are, and are to be saved. And David, in his penitential Psalm, clearly prays for its renewed application as a blessing of which he had already known and experienced the "Wash me thoroughly from mine iniquity, and cleanse me from my sin." "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than the snow." Ps. li. 2, 7. The hyssop, so often used in the sprinkling of blood, and the water of separation, or cleansing, was connected with rites which, doubtless, David had often heard explained by the priests and Levites, as he attended the solemn assemblies in company with his family, and doubtless heard of them in the familiar teachings of his pious mother, the handmaid of the

Pious parents then understood and observed the command, "Feed thy kids beside the shepherds' tents." Song i. 8. The children of God's people under that dispensation partook of the sacrament of the Passover at about fourteen years of age, and thus the covenant by which God was united to them in the type of the true Passover, "the Lamb of God which taketh away the sin of the world," was early and solemnly sealed to the heirs of salvation. ment of circumcision, not at all a lifeless form, was administered in infancy, to signify the early grace of the Spirit in circumcising their hearts to a true and real love of God, (Deut. xxx. 6; Rom. ii. 28, 29; Isa. xliv. 3;) which generated early piety, and gave efficacy and light to all the instructions of the word, and other means of grace. Of this Spirit, also, David shows his long, foregone knowledge, when he prays with such fervour-"Cast me not away from thy presence, and take not thy Holy Spirit from me." Ps. li. 11. His language proves that the Holy Spirit had been in him to his own consciousness before, had never yet left him, and was essential as a witness in his heart of God's

presence with him.

And therefore, in the second place, "the Lord was with him," in that conscious communion to which all are in their various degrees admitted whose sins are forgiven, and who are renewed by the Holy Ghost dwelling in them. How largely David describes this communion, and how variously, is evident to any devout reader of the Psalms, which are an inspired and standing description for all ages, in all time, of the experience of the pious in this matter, their fellowship with God, and his with them eminently in prayer, in praise, in his providence, and the administrations of his grace. "Thou hast put gladness in my heart more than in the time their corn and wine increased." Ps. iv. 7. What is this but a joy not only superior to earth, but truly unearthly, and from heaven, like that described by a New Testament writer, "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory." 1 Pet. i. 8. For in the church, "Jesus Christ is the same yesterday, and to-day, and for ever." Heb. xiii. 8. In all past ages from the beginning. "In his love and in his pity he redeemed them, and he bare them and carried them all the days of old." Isa. lxiii. 9. When all others forsook and fled, how David resorts to God as his refuge! Ps. xxvii. 10; cxlii. 4, 5-"There was no man that would know me; refuge failed me; no man cared for my soul. I cried unto thee, O Lord. I said, Thou art my refuge, and my portion in the land of the living." He describes, too, the earnest longings of his soul for the presence of God, clearly from a deep conviction and experience of the blessedness brought by such presence. "I will go unto God, my exceeding joy." "My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God." "I wait for the Lord; my soul doth wait, and in his word do I hope." Ps. xliii. 4; lxxxiv. 2; exxx. 5. But every where, and in every form of grief and trouble, from sin, and from enemies of flesh and blood, and enemies of spiritual wickedness, the first and greatest enemy, even "a murderer and liar from the beginning," and with whom there was to be an unceasing conflict in all the true church, (Gen. iii. 15; 1 Pet. v. 8,)—in all these God is his light, his trust, and his salvation. And this

presence of the Lord with him would be manifest in that early piety which seems to have marked his character, and an approving providence in all his ways, as obvious in his life as any thing else for which he was distinguished. It would not do to dismiss so remarkable a feature for which he had gained such distinction, "And the Lord is with him," with a slight and superficial view of a prosperous providence. It makes all the difference in man's character now and his destiny hereafter, and determines that "all things shall work together for his good;" griefs must be converted into joy, the deepest and sorest defeats and falls be followed with rising again to new and greater victory, to be consummated in a triumph over the last enemy, which is death. "Happy art thou, O Israel! Who is like unto thee, O people, saved by the Lord? Thine enemies shall be found liars unto thee, and thou shalt tread upon their high places." Deut. xxxiii. 29.

Under such favourable auspices is David now brought into the court and presence of Saul and his servants. That it was subsequent to his anointing, which took place about the 22d year of his age, is evident from the commendation, "a mighty, valiant man, and a man of war," inapplicable to an earlier period of his life. That it was prior, also, to his conflict with Goliah, is clear from the subsequent history, although there is some obscurity in the narrative, which, perhaps, may

be removed.

"Wherefore Saul sent messengers unto Jesse, and said, Send me David, thy son, which is with the sheep." He came, accompanied with a liberal present from his father, to propitiate the king, characteristic of the humble condition of the family, and the simplicity of the times—"bread, wine, and a kid." And as he stood before Saul, "a comely person," he gained his favour. Saul "loved him greatly, and he became his armour-bearer," which made him, for the time, a constant attendant on the king. But, alas! that love wanted root, and soon withered into envy, fear, and hatred. It was not without its advantages, however, in that it brought the youthful shepherd into some notice in Israel, over whom he was yet to reign, and whose armies he was yet to lead to battle and to victory; but among whom he was to be deeply humbled, and give proof of their common need of a greater King and Deliverer. He was to fall defeated, so that his very "bones were broken."

Saul, pleased with his appearance, person, and address, requests of Jesse that his son may remain with him, and the request was complied with; but for how long a time, does not appear. Probably not long; for soon after Saul is called into war with the Philistines, and graver matters demand his attention. At the same time three of the sons of Jesse are sent into the army, and probably then David was recalled home to make up the deficiency occasioned by their absence. I Sam. xvii. 1; xiii. 15. But while he remained, the end for which he was sent was remarkably attained. "And it came to pass when the evil spirit from God was upon him, that David took a harp and played with his hand; so Saul was refreshed and was well, and the evil spirit departed from him." I Sam. xvi. 21—23. Is it so that Satan and all evil spirits have an antipathy to the harp of David? This evil spirit was from God, who employs all the angels, holy and unclean, at his pleasure, in the administration of his power, mercy,

In respect to Saul it was in judgment, and perhaps in and justice. his frequent terrors fitting him for the doom which he heard, it may be, from the same evil spirit, feigning himself to be Samuel, lying in some part of his oracle, but awfully true to Saul, "To-morrow thou shalt be with me." Words they were of such conscious truth and terror, that this man, who had been often undismayed in scenes of battle and carnage, "fell straightway on the earth, and was sore afraid." 1 Sam. xxviii. 10. Was this evil spirit sent, moreover, in sovereign wisdom and mercy to his church, to be the occasion of showing that there is in the spiritual and inspired melodies of David a mysterious power of truth and grace in the discoveries they make to Satan himself of a stronger than himself, "a strong one chosen from among the people," from whom he was to receive a signal and everlasting defeat, (Ps. lxxxix. 19; Gen. iii. 15; Heb. ii. 14,) that make Satan and every evil spirit withdraw from the sound? The fact related in the inspired narrative is certainly remarkable; but it would seem unworthy of God. by whose inspiration these Scriptures come to us, and are therefore profitable and well deserving our constant heed, (2 Tim. iii. 16; 2 Pet. i. 19-21,)-it would seem unworthy of God to teach that once an evil spirit was sent away by mere natural sounds of harmony, when all find it so unavailing in all other cases, and the circumstance itself remains void of instruction. But David was raised up, among other wise, and holy, and gracious designs, to have a conspicuous part in providing inspired songs of praise for the church to the end of time, and perhaps for eternity, too, in their matter. Ps. cxlv. 1, 2; cxlvi. 2; civ. 33. And this typical and prophetical fact and narrative, in which, in various forms, the Scripture abounds, was designed to show that the Psalms of David are David's harp to the end of time in the church of God, where they continually show how much greater He is that is in the people of God, than he is that is in the world. 1 John They show how his beauty and glory are seen in his holy temple to the view of his worshippers on earth, (Ps. xxvii. 4; lxiii. 2,)the intensity of his sufferings for their redemption, and the greatness of that redemption from the lowest hell, (Ps. xxii. 14, 15; Ixix. 15; lxxi. 23; lxxxvi. 13,)—the grace and blessings of his electing love, (Ps. lxv. 4; cvi. 4, 5,)—the glory of his triumphant ascension into heaven after his victory over sin, death, and the powers of hell, appearing there as the King of Glory, the Lord of Hosts, strong and mighty in battle, (Ps. lxviii. 18; xxiv. 8,)—and the eternity of his throne in that kingdom where he reigns with his saints for ever and ever. Ps. xlv. 6; exlv. 13. In all how conspicuous is Christ in the glory of his person, redemption, and dominion! It must contribute largely in the wondrous system of grace and truth these inspired songs reveal, to the great design of the word of God in the souls of his elect, "to turn them from darkness to light, and from the power of Satan unto God," and to preserve them from sinking under his power into despair, as did Saul in his end, (1 Sam. xxxi. 4,) and Ahithophel, (2 Sam. xvii. 23,) and Judas, (John xiii. 2; Matt. xxvii. 3-5.) It is, however, a certain and remarkable fact, that the pious have a great predilection for the Psalms and delight in them, while the ungodly have as unreasonable and inexplicable a dislike, and put them far from them.

(For the Covenanter.)

REVIEW OF W. M. ON IMPUTATION.

It is true enough that errors which have been exposed, exploded in one age, are frequently revived in another. None will deny this as a general fact; but did Dr. Wylie, or does Mr. Barnett vindicate and teach the errors of the Papist and the Socinian, which Turretine and Owen so ably exposed and refuted? I think not. These gentlemen are both fully persuaded that we are justified freely by the right-eousness of Christ, and not by our own; but they hold that the right-eousness of Christ is ours by union to Christ before it is imputed or reckoned to us. W. M. holds and maintains that imputation makes it ours; the opposite hold it to be made ours by union to Christ, and to be reckoned ours by a judicial imputation, or reckoning.

If W. M. had applied his acute mind and literary acumen to answer his own question, What is imputation? it might have saved him a good deal of labour in the following pages. In the next page he says the Scriptures expressly teach two kinds of imputation;—the one consisting in imputing that to us which was ours antecedently to that imputation; the other in imputing that to us which was not ours antecedently to that imputation. Now, does Rom. iv. 4 prove that distinction? I cannot see it. The one is the reckoning of a man's own legal self-righteousness to be his according to a debt; the other is a reckoning of the object of faith, as he states it, namely, the righteousness of Christ, or Christ and his righteousness to be ours, and to be acceptable for our justification. I cannot see how the justification by the righteousness of Christ made ours by God's giving, and our receiving, ceases to be an act of grace. It is of faith, that it might be by grace,

to the end the promise might be sure to all the seed.

I would like to ask W. M. whether imputation be before or after faith. If he say the imputation whereby we are justified is before faith, then would not this make justification to precede faith, contrary to the express declaration of Scripture, "He that believeth not is condemned already?" If he says it is after faith, then will not faith anticipate justification by imputation? for "He that believeth is justified from all things." I cannot see with W. M. that the representative identification is as complete from all eternity as it becomes in God's purpose to make the world, did not make it; his purpose to justify us did not justify us, till we be united to Christ. "As in Adam all die, so in Christ shall all be made alive;" that is, all that are in Adam by a natural birth are involved in his guilt, and so condemned. Likewise all that are in Christ by a spiritual birth, are jus-"There is no condemnation to those that are in Christ Jesus." The elect, then, are justified as soon as they are spiritually born; not as soon as they are naturally born. We are all by nature children of wrath, even as others. Our subordinate standards are explicit on this subject. We are made partakers of the redemption purchased by Christ by the effectual application of it to us by his Holy Spirit. The Spirit applieth to us the redemption purchased by Christ by working faith in us, and thereby uniting us to Christ in our effectual calling. Now, does this effectual calling procure for us the benefit of justification, or do we need to have it given to us by imputation?

The standards are very plain; the only difficulty is in the definition

of justification itself. It is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous only for the righteousness of Christ imputed to us, and received by faith alone. Now the only question here is, Do elect men receive Christ and his righteousness by effectual calling before justification, or do they receive it after this imputation? If the latter, their justification cannot be a benefit resulting from effectual calling, but from imputation; that is, it flows from itself. If W. M. will do himself and the public the fayour to think this matter over a little more carefully, he will retract the heavy charge he seems to prefer against the deceased Dr. Wylie. am sure Dr. Wylie and his doctrine were not thought of, at the time, by those great divines he quotes. Wylie was as far from being a Papist or a Socinian as W. M. If he were alive, he would easily answer the imputations and insinuations in this essay. It is cruel to bring charges against the dead. Nihil de mortuis nisi bonum. Wylie believed—I suppose Barnett believes, and I believe—that we cannot be justified in the sight of God by any righteousness that we have, or can work. No, they are all filthy rags; but we all do believe that they are made ours by union to Christ. The imputation, or reckoning them to be ours, is a judicial act; and it is, like all the judicial acts of God, according to truth. When he reckons or counts a man wicked in Adam, it is so; when he reckons or counts a man to be righteous in Christ, it is so, it is true. When he condemns a man, he does not make a man guilty, but reckons him so. When he justifies a man, he does not make him just, but declares him to be so, because of the righteousness of Christ, which is upon him as a believer. Faith justifies a sinner in the right as an instrument in the hand of God, whereby we receive Christ and his righteousness. It is God that justifieth. It is Christ that died; that is, Christ's death procures our pardon, and his righteousness procures our acceptance.-J. M.

PARDON OF SIN.

Pardon is the removing of the guilt of sin. Guilt is two-fold: 1. The guilt of eternal wrath, by which the sinner is bound over to the eternal revenging wrath of God; and this, by orthodox divines, is called the guilt of sin by way of eminency. 2. The guilt of fatherly anger, whereby the sinner is bound over to God's fatherly anger and chastisements for sin. Accordingly, there is a twofold pardon: the one is the removal of the guilt of eternal wrath, and is called legal pardon; the other the removal of the guilt of fatherly anger, and is called gospel pardon. As to the latter, the believer is daily to sue out his pardon, since he is daily contracting new guilt of that kind; (and this the author plainly teaches afterwards in its proper place.) As to the former, (of which only he speaks here,) all the sins of a believer, past, present, and to come, are pardoned together, and at once, in the first instance of his believing; that is to say, the guilt of eternal wrath for sin then past and present is actually and formally done away; the obligation to that wrath which he was lying under for these sins is dissolved, and the guilt of eternal wrath for sins then to come is effectually prevented from that moment for ever, so that he can never come under that kind of guilt any more; and this pardon, as it relates to these sins, is but a pardon improperly so called, being rather a not imputing of them, than a formal remission, for a much as a formal remission being a dissolution of guilt actually contracted, agrees only to sins already committed. (Therefore our author here uses the word acquitted, which is of a more extensive signification.) All pardon of sin is an acquittance, but all acquittance of sin is not a formal pardon of it: "For at the resurrection, believers being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment."—Shorter Cat. But they will not then be formally pardoned. Now, this is the doctrine of the holy Scriptures, (Rom. iv. 48,) "Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord WILL NOT IMPUTE SIN."—Chap. viii. 1, "There is therefore now no condemnation to them which are in Christ Jesus." That is, not only they shall not be actually damned, i. e., sent to hell, as that phrase is ordinarily taken, for that is the privilege of all the elect, even before they believe, while yet they are under condemnation according to the Scripture; but there is no binding over of them that are in Christ to eternal wrath, no guilt of that kind to them. Compare John iii. 18, "He that believeth on him is not condemned; but he that believeth not is condemned already."—Boston.

TRUE REST.

There is the true rest indeed; there is the rest which David invites his soul unto, when he says, "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee," Ps. cxvi. 7.—"For we which have believed," says the author to the Hebrews, "have entered into his rest," * Heb. iv. 3. And "Come unto me," says Christ, "all ye that labour, and are heavy laden, and I will give you rest," Matt. xi. 28. And truly, my neighbours and friends, believe it, we shall never find a heart's happiness, and true soul's rest until we find it here. For howsoever a man may think, if he had this man's wit, and that man's wealth, this man's honour, and that man's pleasure, this wife, or that husband, such children, and such servants, his heart would be satisfied, and his soul would be contented; yet which of us hath not, by our own experience, found the contrary? For, not long after that we have obtained the thing we did so much desire, and wherein we promised ourselves so much happiness, rest, and content, we have found nothing but vanity and emptiness in it. Let a man but deal plainly with his own heart, and he shall find, that, notwithstanding he hath many things, yet there is ever one thing wanting: for indeed man's soul cannot be satisfied with any creature: no, not with a world of creatures. And the reason is, because the desires of man's soul are infinite, according to that infinite goodness which it once lost in losing God .-Marrow of Modern Divinity.

REFLECTIONS AND ADMONITIONS.

We are too ready to say in trouble, "All these things are against me!" but a Christian should say, "This or that may seem against me; but there is mercy for me. There is a Saviour; there is God's word; and there are his ordinances." He should be more careful to enumerate what is for him, than what is against him. He should look over the list of his spiritual and temporal mercies, as well as that of his sorrows; and remember that what things are against him, are so on account of his sin. Our pilgrimage is but short; let us make use of our helps and means. God has given us a guide, and a support to lean on. When the clouds gather, we have only to look to Jesus. We are not to expect the joys of heaven while on earth. Let us be content that there is a highway for us to walk in, and a Leader to conduct us in that way.—It is a Christian's business, as much as possible, consistently with his duty, to lessen his cares and occupations in the world. It is very common to

^{*&}quot;Do enter into rest," or that rest, namely, "his rest." He means, that we even now enter into that rest by faith. Compare verse 10.

hear Christians complain what a hinderance business is, while they are, perhaps, at the very time, too anxious to increase it! There is some fallacy, too, in the complaint; for, where there is a principle of grace, it will prevail even in a multitude of engagements. There is much difference between seeking busy situations, and being found in them. - What we call "taking steps in life, are most serious occurrences; especially if there be, in the motive, any mixture of ambition. "Wherefore gaddest thou about to change thy way?"-The dispensation of grace to some, is little more than a continual combat with corruptions; so that, instead of advancing, a man seems to be but just able to preserve himself from sinking. A boat, with the tide full against it, does well if it can keep from driving back, and must have strong force indeed to get for-We must estimate grace by the opposition which it meets with. - How blessed is the Christian, in the midst of his greatest troubles! It is true we cannot say he is perfect in holiness; that he has never any doubts; that his peace of mind is never interrupted; that he never mistakes providence. But, after all, his is a blessed condition; for he is supported under his trials, and instructed by the discipline; and, as to his fears, the evil under the apprehension of which he is ready to sink, frequently does not come; or it does not continue; or it is turned into a blessing.—Richard Cecil.

CHANGE OF CIRCUMSTANCES.

A change of circumstances in our condition of life is a critical period. No man who has not passed through such a change, can form any adequate notion of its effects upon the mind. When money comes into the pocket of a poor man in small sums, it goes out as it came in, and more follows it in the same way; and with a certain freedom and indifference, it is applied to its proper uses: but when he begins to receive round sums, that may yield him an interest, and when this interest comes to be added to his principal, and the sweets of augmentation to creep over him, it is quite a new world to him. In a rise of circumstances, too, the man becomes, in his own opinion, a wiser man, a greater man; and pride of station crosses him in his way. Nor is the contrary change less dangerous. Poverty has its trials. That is a fine trait in the Pilgrim's Progress, that Christian stumbled in going down the hill into the Valley of Humiliation."—Id.

TRUE AND FALSE CONFIDENCE.

The man who has persuaded himself, I have believed in Christ, and therefore all is safe, therefore I need be under no apprehensions as to the issue,such a man is certainly deceiving his own soul. It is true, indeed, the believer in Jesus is safe. Never let us give up the precious truth of God, because men abuse it (as they will all truth) to their own evil purposes. I say, the believer in Jesus is safe, eternally so: but he is so, because his faith is connected with a change of heart, a new principle of holiness within him, which causes him to abhor sin above all things, to desire growing conformity to God, and meetness for glory. His faith begets in him a lively sense of his danger, a realizing apprehension of heaven's joys, and hell's terrors. Hence he works out his own salvation. He gives his best thoughts to this great object, and counts it the one thing needful. The word rendered "work out," expresses the labour of husbandry, or manual labour, of any kind, for the accomplishment of necessary work. Thus it aptly represents the steady and persevering exercise of the soul for the complete attainment of that blessedness, the beginning and earnest of which is already enjoyed. The apostle, in this very epistle, describing his own experience, (chap. iii. 12-14,) draws this character "Not," saith he, "as though I had already attained, either were to the life. already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have

apprehended, but this one thing I do,—forgetting the things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus."—Goode's Better Covenant.

SOVEREIGN LOVE.

It is a signal artifice of the prince of darkness, by which he blackens the character of God, robs him of his glory of sovereign love, and makes him odious to the natural mind, to represent the sufferings of Christ as if they extorted forgiveness from God, as from one wholly indisposed in himself to the exercise On the contrary, the Scriptures every where speak of Christ as the gift of the Father. His coming was but the manifesting, the imbodying, as it were, of that "kindness and love of God our Saviour towards man," which then "appeared;" (Tit. iii. 4;) not which began then, or was procured then; no, beloved, but appeared then; having originated spontaneously, from everlasting, in the Father's mind. "From the beginning of the world it was hid in God, but now is made manifest." . "In this was manifested the love of God towards us, (1 John iv. 9,) because that God sent his only begotten Son into the world, that we might live through him." Ever remember, then, that the coming of Christ is a fruit and consequence of love in God: for it is this discovery of God, as he appears all love in Christ, which alone "slays the enmity," and brings the relenting sinner, in kindliest emotions of joy and gratitude, to his feet. Henceforth he has communion with the Father in love, while he realizes him under that sweetest of all his revealed characters, "the Father of our Lord Jesus Christ." This is the beginning of all pleasant intercourse of sinful man with God.-Id.

SYSTEMATIC BENEFICENCE.

The following is a reporter's abstract of Dr. Junkin's address before the General Assembly in New Orleans on this subject. We commend it to our readers:

His first position was, that offerings to the Lord of worldly substance, are a part of practical piety—an essential element of Christianity; a part, indeed, of that outward expression of the religious sentiments of the mind and heart that we call worship. A large part of the worship of the ancient church consisted in offerings to the Lord of property: and these offerings were designed not only as shadows of better things to come, but as substantial expressions of dependence upon the Most High, reverence and love to him, and a zeal for the maintenance of his worship. They were indeed a part of worship, and the part that made provision for the maintenance of the whole. We are too apt to apologize for our parsimony, by the idea that these offerings pertained to a dispensation that has ceased; and that the spirit of the ancient worship lives not in the new dispensation. True, those bloody offerings that were exclusively designed to symbolize the death of the Lamb of God for sin have terminated by their own limitation; but the vast bulk of ancient offerings that went to the maintenance of the priesthood and the offices of worship, were symbols of the sacrifices which true believers will continue to make to the end of time. Offerings of property to God are as clearly called for under the new as under the ancient economy; the form of the law requiring them, and prescribing the manner of offering may be changed; its spirit has never been re-The mission of the ancient church was limited to the maintenance of true worship, and the preservation of the oracles, till the fulness of time should come. It was limited chiefly to Judea. Can it be that with a world to conquer for Jesus-with the globe to girdle with the communion table-with the gospel to preach to every creature, the Christian church is left without any religious claim to the offerings of the faithful; and without any assurance of a revenue derived from them that may prove commensurate with the magnificence of her mission? It is a meaning fact, that the first worship paid to the infant Jesus of Bethlehem by the wise men, consisted of offerings of property—"gold, and frankincense, and myrrh." And he, himself, came with his offerings to the temple at a tender age; and has set us the example of paying his temple tax. The first homage paid him, and the example of his own acts, symbolize and enforce the great ideas of Christian stewardship.

His second position was, that it became the ministry to be more diligent in inculcating the doctrines and duties of Christian stewardship. We must make this subject as prominent in our pulpit ministrations, as Christ and the apostles did. We must remind them that, if Christ has thrown himself and his cause upon the love and loyalty of his people, by making all offerings free-will offerings, he has not made it less criminal to disregard his claims. Our people must learn that it is as wicked to pay less than would be our just proportion as God has prospered us, as it is to pray less than we ought; and that it is just as sinful to neglect giving our share, as praying our share. They must learn that to neglect systematic beneficence is to neglect a part of practical Christianity, and the part of it which makes provision for its maintenance and spread.

THE ST. LOUIS PRESBYTERIAN AND COVENANTERS.

"A long time ago we met with an article in the Covenanter, entitled 'The Elective Franchise,' which apologized for the Covenanters' practice of foregoing the privilege and duty of voting under our government, upon the assumption of its being sinful because it allows slavery to exist within its jurisdiction. Never being able to satisfy ourselves that the relation of master and slave, or even the institution of slavery, as it exists in our country, is in itself sinful, we could not see that the government was sinful which tolerated its continued existence and protected its interests, especially as it was already an established institution before the government was founded. And even admitting the abuse to which it was liable, we thought it to be exacting too much of human wisdom, to demand that the founders of our government should foresee all the evil that has arisen from the actual abuse of it, and the injurious agitation of which it has been made the occasion. We felt therefore that this worthy body of Christians were doing injustice to the government in impeaching it with sin on this ground; and that in abstaining from the ballot box, they were acting in virtual hostility against it, by giving it over, so far forth, to the hands of unchristian men. Admitting the importance of Bible truth as a means of exerting a salutary influence upon the people, and through them upon the State, we still thought that the times demanded that Christian influence should be personally and directly exercised at the ballot box, as the channel through which, according to its genius, our government was to be practically reached. We felt that Christians were largely remiss in this respect, but were not aware that it was the practice of an almost entire body of Christians, until we saw it openly avowed and vindicated in the article referred to above. We therefore wrote a little notice of it in terms perhaps too caustic, and in a spirit perhaps too censorious. So far, we are not ashamed to say, we regret it.

"The Covenanter, in replying, denies that it is a church chiefly composed of foreigners, and certainly he ought to know better than we, but we had supposed that its laity was mostly drawn from Scotland and the North of Ireland. We alluded to this supposed fact as a mode of accounting for the attitude of that church toward the government, and its refusal to use the republican means of righting what may be felt to be an evil or sin under it. Some of our most pious people, and citizens, belong to this class of foreigners. There are no purer and more earnest Christians, perhaps, than these very Covenanters, whether foreign or native born, and all that the 'Covenanter' says of them in this respect, we are free to say, and more. But while, on the one hand, they stanchly refuse to temporize with what they regard as sinful, they are not always innocent of an overweening zeal which has exposed them to the reproach of fanaticism. Superior as it is to all other governments on earth, we do not claim that ours is perfect, nor do we expect to see one till the Millennium. But if slavery is a sin, and our government is sinful because it tolerates it, what will these brethren say of the Patriarchal Government, and the Theocracy

of the old dispensation? Were they sinful, too, because they tolerated slavery? And would these brethren have stood aloof from them, and washed their hands of all participation in their affairs? The 'Covenanter' having retaliated enough of what he calls our 'abuse' to leave him, as we hope, in a complacent mood, he as much as affirms that slavery is a sin per se, and valiantly challenges us to prove the contrary. We will wait till he proves the positive, before we attempt the negative. By that time, old age will perhaps have sobered our temper, and experience have taught us to write with a gentler and wiser pen."

This article, from the St. Louis Presbyterian, manifests a better spirit than did the somewhat rampant one on which we commented, with some severity, in our August number. We accept the amende; especially as it is implied throughout the article that if it be wrong to "tolerate" by constitutional provisions "the continued existence of slavery," and to "protect its interests," Covenanters are right in their position, and, consequently, are not fanatics. On this the issue depends, as between us and our contemporary. We have other objections to incorporation with the government; but if this one be sustained, we are vindicated. Is slaveholding, then, sinful? !

On this we remark—1. That what we are now concerned with is

the American sort of slaveholding. That the relation of master and servant is lawful, we presume no one doubts-that there may be various kinds of servitude, as of apprentices and of hirelings for a longer or a shorter time, and by contracts that may vary much, in their provisions, in different countries and times, and servitude as a punishment for crime, none deny. This, however, is not the question before us. We have now to do with American slavery. Hence-2. We set aside at once all arguments drawn from the "Patriarchal Government," and the "Old Dispensation." Whatever the origin and character of the servitude then established, it was, in no one respect, identical with American slavery. If it was, let it be shown: the burden of proof here lies upon him who adduces the servitude of old times as a warrant for enslaving Africans and their American descendants. 3. There are but few acts that are sins "per se," in the sense in which we presume this phrase is used above. Slaveholding, however, in the modern sense, and system, is one of those things; for it has its basis in a claim to property in man as real and absolute as in any other article of commerce. Still, we will not be held to so narrow a meaning of the phrase "per se." It includes all that properly belongs to the system, and that makes it what it is in law, and in fact. Hence-4. To know whether American slavery is sinful, and, of course, whatever "tolerates and protects it" equally so, we must ascertain what it really is, and for the present we shall content ourselves with a few quotations from authorities which the St. Louis Presbyterian will respect. And-1. The General Assembly, in its act of 1818, 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 irreconculable 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. Such are some of the consequences of slavery—consequences not imaginary, but which connect themselves with its very existence. The evils to which the slave is always exposed, often take place in fact, and in their very worst degree and form; and where all of them do not take place—as we rejoice to say in many instances, through the influence of the principles of humanity and religion on the mind of masters, they do not—still the slave is deprived of his natural right, degraded as a human being, and exposed to the danger of passing into the hands of a master who may inflict upon him all the hardships and injuries which inhumanity and avarice may suggest.

suggest. "From this view of the consequences resulting from the practice into which Christian people have most inconsistently fallen, of enslaving a portion of their brethren of mankind—for 'God hath made of one blood all nations of men to dwell on the face of the earth?—it is manifestly the duty of all Christians who enjoy the light of the present day, when the inconsistency of slavery, both with the dictates of humanity and religion has been demonstrated, and is generally seen and acknowledged, to use their honest, earnest, and unwearied endeavours, to correct the errors of former times, and as speedily as possible to efface this blot on our holy religion, and to obtain the complete abolition of slavery throughout Christendom, and if pos-

sible throughout the world."

Now, we ask, is that sinful which "is utterly inconsistent with the law of God," and "totally irreconcilable with the spirit and principles of the gospel of Christ?" Is it a sin, or is it not, to "deprive men of natural rights," or to "degrade them as human beings?" Is that right, or is it not, which is "inconsistent with the dictates of humanity and religion?"

2. We quote from the address issued by the Synod of Kentucky in

1796, and reprinted in 1844:

"Slavery depraves and degrades the slave by removing from him the strongest natural checks to human corruption. It deranges and ruins the moral machinery, cuts the sinews of the soul, extracts from human nature the salt that purifies and preserves it, and leaves it a corrupting mass of appetite and passion. It dooms him to hopeless ignorance. How horrible must that system be, which, in the opinion of its strongest advocates, demands, as a necessary condition of its existence, that knowledge be shut out from the minds of those who live under it; that they should be reduced as near as possible to the level of the brutes, or living machines, and that the powers of their souls should be crushed! It deprives him, in a great measure, of the privileges of the gospel. They have no access to the Scriptures, to a regular gospel ministry, and to the domestic means of grace. They suffer all that can be inflicted by wanton caprice, by grasping avarice, by brutal lust, by malignant spite, and by insane anger. Their happiness is the sport of every whim, the prey of every passion. Slavery produces general licentiousness among the slaves. Marriage, as a civil ordinance, they do not enjoy. Our laws do not recognise this relation as existing among them. They take up with each other, and live together as long as suits their mutual convenience and inclination. This wretched system of concubinage inevitably produces revolting licentiousness."

Is there no sin in such slavery as this? Is it good per se, or even

tolerable per se, yielding as it does such fruit as this?

When our contemporary has answered satisfactorily all these, we have more of the same kind that will be found equally worthy of attention.

AN EARLY MISSION.

Jehoshaphat, king of Judah, was in general a virtuous sovereign. One of the most remarkable acts of his reign was the adoption of measures for the religious instruction of his people. In 2 Chron. xvii. 7-9, we are told that he sent a commission to his princes, "to teach in the cities of Judah." At the same time he sent Levites and priests on this mission, who "taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people." Here were itinerating ministerial missionaries, going forth with the Bible in their hands to instruct the people. It is mentioned as a remarkable fruit of this mission, that the nations around, always eager for war, instead of regarding this act of the king as an evidence of his imbecility, were actually awed by it. "And the fear of the Lord fell on all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat." If the kings, and princes, and presidents of the present day, would try the same experiment, they would find it more economical and effective than the expensive orderings of armies and navies.

We find the above in the editorial columns of the "Presbyterian" of this city. We are glad to see this use made of Old Testament example by so influential a religious paper. We hope it is a symptom of returning good sense, as well as soundness in the faith, in reference to the duty—it is eminently the wisdom also—of nations to have some regard to the religious wants of the more destitute, to say the least, of their population.—Ed. Cov.

THAT HYMN BOOK.

About twenty years ago the Presbyterian Church (O.S.) completed a new hymn book—a large, learned, and critical committee having been long engaged in compiling it. It was fondly hoped that this book was to be the book. But, alas! trouble has arisen. It appears that one hymn is found in two places: and now the grave question is, What will be done with it? The General Assembly resolved that some other as good be put in one of the places in which this hymn appears. Others, and the Board having the matter in charge, think it may remain; and, hence, a very nice little conflict has arisen.

But there is reason to apprehend that the war will not end here. Hymn books are rather unsubstantial affairs: once touched, the work of emendation goes on. One paper—the "Southern Presbyterian"—is for "carrying out the work of improvement thoroughly." It is not enough to "remove duplicate hymns;" those must be removed which are "unpoetical and lacking in lyrical merit." It thinks some of the hymns would do very well as "doctrinal treatises, spiritual maxims, practical lessons, didactic essays, doctrinal argumentations and defences, very sensible, but very sedate and angular moralizings in verse." Hence some of these "are neither read nor sung,—not sung, because they are not fit for the purpose; and not read, because people do not now go to the hymn book when they feel like reading." And then proceeds thus:

"But it may be asked, What harm do those pieces in the book? We reply, they encumber it; they are in the way when one is looking for hymns that are hymns;

they increase the price, whilst they add nothing to the value of the volume. We say nothing about the credit they do us, or fail to do us, as a dénomination making some pretensions to taste in poetry, as in other things. This is a tender subject, and we do not wish to give offence. Wonder if Dr. Dewey had not been recently looking over some of these pieces when he asked with so pompous, triumphant emphasis, 'What poem has Calvinism written?'"

So here is the result of the long travail of the most intelligent and orthodox of the hymn-singing churches! Its hymn book is largely no hymn book at all—many of its hymns "do no credit," as is plainly hinted in the above extract, "to the taste of the body," and are neither read nor sung! The work must be done over again. Such work always has had to be done over again, not only among Presbyterians, but all other hymn-singers; and will have to be done over again until they come round again to the faith that they can neither make nor compile a better book of psalms, hymns, and spiritual songs, than God has given us in his word.

The Southern Presbyterian concludes with the expression of a faint

hope that God's Psalms may yet find a place in their Psalms:

"Withal, we have not quite despaired of seeing in our book of praise—somewhere, no matter to us whether in the foremost part, in the middle, or as an appendix—a 'literal version' of the Psalms of David, metrical if a suitable one can be had, or, if not, the common prose version arranged for musical use. We are fully persuaded this would contribute to every end of worship, to the familiarizing the minds of our people with the exact, undiluted language and sentiments of the Bible, and to their consequent spiritual welfare."

There is something good here, but something also of an opposite character. The last sentence states the truth; but if it be the truth, what need of any other book of praise? And how could the same hand that penned this commendation of the Bible Psalms, recommend that they be put any where, even in an "appendix," to some manmade book? The proper advice is, Put away all other hymns, and return to the book of Psalms that God has so graciously furnished his church.

CHRISTIANITY AND CONGRESS.

"What can be expected of a nation like ours, when the piety of the people is so contemptibly represented that only five men in the present Congress are professing Christians? Is it not time that the influence of genuine, earnestly loving Christianity, in its simplicity and beauty, were brought to bear upon the councils of the nation?"

The above is from the editorial columns of the Christian Intelligencer. We presume it has ascertained the fact. But what could have been expected since the nation made a Constitution which ignores God and His Christ, and the Bible, and true religion? Where the churches have been loudest in the cry against religion in politics? Where the

^{*}The Biblical Repertory used similar language long ago. "We are free to confess that there are many things in the book laid before the General Assembly which we think ought not to be there; hymns which we consider unsuitable to the worship of God. Some of these are mere sentimental effusions; some objectionable from the lightness of their meaning, and others for their want of all poetic excellence." Pretty well this from an influential Quarterly among a people who are in the habit of speaking of the Scottish version of the Psalms as "doggerel!" It seems they have hymns selected by an excellent committee, and approved by the General Assembly itself, which are in want of "all poetic excellence."

largest denominations, and the leading men in them, decry any attempt in the pulpit or religious press, to rebuke flagrant national crimes? What business has a Christian man in a Congress whose chief office appears to be to extend the area of slavery,—to put down liberty, and denounce the friends of the slave? We fear that the Christianity of all of these "five" themselves would not bear the test of loving the slave, and doing by him as a man and a brother. Christianity, as exemplified in the churches, needs, first, to be purified, and then to act as if it were "the salt of the earth."

THE KINGDOMS OF THE WORLD.

The following report is given of a sermon preached by Dr. Tyng, of New York. He speaks of the governments, heretofore and now existing, in a strain resembling that in which Covenanters have always spoken. Whatever the Doctor's views may be of the nature of Christ's millennial reign—and we fear they are not altogether correct—we agree with him in his general statement, and also that the time is at hand when a mighty revolution will destroy ungodly institutions, and introduce the reign of righteousness and peace. [Ed. Cov.

"He read a long, learned, and laboured discussion of the prophecies of the Bible, as to the inauguration of the kingdom of Christ upon the earth, altogether novel in its character, and somewhat remarkable in its views and conclusions. He held that God's will had never been dominant in any human government, but that they were all mere organizations of man's apostacy from God. God, in his authority, is banished from the earth. He spoke severely of the way in which Great Britain panders to Indian superstitions, and America to slavery. Dr. Tyng found in the prophecies the ground of his hope and confidence. He interpreted them as predicting that four successive and universal monarchies were to rule the world, all unsubjected to God's will, the kingdoms of gold, silver, brass, and iron. Finally, there would be a fifth universal kingdom—the real reign of God on earth. The four were the Babylonian, the Persian, the Grecian, and the Roman. All these have passed. This is the stage of transition and chaos. Soon, and by a mighty and sudden revolution, the last kingdom will be ushered in. The time, he argued, was very near."

MISSIONARY CORRESPONDENCE.

Bham'dûn, July 14, 1858.

Dear Brethren,—Agreeably to the statement in my last that I would send you a more detailed account of our journey to Jerusalem, including the many places of sacred and historic interest through which we passed, I will date you back to the 7th of April, Damascus, the time and place of our setting out, and conduct you for a little on the way.

It was a charming morning—the sun was bright—the air balmy and fragrant with the odours of the sweet-scented and almost endless variety of blossoms and flowers which the recent rains had rapidly matured and brought forth to the world of light in all their vernal freshness, clothing the plain for miles around in robes of living love-

liness and bloom, variegated and diversified with every conceivable shade and hue. No one, I imagine, could behold the scene and remain indifferent to its countless charms. Even the natives themselves. many of whom had gathered in the court of our dwelling to satiate their curiosity, and who are so universally insensible to the beauties both of nature and art, could not conceal the feelings of admiration which inspired them in looking on the matchless picture. All seemed to share the common feeling—the muleteers not excepted—and every thing favoured for once the joyous hope of being started and on our way at an early hour. But, alas! the brightest expectation in this country is only doomed to disappointment when it in the least degree conflicts with the time-honoured customs of the people; and so, in accordance with the established usage among muleteers, that a large proportion of the first day in entering upon a journey should be spent in properly proportioning and adjusting the loads to their animals, the prospects of an early start became somewhat circumstantial, until 10 A. M. was finally fixed upon as the hour of our departure. Having mounted by this time our somewhat impatient steeds, and taken leave of the friends we left behind, we slowly wound our way through the narrow streets of the venerable city, until, passing out of Bab Shurky, (or the East gate,) which terminates the street called Straight, we entered the Berea; and though every thing was pleasant and calculated to inspire with cheerfulness, to some of us the way was melancholy begloomed with the sad remembrance of what had transpired a few months before, when, through the same narrow streets, we followed with heavy hearts the infant remains of our first-born to the little Protestant grave-yard; which, though we passed not directly by it, were sufficiently near to afford us a glimpse of the lone spot, and to make us feel how painful the thought of having the remains of our loved one to sleep among strangers—the spot, perhaps, never to be re-visited, and the precious dust never to be beheld again until the morning of the resurrection, when the ashes now so lifeless, shall be re-animated and made like unto the "glorious body" of Him, with whose "likeness" "the just," "small and great," "shall be satisfied when they awake."

Passing on outside the wall, we soon entered the Medān, a suburb of Damascus, consisting of one wide street, built up on each side by shops and dwellings, perhaps between one and two miles in length, and terminated by a gate, called by the Muslims, "Bab Allah," (or the gate of God,) because, it looks toward Mecca, and out of it passes the hadj, or yearly caravan of Mohammedan pilgrims, on their deluded pilgrimage to this holy city of the warrior and prophet of Arabia. This branch or wing of the city had for a long time been notorious for the rudeness and fanaticism of its inhabitants, who until within the recent period of the last two years, have never allowed missionaries, nor Franks of any kind whatever, to pass unmolested through their quarter.

Leaving the Medān through the "sacred gate," so called, we entered one of the prettiest portions of the noble plain that surrounds the ancient city. It was not divided into gardens and filled with orchards of different kinds, like other parts we had frequently visited; but entirely destitute of trees and every species of enclosure. For

miles around the waving grain and tender grass, interspersed with innumerable varieties of smiling flowers, gave a richness and beauty to the scene that were calculated to cheer the traveller in entering upon such a journey. We paused for a time to view the beauties of the surrounding scene, awaiting the arrival of our baggage, when an incident occurred, perhaps not wholly unworthy of notice. On looking about on our little group as the muleteers rejoined us, we found our escort increased in number by the addition of a little boy some ten or twelve years old, who, upon inquiry, we found had been so influenced, at seeing us pass, with a desire of making a pilgrimage, as to attach himself to our party, secretly designing to accompany us so far, as either to compel us to take him with us, or furnish him with a guard to admit of his safe return to his parents, who, he informed us, were quite ignorant of his departure. Learning the intentions of the little adventurer, and the stratagem by which he hoped to accomplish his purpose, we sent him immediately back, sorrowing and disappointed at not being able to go, as he so much desired, to "El Kuds," (or "The Holy,") the name by which the Arabs invariably designate Jerusalem. This circumstance, though trifling in itself, will serve to illustrate the singular tenacity of the various sects in Syria in their strict adherence to the time-honoured custom of the East, of making pilgrimages to the various places respectively Held sacred by Mohammedans, Christians, and Jews.

We proceeded rapidly on our way, and on our near approach to a little village, surrounded by groves of olives, pomegranates, &c., our attention was suddenly arrested by the hearing of loud voices, as of contention a short distance beyond, by which we were induced to quicken our pace and hurriedly reach the place from whence the sound proceeded; but ere we had time to do this, words, blows, and pulling hair had followed in rapid succession, till the parties had united in angry conflict, resolving to settle the dispute by a test of physical strength; and what was our still greater astonishment on coming up, to find the disputants to be two women, one of whom had thrown the other on the ground, and bitten her finger shockingly; while the defeated one, doubly enraged, was imprecating vengeance upon her antagonist, by calling, in the most fiendish manner, upon "Abba es-Shatan," (the father of the Devil,) to assist her. This shameful and barbarous affairbut a specimen of the many similar occurrences which are daily transpiring around us-showed but too plainly the moral degradation to which the females are reduced in Syria, and the sympathy it should awaken in the heart of every true Christian woman in America, to use her every exertion to enlighten them, that woman here, a slave, bound by the chains of ignorance and superstition, may be elevated to that proper dignity of character and position, which God, in his gracious providence, designed her in every land to occupy.

Soon after leaving the village (whose name I now forget) we lighted on the banks of a little stream, where we stopped and took our lunch, rested ourselves awhile, and then proceeded on our way. From this place the road was smooth, but the country somewhat undulating, affording a cheerful variety to the wearying monotony of the plain; and with the exception of an occasional flock of storks, which darted here and there across our pathway, alighting boldly near the road-side,

there was nothing of varied interest until we came in sight of Kefr-Ham, near which, from having lost our road, we were obliged to ford one of the principal branches of the ancient Pharphar, before we could reach the village. The ground being yet damp from the recent rains, we deemed it imprudent to pitch our tent, and so sought accommodations for the night in the dwelling of the sheikh, who, after greeting us with many salaams, and treating us to a cup of coffee, generously withdrew, leaving us the sole possessors of his house and all its contents for the night, which we gratefully accepted as the greatest expression of hospitality, notwithstanding the bitter annoyances occasioned by some swallows, which we found, after spreading our beds, had taken quarters a little before us, beside a beam above our heads, and the usual number of fleas, which are sure to be found in Arabdom, in the house of the peasant and the prince. Though the house of which we are speaking seemed like any thing else than the habitation of a dignitary, as it consisted of one small room, simply constructed of rude stones, without the addition of either plaster or mortar, covered with brush and sticks, with a rough coating of earth, a mud floor, and a door which, in every thing else than size, even when closed, by its open construction, was amply suited to supply the deficiency of windows, of which the room was wholly destitute. In this place we spent the night, enjoying the novelty of the whole scene to our hearts' The village was located on a slight elevation at the base of Mount Hermon, said by the inhabitants to be but three hours from its summit. We rose at an early hour, breakfasted, and had worship, and by 8 o'clock, A. M., had mounted our horses, and set out upon our second day's journey,-a description of which will be given in my next. As ever, yours, J. BEATTIE.

P. S.—Nothing as yet has been accomplished to assure us that our return to Zahleh will be very speedy. We are spending the summer in Bhamdûn, as Mr. Dodds has already written you. We are situated very pleasantly, and are trying to make the best improvement of our time in the study of the language. Our faith has been severely tried by recent occurrences, but I trust that all will terminate well. It is very evident from present appearances, that things in the Mohammedan empire are tending to a crisis. Crime every where abounds; and instead of being brought to justice, the guilt of the criminal is winked at. We understand there has been an uprising of the Moslems against the Christians in Jeddah, on the Red Sea, in which twenty-seven persons were massacred, including the English and French Consuls, and all the French Consul's family, excepting one daughter.

I received a note from Mr. Caldwell more than a month ago, (while in Glasgow,) for which I thank him very kindly, hoping to answer it at a future date. We are all in our usual health. All the rest unite

with me in affectionate regards to your respective families. Yours. J. BEATTIE.

DOMESTIC MISSIONS.

We would respectfully call the attention of Presbyteries to the action taken by Synod, at its last meeting, on the subject of domestic missions. Two objects were contemplated: first, the development of strictly home missionary operations; and second, the equitable and proportionate supplementing of the salaries of pastors of comparatively feeble congregations. To the Presbyteries belong by far the most important functions, in executing the plan adopted by Synod. We would beg leave to inquire, whether they have endeavoured to fulfil them? Have they sought to secure collections for this fund, and made the necessary inquiries for the apportionment of the contemplated "supplements?" There is, now, but a trifling income from investments. Nearly every thing depends, of course, upon contribu-And, according to the theory of Synod's scheme, while there are no sections of the church from which contributions are not looked for, the larger and more wealthy congregations are expected to meet not only their own demands, but to aid in supplying those of the weaker. The pecuniary embarrassments of the past year have operated unfavourably upon this fund, but the Board cherishes the hope that it will be furnished, before the time fixed by Synod, with such information and resources as it requires to fulfil the expectations of the church.

We use no arguments enforcing these remarks. The object in view is of acknowledged importance. It concerns equally the whole church. The Board has but to distribute, according to the rules prescribed, what is put into its treasury. Will not the brethren bestir themselves in season?

BOARD OF HOME MISSIONS. - SUPPLIES.

The Board has made the following distribution of supplies to the various Presbyteries, from November 1, 1858, to May 1, 1859:

Illinois.—Ř. Z. Willson, Neill, Todd.

Lakes.—J. Milligan, February, March, April; Montgomery, November, December, February; Hutcheson, January, February; Thompson, April; Shields.

Rochester.—J. Milligan, November, December; Hutcheson, Novem-

ber, December; Johnston, April.

Pittsburgh.—Newell; Elder, December, January; Johnston, November; Hutcheson, March, April; Thompson, March; Montgomery, March, April.

Philadelphia.—Thompson, November; Johnston, December, Ja-

nuary; Elder, February.

New York.—Elder, November, March, April; Johnston, February, March; Thompson, December, January, February.

JAS. M. WILLSON, Secretary.

AFFAIRS ABROAD.

China.—The war with China has been brought, unexpectedly, to a termination by a treaty highly favourable in its provisions to the allies. The latter are not allowed to send ambassadors to Pekin, but may place consuls in Tientsin, a city on the Peiho river, a few miles distant, who will be permitted to proceed at times to Pekin, and negotiate, face to face, with the supreme authorities. Provision is made for commercial facilities, and the empire is to be freely opened to the Christian religion. France and England are to be paid the expenses of the war.

The allies had previously forced their way past the forts, &c., at the mouth

of the river, and had ascended to within fourteen miles of Pekin. Similar treaties have been made with Russia and the United States.

Japan.—A large number of ports have been opened for commerce in these islands; and, it is said, that missionaries may enter also. If so, the whole earth is now more or less accessible to the gospel. Japan was the last to retain the policy of exclusion.

Syria.—The accounts furnished by our missionaries of the disturbed condition of Syria, are fully corroborated by other writers. For some reason or other, the power of the Turkish government over its remote provinces is manifestly growing weaker. Its officers are nearly powerless to restrain evil-doers; it may be, however, that they are not disposed to attempt it. Still, their judicial decisions, when once reached, are not wanting in justice. We have seen that the Pasha of Beirut decided very fairly in the case of our missionaries. A case has occurred in Damascus, which shows the determination of the government to carry out the Hatti-Humayoun. A young Turkish convert, named Khalil, had been imprisoned there contrary to its provisions. Mr. Porter, missionary of the Irish Presbyterian Church, brought the case before the Sultan. The result he announces and comments upon in a letter dated June 21st:

"My efforts on behalf of Khalil, the Mohammedan convert, have at last been crowned with success. He is now free. On the 15th inst., Mr. Brant received a despatch from the Ambassador enclosing a copy of the decree of the Grand Vizier, ordering his release. It is to the effect—"That religious liberty having been established in the empire, no man shall henceforth be persecuted on account of his faith; that Khalil having embraced Christianity, he is thereby disqualified from serving in the army; but that, having apostatized in the territory of the Holy City of Damascus, which is regarded by all Mohammedans with peculiar veneration, the Pasha is enjoined to forbid him either to reside in the city, or to return to his native village, yet to do so in terms of kindness." Such is the substance of the Vizerial letter. Its importance cannot be too highly estimated. So far as I am aware, it is the first practical recognition of the great principle imbodied in the Hatti-Humayoun; and, as I formerly stated, the character of Turkish law can only be known by its practice. . . Religious liberty is officially recognised, and the law of the Koran pronouncing death on the apostate is annulled, I trust, for ever."

The following, from the same letter, is also encouraging:

"The same despatch contained another decree in favour of our Protestant community. During the last few years the political heads (Wakils) of the two great Christian sects (Greeks and Greek Catholics) have had seats in the civil and criminal councils of the Pashalic, in order to be able thus to protect the interests of their constituents. One of the laws recently promulgated by the Porte guaranties to Protestants the same rights as the most favoured of the Christian sects. In autumn last, on the election of our new Wakil, I instructed him to apply for a seat in the councils. This, after many vexatious delays, was refused. We then referred the matter to Constantinople, and Mr. Brant kindly consented to press our just claim through the medium of the embassy. The claim is now granted, and the agent of the Protestant community of Damascus shall henceforth have a seat in the two great councils of the Pashalic. The interests of Protestants will thus be carefully watched over by one who will receive advice and instructions from the missionaries."

Syria and Palestine.—As every thing regarding this country is interesting—Palestine is now part of Syria—we present some extracts from an article in the North British Review, of no ordinary interest. The extracts are long, but will repay perusal:

"Travellers speak of the eagerness with which all nations are buying up the soil of Palestine. Each is making large purchases, and the land is gradually passing from the hands of the Moslem into those of the Christian Gentile. The Jew, as represented by Sir Moses Montefiore, has obtained a few small patches, chiefly in the neighbourhood of Jerusalem, on the right of the Bethlehem road as you travel southward. But it is Europe and Russia that are competing for the purchase of Palestine. Every year more of its fields are bought up by France, or Austria,

or Prussia, or Russia; in many cases not openly, but through the patriarchs of the churches, or some other such local agency. Large sums are thus laid out annually in the purchase of land; and the extraordinary spectacle will ere long be presented, of a country bought up by foreign nations,—a country in which the landowners are the sovereigns of Europe, or the representatives of the Greek and Latin Churches. Nor has England forgotten her position or her interests. Through the shrewd, quiet energy of her present Consul, some of the richest portions of Palestine have become the property of England, greatly to the annoyance of her Greek and Latin rivals. The Gardens of Solomon, hard by Bethlehem, and about seven miles from Jerusalem, have been secured by Mr. Finn; and it is not a little singular, that it should have been into our hands that this patrimony of the kings of Judah should have at

length passed.

"As in India, so in Egypt and Syria, the Eastern mind is waking up; and one of the ways in which it shows this, is its desire for education. . . . A European education is one of the objects of Oriental ambition. To meet this craving, the different sects have established seminaries, supplied in many places with first rate masters. In this educational movement, the Latin and Greek Churches have taken the lead. The Moslem avails himself of their institutions without scruple. In Egypt we find these schools; and also in Jerusalem. The seminaries which these churches are carrying on in the Holy City are, by all accounts, of a very superior order, and number their pupils by hundreds; while the Protestant institutions hitherto have been altogether unsatisfactory,—ill-conducted, ill-taught, and ill-attended. There can be no doubt that Protestantism is far behind in regard to education, and that, through the supineness, or perversity, or incompetence of societies at home and agents abroad, the education of Palestine is likely to fall into the hands of Greeks and Latins.

"The churches of the East are giving signs of new life. It is not reformation; it is not spirituality; it is not Christian zeal. They have been put in motion, and are beginning to exhibit symptoms of ancient power. As into every thing else in this age, good or bad, so into them vitality has come, and they show their revived vigour at many points, and in many ways. They are waking up to the idea of self-importance, unfelt for centuries. They build new convents, and repair or enlarge old ones. They lay out large sums on patriarchal palaces. They begin to dust their books, in preparation, doubtless, for reading them. They refit their book-shelves, and remove their libraries from the old lumber room to some conspicuous chamber. They are proud to show their learned stores, though chary in allowing you to handle them. They have not yet in all places learned to read their ancient manuscripts, and the Codex Sinaiticus lies uncollated in the convent of St. Katherin, but they would not now part with them for a sovereign or a rusty gun. Not that very much has yet been done. The present revivification is, as yet, more a sympathetic movement in connexion with Western impulses, than a quickening from within. Still the stagnation of centuries has passed away. Whether the new life is to do God's work or Satan's is another question, and one of most serious import. But it is one on which we cannot enter, for it is one which we have no materials for deciding on.

"We have been startled by the announcement, made to us once again of late years, that the Turkish empire was willing to become enlightened, or rather, was actually becoming so; and we were cheered with the news that Moslemism was sloughing off its bigotry. One is slow of belief as to either of these pieces of intelligence. A Turkish village is, perhaps, some night awakened by a band of English travellers, who, with lanterns, firearms, noisy mirth and the like, do make some stir and introduce some light. But by next evening all the illumination and activity are gone. Such we suspect to be the enlightenment of Turkey,-an enlightenment which it could not help, which rather disturbed its rest, and which quickly passes off. Perhaps, however, it may be more permanent, and may lead to something higher. We shall see. As to Moslemism, there are few symptoms of liberality, either the true or the false. Religious fanaticism and savage intole-rance are still the badge of the system. A slight leaven of infidelity has spread among the better educated, or among those who depend for their livelihood on European gold; a dragoman will drink brandy; an Arab sheikh will neglect some of his five hours of prayer; Moslem law will wink at the use of bells in the convents or churches of Greeks and Latins; but, beyond these, not many steps have been taken in what is called liberality or intolerance.

"The famous imperial firman, which has been celebrated as the magna charta of religious liberty to Turkey, can accomplish little at present beyond proclaiming

The fanaticism of Moslem mobs the good intentions of the Sultan and his minister. is above all law, and makes light of imperial edicts; and that it is not on the wane is proved by the great increase of pilgrims to Mecca this year beyond many preceding years. Much was said of the facilities of late years in getting access to the Mosque of Omar, and it was supposed that the Crimean war and English gold had thrown open the gates of the Kubbet es-Sakhrah and of the El-Aksa to the Giaur. But the tide has ebbed, and the Nubian guards of the mosque have become as fiercely intolerant as ever. They who found their way into the Haram esh-Scherîf in 1855 and 1856, and got access to the old rock, the cave, the Bîr Aruach, the substructural arches, the subterraneous gateway, and the other marvellous antiquities of that venerable enclosure, may count themselves fortunate indeed. have seen what may not be soon seen again. They have visited mysterious chambers, they have looked into the old temple wells, they have touched the old top of Moriah, they have walked round the massive monoliths of Jewish architecture, they have trod the bare limestone rock which Solomon levelled; and they may congratulate themselves on having something to tell for which future travellers will envy them."

Turkey.—Since the peace great attention has been directed to the provinces of Wallachia and Moldavia, lying on the northern border of Turkey, and touching upon Austria and Russia. The plenipotentiaries of the Great Powers and of Turkey have had before them various projects for the settlement of the future government of these provinces. It appears that they have agreed upon a constitution—so it may be termed—which substantially unites them into one; and renders them, in fact, independent of Turkey, though acknowledging, as heretofore, some kind of subordination to the Grand Seignior. The design has been to present a barrier, on the one hand, to northern aggression, and on the other, to rid these fine provinces of the incubus of Mohammedan rule.

As to the missions in this empire, besides what we have given under other headings, we add the following from The News of the Churches:

"The annual meeting of the delegates from the Northern stations of the American mission to the Armenians in Asia Minor, was held in the Dutch chapel, on Wednesday, the 25th ult., and a numerous and deeply interested audience assembled to hear the reports from each station. Reports were read from Constantinople, Smyrna, Erzeroom, Arabkir, Sivas, Yozgat, Kharpoot, Baghchejuk, Hadrianople, and though not on that day, from Cæsarea, the ancient Cappadocia. Reports were also presented from the Theological Seminary at Bebek, and the Female Boardingschool at Hasskioy, both in connexion with the Constantinople station. The general impression conveyed by the whole of the reports of this year is most satisfactory. Previous years have perhaps been characterized by more stirring inquiry among all classes of the population; but, if there has been less of this openly displayed during the past year, there has been no small amount of a more private kind, while new and most gratifying indications have been afforded that the churches are growing in maturity, and that the reformation is striking its roots deeper than ever. Then, too, there has been scarcely any persecution of a flagrant character, unless at Erzeroom: so that the past year may well be described as marked at once by growth and consolidation. What particularly gave us the idea of consolidation, was the marked attention at all the stations to the education of the young of both sexes, it being stated, if we mistake not, that there are thirty-eight schools for boys and forty-three for girls in operation."

From another source, we learn that

"The Scriptures were first published in the language of the Bulgarians about fifteen years ago. Within these fifteen years about fifteen thousand copies of the New Testament have gone into circulation among them. The first edition of ten thousand copies was ten years in getting into circulation. A second edition of five thousand was disposed of in three years, at about 33 cents a copy. The third edition is nearly exhausted. A beginning has been made in the preparation and distribution of the Old Testament. Apprehending opposition on account of the translation being from the Hebrew, and not the Septuagint, at first only 2,000 copies of the Psalms were printed as an experiment. The British and Foreign Bible Society has authorized an edition of 5,000 copies of the Psalms, Genesis, Proverbs and Ecclesiastes. The Wallachians, beyond the Danube, long refused to receive

the New Testament from the British and Foreign Bible Society. Recently 2,800 copies were purchased by the Governor for use in school,"

Bulgaria is a province lying south of the Balkan mountains—the ancient Thrace.

Bohemia.—This country is now Austrian. Until within a very few years its name was hardly met with in connexion with religion. However, it has still had within its limits some relics of its ancient Protestantism. Of late it is beginning to stir anew. The American and Foreign Christian Union says:

"Bohemia is still a land of deep interest to the Protestant world. The bitter persecutions which have been inflicted upon the confessors of the truth there have not wholly extinguished the race of the disciples of Christ, although they have been comparatively hidden for a long time. Since the publication of the 'Toleranz Edict,' by Joseph II. on the 13th of October, 1781, they have been gradually emerging into the light. In a population of 4,400,000 there were 96,589 Protestants, according to statistics published in Prague, in 1854, or one Protestant to about forty five Roman Catholics. This may seem a small proportion of Protestants; but when the circumstances are considered—the persecutions which they have endured, and the civil disabilities to which they have been subjected—it will seem a remarkably large proportion. The Bohemian Protestants are generally poor in this world's goods, but rich in faith and other gifts and graces of the Spirit. They are eminently an upright and moral people in their lives, contrasting, in this respect, so strikingly with the Papal population as to attract the attention and command the respect of the officers of the Government. . . . They are strict observers of family worship. They are gradually gaining privileges from the Government. They now have liberty of public worship-secession from Rome to Protestantism is much easier than formerly; and lately they have obtained some rights, in regard to burying grounds and the burial service, which they had not before enjoyed. But every effort is still put forth by Rome to maintain her hold upon the country, and suppress the growth of Protestantism. She even offers for sale, at fairs and public places, her 'letters of indulgence,' as in the days of Tetzel."

Tuscony.—Our readers are aware that under the influence of the reaction after 1848, Tuscany, departing from her former policy, became intensely Popish and persecuting. We are glad to find from the following, and similar statements, that this policy has been ineffectual, and is, perhaps, undergoing considerable modification:

"The following statement is made in the report of the Colonial and Continental Committee to the late Assembly of the Free Church: 'The converts are now permitted to meet in Florence, in considerable numbers, without receiving any molestation from the police, which, we trust, indicates a more tolerant spirit on the part of the government. Protestantism is spreading in all the villages around the capital, and indeed, in all the cities of the dukedom. So much is this the case, that the Pope has issued orders that in connexion with a jubilee, which is about to be proclaimed, two sermons will be preached daily for a time, to warn the people against the danger of Protestantism."

Sardinia.—There is nothing of special importance from this kingdom. What there is, is favourable. The correspondent of the London Record, writing from Turin, says:

"Your readers are most probably aware of the expulsion of many members of our present Parliament in consequence of accusations preferred against them, that they had recourse to nefarious intrigues at the elections. A new election took place, and proved triumphant on the side of liberty. The few ejected Liberal members have been re-elected, while the aspiring priests and their abettors, with but one exception, were rejected by a great majority, and surrogated by their liberal and patriotic competitors. This speaks volumes."

"I am glad to observe that the gospel truth is here progressing steadily, though but slowly. Humanly speaking, we should have seen much more fruit, had it not been for the noxious weeds of callousness and indifference to religion in general, that sprung up on the ruins of the equally noxious superstition. We hear, every now and then, of new refugees from spiritual Babylon coming over to Christ's church, and of new stations opened. Biela, but recently opened for missionary enterprise,

contains already a congregation of about twenty five souls." priestly papers that loudly condemned and railed, in unmeasured terms, against the expulsion of the perverts from Sweden, had the audacity to call aloud on the people of Biela to petition government to expel the Protestants from their town. Two measures and two weights,' is every where the doctrine of the Papists. The petition was drawn up, but very few respectable persons would affix their names to it; and I trust it will come to nothing."

Rome.—The following shows that the spirit of Popery is now what it ever was, and discloses the fact that the light is shining even in Rome:

"A letter published in the Journal des Debats states that Count Gaddi Ercolani had been arrested in Rome and imprisoned, for having been found guilty of lending to some persons the Protestant translation of the Scriptures, known in Italy by the name of the Diodati Bible. The vicariat at Rome, and the bishops in the provinces, appear at this moment to be actuated by an unusual fit of zeal. A certain Abbe Masi is said to have been arrested at San Stefano, a petty village in the mountains of the Sabina, for having lent or sold some copies of this same Bible."

France.—Difficulties in the way of evangelizing this kingdom, are, certainly, on the increase. Louis Napoleon makes liberal professions; but there seems to be no effectual restraint put upon the disposition of the subordinate provincial authorities, instigated by the priests, to vex and annoy Protestants, and obstruct their efforts. The correspondent of the American and Foreign Christian Union says:

"France, it seems, retrogrades-at least in the domain of liberty of conscience. This point is as a derision to the Government authorities. Yes, they do allow the assembling of multitudes, but under functionaries responsible to the State which appoints them: in a word, they do allow official worship; but as to the preaching of the gospel in meetings not official—as to missions in the interior, the erection of new chapels, the organization of evangelical flocks formed from converted Catholics, all that is more difficult of accomplishment in France than in China. The French people have always made so little use of their religious conscience, that the Government now seriously contests whether they have any, and it practically treats them as if they had none; and in cases where men are found convinced of the truth, and anxious to meet together to hear the Bible read and explained, were it in the woods, they are gravely told:—' You are mistaken; it is politics that you are meddling with, without suspecting it.

ing with, without suspecting it. Disband immediately, or go to prison.'....
"Let it not, then, be imagined that the alliance of the Government of Napoleon. III. with the clergy and the monks is a vain, empty word. It is a profound reality, only it is without fanaticism on the part of the Government; it is a political utilitarianism, carried on with as much, and perhaps more, of cold and practical calculation, than railroads, industry, or diplomacy. Mr. Veuillot is the adventurer of the pen, the Condottiere followed by the clergy, who is commissioned to persuade the Government that his band answers for the obedience of the people. Every thing bad emanates from the Protestants, every thing good from the ecclesiastical corporation; thus Mr. Veuillot is the only journalist in France, because alone he has the right and the audacity to say all he chooses; and it is to him, in a great measure, that the Imperial Government is indebted for his almost Spanish policy in

matters of religion.

"The Government seems to be too enlightened and too humane to desire, through fanaticism, to fall upon them, to raise deep agitations, and to be the means of procuring for godly men the crown of martyrdom—and there are few of those godly men whom our flock numbers, and who are the salt of the earth. But, on the other hand, while tolerating them per force, instead of blotting them out by a decree a la Louis XIV., the Government does not cease to lend itself to small persecutions. It always receives the minute reports made by priests, officers of justice, and gens d'arme."

Spain.—The Liberals are again in power. The Bible is still circulated. The papers say:

"The Spanish Evangelical Society has issued 63,669 copies of the New Testament, and of bound volumes of Tracts during the past year. About eight thousand books and tracts are included in this number of volumes, which are scattering the good seed in many families of old Spain"

Sweden.—In this country, long bound in the icy fetters of Rationalism, a movement has been going on for some time, which promises to introduce some life and warmth. We quote again from the American and Foreign Christian Union:

"The progress of the gospel is great. Bibles are spreading, so also tracts in large numbers. Colporteurs are going over the whole country—at least a few, I think, in every province except the eastern ones, where the prejudice against all lay agency is so powerful that it shuts it out almost completely. The bishopric of Gothenburgh is a fortress with insurmountable bulwarks in this respect. Sunday-schools are increasing, so also day-schools, on the voluntary principle, with really Christian teachers. These are trained either at the deacon's house of Stockholm, or at a small institution, which is conducted by an excellent Christian lady of noble family, Baroness Passe. She gives them lessons herself, and inspects their work, both during the time they are under training, and after they have come to their respective schools."

India.—The last accounts are regarded as the most favourable we have had in reference to the suppression of the insurrection. The Sepoys now hold no fort, or strong place, having been driven from Gwalior, Ihanzi, Calpee, and Bareilly. Some of their principal leaders-all of any prominence, except Nena Sabib-have either been killed in battle, or brought to terms. Still there remain some thirty or forty thousand in arms, who carry on a guerilla warfare, and occasional symptoms of discontent appear in some districts heretofore undisturbed. The issue, however, is now regarded as certain. A change has been made in the mode of administering the affairs of India. Parliament has passed the "India Bill," which dissolves the former government, or rather introduces so large a number of Directors appointed by Government, and so subjecting their action to the authority of a Secretary of State, as to amount to making India a government province. We regret to say, that, in spite of all the efforts of the Christian public, no provision is made in the bill for showing any favour to Christianity, and no pledge to pursue a course different in this matter from that of the old Company. Still we anticipate a change for the better in the actual administration.

England.—The bill for admitting Jews to Parliament, by allowing the House of Commons to dispense with a part of the oath in their case, has passed, and Rothschild has taken his seat: another downward step. On this act the Covenanter (Belfast) thus comments:

"Viewing this measure in its general aspects, we cannot but regard it as evil in

itself and of evil tendency, as-

"First,—It goes to declare publicly that a profession of Christianity is not required in a British legislator—and so that the government of the nation is not to be regarded as Christian. The theory of Blackstone, and of other writers on the laws of England, is, that Christianity is an essential part of the constitution. Though there is little cause indeed to boast of this, when Papists, Unitarians, and avowed infidels, have seats in the Legislature, yet, hitherto, it was understood that a profession of Christianity in some form or other was required of all who obtained seats in the Supreme Legislative Assembly of the nation. Now, however, this fundamental regulation has been completely set aside; and open and declared unbelievers in the Christian Scriptures, and blasphemers of the Saviour, are equally admissible to all offices under the Crown, as well as those who believe in our holy religion. We are not aware that, in the Jew Bill, there is even the reservation which was inserted in the Roman Catholic Emancipation Act, by which Papists were declared to be ineligible to certain great offices in the State, such as that of Lord Chancellor and Prime Minister; and, according to our understanding of the measure, Jews may hereafter fill those offices in the State, which, according to the theory of the constitution, immediately concern the stability and welfare of the National Church, the appointment of the Bishops, and all matters of order and discipline in the Establishment. Even in the ordinary business of the legislature, it need hardly be stated, that a great many subjects continually come under discussion, in which the interests of Christianity, and the welfare of the church of Christ are involved;

and it is surely not to be expected that Jews are persons, in any sense, fitted to take part in such matters, or to influence by their votes decisions which may nearly affect the kingdom of Christ. The grand principle for which our illustrious fore-fathers contended unto blood, and which has been imbodied in the Confession, Covenants, and Testimony of the Church, is, that the nation should be in practical and willing subjection to Christ, and that all national acts should be regulated with a supreme regard to the promotion of His glory. The recent measure respecting the Jews, is in direct opposition to this principle, and is another sad instance of the British rulers and people apostatizing from former Covenanted attainments, and adopting a course of policy which directly and plainly tends wholly to subvert and bury them. To any faithful witness for Scriptural truth, the admission of Jews to Parliament can appear in no other light than as an act of national apostacy, and of

open opposition to the cause and kingdom of the Redeemer. "Secondly,-The measure, in the way in which it has passed the Legislature, is, in our view, unconstitutional as it is unchristian. It does not repeal the law for rejecting the Jews, or in other words, the form of the oath by which Jews have been hitherto excluded. The Act does not even declare that when a Jew is sworn in his own way, that shall be regarded as a good and valid oath in his particular case. These matters stand by this new law just as they were before. The Act simply enacts that when a Jew, presenting himself for a seat in Parliament, is sworn in the way that he considers binding upon his conscience, the House of Commons may then decide by a resolution whether the law and the prescribed form of oath shall be dispensed with in this particular case or not. This appears to us a novel and very unconstitutional measure. The admission of a Jew does not rest upon law, nor even upon the joint decision of the two Houses, but simply upon the will and caprice of the House of Commons, which is thus invested with a dispensing power, which past experience has shown to be of the most dangerous precedence, let it be invested in whatever branch of the Legislature, whether the Monarch, or the House of Peers, or the Commons. The representatives of the people may at one time, of their own sovereign pleasure, reject the claim of a Jew to a seat, and at another grant it; but, in the one case and the other, by the strange agreement of the Lords themselves, they dispense completely with the authority of the other branch of the Legislature. This we cannot but consider a gross violation of constitutional principles, and it is easy to foresee that it may hereafter be pleaded as a precedent for other serious infractions of the fundamental regulations of the government of the nation.

"Thirdly,-The admission of Jews to Parliament cannot but be regarded as of injurious tendency to the Hebrew race themselves, as well as to the interests, civil and religious, of the nation. The granting to them legislative and ruling power in a Christian Protestant nation, is calculated to confirm them in their infidelity, by showing them that the truths of the New Testament, and the religion of Christ, are regarded by their professors as entitled to no influence in national affairs. Instead of promoting their conversion to Christ, it is every way fitted to retard and obstruct it. It separates them more and more from the hope of their fathers, in a general and penitential return to the Messiah; and by ministering to their ambition and love of gain, it rivets more strongly the chains of their spiritual bondage. Then, we have never heard of any peculiar claims that individuals of the Jewish race in these countries have to legislative honours, save their great wealth, and abilities as money brokers and mercantile speculators. In several instances, in modern times, the banking houses of Rothschild have, through their vast pecuniary resources and influence, sustained the cause of despotism—as in one or two cases, during the history of the French Empire, under Napoleon the First, and more recently in supporting Austria when on the verge of national bankruptcy, and thus enabling that intensely Popish and despotic power to crush the liberties of Hun-It is at least conceivable, that rich Jews, aspiring to parliamentary honours, may employ largely their money power to increase the corruption that is already wide-spread and flagrant, in political elections. In the matter of Government loans and contracts, and through the idolatry of wealth, which so extensively pervades society in these countries, it is easy to see that the power of even a small body of Jews may be of dangerous consequences.

"Finally,—This step, while it is evit in itself, and of injurious tendency, justifies the position taken by Covenanting witnesses in refusing to approve of the present British civil system, or to take part in political elections. It is deserving of notice, that the Presbyterian representatives in Parliament, of whom we hear at times so much boasting, with a few exceptions, voted for the admission of the Jews. The mea-

sure has served to bring out more clearly the unchristian character of the Legislature and of its measures, and renders more hopeless the prospect which is sometimes held out, of the British Government reforming itself. Faithful witnesses are fully justified in standing aloof from a system which is plainly unscriptural, antichristian, and Erastian. If we would have this designation, and maintain, in any proper way, this character, the only alternative left us, is to stand separate from whatever dishonours Christ and His Gospel, and be content to wear our sackcloth, till he comes to turn away ungodliness from Jacob, and to claim all the nations for His inheritance."

AFFAIRS AT HOME.

The Atlantic Electric Telegraph.—The successful issue of the efforts to place a telegraphic wire, intact, on the bottom of the wide ocean, is already well known to our readers. August 5th the Niagara reached Trinity Bay, with her end of the cable; the Agamemnon arriving at Valentia Bay, Ireland, about the same time: a marvellous triumph of science and practical skill, the greatest glory of which, we are happy to say, is acknowledged to belong, not to the actors in the work, but to the hand of a guiding and overruling Providence. That this event will have an important bearing upon commercial interests, is manifest enough: that it will have an influence far wider upon the affairs of men, we are equally well assured. Whatever tends to facilitate intercourse among the nations, will, at last, bring benefits in its train. The telegraph, with other improvements, is preparing the way for the final, harmonious union of all nations, in religion, liberty, wholesome laws, and mutual esteem, under the beneficent rule of the Messiah. We have put this under "Affairs at Home," though it belongs to both countries which it unites, and will benefit both equally. Still Cyrus W. Field, an American, was the master spirit of the enterprise.

Kansas.—The vote upon the proposition submitted by Congress to the people of this Territory, has resulted, as all but deluded politicians supposed it would, in the indignant rejection of the bribe held out to her, by a majority—counting all the votes—of over ten thousand. She will now frame a Constitution for herself, and transmit it, as soon as she can, to Washington. We will then see whether an administration which was willing to admit her as a slave State, will dare to turn its back upon her when she comes with an increased population as a free State.

The Season.—The year which now begins to wane, has been, upon the whole, rather trying in every aspect. Spring and summer floods, of unusual viblence and duration, have swept over low-lying regions. Drought in some districts, and a superabundance of rain in others, have diminished the harvests. Rust and grasshoppers have smitten and consumed them. The fall fruits are generally scanty. Still, the season has not been altogether unpropitious. In some places, the harvests have been abundant. The crops to come in are, generally, promising. Except some fever in Southern cities, there is no alarming inroad upon the health of the population. We have had trials enough, if we improve them, to admonish us of our dependence upon an unseen hand for our temporal good things; enough, on the other, to awaken gratitude for the Divine forbearance and bounty towards so sinful, and, hitherto, most ungrateful nation.

NOTICES OF BOOKS.

THE REVELATION OF JOHN THE DIVINE; or a New Theory of the Apocalypse. Corroborated by Daniel, and other Prophets. By Samuel S. Ralston. 8vo., pp. 208. Smith, English & Co., 40 North Sixth Street. Wm. S. Young, 1023 Race Street, Philadelphia.

We have examined this work with some attention, but cannot say that we have been impressed with the merits of the "New Theory"

that it presents. We adhere to the older expositions, notwithstanding all that we find in these pages. We think Mr. R. is wrong to depart, as he does, so widely from the rule of consecutiveness in the book of Revelation—in supposing that any considerable portion of this book must be devoted to the millennium—in pushing, so to speak, the earlier prophecies forward to later times—in fixing the rise of the "beast" in the year 756—in postponing the prophesying of the "witnesses" to the millennium; and in many other points. There is, however, a tone of sincerity, of inquiry after the truth, and of evangelical piety in this volume, which commend it to respectful attention: as do also the many truthful and striking remarks which, after all, it contains.

PIETY; or Six Months at my Uncle's in New England. 24mo., pp. 80. Presbyterian Board of Publication.

An admirable illustration of the value of home training in a rightly ordered Christian family. We like to find a book these days, in which it is taken for granted that Christian education can be managed at all without a Sabbath-school, even for the families of Christians. The story is interesting and striking: all the more so because it is very natural.

The Model Merchant; or Memoirs of Samuel Budgett. 12mo., pp. 187. Presbyterian Board of Publication.

With the exception of a rather tedious dissertation upon the history of commerce, which is, besides, out of place in a book of this kind, the volume before us is a remarkable one as the history of a remarkable man. A poor English boy, but a "born merchant," who acquires a large fortune by the closest attention to trade—yet all along most generous, and never neglecting religion, but bringing religious motives into immediate connexion with his business. This book is valuable as showing—1. That the best and the safest way is to do a cash business: Mr. B. never would do any other: and yet at his death he was at the head of one of the largest establishments of the kind in the empire.

2. That equity, industry, prudence, and economy, are better than an erratic, speculative spirit.

3. That generosity, large and liberal, does not hinder, but aid temporal prosperity.

4. That the most active and busy life need not interfere with the highest religious activity,—in other words, that the pressure of business is no excuse for dilatoriness, not to say neglect, in religion.

SKETCHES FOR YOU. By S. S. Egliseau, Author of "Gleanings from Real Life," and "Lucy Dunlevy." 18mo., pp. 232.

BRIDGET SULLIVAN; or the Cup without the Handle. 18mo., pp. 80.

RAGGED TOMMY; or the Boy and the Bishop. 18mo., pp. 36.

FANNY THE FLOWER GIRL; or Honesty Rewarded. By Selina Bunbury. 18mo., pp. 48.

These are all designed for juvenile readers, and we regard them as among the best of their class. We cannot recommend too highly these smaller issues of the Board. We know, from our own observation, that they furnish most suitable and improving reading for children and youth, nor are they beneath the notice of their seniors. These are all illustrated, and can be procured at little cost.

THE PRESENTERIAN EXPOSITOR, is a monthly, edited and published by Dr. N. L. Rice, Chicago. We had expected to see a rather heavy periodical, but met with an agreeable surprise. The Doctor makes it a very interesting and attractive magazine. The pieces are moderate in length, and varied in their tenor—very readable, and sound. On slavery he halts, as we anticipated.

Sermons on Baptism, delivered in the First Associate Reformed Church in Newburgh, by Rev. Joseph M'Carrell, D.D. 8vo., pp. 49.

This pamphlet presents, in an extremely concise form, the substance of the usual arguments in defence of the older Baptist views. The style is to us somewhat dry, but the matter is substantial. It is a good specimen of controversy, addressed to hearers or readers who seek for truth rather than show.

THE PRESBYTERIAN MAGAZINE, for August, 1858.

This is a monthly, edited by Dr. Van Rensselaer. The articles, we think, are rather long; but are generally characterized by good sense, good writing, and no little power and appositeness. We would have been pleased to find the worthy editor taking more decided ground against slavery in his reply to Dr. Armstrong. We believe in the Act of Assembly of 1818, so far as it defines the character of slavery. All must come down to that, and earry it out.

THE PRESBYTERIAN FAMILY ALMANAC, for 1859, is a very neat specimen of this kind of literature. It is calculated for nearly every latitude in the United States, and contains much useful information.

THE MISSIONARY: an Address before the Society of Inquiry of Monmouth College. Delivered February 25, 1858. By Rev. D. A. Wallace, President of the College.

This address embraces a wide field—"the object, nature, importance, and magnitude of the work of the missionary; proving that it is the duty of every man to be employed in it; unfolding some of the qualifications necessary to the successful prosecution of it; pointing out some of the ways in which it may be carried on, and illustrating the whole subject from actual life." We are unusually well pleased with this address. It is sensible, evangelical, practical. The treatment of the last topic—ways "of carrying on missionary efforts"—is especially seasonable; the "illustrations" are striking, and strongly enforce the principles previously established. It will be a blessed day for the church and for the world, when all church members, male and female, realize with pleasure, that there is work for them in Christ's vineyard.

LEONARD SCOTT & Co's. Republication of the Foreign Magazines, merits special attention. The "Westminster" becomes more decidedly skeptical,—all the others are favourable rather to religion—the "North British," as the organ of the "Free Church," entirely so. The last numbers of the "Edinburgh" and the "London Quarterly" are excellent. Ten dollars a year secures the five—and will be well laid out: save and except as above.

SELECTIONS FROM THE PSALMS, arranged for Chanting.

A good deal has been said of late in reference to chanting the

Psalms in prose, instead of putting them into the constraints of metre for the purpose of singing them to the ordinary tunes. We are not a good judge in musical matters; but those who know better than we do, affirm that it is entirely practicable, even in congregations, and adduce actual experiment to support their affirmation. If it can be done, there is, of course, no harm in it: and the time may come when it will commend itself to general acceptance.

We have received from the Presbyterian Board a small tract, entitled "Misrepresentations of Calvinism Briefly Corrected." With the exception of what relates to infants, we think this pamphlet will answer a useful purpose. We have yet to see the reasons for believing that all infants dying go to heaven.

THE LATE JACOB A. LONG.

The teachers of the Sabbath-school connected with the Second Reformed Presbyterian Congregation, New York, at their meeting held August 13th, adopted the following minute relative to the death of Jacob A. Long, and directed their Secretary to forward copies of the same to the Covenanter, the Reformed Presbyterian, and the Belfast Covenanter, for publication. John J. Long, Secretary pro tem.

It is with unfeigned sorrow that we are called upon to record the death of our fellow-labourer and Superintendent, Jacob A. Lone, which event took place on the 12th day of June last, in the 47th year of his age.

At the organization of this school, February 16th, 1851, Mr. Long was by Session unanimously appointed its Superintendent. He immediately entered upon the duties of the same, and continued in the performance of said duties until death released him from his labours. Session had, twelve days previous to his death, on account of his feeble health, appointed an assistant.

Mr. Long was very much attached and devoted to the Sabbath-school; and under his superintending care, by the blessing of God, it has been greatly prospered. He had the confidence, not only of the Session who appointed him, but of both teachers and scholars; and while we mourn the loss of his labours, his counsels, and his prayers, we acknowledge with thanksgiving the goodness of the Head of the Church in continuing him so long with us, and in furnishing him with gifts requisite for his work.

In recording his death we are admonished—(First.) Of the brevity of human life. "Man that is born of a woman, is of few days, and full of trouble." xiv. 1. (Second.) To examine as to the discharge of our duties, personal, relative, and official, and to be stimulated thereby to greater diligence in the performance of the same; for the time is short, and we, too, will soon be called to render up our account. "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. xxi.

OBITUARY.

Died, July 29th, 1858, at her residence near Eden, Randolph county, Ill., after a lingering illness, Mrs. Sarah Miller, in the 52d year of her age.

LATER FROM OUR MISSIONARIES.—Mr. Beattie, in a note dated August 14, says:

"The matter in regard to Zahleh remains 'in statu quo.' The affair is still in the Consul's hands; from whom we recently received intelligence that the Ambassador at Constantinople had written home to Washington, to ascertain the rights of American citizens in the Turkish empire, ere he could take a step towards reinstating us. This appears very strange, to say the least of it. The things we lost at Cesarea are, as yet, unheard of."

COVENANTER.

NOVEMBER, 1858.

[From the (Belfast) Covenanter.]

PERMANENCE OF THE REFORMED PRESBYTERIAN CHURCH.*

To the Editor of the "Covenanter:"—Sir,—Many of your readers have no doubt seen certain predictions regarding the future existence of their church, delivered at the late meeting of the General Assembly of the Presbyterian Church in this country. Now in order to calm any fears that may have been awakened on this subject, will you afford a few pages of your magazine to the following examination of

these prophecies?

On the occasion referred to, a licentiate formerly in connexion with the Reformed Presbyterian Church, sought admission to the fellowship of the General Assembly. This accession seems to have affected the members generally, as if they had been "rejoicing over one sinner that repenteth," and various expressions of congratulation and satisfaction were expressed. But there were two of the venerable fathers upon whom the proposal acted as the music of the minstrel was wont to do upon the ancient seer, and "they began to prophesy." haps it was only "a vision of their own heart," without a Divine monition; but here it is, as reported in the Banner of Ulster:-"Dr. Edgar said, We are all of the same opinion with regard to the principles and practice of our Covenanting brethren. They have served their day and generation very well; but as to their continuing a Covenanted Church in Ireland much longer, in our presence, that may I think our young friend acts wisely in seeking to not be necessary. join us; because, if received, he will have such an opportunity of doing good as he never before enjoyed. I look upon this case as only the commencement of what may be expected to take place from year to I have no belief that our Covenanting brethren will continue to split hairs, or to remain a separate and distinct division of the Presbyterian Church. I hope they will find that when they cast their influence into that of the General Assembly, they will be able to do even greater things than they have yet done for the advancement of Christ's cause."

^{*}We republish this article, partly because of the interest we take in our brethren abroad; but chiefly for the reason that with modifications which any reader can make for himself, it is equally seasonable in this land. [Ed. Cov.

It seems that the same spirit came upon Dr. Cooke, and he thus uttered a similar prediction:—"I agree with Dr. Edgar that the Covenanting Church will soon not be a distinct Presbyterian Church in Ireland."

Now we have long been aware of the desire of the General Assembly to absorb the Covenanting Church in this country. And we have no doubt that it is this desire, rather than any supernatural foresight given to these divines, that is the cause of their prophecies. they could succeed in making the impression that ministers and members of the Reformed Presbyterian Church are about to give up their principles and their position, they would have done much towards accomplishing their object. And we suspect further, that annoyance at the faithful position of our church, rather than any peculiar love for it, has some influence in causing these predictions. We do not generally predict the downfall of what we admire and esteem. And though some of these prophecies, delivered some years ago, with like oracular assurance, have signally failed of accomplishment, yet they are extensively repeated by ministers of the General Assembly, we presume with the hopes of driving persons from their principles, by the fear of not being able to maintain them. Be these things however as they may, let us examine the probability of the speedy fulfilment of the above prediction.

The author states the grounds of his prophecy. "The Covenanting Church has served its day and generation very well; but as to their continuing a separate church in our presence, that may not be necessary." Passing over the self-magnifying tone of this passage, which assumes that the great Assembly must "lick up all that is round about, as the ox licketh up the grass of the field," we ask upon what ground is it concluded that the Covenanting Church has served its day, and is no longer necessary? We believe there is ample proof, that neither the late Synod of Ulster nor the Secession Synods ever thought that the existence of the Covenanting Church was necessary, in their presence. But it would seem from the above, that Doctor Edgar is willing to admit that it once was. Now, if the Reformed Presbyterian Church was ever necessary, it must have been from its exhibiting a platform of Scripture doctrine, worship, order, and discipline, that was not occupied by others. And if it be unnecessary now, in the presence of any church, it must be by that church occupying the same ground, and fulfilling the same duty. Does the General Assembly of the Presbyterian Church in this country now occupy this ground? It does not. These venerable prophetic Doctors know that it does not; they do not desire that it should. The Covenanting Church stood, and now stands upon the ground of acknowledging the perpetual obligation of the National Covenant, and the Solemn League and Covenant, and the propriety and duty of the Renovation of these, when the nation had cast them off. Dr. Edgar and his former church gave up the principle of the continued obligation of these covenants when they united with the Synod of Ulster. And now the united church, while vaguely admitting the duty of covenanting, has or owns no religious covenant whatever. Indeed, so far is the General Assembly from the ground occupied by the Covenanting Church on this subject, that the writer of this once heard one of these Doctors declare

in a meeting of the General Assembly, which the other will remember, that "he owned no covenant that would bind him to seek the extirpation of Prelacy." It is not Dr. Edgar's occasional sallies against Prelacy, unpopular as they are, even among some of his own Presbyterian brethren, that will subserve the object of his church's abandoned covenant. As, therefore, the General Assembly does not own our covenants, nor the obligation to prosecute the ends of them, our church may yet be necessary in their presence.

Another distinguishing feature of the Covenanted Church of Scotland, was the maintenance of a testimony on behalf of Scriptural civil government. They pledged their allegiance to such a system, and they founded their alliance with it "in the maintenance of the true reformed religion." And when the reigning power overturned this, and set up an unscriptural and antichristian system on the ruins of it, the Covenanters withdrew from this alliance, stood in a state of separation from the civil establishment, and testified to the principle, that a Scriptural character is necessary to that government that is to be regarded as God's moral ordinance in a Christian land. They would not enter into a compact to support a system the very opposite of that which their covenants bound them to maintain. Does the General Assembly occupy this ground, so as to render the Covenanting Church no longer necessary in their presence? It does not. Its whole political principles and conduct are diametrically opposed to this great The late Moderator's sermon lauds the Assembly's alliance with the present civil power, in opposition to it. The most slavish doctrines on the subject of civil government are often advocated and published in these annual sermons. By this church, and as a church, alliance is formed with, fidelity pledged to, emoluments received from, and prayers offered for a system, which, even on its own principles, is unscriptural and unchristian. Nay, more, -a political Presbyterian Society has been formed, with which, if we are not misinformed, Dr. Edgar has something to do, by whose influence men have been returned to Parliament, "all and sundry" of whom have voted on behalf of Popish endowments, and those whom they represent have publicly applauded their conduct. Nay, further, -more than one Presbyterian minister has publicly canvassed electors for the return of Popish members to the legislature! We sometimes hear it said that the General Assembly has been coming up to the ground occupied by Covenanters; but on this great and important principle it is making farther apostacy, and is thus practically giving its sanction and influences to the nation, in its progressive departure from the principles of the Reformation. One little church utters its protest against all this, and stands to the principle, that the State with which it will form an alliance must be Scriptural. And Dr. Edgar thinks its existence unnecessary, in the presence of the Assembly! We do not wonder

Another prominent feature of the Covenanting Church has ever been the endeavour to preserve purity of doctrine and fellowship. Its standards are known—its terms of communion are made public—and they are applied, we trust, with a considerable degree of faithfulness, to the exclusion of both the heterodox and immoral. Has the General Assembly come up to our platform of doctrine and discipline,

so as to render the existence of our church no longer necessary in their presence? It has not. Are there not Arians and Arminians, and the advocates of other dangerous errors yet in the Assembly? Much is said of the General Assembly having adopted the Westminster Confession of Faith, and thus, of their maintaining our common standards. Is this Confession employed by them to purge out the errors to which we have alluded? No. Is it to be employed to keep those holding similar errors at a distance, that the members of the church may, in future, "all speak the same thing" on the great doctrines of the gospel? No. The Confession of Faith is to be applied only as a test of the orthodoxy of those who are to be ordained officebearers in the church. For members—that is, for the great body of the church—there is no creed—there are no known terms of communion whatever. The consequence is, that the most erroneous, as well as the most orthodox are, and are likely to be admitted to all privileges, and thus blended together, they receive the same sanction. And yet a church which will faithfully apply its confession of faith, is

considered unnecessary.

Nor is the case much better with regard to discipline. Covenanters: are wont to exclude from the Lord's table, the immoral and irreligious. But whatever may be formally stated in a "code of discipline," our observation constrains us to testify that the General Assembly practically ignores this duty. It is painful to speak on this subject, and we will refrain from statements that we might feel warranted in making; and in the mean time, will only observe that we know many ministers of the Assembly, whose principle is, that it is presumption and tyranny to prevent any person who desires it from coming to sealing ordinances. It is to be left to every one's own conscience what they will do in this matter. "God forbid," said one lately, "that I should stand between any man and the Lord's table." It is not to be wondered at, if the fellowship of a church formed on such principles should be such as to leave little ground for Dr. Edgar to fling accusations against the Established Church, on the subject of discipline. It has been said by some that there is a great reformation on this point in the General Assembly. But Dr. E. knows well that it has receded very far from the ground occupied by his own early church; and we warn him that an occasional philippic against Popery or Prelacy will not atone for, or counterbalance a church's unfaithfulness.

But, Covenanters! it is stated in the above quotation, that to adhere to your principles and practice in those things that distinguish you from the Assembly, is to "split hairs;" and it is predicted that you "will soon cease" to do this, "and cease to be a separate and distinct church in Ireland." Now, are you prepared for this? Edgar affects to think you are; for he further tells us, that "he looks upon this case as what may be expected to take place from year, to year." So, your extinction is to be gradual, as all apostacy in the church usually is. But upon what does he ground this expectation? Is it upon the sacrifice that his own quondam church made of her distinguishing principles and the scruples of his own early conscience? Perhaps it is natural enough that those who have made defection from former principles, should wish and hope that others will follow the

But surely he had other grounds for his expectation. it, then, upon the present position and prospects of the Covenanting Church that he founds his hope? Is there any indication that her ministers or members hold more loosely the principles of the church than heretofore? We think not. The Synod and congregations of our church have lately renewed their covenants. We have established a Theological Seminary, where all the principles of our testimony are taught as formerly. Some of our ministers have lately been publishing books in defence of our peculiar principles-a circumstance that perhaps has annoyed Dr. E., as it has done some of his brethren. We do not think that there are symptoms of decay apparent in this country, even to those who desire to see them. Farther, it may be safely asserted that, for one who leaves the communion of the Covenanting Church to join the Assembly, there are ten, nay, twenty, who leave the Assembly to join our church; and that, too, making solemn profession that it is their conscientious convictions of duty to Christ that impel them to do so. We might refer to several congregations in our church which are almost exclusively composed of such; while we believe the greater number of those who have left us to join the Assembly are a few ministers and licentiates, who, whether they can make the above profession, or have other motives, we leave to themselves. But, again, we ask, upon what does Dr. Edgar ground this expectation? Is it upon the philosophic principle that bodies attract in proportion to the quantity of matter they contain; and that it may be expected from time to time, that some individuals in, or intending the ministry, will become weary of the obscurity, or reproach, or selfdenial, required in a faithful and witness-bearing church, and will be tempted by the hopes of popularity, and emolument, and other similar considerations, to abandon their position, and fall in with larger and more popular, though less faithful bodies? If this be the ground of the Doctor's expectation, then we admit its validity, and we join with him in warning the members of our church that this is just what is to be expected. But he has strangely learned the history and character of our church, if he imagines that this will so soon annihilate it. venanters have, at several times, been deserted by ministers, and yet have retained their integrity. And we trust that it is not the occasional desertion of an obscure and unpopular licentiate, or even of an unsuccessful minister, that will lead away the members of our church from their tried and approved principles. Once more we ask, upon what grounds does the Doctor expect that a similar course will be pursued from year to year? Is it that, from "the signs of the times," he discovers a growing disposition, on the part of all, or most churches, to resile from the maintenance of Scriptural principle; to sacrifice truth for the sake of union and enlargement; to connive at public evils, and to become so enthralled by them, that their position forbids any efficient testimony against them? Is it that he anticipates that time-serving and worldliness will so far carry away every section of the church that Antichrist and infidelity will prevail, and Christ's witnesses will be slain? If such were his visions of futurity, we are far from saying that they are without foundation. And, Covenanters! we warn you that, if you are determined to abide in the maintenance of your Scriptural profession, you will require to review your principles, call to mind your covenants, watch against temptation, and "take unto you the whole armour of God, that you may be able to stand in the evil day."

But no forebodings of this nature troubled the Doctor's mind. Whatever may be his fears regarding the permanence of other churches, he has none for his own: for when waifs from other churches wander within the sphere of the Assembly attraction, he tells us that "they will have such a sphere of usefulness as they never before enjoyed." In anticipation of soon absorbing the whole Covenanting Church, his imagination brightens, and he assures us that "when they have cast their influence into that of the General Assembly, they will do even greater things for Christ's cause than they have yet done." We are not sure that Dr. Edgar is sincere in throwing out this worn out inducement to lure the ministers and members of our church within the embraces of the capacious bosom of the Assembly; but we trust that most of them have too well learned the maxim, "Not to do evil that good may come," to be caught by it. We have thought that a man's greatest sphere of usefulness lay in that field that God's providence opened up to him, in connexion with the maintenance of truth and a good conscience. And we think it were easy to show that our church has been of valuable service, in maintaining separation from, and a Scriptural testimony against the corruptions of civil and ecclesiastical Let it now drop its testimony and mingle with these, and its influence for any public good is gone, while there is abundant evidence that its spiritual condition will not be advanced. For whatever promise seducers may hold out respecting increased privileges and larger spheres of usefulness, we have yet to learn that any who have made defection from our covenanted standards have in any way distinguished themselves by doing greater things for Christ's cause "in their enlarged spheres of usefulness." Perhaps Dr. Edgar will remember several instances in regard to which he has no great reason for congratulation; and our idea is, that very little in that way is to be expected from those whose first efforts toward great things, in the cause of Christ, is their own defection from it. In the mean time, however, we are not disposed to "despise even the day of small things." We are satisfied to labour in a comparatively obscure and circumscribed sphere, rather than "seek great things for ourselves" by the sacrifice of a testimony, embracing glorious truths, and sealed by the sufferings of our faithful ancestors. This, we think, is the church's present duty. This, if we mistake not, is the determination of the men who, in 1853, lifted up their hands to God in the renovation of their fathers' covenants. And we grossly mistake the spirit of the members of our church, if they are not disposed to sustain the ministry in it, the prophecy of these venerable doctors to the contrary notwithstanding .- M.

P. S.—There were several other statements made on the above occasion, by other members of the Assembly, to which I had intended to advert. This, however, might trespass too far on your space. Should you think the subject worthy of a page or two of your next month's issue, you may hear from me again.

MISSIONARY CORRESPONDENCE.

Bhamdûn, July 29th, 1858.

Dear Brethren,—Leaving Kefr-Ham, we proceeded for several hours along the eastern base of Jebel es-Sheikh—or the Mountain of the Old Man, as Hermon is called by the natives—through a pleasant tract of country, diversified by alternate hills and lowlands, bearing occasional marks of cultivation, but wholly destitute of incidental interest and attraction, except the excitement and danger we sometimes experienced in urging our animals across places disagreeably miry from the saturating effects of previous rains; or the plaintive music that cheeringly greeted our ears from the pipe of some lone shepherd patiently tending his flock on some of the adjacent heights; or the towering grandeur of the venerable father of mountains, lifting his hoary head and furrowed cheeks in silent majesty far above us, sending an invigorating coolness through the atmosphere, reminding us of "the dew of Hermon, and the dew that once descended upon the mountains of Zion."

We were not destined, however, to spend the day in reveries like About 12 o'clock we reached an eminence commanding an extensive prospect of the surrounding country, and overlooking the beautiful wady (or valley) of Beit-Jamr, down which flowed the river of the same name, the second principal branch of the ancient Pharphar, to mingle itself with the waters of Lake Hujaneh. a time the lovely landscape, we descended into the valley; and, winding our way up the banks of the murmuring stream, soon reached a thrifty and inviting grove of poplars, where we dismounted with the intention of awaiting the arrival of the muleteers, on whom we were dependent for our lunch. But after testing our patience to the utmost, and finding that they did not appear, we concluded to pursue our way without them; and well we did; for on reaching the village of Beit-Jamr, (one of the rudest, I may safely say, that we visited during our journey,) we learned on consulting the sheikhs, that we had departed from the regular caravan road, and that it would be best, under the circumstances, to employ a guide, and proceed on as we were This we did, and hurried on our way. As we passed through the village, however, we witnessed a somewhat novel scene, which I must not omit to relate—a Syrian wash-day scene, consisting of a party of women, gathered on the banks of the little stream, actively engaged in washing their clothes, or rather pounding them, which they most effectually did with a wooden club energetically wielded by the right hand, while the left was employed in changing from time to time the position of the garment, universally placed on a large flat stone, and supplying the requisite amount of water from the stream below for moistening it. We could not but admire the wisdom and ingenuity displayed in this simple act, so beautifully illustrative of a labour-saving machine, in serving the twofold purpose of removing the dirt, and reducing the not unfrequently refractory garments of the natives to a state of absolute submission.

On leaving Beit-Jamr, we were somewhat startled at the appearance of the road through which we were destined to pass, not so much for our own sakes as the ladies'. In from ten to fifteen minutes our way lay through a wild, rocky gorge; but, safely through the lonely and dangerous pass, our fears were suddenly succeeded by raptures.

of delight, in beholding on the green level before us a spot thickly studded with scarlet anemonies, and other wild flowers. The picture was so inviting, we could not forego the pleasure of dismounting and digging some of the roots and gathering many of the flowers to press, as memorials of this lovely spot, for our dearly-remembered friends far away. Again the scene changed by a gradual and stony ascent over the southern shoulder of Mt. Hermon, amid clusters of shrubbery and stunted live oaks, and immense quantities of snow imbedded in the deep ravines, of which we were glad to partake, partially to allay the feeling of hunger, as well as to quench our thirst. On reaching the summit our guide informed us that his services would be no longer necessary; and after receiving a catalogue of instructions pertaining to the remainder of the road across the mountain, we dismissed him with a small bukhsheesh, and passed on with renewed energy, in the hope of reaching Banias at an early hour. Our horses, apparently unconscious of weariness, moved on briskly, and every thing promised favourably, until our attention was arrested by the hurried tramping of horses' feet; and on looking around, we were quite convinced, from the appearance of the riders, that a case of imposition was on hand, and that we, too, if possible, were to be made the subjects of one of those petty annoyances which have ever been the vexation of travellers in Arabdom; for on their near approach we found the party to consist of the sheikh of the village, whom we had a little before consulted, clad in a scarlet abaih, or mantle, a badge of official distinction, accompanied by a companion and pipe-bearer, the two former bearing spears from eight to nine feet in length. They soon rode up beside us; and after greeting with the usual salaams, proceeded to make a display of their superior skill in horsemanship, and dexterity in wielding the spear, terminating this exciting exercise with evident satisfaction to themselves, and also, as they justly supposed, to the amusement of us all, they returned to receive our expressions of admiration, learn the destination of our travels, and to assure us that the sheikh, in accordance with the duties and dignities of his office as Aga (or guard) of a certain district of country, had come to escort us safely through his dominions; but finding us less credulous than he had anticipated, he appealed to his attendants for a confirmation of his remarks, -- whereupon we gave assent to the pretensions of the dignitary, thanking him for the professed benevolence of his intentions, which we informed him were quite unnecessary,-still maintaining in our conduct such a silent indifference to what he was saying, as to favour the prospect of a speedy deliverance from their intrusive society. When, unfortunately, our hitherto quiet and gentle horses, though unusually spirited for hired animals, began to grow restless and impatient to share in the gayety of their strange and prancing companions, which the Arabs taking advantage of, soon succeeded by their galloping, in arousing our horses from fretfulness to such a state of frenzy, as absolutely to compel one of our company to dismount and exchange with the pipe bearer, and to be at the inconvenience of riding for some distance a native saddle of the poorest sort, our friendly escort being unwilling to risk an English saddle on the back of one of their steeds. The stratagem had succeeded, and the imposition was now complete; requiring only, in addition from us, an equivalent

for the use of the Aga's horse, which, after considerable talk, being valued at fifty piastres, we honourably paid, of course,—leaving the humiliating spot somewhat out of pocket, but rich with a lesson of experience, which proved of invaluable service for the remainder of

the journey.

Winding around the mountain sides we descended into a little valley, fertilized by several fountains, whose waters could be easily traced by the strip of green which lined their banks, and passed the village Medgdel about four in the afternoon. On leaving this, we soon began to ascend the last range of Anti-Libanus, a rocky height covered with live oaks of considerable size, from the summit of which we beheld a beautiful little plain spread out before us, dotted with several villages, and apparently well cultivated, headed by a prominent elevation, having more the resemblance of an artificial mound, crowned with the ruins of an ancient castle, while on our left lay a wild and deep ravine, rendered peculiarly gloomy and dismal by the shades of night that were now gathering over it, reminding us that the day was fast declining, when travelling would not only be disagreeable, but dangerous in such a place.

Though the road was by no means monotonous, there was nothing of striking interest to mark the scene until we reached the brow of the mountain on which the castle stood; which, being unable to visit, as we intended, we will briefly notice in the language of Dr. Robertson, who says:—"The castle covers this high, thin point, and follows its irregularities. Estimated in length from east to west at 800 or 1,000 feet; its breadth at each end being about 200 feet; and in the

middle, from one-half to two-thirds as broad.".

"The fortress is not less than 1,000 feet or more above the town of Bâniàs, commanding a magnificent prospect of the Huleh and the mountains opposite—remarkable for its great antiquity and strength, and the amount of labour and expense employed in its construction; as also for being one of the most perfect specimens of the military architecture of the Phenicians, or possibly, of the Syro-Grecians."

It was some time after dark before we reached the long-wished-for village, where we found our muleteers awaiting us, having again procured a native house for our lodging during the night, in consequence of our bedding being wet, by the falling of one of the mules in crossing a stream. Of course, travelling for a period of twelve hours without a lunch, we felt that supper was among the first and most important things to be attended to. That being over, notwithstanding our excessive fatigue, we could not avoid the sacred pleasure it afforded us before we slept, in perusing the inspired records in reference to the place we were in. We were indeed in Banias, or the ancient Cesarea Philippi, the first place in our journey hallowed by Bible associations; distinguished not only as being the place through which the great apostle of the Gentiles must have passed in his journeyings to and from Damascus; and in which it is supposed the woman had her residence, who in the gospels of Matthew and Luke is said to have been healed of a bloody issue, by touching the hem of the Saviour's garment, but also as being the spot to which our adorable Lord resorted, when it is said: "And Jesus went out, and his disciples, into the towns of Cesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?" This question, though answered disparagingly enough to the Messiah's character at the time it was first proposed, would be responded to far more so by the present inhabitants of Palestine, were he on earth to propound it now. I hardly think there are many now, who would even ascribe to Him the honour of being "John the Baptist, or Elias,

or one of the old prophets." Worship being over, we found no difficulty in composing ourselves to sleep, in defiance of the various little annoyances of which travellers in Syria have ever had occasion to speak. The morning found us greatly refreshed; and the necessary duties being performed, we despatched our muleteers with the baggage, while we rode round by the fountain of the Jordan, which we were unable to visit the night This remarkable fountain finds an outlet from amid broken rocks and fragments at the foot of Anti-Libanus, where, from the character of the inscriptions still remaining on the rock above, there seems to have been a temple or cavern, consecrated to Pan, the chief rural divinity of the Greeks, who presided over flocks and herds. largest is a Greek inscription, and has been frequently copied by travellers as designating the person who consecrated the spot, viz., Ispens Octor Maros, "priest of Pan,"-implying that in former days this imaginary deity had here had his devotees. We drank of the bubbling fountain, gathered some flowers from about its borders, and resumed our journey, -passing amid the ruins of the ancient city, observing a considerable portion of its towns and walls still traceable, yet majestic in its ruins, when compared with the insignificant village that occupies its nobler site. There is nothing in the appearance of either the place or people that served in the least to remind one that a Roman ever dwelt here.

Crossing the clear stream of this source of the Jordan, we soon lost sight of Cesarea Philippi, by rapidly descending the slopes, through groves of olives, &c., to Tell-el-Kâdy, (or Hill of the Judge,) the name of the ancient Dan, that was founded by a colony of Danites, who, during the time of the Judges, when "there was no king in Israel," "sought them an inheritance to dwell in," and "came unto Laish, unto a people that were at quiet and secure: and they smote them with the edge of the sword, and burnt the city with fire. And there was no deliverer, because it was far from Zidon, and they had no business with any man; and it was in the valley that lieth by Beth-rehob. they built a city, and dwelt therein. And they called the name of the city Dan, after the name of Dan their father." This beautiful little hill resembles more a work of art than a natural elevation. It is oblong in its shape, its greatest length extending from west to east; and is celebrated for one of the largest fountains in the world—the second source of the Jordan, whose waters find egress from the western end a few feet above its base. We lunched under the shade of a spreading oak at the turn of the tell, and quenched our thirst from the wonderful fountain; and as we lingered to take our noon-day rest, and thought of the changes that had overthrown the city and the national distinction of its founders, we could not avoid noticing the singular superintendence of Providence, in thus continuing to the place a name so in accordance with the blessing of that ancient tribe-" Dan shall judge his people as one of the tribes of Israel." Leaving Tell-el-Kâdy about 12 o'clock, we entered the plain of the Hûleh—"the valley that lieth by Beth-rehob," in which are the "waters of Merom," spoken of in Joshua xi. 5—7, the most northern of the three lakes, into which the Jordan empties its waters, and depending wholly upon this source for its supply, varies greatly in size at different seasons, according as the river rises or falls. It is said to dry up almost entirely in the summer. It appeared to accord at the time we saw it with Josephus's account of its size, who describes it as being "thirty furlongs broad, and sixty furlongs in length."

The Hûleh is a plain of great fertility; but, like other similar tracts in Syria, sadly and painfully neglected. It is finely watered; on which account it is appropriated more as a place for grazing, than for the cultivation of grain. The latter, however, is not altogether neglected; as here, for the first time, we had a clear and definite understanding of the passage in 1 Kings xix. 19, where it is said Elijah "found Elisha the son of Shaphat, who was ploughing with twelve yoke of oxen before him, and he with the twelfth." Shortly after crossing the large bridge, which spans the Hâsbeiya branch of the Jordan, this was literally illustrated. We witnessed "twelve yoke of oxen" attached to twelve different ploughs, following in a line; thus verifying the truth of Scripture, by the continuance of that early

custom to the present day.

Becoming bewildered as to the road, we found it necessary to make some inquiries here, which being satisfactorily answered, we turned our faces towards Hûnin, our intended place of encampment for the night. Passing over hill and dale, and ofttimes wading through fields of flowers, of every conceivable shade and hue, until we began to ascend the heights of Hûnin, from which the higher we ascended, the more extensive became the prospect, until reaching the wild and craggy summit, we beheld a most beautiful landscape, comprising within its limits Mount Hermon in the distance, and other less prominent ranges, with the lovely Hûleh below, adorned with its numerous villages, flocks, herds, and fields of grain, quiet lake, and sparkling rivers. A few minutes more of travel brought us to our place of encampment, where, for the first time during our journey, we realized the superior comforts and advantages of tent life in travelling through this country. Hûnin, though located on a mountain, is situated by the side of a small and richly cultivated plain; and is remarkable for the character and antiquity of its ruins, the most important of which are the remains of an old castle, surrounded by a wide and deep fosse, the greater proportion of it being cut out of the solid rock on which the castle is built; with only a single entrance by a bridge, through the walls of an ancient fortress that once surrounded the city. is altogether a remarkable place, and is said to have been in existence at the entrance of the Israelites into Canaan; and if so, it corresponds closely enough, both in prominence and position, to be regarded as the ancient Beth-rehob of Scripture, -for it is said of the six hundred Danites, that they "came unto Laish,"-and it was in "the valley that lieth by Beth-rehob," which in all respects accords remarkably with Hûnin.

Leaving Hûnin at an early hour, we made as speedy progress as pos-

sible, with the intention of spending the Sabbath at Kedesh-Naphtali. Our way lay over mountains for an hour or more, undiversified in scenery, except by rocks, oaks, and stunted pines, which every where hedged, and frequently overhung our pathway—when we came in sight of the village, Mais-el Gebal, located on the brow of a small hill, bespeaking by its terraced hills and neatly cultivated valleys, the industry and enterprise of its inhabitants, characteristics (by the way) which we noticed, to be peculiar to the people of these parts. An hour or two after leaving this, we missed our road, and were obliged to make our way as best we could, until, instead of reaching Kedesh-Naphtali, as we expected, we arrived at a village called Zaroun, equally distant from Hûnin, where we resolved to spend the Sabbath. The village was pleasantly situated on a high and well cultivated ridge of table land, somewhat larger than the ordinary, containing exclusively, as we learned from the people themselves, a (nominally) Christian

population.

We selected a charming spot for our encampment, being attracted to it by the massive ruins of some ancient edifice, which we learned from the people had formerly been used as a Christian church and convent. We examined this interesting place, and were enabled to trace, by its foundation and parts of columns still standing, something of the original size and character of its structure. There were several cisterns near, apparently in good repair, and containing water to a considerable depth. We looked round upon the scene, and thought how emblematic of the spiritual building from which "the glory has departed." We spent the Sabbath pleasantly, in perusing such portions of the sacred volume as related to the places through which we had passed. The people treated us with civility, and seemed to be rejoiced at our coming; but our hearts were sadly pained at the rude and barbarous condition of the females, which was more visible and marked here than at any place we either before or afterwards visited. O, that the rays of gospel light would speedily dawn upon this people, to dispel the darkness and delusion which now overshadow them, and the waste places of Jacob's heritage be again rebuilt!

As ever, yours in the gospel,

J. BEATTIE.

THE WISDOM OF THE CROSS.

Calvary is therefore a place where all the terrors of Divine Majesty concentrate themselves; the cross, a scaffold, and a place of the horrifying revelation of that wrath, which burns down to the lowest hell. Certainly so it is. That bloody scene has, however, another side. Viewed from the latter, Calvary appears as a hill, from whence cometh our help, and as the mountain of our peace; the cross as the standard of our liberty, and the true tree of life. The greatest conceivable problem is solved in the cross of Christ, and a contradiction reconciled, than which there could not have been invented one more striking. He that dwells in heaven is faithful, just, and holy, and a consuming fire; and yet he must pronounce the wicked pious, and treat transgressors as righteous. Is he able to do this? Not without denying himself, and being at variance with himself. We cannot judge otherwise but in this manner; we must regard it as impossible, and the understanding of the most enlightened seraph would have been unable to discover in what manner this impossibility could ever have become possible. Nevertheless, blessed be the highly exalted

and only wise God! the greatest of all enigmas is solved, and the way to render possible that which is impossible discovered. Hear what Paul says, with an emphatic repetition—"To declare, I say, at this time, his righteousness, that he might be just, and the justifier of him that believeth in Jesus." Have you understood it? The bloody execution is the basis on which God, without infringing upon his holiness, truth, and justice, can now readily justify the ungodly, absolve the accursed, and beautify those who are worthy of death.—F. W. Krummacher.

THE POWER OF THE CROSS.

Christ, our representative, advocate, surety, and Goel, obedient in our stead and in our place, and made sin and a curse—is the inmost vital marrow of evangelical religion, the ground on which the edifices of our hopes are erected. We therefore preach the cross to you, in order that we may not weaken, neutralize, and annihilate it; and, whilst vitally apprehending it in such a signification, we become conscious why the apostle calls the cross, and the mystery of the cross, a power of God. For is it not evident to you what an abhorrence to sin, a cross must first of all, impart to us, on which we see the Son of God, the sole-beloved of the Father, expiring in infernal torments, because it was not possible for the Almighty-however willing he might be-to remit the punishment to transgressors, against whom his whole wrath and fiery indignation was inflamed. Cannot you imagine to yourselves what penitence and contrition the sight of a scaffold should occasion, where the Ancient of Days protests against sin in such a manner, that mountains might quake with horror Cannot you form an idea what a flood of the most substantial consolation must rush into a contrite soul from a tree to which we behold a handwriting nailed, in which all our sins—all, all, from first to last—are registered, and upon which those vials of wrath are poured out to the last drop, which we have filled by our transgressions, and which stood ready to be poured out upon us, near the throne of Eternal Majesty? Cannot you have any conception what a flame of the most ardent reciprocal love must issue forth from the heart of a poor sinner, at contemplating an event like that on Golgotha, where he sees the Lord of glory, in unsearchable compassion, present his own faithful breast to the flery darts of vengeance, which were intended to have consumed the sinner; and when he beholds him, urged by the most disinterested love, arresting the lightnings in their course, which were about to destroy us for ever in hell, and turning them upon his own head? For my own part, I know nothing, either in heaven or on earth, so calculated to annihilate man on the one side, and elevate and raise him up on the other—to humble him in the dust and thoroughly tranquillize him, and bind him firmly to the heart of God with the fetters of the most lively and ardent love, as the cross, regarded in a Scriptural light.—Id.

CHRIST TEMPTED AND SYMPATHIZING.

Another object of Christ's temptations was, that having suffered being tempted, he might be able to succour them that are tempted. Heb. ii. 18. Able he certainly could have been, without tasting of our trials, or being personally assaulted with our temptations; but by his actually undergoing them, the weakest among us may be strengthened to believe in his ability, so as to have more freedom in pouring out their hearts before him, and in showing him their trouble. If two persons can meet and converse together respecting the same necessities, distresses, and buffetings of Satan which each has undergone, how much does this conduce to their open heartedness with one another, to their confidential communicativeness, and to their mutual sympathy! They

disclose to each other their every inmost suffering; soul melts into soul; and while they enjoy such refreshment and delight, they count no time. With those who are strangers to the experience of our peculiar trials, we are not so readily communicative about them, because we expect no corresponding sym-And doubtless we should have a far less intimate communion with our heavenly Friend, had he not been our companion in tribulation, and a partaker of our every suffering. But now, how refreshing do we find it to know, that he himself was in all points tempted like as we are; that he was a Man of sorrows, and acquainted with grief; that he well knows by personal experience the severest anguish of our souls; so that though no fellow-mortal should be able to understand us, we have a Friend always at hand, of whom we are assured that he enters into every feeling of our condition! Psa. lvi. 8. perience reaches down into our inmost darkness, into the profoundest depths of our spiritual temptation. Under no juniper of the desert can we sit solitary, but he has there sat down before us; no thorn of the wilderness can wound us, but it has already wounded him; no fiery dart can assault us, but it has already Verily, he is touched with the feeling of our infirmities: beassaulted him. lieve it only, dear Christian brethren, that when the Refiner sits at his furnace, during the whole process of your trial and purification, his own holy and almighty heart, more than that of the most affectionate mother, feels sympathy for you in heaven.—Id.

CHRIST WILLING TO SAVE.

There is certainly much truth in this maxim-Christ will not save any who will not serve Him. It is, however, equally true that His willingness to save us, does not begin, only when we begin to be willing to serve Him. Our goodwill does not originate His good-will. He is willing before we are, and even whilst we are unwilling. "How often would I have gathered you," was the Saviour's appeal to his worst enemies, even when they "would not" come unto Him that they might have life. It is not, therefore, a precarious or encumbered willingness to save us, that Christ feels in his heart, and proclaims in his gospel: it is a natural, noble, glorious willingness, flowing freely from all the fountains of His love and power, and intended to win our good-will to His salvation and service. It is, therefore, as much our duty to believe that Christ is willing to save us, as that He is able. We cannot please God, without be-It is a sin to doubt it for a moment. It is just as true that the Saviour is infinitely willing, as that He is infinitely able, to save unto the uttermost all that come unto God by Him: and, therefore, it is neither humility nor modesty to doubt what is thus equally true. Let, then, our faith fix as firmly upon his good-will, as it does upon His great power. We never doubt His power to save us. We never think it humble or modest, to suspect Him of weakness. Why, then, of unwillingness? That it is as much a stranger to His heart, as weakness is to His hand .- Philip.

THE LATE CONFERENCE.

Our readers have had before them for some time, the minutes of the conference held in Allegheny between the committees appointed by our Synod and the New Light body, imbodying the proposals submitted respectively by these committees. Upon these proposals we now offer a few remarks,—not to anticipate the judgment of Synod upon them, but to present our own views on a matter of public interest.

The propositions offered by the committee on our part, are precise and intelligible. They are in entire accordance with the uniform pro-

fession and practice of the Reformed Presbyterian Church for a period that dates back of the formation of the Testimony in this country—as far back as the formation of the Federal Constitution. fact, they are but a summary of the statements contained in the Historical Part of that Testimony itself, which, in turn, purports to establish no new relations to the Constitution,-but merely to state, and briefly defend the antecedent judgment and practice of the church. and all her members. We have seen no reason to make any change. The institutions of the land are the same this day as in 1789. laws are no better than they were then. The administration is worse. The decisions of the Supreme Court have fixed, by judicial authority, the very same meaning upon the pro-slavery provisions of the Constitution upon which we have ever insisted as the true one. The public sentiment of the country has not changed for the better in reference to the points to which we have objected. Every thing that can have any bearing upon the questions at issue between us and the body represented by the other committee in the conference has served to confirm the correctness of our views, and to render thus less plausible.

Hence we do not propose—particularly as we have lately discussed in our pages the general subject—to enter, except incidentally, into any vindication of our propositions; but merely to offer some remarks upon those of the other party in the conference, taking them in order.

Their first assertion is-

"The ground occupied by the Reformed Presbyterian Church in reference to the civil institutions of the United States, State and Federal, prior to the disruption, is as expressed in her own language in 1821, "That no connexion with the laws, officers, or the order of the State, is forbidden by the Church, except what truly involves immorality."

We might admit all that is here expressed, without at all affecting our position. We would explain, however. And, we would do so, in the light of the previously settled and well-known dissent of the church from the institutions of the country. For even a dissenter cannot but sustain some connexion with the laws, &c., of the land in which he has his local habitation. He pays taxes; he pays them to "officers;" he enrolls his deeds of land, &c., and conforms to whatever is not immoral in the condition of society around him. But in all this he need not involve himself in "immorality." All this he may do without pledging himself to allegiance to the government, or voting for such officers as are to be qualified by an oath to the Constitution, or helping actively, or by sitting upon a jury, to administer the laws.

Now this, we maintain, is precisely what Synod meant. The facts regarding this resolution, as stated during the conference by the oldest member of the New Light committee, are these. The resolution was passed in consequence of a petition which came from Illinois. Many Covenanters had located in Randolph county, in that State, chiefly immigrants from South Carolina. The county was then sparsely settled: so sparsely as to render it difficult to find men to manage the ordinary concerns of a neighbourhood, who would take the oaths. Covenanters would not do this, and hence they asked Synod for some deliverance on the subject. That Synod might have been more explicit, is very possible. But Synod knew it might trust—or thought it might—those men who had left their native state to escape slavery,

and had held out in their adopted state against all the inducements to engage actively in political affairs; and hence, without attempting to specify, in detail, what a people so situated might do, it merely warns them against any entanglement in "immorality," and leaves them to fix their roads, &c., as they could. There is not the least intimation in this resolution that Synod feared, or expected, that these Coveranters would ever wish to incorporate with the government by taking any oath whatever. Nor did they. They made no nearer approach, that we ever heard of, to the Constitution. In a word, it is not a fair statement of the case to take this resolution by itself. It must be studied and interpreted in the light of these facts, and of the previous and subsequent position of the church. Their second proposition is—

"2. That in the application of the above principles, we regard ourselves as dissenters from immorally constituted civil establishments; that is to say, whenever the recognition of an immoral law is made essential to the action of the juror; or to the exercise of the elective franchise; or to holding civil office; or to the discharge of any other civil duty, Reformed Presbyterians must abstain from all such acts, as involving immorality."

We here admit that the words "dissent," and "dissenters," have a loose and general meaning, which may, at first sight, seem to warrant the use which they make of the latter term. We may "dissent" from a remark made in ordinary conversation: a member of a church court may "dissent" from some action of that court, and thus become, quoad hoc, a "dissenter." But besides this, these terms have a more confined and technical meaning in ecclesiastical use and history, when applied to the relation between certain persons and an established church, or to the national organism. Just as the terms "judge" and "judgment" have, besides their general meaning, as in every day use, a specific and technical meaning in reference to the occupants of the judicial bench and their decisions. So "major," and "general," and "juror," and any number of terms. Now, we assert—

1. That to speak of those who incorporate with any system as "dissenters" from it, is to use this term in a novel way. We all know who are meant in Great Britain, for example, by "dissenters" from the Church Establishments. They, certainly, are not those who, in the exercise of private judgment, refuse to acknowledge every thing about them to be right-few do this-but still retain their connexion Those Episcopalians who are now in England endeavouring to have some objectionable matters removed from their Prayers Book, would stare, we think, if any one were to speak of them as "dis-They are still "Churchmen;" but not thinking the system immaculate, they would like it amended; and, in the mean time, they do in fact, in some instances, take the responsibility of manifesting their disapprobation by their practice. But surely they are not "dissenters" from the Establishment. But just as much so as one is a "dissenter" from an existing civil establishment, who finds fault with something in it, but still incorporates with it.

2. The Reformed Presbyterian Church has never before used the epithet "dissenter" as it is here used. Covenanters in Scotland were long known as the "Old Dissenters;" in what sense, is made clear in the Historical Part of the Testimony prepared by Dr. M'Leod—

a competent hand. It says, referring to the "Revolution Settlement:" "The Covenanters dissented from that settlement, refused the oath of allegiance to this Erastian system, and disowned all the constituted authorities." In the Declaratory part of the same Testimony, there is a chapter entitled, "On the Right of Dissent from a Constitu-tion of Civil Government." What this "dissent" means, is stated in the second paragraph. It is "to profess allegiance to the constitution of government which is in hostility to the kingdom of Christ." And again, paragraph 3:- "Virtuous persons-although they dissent from the constitution of the civil government of the nation in which they reside," &c. The framers of this knew the meaning of words, and also their own position as witnesses, better than to restrict their dissent merely to a refusal to "abstain from all such acts as the recognition of an immoral law," "as involving immorality." They went to the fountain head; and when they found "immorality and impiety rendered essential to any system," they held that "the whole system must be rejected." This is Covenanter doctrine; and nothing short of it is, or ever was.

3. The sense in which the term "dissenters" is used in the above proposition, deprives it of every distinctive character. What does it amount to? Nothing more than what every conscientious man will admit—that we are not to do evil. An important principle, certainly; but not enough to warrant the man who adopts it to style himself a "dissenter" from "immorally constituted civil establishments." must go farther. A citizen of the United States may deny the obligation of the Fugitive Slave Law-may refuse to obey it; and that does not make him a "dissenter from the civil establishment" in this country. An "establishment" is a complex thing. It includes the system, as settled and defined by fundamental constitutional arrangements. To them the citizen assents. He is at least so far satisfied with them that he is willing to give them an active support. His objecting to a law, does not make him a dissenter from the "establish-If so, almost every man in the nation may, at some time or other, be a "dissenter from the establishment;" and it would not be impossible that by objecting to different enactments, the whole nation might be in the posture of dissent "from its own establishment!" And in the same way, every minister and member of the church might be dissenters from the church's "establishment."

The use which they make of the word "dissenters" is inconsistent with its well-understood technical meaning—with the fixed use of the word among Covenanters; so reduces a condition of dissent to one of no peculiar or distinctive character, and is entirely novel.

Their third proposition is—

"That the moral character of the Federal Constitution of the United States, being a matter of opinion, and undecided by any competent authority, the recognition or non-recognition of it, should not be made a term of ecclesiastical communion."

If the character of the Constitution is matter of "opinion," so are most other things of a practical nature. It is matter of "opinion" that a certain man does, or does not give credible evidence of being a Christian: and yet on this will largely turn the question whether the church will own him as a member. This "matter" is made the

subject of inquiry and decision, and important results; but, all the time, it is still "matter of opinion." The fact is not expressly revealed. It is to be ascertained by applying to the man's professions and life certain principles of faith and rules of duty furnished in the Scriptures. In the same way, and none other, the moral character of the Federal Constitution is "matter of opinion:" that is, it is a matter on which we must make up our opinion; and as we find the facts to be, we must act—either acknowledge it to be an instrument to which we ought to give our support, or not.

"What the character of this Constitution is, has been decided by competent authority." We take issue here on the fact. This is not "matter of opinion." We refer to the extracts from the church's public narrative of her own early doings, which we gave at length in our August number. We do earnestly wish these men would frankly acknowledge what stands indelibly on the printed page—that the church before and in 1816, did declare that "Presbyterian Covenanters, perceiving immorality interwoven with the General and the States' Constitutions of government in America, have uniformly dissented from the civil establishment;" especially as they themselves have made their meaning so transparently clear in a preceding paragraph, where they say, speaking of the Federal Constitution: "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," * &c. Nothing is gained by persisting in the denial that this language settles the question

Their fourth proposition is-

"4. We therefore recommend, that as the two churches are united in their views of the great principles of civil government, and in the belief and declaration of the fact that no communion should be held with immorality, the ground of the re-union should be the exercise of forbearance in regard to those special governmental questions by which they are now divided. It is the belief of this committee that the Reformed Presbyterian Church was divided, not by difference of religious principles, but by other causes, as is shown in the letter, to which a reply is expected."

Whether the "two churches are united in their views," &c., is not altogether self-evident. It might give rise to some questionings. As to agreement in having "no communion with immorality," as here stated, and as it must be understood in the light of a preceding proposition, we do not see what importance is to be attached to it as a basis of union between us. All Christians agree on this subject,—in theory, at all events. But notwithstanding these things, we must state very plainly that we see no probability that the Reformed Presbyterian Church will agree to make the swearing or not, to support the Constitution, a matter of "forbearance." Nor ought she. If we have not misinterpreted that document—and if we have, so has the nation itself, with its legislature, and judiciary, and public sentiment—it is no matter of inferior moment, whether we bind ourselves to its support by the oath of God. If it be so, that this "remarkable instrument," as the Testimony calls it, neither owns the rights of God and

^{*} Testimony, Ed. 1849, pp. 122.

of his Christ, nor secures the rights of man, but totally disregards them in the person of the slave, it must be no slight inconsistency—no tolerable trifle—for a professed subject of Christ and witness for his claims, and for the essential rights of humanity, to lift up the hand to uphold it. Nor can we see how comfortable and edifying church fellowship could be maintained when some would so swear, while others would feel the deepest convictions that in such an oath a deep wound was inflicted upon the entire testimony of the church.

We would not forbear with the frequenters of ball-rooms or of theatres: much less with slaveholders. On the same principle, we could not forbear with the supporters of an instrument so dishonouring to God, so hurtful to the poor slave: an instrument which has been operating with silent, but most potent energy, in the work of debauching public sentiment and feeling regarding the rights both of

God and of man.

As to the concluding remark in this proposition, we cannot assent to it. The same causes produced the division which now hinder a re-union: and painful as a sundered condition of the visible church always is, both in itself and in some of its effects, it is, after all, much to be preferred to a union in which truth, and its just application to the condition of society and existing institutions, should be sacrificed. Discussion, however, may be profitable. Of course, it should be courteous. The rules of honourable controversy should be observed, remembering that these do not forbid a just confidence in one's own position and convictions, in maintaining and vindicating it. Such controversy we will not evade, and will endeavour to exemplify.

CRITICISM ON COLOSSIANS 1. 24.

"Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his body's sake, which is the church." Col. i. 24.

It is well known that the Papists rely upon this passage as a warrant for their view, that the sufferings of martyrs and other eminent saints are available for the expiation of sins. They seem to suppose, too, that it intimates that the sufferings of Christ were incomplete, as in their view they are here said to be filled up, or supplemented by the

sufferings of Paul, and so also by those of other saints.

Protestant commentators have, with one voice, repudiated this gloss, and have invariably—so far as I know—expounded it in consistency with the universal testimony of Scripture that the obedience and sufferings of Christ are the sole ground of the remission of sins. I confess, however, that I have always felt that the comments of those expositors whose works I have are unsatisfactory—that some of these, at least, would have little influence with opponents. I do not find fault with the matter of the expositions, so much as with the form. I will now quote from the commentators to whose works I have access, and offer some brief remarks before giving my own view.

Turretin, in his discussion "Of the Mediatorship of Christ," quest.

xii., § 18, says:

"The sufferings of Christ, the rest of which Paul must 'fill up by turns,' Col. i. 24, are not the personal sufferings of Christ in human nature, but the

sufferings of Christ mystical, that is, of his body, or the church, which are to be borne after the example of Christ by each member according to his share, and which in particular were assigned by God to Paul, which, therefore, he says, he filled up by turns, or according to his share, by cheerfully bearing the part of the cross laid upon him by Christ."

All this is most true, yet it seems not satisfactory in this particular connexion; for "Christ mystical," namely, the church, is expressly mentioned at the close of the verse as the object of these sufferings, and it seems to me to be distinguished from "Christ" in the preceding part of the verse.

Calvin, in his exposition of this verse in his commentary on Colos-

sians, thus expresses his views:

"He (Paul) declares that there is thus filled up what is wanting of the afflictions of Christ. For as he speaks in Rom. viii. 29—'Whom God elected, he also hath predestinated to be conformed to the image of Christ, that he may be the first-born among the brethren.' Farther, we know that there is so great a unity between Christ and his members, that the name of Christ sometimes includes the whole bedy, as in Rom. xii. 12. . . . As, therefore, Christ has suffered once in his own person, so he suffers daily in his members, and in this way there are filled up those sufferings which the Father hath appointed for his body by his decree."

No doubt these sufferings were allotted to Paul, and sufferings are appointed for the church, and these were and are to be "filled up;" but it seems to me that an opponent would require proof that these are the kindred "sufferings of Christ" here meant, and the more because the church is mentioned as distinct from Christ. Calvin, however, mentions Christ's sufferings in his members; Turretin does the same when he says they are "the sufferings of Christ by way of communion;" "Christ is affected by our miseries." I fully believe that this is included in this passage. Scott says:

"By them," namely, the apostle's sufferings in his flesh, "he filled up what was behind of the afflictions of Christ; as the sufferings of martyrs, confessors, and believers in general, form one aggregate of pain and distress with those of the Head of the church, the whole of which is conducive and necessary, in different ways, to the complete salvation of the whole body."

The continuation of Henry says upon this wise:

"But the sufferings of Paul and other good ministers made them conformable to Christ; and they followed him in his suffering state: so they are said to fill up what was behind of the sufferings of Christ, as the wax fills up the vacuities of the seal, when it receives the impression of it. Or it may be meant, not of Christ's sufferings, but of his suffering for Christ. He filled up that which was behind. He had a certain rate and measure of suffering for Christ assigned him; and as his sufferings were agreeable to that appointment, so he was still filling up more and more what was behind, or remained of them to his share."

I cannot see how conformity to Christ is indicated by the phrase, "Fill up that which is behind;" nor, as I have mentioned above, am I disposed to admit that there is here a direct reference to the sufferings allotted to Paul. I am disposed to adhere to a literal interpretation and application of the phrase, for I find that the Holy Spirit uses a phrase in Phil. ii. 30, which in the Greek is almost precisely similar, except that in the passage under consideration a stronger

word is used to express the filling up, than in the verse in Philippians to which I have referred. The most satisfactory exposition I have found is that given in Brown's Expository Discourse on Peter, vol. iii., pp. 69, 70, as quoted in a note, p. 166, of Calvin's Commentary on Colossians, published by Calvin Translation Society. It is as follows:

"We are not to suppose that the Lord left any suffering to be endured by Paul, or any one else, as the expiation of the sins, or the ransom of the souls of his people. . . . The filling up spoken of by the apostle is not the supplementing Christ's personal sufferings, but is the completing that share allotted to himself as one of the members of Christ, as sufferings which, from the intimacy of the union between the head and the members, may be called his sufferings. Christ lived in Paul, spoke in Paul, wrought in Paul, suffered in Paul; and in a similar sense, the sufferings of every Christian for Christ are the sufferings of Christ."

The view which I take of the meaning of this passage is brought out by a slight change in the punctuation, placing a comma after the word "flesh," instead of after the word "Christ;" so that it will read, "And fill up that which is behind of the afflictions of Christ in my flesh, for his body's sake, which is the church." This, it seems to me, makes the statement of the text perfectly clear, namely, that the afflictions which are filled up are those which Christ experienced in the flesh of the apostle. This mode of punctuation accords with all the copies of the Greek Testament to which I have had access, and also with a number of the more accurate copies of our version. This simple interpretation seems to be superior to the common mode of arriving at the same truth. For-1. It utterly removes all shadow of even apparent plausibility in the Popish interpretation. 2. It accords entirely with the analogy of faith; which cannot, I think, be said of the text as it is usually printed in our English Bibles. obviates the necessity of a circumlocutory exposition followed by many of our commentators, in order to educe the truth of the passage. We have thus in this passage the clearest Scripture statement of one of the most consolatory truths of the Bible, namely, that Christ suffers with his people in their trials. Paul's cause of rejoicing, as declared in this passage, every true disciple suffering in Christ's cause has Christ suffers in him. What a wondrous exhibition of the love and condescension of Christ, and of the unity of his people with him!

CLOSE COMMUNION.

The St. Louis Presbyterian says:

"There is a denominational close communion, which refuses church fellowship, and even the privileges of the Lord's table, to professed lovers of Christ who sing David's Psalms in any other than Rouse's version."

We have some knowledge of the various denominations of professing Christians, but have never heard of any one of the sort described by our contemporary. We have heard of Christians who, believing it wrong, and a corruption of God's ordinance of praise, to employ, in worship, any other than the Bible Psalms, rendered as literally as the other Scriptures, will have no ecclesiastical fellowship with those who sing imitation psalms, and even hymns of merely human composition,

in the worship of God; but would respectfully ask for some further information regarding the denomination which makes the use of "Rouse's version" a term of ecclesiastical communion.

WHAT THEY DO IN THE SOUTH.

An arrest was made lately in Richmond, Va., of some ninety coloured persons, who were assembled in the basement of a Baptist church in that city on the Sabbath. It seems that they held meetings there regularly for the purpose of Sabbath-school instruction, coming "from daylight to 10 o'clock, with books in their hands." Bad enough this; but, besides, they were a great part of that time, without the "supervision of any white person." The watchful mayor of Richmond had them carried into his presence, but discharged them with a "reprimand!" The writer who communicates this information, adds, this circumstance has "created no little talk in the community," many justifying the course of the mayor, while others incline to the opinion that he "has transcended his authority." The "Despatch" of that city says:

"The mayor is not at all satisfied that Sabbath-schools, even where negroes are taught orally, come under the head of religious worship; and as he believes that such assemblages lead to others of a worse character, will not be apt to yield his opinion, unless overruled by the Court of Appeals. If oral instruction only is given in negro Sabbath-schools, why are the pupils supplied with books, or allowed to take them to the schools? Do not the laws of the State impose heavy penalties upon any person convicted of teaching negroes to read and write? Were not those laws passed to prevent negroes from obtaining education, and from doing mischief with their learning? Scarcely a week passes, that instruments of writing, prepared by negroes, are not taken from servants in the streets by the police."

Surely "eternal vigilance" is the price of slavery. say, nothing short of incessant "supervision" can keep these, as we often hear them styled, "stupid" and "thoughtless" creatures, from seeking knowledge, and this so greedily that they will go for it by the break of day. They defy even the "laws" of the great State of Virginia, which has so benevolently provided against their "doing mischief" by their learning. Brave men, these Southerners-and very Christian, certainly, the system which guards so constantly against the evils of learning, especially from "books," including the Bible! But the subject is a sad one indeed; and all the more so, from the fact that such deeds as those of this mayor, find no pointed rebuke, if any at all, from the religion of the South, or even from the larger denominations in the free States. The organs of these bodies, among ourselves, are very prompt in seizing upon any thing in word or deed that promises to be available against the advocates of liberty for the poor slave, but they pass by on the other side when such outrages as the above are committed under slaveholding auspices. They can look on, unmoved, while the mind of the slave is, by force, deprived of the culture to which it is as fully entitled as is the mind of the highest in the land-while direct and persistent efforts are made to keep from it the means of growth and development, even from the study of the word of God. We charge this barbarism, on these grounds, not alone upon the laws and authorities of the slaveholding States, but upon their partners and patrons in these iniquities in the Northern States, especially upon those who try to persuade themselves, and such as they can influence, that a system sustained by measures like this, has, not-withstanding, the sanction of God and of God's Bible.

WEST INDIA EMANCIPATION.

Slaveholders and their worse abettors in the free States have all along represented emancipation in the West Indies as a failure. Like their other representations, this turns out to be false. Of this there is accumulating evidence. Mr. Bleley, a minister in Jamaica before emancipation and since, is now in this country collecting funds for church and school buildings. His testimony, which we would gladly publish had we room, is unequivocal. An intelligent visitant, connected with the press, bears equally decided testimony to the same effect. The Governor of Barbadoes is clear and strong in vindicating emancipation, so far as relates to Barbadoes; and by inference we may extend his testimony, with modifications, to the other islands. His views are contained in a letter dated January 8, 1858, and addressed to Charles Tappan. We quote pretty largely, but are obliged to omit much.—Ed. Cov.

"Property has advanced in this island much beyond its value in the time of slavery.

"As to the relative cost of slave and free labour in this colony, I can supply you with facts, in which the most implicit reliance may be placed. They have been furnished to me by the proprietor of an estate containing three hundred acres of land, and situated at a distance of about twelve miles from the shipping port. The estate referred to produced, during slavery, equal on an average, to one hundred and forty hogsheads of sugar of the present weight, and required two hundred and thirty slaves. It is now worked by ninety free labourers—sixty adults, and thirty under sixteen years of age. Its average product, during the last seven years, has been one hundred and ninety-four hogsheads. The total cost of labour has been £770 16s., or £3 19s. 2d. per hogshead of seventeen hundred pounds.

"It may interest you to know the comparative value of property in this island during slavery and freedom. The estate just referred to, containing three hundred acres of land, was worth during slavery £50 per acre, or £15,000; and I have estimated the slaves round at £50 each, which would be £11,500. I am not aware what the compensation money amounted to per head in Barbadoes; but, I have no doubt, to £30 at least. After the award of compensation for the slaves, the estate was sold during the apprenticeship for £25,000, and was purchased a few years ago by the present proprietor for £30,000, which price I have no doubt he could obtain for it at any

moment.

"In Barbadoes land is exorbitantly dear, being worth, in small quantities, from \$400 to \$600 per acre. Wages are from ten pence to one shilling per day, as I have already stated. There are only five working days in the week, except during crop time. With all these disadvantages, the small proprietors in this island, holding less than five acres of land, increased in sixteen years from about 1,100 to 3,537. I doubt much whether such a proof of industrious habits could be furnished with regard to a similar class of labourers in any

other country in the world. I adduce the above remarkable fact to prove that in this island there has been no want of industry on the part of the Creoles of African descent. I think that in those colonies in which the sugar estates have been partially abandoned, we must look to other causes than the indolence of the labourers. In all those colonies land is abundant and comparatively cheap, and I need not remind any one acquainted with the settlement of land in America, whether in the United States or the British Provinces, that where land is cheap and abundant, labour will be dear and scarce. The poor Irish immigrant pursues exactly the same course in Canada which the Creole of African descent does in Guiana or Trinidad. He endeavours to get land of his own, and to become a proprietor instead of a labourer.

"In this island, there can be no doubt whatever that emancipation has been a great boon to all classes. Real estate has increased in price, and is a more certain and advantageous investment than in the time of slavery; the estates are much better and more economically cultivated, and the proprietors are, I am inclined to think, contented. In other colonies, the proprietors have suffered from a variety of causes. It would be unjust to blame them for not having adopted a wiser policy toward the labouring classes. They, as a general rule. meant to act liberally; and, I have no doubt, believe that they have been treated with ingratitude. I am, nevertheless, convinced that the labouring classes have been blamed without cause. The tenure of land (a tenancy at will) on the estates has driven the labourers from them; they have purchased or leased land elsewhere, it being cheap and abundant, and there has not been an adequate inducement in the form of wages offered to them by the estates. The majority of the proprietors were overwhelmed with debt at the period of emancipation, the value of property had been much too high, -and these causes, combined with the reduction of the price of sugar, have produced much individual distress. It has been a most serious evil, too, that so many West India proprietors have been non-residents. evil, however, will cure itself in time. Property has been changing hands of late, and eventually I have no doubt that the proprietors generally will live on their own estates, and save the heavy expense of management.

"With regard to the condition of the African race, I can answer your queries with unmixed satisfaction, and with the conviction that there will be little if any difference of opinion among well-informed persons on that subject. The improvement which has taken place in the religious condition of the people of all classes, and the progress of education, are quite equal to what could reasonably have been expected. The Creoles are advancing rapidly in civilization. You have yourself made the acquaintance of men who were formerly slaves, and who are now in independent circumstances, and enjoying a large

share of public respect.

"The elective franchise is generally high, but there are no class distinctions. The prejudices about colour are, I think, fast dying away. Strangers are apt to exaggerate the social distinctions, and to attribute to prejudices regarding race, or colour, what proceeds from entirely different causes. The classes of society are more marked in the West Indies than they are in America."

A QUESTION .- MINISTERIAL FELLOWSHIP.

In reply to the interrogatory addressed to us, we state that in our judgment, it is decidedly inconsistent with both the principles and the practice of the Reformed Presbyterian Church, to invite a minister of another denomination to take part in the exercises of public worship: for example, closing these exercises by prayer. For—1. The entire service is official. The minister leads in prayer as the mouth of the assembled people. Hence—2. If it be consistent to call upon one of another communion to engage in this part of the exercises, it is equally so to ask him to take part in the preaching. But in this, it is acknowledged, there would be an utter inconsistency. 3. Such acts would be of dangerous tendency, as it regards a faithful adherence to truth and a decided testimony. 4. Courtesy—which is the only plea that would be urged in its favour—has no authority where principle is concerned.

AFFAIRS ABROAD.

China.—The terms of the treaties formed by the four powers—England, France, Russia, and the United States—are nearly identical. Two ports additional are opened for trade,—direct communication with Pekin is stipulated, with entire freedom of travel in the interior, and the protection of Christianity: meaning by this title Popery, and the Greek religion, as well as genuine Christianity. The Russians and Papists are already moving to avail themselves of this new state of things. We trust the Protestant world will not be behindhand. Much has been gained in the pledging of government protection, although many obstacles may yet be thrown in the way by the hostility of inferior magistrates, and especially by the deep-rooted enmity of a large part of the people to foreigners. Still, there are now better hopes for the myriads of this great empire. The truth, with God's blessing, will soon, we believe, bring in its converts from "the land of Sinim."

Syria.—It is evident that the Mohammedan population of Syria are no little excited. Disturbances are threatened in the Lebanon district. The authorities, however, are on the alert, and we do not anticipate any very serious movement. The Jaffa murderers are soon to be tried; and, if identified, will be promptly dealt with. In the mean time travellers and new missionaries are disposed to remain near the sea-shore, apprehending that some trouble may arise, should they be executed.

Turkey.—The condition of Turkey very plainly indicates that it is, in fact, the "sick man" which Nicholas of Russia asserted it to be. Corrupting and lavish expenditure have wasted the resources of the government; while other causes are working steadily in other quarters, undermining the power of the empire: and every effort to amend those evils serves little purpose but to reveal their existence and magnitude. Three of the missionaries in Constantinople have lately addressed a letter to the American Bible Society, from which we take the following:

"At present, the Bible, the Bible, is the great demand. Orders are constantly coming up hither for books, especially the Bible. Letters are received stating that a new edition of the Bible sent was a favourite, and they are all disposed of: send us more. This demand comes from all the nationalities, and people of every rank belonging to them. In this city the Mussulman official of high standing reads the Bible, and discusses its contents with the despised Protestant Armenian from Moosh. His learned attache, indignant at his master's condescension, opposes and brow-beats this infidel Rayah, sure of obtaining his excellency's sympathy; but no, again and again is he compelled to listen to the words of life from the same source. A

glimmer of light enters his dark mind; he wishes for more; he seeks to be conducted to the Protestant chapel; he listens to the veteran missionary, as he pro-claims, in his peculiarly vivacious, pointed, and touching style, the truth as it is in Jesus. The Book containing these new and wonderful things he must have before he leaves that chapel. He obtains it, and goes on his way rejoicing in his treasure. The Turkish Effendi is not ashamed to spend hours in the streets of the capital in listening to the poor colporteur, as he proves the truth of the Bible, and the falsity of the Koran, giving a cordial assent to the validity of his reasoning. The Turkish woman fears not openly to seek and purchase the book about Jesus Christ. Hundreds of Turks are reading the Scriptures in various parts of the coun-. . The Armenians of the old church are extensively inquiring, 'Wherefore do we spend our money for that which is not bread? Feed us no longer with husks; we must have the bread of life.' And their spiritual guides, in many instances, dare not any longer keep it from them, knowing, if they do, they will go Russia, with her iron intolerance and spirit of inwhere they can find it. cessant vigilance, is not able to prevent her Armenian subjects from introducing, for their own use, into the remote province of Georgia, hundreds of Bibles, purchased at our book depot in this city. The Greek, with all his pride and duplicity, is willing to receive the book of Divine Wisdom. The Bulgarians, rather than remain without this invaluable treasure, pay to the selfish speculator four times its fixed price. Even the poor Jew is zealous for the Old Testament, though the veil is still upon his heart when Moses is read. The desire for the sacred Scripture is truly wonderful, and a most encouraging fact."

The enemy, however, is busy also. The correspondent of the London Christian Times thus speaks of the efforts of the Papists. Our extracts are some-

what extended, but the subject is important:

"I wish it were in my power to describe to you fully the mighty efforts the Papists are now making to gain possession of this country. I despair, however, of doing any thing like justice to the subject. In Constantinople, Smyrna, and other large seaport towns, swarms of Papal emissaries are constantly seen; gentlemen in black robes and white robes; in three-cornered hats, and Quaker hats, and in no hats at all; nuns in black and in gray; and, last of all, and most of all, Sisters of Charity in crowds, with their white butterfly bonnets, visiting the sick, opening schools for the poor and neglected, and winning golden opinions for themselves, for their piety and abnegation of self. And if one travels to the East, or to the West, through Asiatic or European Turkey, however deeply he may penetrate into the dark interior of this land, he will find the ground pre-occupied by these busy workers for Mary and the Pope. . . That a mighty impulse has been given, within a few years past, to Roman missions in Turkey, cannot be doubted. Thirty years ago, when the first explorers of the American Protestant Mission went through the country, they found every where in the interior only the ruins of Papal missions of bygone days. Now, phœnix-like, new missions are every where springing up from their ashes, and giving signs of unwonted life and strength. This may be accounted for in various ways. The very success of Protestant missions in Turkey, has, no doubt, stimulated Rome to mighty efforts. At first, and for many years, she despised these efforts among the Oriental churches; but at length she began to wake up to the undoubted fact that very serious inroads are threatened by Protestantism into all these Eastern communions. It must also be borne in mind that of late years Rome has put on new strength in every part of the world. I mistake; it is not Rome itself, but her faithful allies in France. The Pope is wholly power-Romanism in Rome is dead; but its spirit lives and burns in the hearts of the Jesuits of France, who for many years past have been playing a winning game with the Government, and now have things very much in their own way; and as French political influence is all-powerful in Turkey, the Jesuits are reaping large harvests of spoil. There is probably scarcely a French Consul in Turkey who is not a willing tool of the Jesuits. In Mosul, the Jacobite Archbishop becomes convinced that the Bible is the only Christian rule of faith and practice, and he preaches accordingly to his people. The next that we hear of him is that he is deposed from his office by order of the Turkish Pasha, and is obliged to take refuge in the house of the British Consul to save himself from banishment. And what interest has a Mohammedan ruler in the question, what is the Christian's rule of faith? None at all—only the Jesuit emissaries are there, and the French Consul is their tool, and the Pasha is the French Consul's tool! Similar things are occurring in other parts of Turkey. . .

"Here, in Constantinople, churches, hospitals, and schools are the order of the day. Where the money all comes from for carrying out these projects, I do not know; but it is evident that there are rich mines somewhere, from which they freely draw. Every now and then a new and imposing church edifice arises in some new quarter of the city; and they are just now finishing a large and splendid stone hospital on the hills outside of Pera, where the Sisters of Charity are to do their work. A recent letter from Ezzeroum says: 'The most important feature of the present state of things is the strenuous efforts the Romanists are making to establish throughout this entire region the power of the Man of Sin. Here at Ezzeroum they are building a beautiful church, and they have established a flourishing school. In the region of Van and Moosh, we learn from many sources, they are pushing forward their operations with Jesuitical energy and skill.' We hear similar things from almost every other part of the country. Surely, it becomes the Protestant world to be awake, and, at least, to be as zealously engaged in sowing the seeds of the truth, as the enemy is in sowing tares."

Austria.—The famous Concordat between the Pope and the Austrian government, is not working smoothly. The priests are becoming dissatisfied: and a body of them, numbering five bundred and seven, have addressed a remonstrance against it to the Archbishop of Vienna, in which there is some singularly plain speaking. They say:

"There is no doubt, but that our religion has become the object of universal derision. The Concordat has aroused the wrath of the most moderate men with respect to the antiquated, mediæval ordinances of the Church; and the indignation against the executors of those ordinances becomes louder and more universal from day to day. This sentiment is the more dangerous, as it spreads among the main body of the people. It would be unjust and imprudent to consider these occurrences as merely the dying echoes of the late revolution. Far from such being the case, there was no such feeling in 1848, in the greater portion of our diocesses. But since the establishment of the Concordat, scarcely any parish is to be found where the weeds of irreligion are not choking the good seed."

Having spoken quite freely of the "lazy" monks, demanding that the "begging orders should be done away with," they return to the Jesuits, making some very homely, but no doubt true statements:

"The authority and efficiency of the priests, has received a mortal wound in the doubts now so openly expressed regarding their morality. The enemies of religion employ this weapon so efficaciously that there are, indeed, few who place any belief in the moral purity of the priest. The priest has become not only a target for the sneers of the adult, but in too many instances has become an object of derision to youth itself. The mere fact of the impossibility of entering into the married state renders the servant of the Roman Catholic Church the victim of suspicion and evil allusions. He is regarded with contempt on every side. Worse than this, he cannot otherwise than observe with pain that his own order contributes to the moral dissolution which is invading even the popular classes, otherwise so steadfast and honourable in this respect. The laxity of the clergy serves as a ready excuse for the increasing impurity of manners among the people in general. No wonder that thinking men, who care for the future, are now frequently to be found asserting that the moral conduct of the population at large can only be improved by rendering impossible the suspicion of immorality in the priesthood."

In the conclusion of the petition the subscribers thereto clearly demand that such reforms should be introduced as to make the lower clergy no longer appear in the odious light of oppressors of the poorer classes; and that the priests, by the abolition of the law of celibacy, should be restored to the common ties of family and humanity. They then go on:

"If this is not done, they assert, 'all our influence will entirely disappear; the Roman Catholic religion will be despised; the hierarchy be totally overthrown; and the State become the foot-ball of ceaseless attacks and complications. We earnestly pray, therefore, that the most reverend episcopate, in common with government, will take measures to root out an evil which renders the maintenance of our position impossible, and which threatens the gravest perils to the Church and the empire."

In Transylvania, the eastern district of Hungary, the same dissatisfaction exists, particularly with the bishops, and a strong tendency manifests itself among the people to abandon the Papal community. All this is encouraging. The attempt to renew the iron rule of the middle ages meets with a very different spirit in every nation where it has been tried.

Germany. Hohenzollern.—We find the following in the editorial columns of the American and Foreign Christian Union:

"This small sovereignty in the south of Germany, whose religion has been intensely Roman Catholic, is now attracting considerable attention by reason of the introduction and spread of evangelical truth among some portion of its inhabitants. As far back as 1817, two men, whose religious wants could not be satisfied in the Roman Catholic Church, obtained and began to read the Bible. A few soon joined them, and then more. They made no noise, but quietly assembled and read the Scriptures, and then dispersed as they came. They were undisturbed by the authorities for two years; but when the Bible-reading meetings had grown to such a position as to attract the attention and command the respect and favour of considerable numbers in the neighbourhood, the Romish priests commenced a series of efforts to put a stop to them, and to destroy the influence of the truth which the Bible had imparted. The attendants on those meetings were dragged before magistrates, subjected to trials, to fines, imprisonments, and various inflictions. But the truth could not be destroyed. It has been transmitted from one to another, through the years that have passed since the reading of the Bible began in the principality; and in February last, thirty-five persons openly renounced the Roman Catholic idolatries and superstitions, and were admitted into a Protestant church by profession of their faith."

France.—We have already brought before our readers the fact—for it is now unquestionable—that the French government is becoming more hostile in spirit to Protestantism. Some even fear that the days of the revocation of the Edict of Nantes may return ere long. The work of evangelization goes on notwithstanding, and meets with no little success,—occasionally even countenanced by the inferior authorities. The following is from a letter addressed to the Secretary of the American and Foreign Christian Union:

"The Evangelical Society of France has begun (on the last month of April) its twenty-sixth year. Since its foundation it has been, and is still, the most powerful agent of Protestant propagandism which we possess in France. . . It has established numerous churches, which, for the most part, are now regular churches, either belonging to the established church, or supported by their own members. I do not mention the schools which have been erected by our Society. Suffice it to say, that since its foundation the Evangelical Society has numbered 331 agents, namely, 72 pastors, 81 evangelists, 178 teachers, and that its receipts have amounted

to more than three millions of francs.

"Beginning, then, on the West, I must speak at first of the three stations of the Department of La Haute Vienne, which have lately enjoyed a real holiday on the occasion of the inauguration of the church at Limoges. I need not tell you again of the most interesting work of evangelization which is going on in that city under the direction of Pastor Lesavoureux. The congregation, almost exclusively composed of Roman Catholics, was without a temple, and met in a place which was not fit at all to attract strangers to hear the gospel. Thanks to the united and strenuous efforts of Pastor Lesavoureux, a sum has been raised for building a temple; and notwithstanding all the financial difficulties which have afflicted us lately, a very pretty edifice, which is able to hold 600 hearers, was inaugurated on the day I allude to. Nothing was more interesting than to see the immense crowds of pearsants coming, on that morning, from all parts of the Department, to see a church of their own, in the chef-lieu of the Department, publicly consecrated to the pure worship of the living God. They had come from Thiat, from Villafavard; many had travelled on foot more than thirty or forty miles, to be there on Sabbath morning. Who could have told us, fifteen or twenty years ago, when there was not one Protestant to be found in La Haute Vienne, that such a beautiful scene would one day take place at Limoges?

A most interesting fact to notice, is that the Prefect and his First Secretary, as well as the First President of the Imperial Court, excused themselves for not being able to come at the inauguration, and sent representatives in their place.

"Our work is going on encouragingly in the Departments of Sarthe and Orne, at Auxerre and Mamers; and although the chapel of Mamers has now been shut for more than six years, the converts to Catholicism remain faithful to the gospel. At Alengon, at some miles from Mamers, we enjoy now an entire liberty; and the preaching of one of our veterans, Bever Audebes, is well followed by an interesting congregation. In Paris, our two stations at Faubourg Saint Antoine and Faubourg du Temple, (Rue St. Maur.) are as blessed as ever. Some very interesting conversions have taken place lately in those two churches; and notwithstanding the increasing calumnies of the Roman clergy and the bad will of the magistrates, our schools are all full, (they number some seven hundred children,) each child paying two francs a month.

"At the station of Saint Denis, near Paris, the spiritual work is going on encou-

ragingly. Prayer meetings are held and well followed."

Belgium.—We have had occasion, of late, to allude frequently to Belgium, the freest of all the Papal kingdoms. The prospects there are still encouraging. A late writer belonging to that field—for it is rich missionary ground—says:

"A first and great blessing, but one which puts upon us a great responsibility, is the perfect liberty we enjoy. Liberty of the press, liberty both social and religious, we have in the most enlarged sense of the word. No authorities to ask, no soldier or spy to dread; liberty full and entire to print, to preach, to distribute Bibles and tracts, without any one having the right to oppose our religious activity. The authorities are pledged to lend us a strong hand whenever our rights are despised, and we should add to the praise of our government, that this concurrence is almost always insured to us. Thanks to this liberty, and to the good disposition which exists in a great part of our population, we have been enabled to develop many branches of our missionary activity, particularly in the gratuitous distribution of tracts, and the sale of religious books. I cannot give you the exact account of the sale of our tracts, but the gratuitous distribution of them has increased in a proportion truly gratifying. Last year the number that was freely distributed was seventeen thousand and some hundreds; but this year it exceeds al-What is not less graready eighty thousand, nearly five times as many. tifying than this diffusion of tracts, is that it is especially due to the redoubled activity of the members of our churches, who scatter and read them whenever they find opportunities; in the promenades, in the storehouses, shops, and even in the fusses, (coal-pits.) The sale of religious books has been likewise more blessed, especially in some districts, particularly in Charleroy. Never since we have laboured for the evangelization of Belgium, have our colporteurs received such a welcome, as now every where awaits the brother at present in the field. It is truly astonish-In two days he sold in one locality sixty-five New Testaments and two Bibles, going from house to house. They snatched them from his hands. the past three months, he has sold between one hundred and twenty and one hundred and forty religious books, besides the other religious works and large numbers of tracts distributed by him. In almost all the places, he has been enabled to have conversations, to read the Bible, and to hold meetings, either in the houses or in the open air.

"This year, in spite of our financial difficulties, we have been enabled to found two new stations, in two of the most important localities of Belgium. The first is a Flemish station at Louvaine, the seat of the great Catholic university. . . . It is about six months since we hired a place where meetings are held by one of our evangelists, stationed about two hours distant, and who resorts thither on Sundays, and twice during the week. The first meeting he held was composed of mow it numbers ten converted persons, and an audience which reaches from fifty

to sixty auditors.

"The other station which we have founded is at Namur, a large Episcopal city of 22,000 souls. The clergy exercise there an immense influence. At the same time there, as in almost all the large cities of Belgium, there is a strong liberal party, which sees with pleasure all that can counterbalance the clerical influence, and which for this reason is rather disposed to sustain the free preaching of the gospel. As to our stations and churches already existing, they have continued their ordinary course. None have lost ground. In almost all there have been new additions, and at some a revival truly rejoicing to us.

"It is especially in the environs of Charleroy that this work is operating. There

are around this city fourteen parishes, where our brothers hold meetings regularly. There is one held each day; and often the crowd is so great that it is necessary to stand at the door, in order to be heard by those in the street, for whom there was not room within.

"In this district, including therein the church of Junot, about a league distant from Charleroy, there are estimated to be twelve hundred persons who have abandoned Romanism. The number of communicants in the two congregations is two

hundred and fifty. . .

"At Anvers, Wurt, St. George, and the Flemish chapel at Brussels, there are conversions and admissions to the church, which are exceedingly gratifying.

Colportage is much more encouraged than it was a year or two ago. The sale of religious books has more than doubled; and had we the means, we should be able to found immediately two new stations, with the greatest probability of success."

Peru.—We rarely meet with any thing regarding the religious condition of the South American States definite enough for our purpose; and hence the attention of our readers has not been often turned to that region of the globe. Of late there has been rather more information from these quarters, from the fact that missionaries have been sent there from this country. A correspondent of the American and Foreign Christian Union writes a very interesting letter from Peru, from which we take the following extracts:

"The advent of the Anglo Saxon race along the Pacific, our war with, and conquest of Mexico, our acquiring of Texas, New Mexico, and California, and our hankering after Cuba, has been like a bomb thrown into the camp of the Spanish race all over South America. In the Anglo Saxons they see and fear their doom. One of their best writers here (our Prefect) said that their race was ignorant, vicious, and lazy, while ours was vigorous, moral, and industrious, and that, as a matter of course, the stronger must conquer the inefficient one. . . . This progress of Americans is stirring up mind here and all along the coast, and this is just what the leaders of the church party here do not desire to see; but in this I see one of the first blows struck at the root of the power of the clergy here, though their own vices and immoral lives had previously much weaned the people from them, as we see by their now having very few to enter their convents, male or female. they are required to have filteen in each, to enable them to hold their extensive properties, and these they find it hard to keep up. Again, many of our best families here refuse to admit their priests into their houses, feeling their inmates are not safe with these priests; and others go farther, and refuse to go to mass or confession.

Perhaps in all the Catholic world there is not a more ignorant, vicious clergy than is found here in Peru, and of course such teachers are apt, as they have done here, to produce a sad crop; for, I may say, too many of the people here are no better than the clergy, as you may judge from the fact that they publish that more than half of the births in Lima are illegitimate!".

"In 1856 a convention here made a new constitution. During the discussions in convention, a motion was made to grant toleration. This was discussed some days, and each day gained more friends; but finally the church party resorted to such measures as the 'liberal party' would not do, and therefore 'staved off' for a time the subject. Another motion was made to bring the military and priests under the civil law. The priests in the convention, seeing this was going to pass, retired from the body; and when, as is customary here, the constitution was to be publicly sworn to, the priests, with their archbishop at their head, not only refused to swear to sustain it, but at once used all their influence to start a strong revolution against it, in which all other disaffected parties joined, putting Vivanco at their head. Caetillia beat them all through till he had them shut up in Arequipa, where he finally annihilated the whole of the disaffected ones; thus having 'whipped' the priests and their supporters, though at the serious loss of life and money. This has not helped the priests in the affections of the country. After Castillia's return to Lima, a new election for President, Congress, etc., under the new constitution, was ordered to take place in July, and to meet here in October. Should the priests oppose Castillia, and he be elected, as we suppose he will, even with such opposition, the priests may find themselves in 'a bad fix;' for Castillia don't love them now, and he certainly will not then.* He met one of these priests the other day, and report says that he said to him: 'I know you are opposing me, but have a care

^{*} Castillia has been re-elected by a large majority over all other candidates.—Ed. Cov.

or I will send you all to the Pope.' . . . There is a strong party here also, that want to take the property of the convent and church from the priests and to put them upon a salary, and then to compel them to perform all their offices free of the fees that they now so exorbitantly seek.

"All these things show that the clergy are losing their influence. But more to show this: an agent of the London Bible Society arrived here a few weeks ago, and introduced some 2,000 volumes of the holy Scriptures publicly through the Custom-house, paying duties on the same, and brought them up to my warehouse, and here handed them out to different small dealers and publicly sold them, and that without any impediment at the Customs, or from the priests, or any one. These were in Spanish, and all sold in two or three weeks! Does this not show

sale of 10,000 copies of the Scriptures in Bolivia, if he would accompany him home there! Here they hope for a sale of 10,000 or more copies per annum. There was quite a strife to get of those first brought here! Is this not one of the wonders of the age? Yet this agent came here with fear and trembling, doubting if he could get the books in. He has sent to England for an ample supply, and gone in the mean time to Bogota for his family, he at once seeing this was the field for him. All the liberals here at once supported him."

NOTICES OF BOOKS.

- A Consideration of the Sermon on the Mount. By Major D. H. Hill, Professor of Mathematics in Davidson College, North Carolina. 18mo., pp. 282. S. and Alfred Martien, 608 Chestnut Street. Philadelphia: 1858.
- " Since this volume came into our hands, we have wondered that the "Sermon on the Mount" has not been similarly treated hereto-So rich in instruction, in admonition, in comfort, this unique discourse presents every inducement to careful study and evangelical exposition. Prof. Hill has done wisely in choosing it as the subject of his inquiries, and in seeking to present an analysis of its heavenly teachings, with suitable comments. He has done his work well. We have read his pages with no little satisfaction. Some expressions we might be inclined to modify; but the volume furnishes an admirable specimen of evangelical, earnest, and lively exposition, presented in a style singularly clear, yet never superficial, and always strong and impressive. While no question, however profound, has been shunned, the writer is never led aside by fancy, or mere speculation. We had fixed upon some passages for quotation, but content ourselves with one:

"One remark as to the spirit with which good works are to be performed. They are to be done proximately, that men may be stimulated to the same; ultimately, that God may be glorified. Society is so bound together that there is no human being so insignificant as not to exert an influence upon his fellows. The very idiot and madman excite emotions, which mould character for good or evil. 'None of us liveth to himself, and no man dieth to himself.' act of A. may prompt B. to do a like act, and he in turn may influence C., and so we may have a chain of sequences reaching down to the end of time. Myriads in heaven may praise God throughout eternity for a prayer uttered before the flood; hosts of howling devils in hell may ascribe their perdition to an oath blasphemously spoken, ages before they were born. Surely, if it be a fearful thing to die, it is a still more fearful thing to live. Philosophy teaches us that not a particle of matter is ever destroyed. In like manner it may be, that not a single action will ever be annihilated in its consequences. If the material be not capable of destruction, how much less so must be the emanation of the immortal mind! Could the disciple of Christ feel in all its force

the solemn fact that every thought, word, and act of his would live in its effects as long as God himself will live, he could more readily comply with the injunction, 'Whatsoever ye do, do all to the glory of God.'"

THE RESOLVE OF A FAITHFUL MINISTRY. A Discourse delivered before the Eastern Synod of the Reformed Presbyterian Church in Ireland, on Monday Evening, July 13, 1857, by Rev. Hugh Stewart, Newtown Ardes. Published by request of Synod. 8vo., pp. 19. Liverpool, Belfast, Derry.

This is a discourse upon Isa. lxii. 1, and presents the spirit of the resolution of the prophet expressed in the text—as, 1, one of strong attachment to the truth; 2, of large public spirit; 3, rests satisfied with no measure of reformation attainments short of perfect reform; 4, as one of moral courage. The remarks and illustrations under each of these heads are generally judicious and appropriate. We are pleased to find so high a divine standard set up in this sermon; but we cannot assent to the statement that the Synod before which it was preached "formed themselves into a distinct organization, for the untainted preservation of high Reformation attainments." Our convictions are quite the reverse of this.

A REVIEW: being a Defence of the Principles held by the Protestant Presbyterian Church of Scotland against the Enunciations of a Correspondent of the "Reformed Presbyterian." By a Layman. 8vo., pp. 16. Pittsburgh. Sold by John Thursby. Price, Five Cents.

There is evidently a disposition abroad to investigate with more than usual care the "footsteps of the flock." This is well. The pamphlet before us contains a large number of quotations from the Acts, &c., of the Scottish Church, and from her authorized and acknowledged standards, to show that she never designed to reject or lay aside the 2d Book of Discipline, and never did. The writer makes out his case.

THE BUSH IN THE FLAME: a Sketch of the Immigrant Church. A Sermon, by J. D. Shane. 8vo., pp. 27. Cincinnati: 1858.

The history of the early settlements and settlers of the West, abounds in romantic interest. Toils, privations, trials, were the lot of the hardy pioneers of its finest regions. Energy, patience, and courage, were distinguishing traits of their character. The world owes them, at least, the debt of keeping in remembrance their labours and their virtues.

The design of this discourse is to present an outline of the early history of the Presbyterian Church, (General Assembly,) until about the beginning of this century, particularly in parts of Kentucky and Tennessee, but looking out, at the same time, upon the entire broad territory of the West: the researches of the writer having a special reference to the active efforts of the early ministry in disseminating the seeds of gospel truth by personal labours, unsustained by boards, agencies, &c.; and also to the fact that errors—sometimes arising from within the limits of the body itself—had to be encountered, and were encountered and thrown off. To the Presbytery before which it was delivered, and to those residing in that region, this discourse seems to have been highly interesting, and justly so. To us, what is here furnished has rather created an appetite for more of the same kind. A well-written religious history of the trans-Allegheny regions of this country, would be a most instructive and acceptable work.

COVENANTER.

DECEMBER, 1858.

(For the Covenanter.)

CONVERSION OF THE JEWS.

"For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?"—Rom. xi. 15.

The Reformed Presbyterian Church should engage immediately in

special efforts for the conversion of the Jews:

1. We are under special obligations to the Jews. They have a claim upon the Christian church above all other people. The gospel was given through them to other nations. We are their debtors for all gospel privileges and blessings. The fall of them is the riches of the world, and the diminishing of them the riches of the Gentiles. The casting of them away was the reconciling of the world. We have obtained mercy through their unbelief. Through their fall, salvation is come to the Gentiles, to provoke them to jealousy. And there is a twofold power in these declarations of the apostle. There is the consideration of gratitude for the inestimable privileges which we enjoy through the agency of the Jews, and also that of compassion for their present destitute and wretched condition. Our gain has been their They have been made poor, that we might be made rich. They have fallen, that we might be raised up. They gave to the Gentiles the gospel, and then ceased to enjoy it themselves. They have been the greatest benefactors of the Christian church, and they are now the subjects of the greatest privations and sufferings. They are the objects of gratitude and compassion. Gratitude for their former favours, and pity for their present sufferings, should awaken the church to special efforts for their relief and salvation.

2. The Christian church cannot continue to enjoy her present gospel privileges, if she does not labour to bring the Jews also to the enjoyment of them. "Thou wilt say, then, the branches were broken off, that I might be graffed in. Well, because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear, For if God spared not the natural branches, take heed lest he also spare not thee. For as ye, in times past have not believed God, yet have now obtained mercy through their unbelief, even so have these also now not believed, that through your mercy they also may obtain mercy." The gospel was given away by the Jews to the Gentiles, that in due time they might restore the inestimable blessing to those from whom it had been received. The Jews showed mercy to the

Gentiles, that the Gentiles might afterwards show mercy to the Jews. The Christian church has received the rich treasure of the gospel on deposit from the Jews, on the condition that when called for it shall be restored to the rightful depositors. And this sacred trust is committed to the Gentile church, under solemn and awful charges of the sin and danger of neglecting or slighting those from whom it has been received. "Boast not against the branches." "Thou standest by faith." "For if God spared not the natural branches, take heed lest he also spare not thee." "But toward thee goodness, if thou continue in his goodness, otherwise thou shalt also be cut off." Rom. xi. 18, 20, 21, 22.

3. The present is the time for engaging in this work. This debt should now be paid. God is manifestly preparing the minds of the Jews for embracing Christianity. Their hitherto deep-rooted and inveterate prejudices against the gospel are fast giving way. Until recently the gospel minister, or Christian missionary, could find no access to the minds of that people. They were encompassed with a wall of adamant, through which no argument or appeal in favour of Christianity could They would not allow themselves to reason on the evidences of Christianity, or to doubt in the expectation of the Messiah yet to All arguments in favour of Jesus of Nazareth being the true Messiah, were rejected by them with indignation and scorn. Every attempt to convince them of their error was met, either with silent contempt or open insult and abuse, and with many of them it is so But with a large portion of them a very marked change has taken place within a few years. Many of their most learned rabbies, as well as the common people, entertain and freely express doubts as to the ground on which they have so long stood, and in many instances manifest a desire to know the truth. They have a secret desire to hear the gospel, but are restrained through the odium and hostility resulting from the public profession of it. This hostility is gradually becoming weaker, prejudices are diminishing, and the desire to understand Christianity is becoming stronger.* Some years ago the Church of Scotland sent a commission to Palestine and other countries, to ascertain the practicability of establishing missions among the Jews. And that commission found them in many places anxious to hear the gospel, and in some places more desirous of hearing it than any other people. In some nations where there were penal laws against preaching the gospel to other people, the missionaries had free access to the Jews, no man forbidding them. And since the time of that commission there has been a decided waning of Jewish prejudices against Christianity, and a growing inclination to regard it with favour. celebrated Dr. Robert Halley, one of the most successful missionaries of the present age, after having brought above a thousand converts from the ignorance and degradation of Popery in the island of Madeira, and conducting them to the State of Illinois, went to Palestine to labour for the conversion of the Jews. On a visit afterwards made to this country, he informed the writer that after some difficulty in introducing himself among them, he found them quite accessible, and will-

^{*} It has been said that more Jews have been converted within a few years past than in seventeen centuries before.

ing to receive the truth, and he preferred that place—to which he was then about to return—as the most interesting and promising mis-

sionary field in the world.

The fact is, the Jewish mind is just now in a transition state. Judaism will soon cease to exist. That system of faith, or rather of unbelief, will soon be abandoned, and the Jews will either embrace Christianity or infidelity. How strong the obligations, and how loud and distinct the call upon the church of God to arise and let her light shine upon this people, who have long dwelt in darkness, and in the region of the shadow of death. "For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed; and who knoweth, whether thou art come to the kingdom for such a time as this?" Esther iv. 14.

4. The conversion of the Jews will be the great means, in the providence of God, preparatory to the conversion of the world; and they, when converted, will be the chief missionaries in spreading the gospel among the nations, and in bringing our revolted world into subjection to Jesus Christ, the Head of the church, and the Prince of the kings "For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" The conversion of Jews to Christianity will be the great culminating and standing proof of the truth of the gospel to the Gentile world. be the grand final seal of Heaven affixed to the record that God hath given of his Son. Before the brightness of its light skepticism will stop its mouth, and infidelity, abashed and ashamed, will hide its head. The whole world will then see that Christianity is of Heaven, and not This great event will prepare all nations among which the Jews are scattered, to hear the gospel preached. Hence it is often declared, in connexion with, and as the result of this wonderful event, that the heathen shall then know the Lorl. "And I will sanctify my great name, which was prepared among the heathen, which ye have prepared in the midst of them, and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes." Ezek. xxxvi. 23. "Thus saith the Lord of hosts, In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you." Zech. viii. 23.

The world will be awakened, and the attention of all nations arrested by the conversion of this wonderful people to the faith of Christ; and they, when converted, will be singularly fitted to preach the gospel to all nations. Their miraculous conversion will both prepare them for preaching the gospel, and the world for hearing it preached by them. They will themselves be living and standing witnesses of the truth and power of the doctrines of the Christian religion. Their previous inveterate and long-cherished hostility to the gospel will now render them more earnest and devoted in its support and extension. The zeal of Paul, when converted, will take possession of their minds. Besides, they live in all countries, and they speak the languages of all nations of the earth, and yet they have one language common to them all. The great barriers in the way of all other missionaries are no hinder-

They are acclimated to all latitudes,—they are equally ances to them. adapted to the snows of Siberia and the burning plains of Hindostan. Unlike all other people, they have no local attachments to any country They are equally at home every where: or rather, they have no home any where. And they are not incumbered with lands or possessions; but their wealth consists in silver and gold, and other moveable goods, which can be transferred with ease and despatch from one place to another. "It & a singular fact brought out in the last census of the United States, that while there are many Jews in the country, only one person who is a Jew is registered as a farmer. So literally is the decree of their dispersion fulfilled, that they are strangers in that occupation which above all others implies a resting place and a home. 'For I will command, and I will sift the house of Israel among all nations.' The Jews are traders, not attached to the soil where they are found, but ready on an instant to change their abode."

Who does not see in all this that God is preparing the Jews, when

converted, to evangelize the world?

It is also a very remarkable fact in the history of this strange people, that notwithstanding all their dispersions, and persecutions and privations to which they have been subjected in all nations whither they have been scattered, that they have gathered a very large amount of the wealth of the world into their hands. Though the most oppressed and wronged, (except the negroes,) yet they are the richest of all people. "As rich as a Jew," is a common expression for great They are the great bankers and monopolists of the world. By their great wealth they control, to a large extent, the policy of the European nations. The nod of a Jew behind his desk, often determines the practicability of important measures contemplated by these governments. War is declared, or peace is made, because a Rothschild, or other Jews, are inclined to grant or refuse a needed loan. God, who maketh poor and maketh rich, has made the Jews the depositories and treasurers of earth's silver and gold. The wealth of the sinner is thus laid up for the just. The gold and silver of our present sinful world is laid up for the building and adorning of the millennial church. And they are in the proper hands. When the Jews are converted to Christianity, they will not only have all the qualifications for preaching the gospel, but they will also have the means of maintaining and extending it among the nations. Then "they will come with their gold and their silver with them to the name of the Lord, to the Holy One of Israel at Jerusalem." "And I will consecrate their gain to the Lord, and their substance to the Lord of the whole earth." "All they from Sheba shall come; they shall bring gold and incense; and they shall show forth the praises of the Lord. Micah iv. 13; Isa. lx. 6.

And when the children of Abraham are brought to believe in Jesus Christ as the true and promised Messiah, they will also be prepared to take high ground in opposition to the popular and prevalent errors and sins existing in the various churches and nations. Convinced that Jesus of Nazareth is the true Messiah, and that they need not look for another, they will see in him far more than all they expected or desired in the fancied temporal deliverer whom they hoped for so long;

and they will at once and joyfully submit to him as Lord of all, to the glory of God the Father. The universal authority of Jesus Christ over the church and over the nations, will appear to them as a fundamental and almost self-evident truth. The high supremacy and universal authority of Messiah the Saviour, and the obligation of his law upon all men and nations will command their cordial assent and hearty submission. The popular attempt being made to pluck the crown of the nations from the head of Immanuel, will find no favour among the believing children of Abraham. And the Old Testament over whose every word, and letter, and jot, and tittle, they and their fathers have watched with so jealous care for so many ages, will not become with them an antiquated book and an old almanac. Reading and understanding it in the light of the New Testament, it will become in their eyes more interesting and precious than before, when they saw nothing but the letter, which killeth. Beholding Jesus now in every truth, and promise, and type, and prophecy, they will cherish it with greatly increased affection, and embrace its doctrines with new delight and And the psalms, hymns, and spiritual songs which it contains, indited by the Holy Ghost, and sung by their fathers in Judah's land, will be esteemed by them with new and enlightened joy, when they see that all things written in them have been fulfilled in Christ. There will be no desire among them to employ the songs of uninspired men, instead of the words of David and Asaph the seer. They will have no inclination to leave the snow of Lebanon that cometh from the rock of the field, to drink from the stagnant marshes of human composition. And the great principle of personal, ecclesiastical, and national covenanting, will not be regarded as a strange doctrine, and a hard saying by those who have always been, and are still God's covenant people. They will see that their covenant relation to God was that which gave the commonwealth of Israel all that prominence and honour which it possessed above all other surrounding nations, and that it was for the breach of the covenant which God made with their fathers that all the calamities which they have endured for so many generations have befallen them; and that it is in pursuance of the same covenant that they have been called into the enjoyment of the This great principrivileges and blessings of the Christian church. ple, which contains the great charter of all the rights and blessings of the natural and spiritual seed of Abraham in all ages, will commend itself to the approbation and maintenance of the converted Jews. They will see that to the Israelites pertaineth the adoption, and the glory, and the covenants, as their priceless inheritance. The believing Jew will be very far from trying, as some professed Christians do, to argue himself out of covenant with God. Instead of slighting or disregarding the obligations of the covenants of ancestors, he will cherish and defend these as his dearest birthright. The converted Jews will be Covenanters.

From all this it follows that the Reformed Presbyterian Church should set about the work of the conversion of the Jews. This is her appropriate employment,—to it she is specially called, and now is the time to engage in it. From the position she occupies in reference to other churches and the nations, and the principles she professes, she is peculiarly fitted to accomplish this most important service to God,

to Christianity, and the world. In approaching the Jewish mind, she occupies vantage ground which no other Christian denomination can. Standing aloof from all the governments of the world, from most of which the Jews are disfranchised, and against which they entertain strong prejudices, on account of the many and great privations and persecutions to which they have been subjected, they would consequently look upon a Christian people who have voluntarily and conscientiously subjected themselves to a similar political condition, with special sympathy and favour; so that our peculiar principles, as a witnessing church, present no obstacle to the Jewish mind, when converted, as they do to most other people. Our distinctive standing as faithful witnesses, in testifying against the prevailing sins of the nations, is rather an argument in our favour in treating with the despised and disfranchised children of Abraham. Convince them of the truth of Christianity, and from the circumstances in which they are placed in most of the nations, and from the principles they hold, they will be favourably situated and inclined to embrace the whole covenanted

system.

Not so with heathens, Mohammedans, or Papists. They may be brought to believe in the Lord Jesus Christ as the Saviour of sinners; but a long and tedious process is often requisite to bring them to understand and profess our distinctive principles, and they very often turn aside into popular and less faithful churches. For to be a Covenanter, is something more than simply to be a Christian. In the days of Elijah there were seven thousand sincere Christians in the world, but only one faithful public witness. At present there are 144,000 true Christians, but only two witnesses. There are different steps in covenanted attainments, at any one of which new converts may stop, and go no further. The whole covenanted system, containing all the fruits of the labours, and prayers, and sufferings of the church of God in all past ages, will not be comprehended and embraced by every one who may be persuaded to believe sincerely in Jesus Christ, until a brighter day dawns upon the world. Our missionaries in Syria may be successful in converting some Turks and other heathens, and yet fail in persuading them to approve of the entire standards of the Reformed Presbyterian Church. Our church may be employed in converting heathens, and after all only succeed in preparing them to become members of other evangelical churches. Even this would be desirable. But we ought to aim at more. The nations of the world need to be converted, as well as their inhabitants. The kingdoms of this world must become the kingdoms of our Lord and of his Christ. And that wonderful people, whom God has preserved, in all nations, and through a long series of centuries, and appointed, and is now preparing for this mightiest achievement of Divine wisdom, power, and grace, has special claims upon the sympathies, labours, and prayers of all earnest and faithful men. Their conversion will give new life to a dead church and a guilty world.

The sum is this. The whole Christian church is under strong and special obligations to the Jews. The present is the time to acknowledge and discharge this obligation. The Jews, at least in some places,*

^{*} That they manifest much hostility to the gospel in London, and many other places, does not affect this remark.

are as accessible to Christian missionaries as other unbelievers; and when converted to Christianity, they will be more efficient and useful than other converts, and the Reformed Presbyterian Church is specially fitted to accomplish this work. Therefore the Reformed Presbyterian Church should immediately establish Jewish missions. Q. E. D.

MISSIONARY CORRESPONDENCE.

TOUR IN PALESTINE.

Bhamdûn, August 14th, 1858.

Dear Brethren,—Greatly refreshed and invigorated by the quiet solemnities of the Sabbath, we left Yaroûn on the morning of the 12th, by no means regretting our disappointment in not reaching Kedesh Naphtali, as we expected. We saw the miserable village, doubtless the site of the ancient city, from the heights around Yaroûn, and would have been interested, had there been time, in visiting the sacred spot, for its typical and historical associations, as having been one of the six cities of refuge appointed by Joshua in the land of Canaan, to which the slayer, who had killed his neighbour unwittingly, might flee and escape the avenger of blood, and thus not die, until he had stood before the congregation in judgment. From all that we could learn of its present condition, it contrasts but sadly with its former character—affording a "refuge" to a small population of blood-shedders, rather than an asylum to the innocent and pursued.

Passing along the hill-side, by a rapid and easy descent, we soon crossed a little wady, down which flowed a murmuring stream, evidently much larger at some seasons than when we saw it; and then commenced the opposite ascent, which, from its long and tedious windings, notwithstanding our ignorance of the road, afforded us sufficient evidence that we were directing our course towards Safed. The way was somewhat fatiguing; but the large green hills, with the people ploughing and the cattle feeding upon them, bear a striking resemblance to the beautiful mountain scenery in many portions of Vermont. Safed soon after appeared in view, on an eminence far above us; and though it is not, as some have supposed, the "city set upon a hill" alluded to by our Lord, it is nevertheless "a city set on a hill, that cannot be hid." We reached the town between 11 and 12 o'clock, through whose steep and crooked streets we wound our way to a grove of venerable olives, where our animals and muleteers refreshed themselves, while we passed on to the ancient castle, a noble relic of the crusades, which towers in ruins above the town. After considerable exertion and toil we succeeded in reaching its summit, from which a prospect is presented, comprising a most remarkable assemblage of mountains. It is, if such an expression can be allowed, a vast plain of hills. To the north, in the direction of Hermon, and almost equally distant southward toward Tabor and the hills of Nazareth, the farspreading country beneath is crowned with ranges of mountains, which, from having passed over them, we knew to be ascents and descents far from inconsiderable; but which, from the eminence of Safed, appeared only as bold undulations of the surface of the earth; while eastward of the Jordan, stretching beyond the utmost power of vision,

were the mountains of Gilead, with the intermediate range beyond Tiberias, whose calm and placid waters—their entire surface visible—lay glittering like a mirror at our feet. The scene surpassed description; and as we looked down on the beautiful panorama, and beheld the clear and peaceful Galilee quietly imbosomed in bold and frowning heights, we could not avoid remarking its entire accordance with the life and dispositions of the humble Saviour, who so frequently sought retirement there from the reproaches of a sinful world.

Though no very great antiquity can be justly ascribed to Safed, it nevertheless possesses a later historical interest, that attaches to but few places at present in the Holy Land. It is one of the holy places in Galilee to which the European Jews resort,—in which they have had a printing office, dating from the sixteenth century, and a school established at a later period, for the study of the Talmud, which continued in a flourishing state up to the year 1837, when the city was visited by a fearful earthquake, which prostrated most of the houses, and buried thousands of the inhabitants beneath the ruins. The calamity here, as in Tiberias, fell with relentless fury upon the ill-fated Jews. The present condition of Safed is in evident contrast with its former prosperity; varied changes have wasted its wealth and reduced its population, until hundreds now are numbered in the city where thousands once dwelt.

We left for Tiberias about 1 o'clock, designing to visit the site of Capernaum on our way-a city in the time of our Lord "exalted unto heaven;" but in the execution of the awful threatening pronounced against it, "shalt be thrust down to hell," has been brought so low, that its name and situation have long since perished and been forgotten; but, greatly to our disappointment, were prevented from visiting the desired spot, by failing to turn off at the regular road. As night was drawing on, we could not think of returning; so, pausing by the side of a little stream whose banks were blooming with the oleander, we consoled ourselves with the happy thought that we were indeed in "the land of Gennesareth," where they "besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole." We felt now, more than ever before, that hallowed was the ground we trod. We were traversing the little plain bordering upon the peaceful sea, where the Saviour taught his disciples, healed the sick that gathered around him, and in whose vicinity had formerly stood the doomed cities Chorazin, Bethsaida, and Capernaum.

Passing on from this we soon "came into the coasts of Magdala," to the little village of Mejdel—the ancient Magdala, it is said, where Mary Magdalene had her home. The place, though it has a name, had an appearance of degradation that loudly bespoke the character of its wretched inhabitants. As the sun had already set, and the shades of night were gathering over us, and Tiberias still an hour distant, we had resolved to pitch our tent here; but, on beholding the miserable place, and the still more forbidding and suspicious appearance of the people, we concluded of the two evils to choose the least, feeling that perils by the way were less to be feared than the risk of a night's residence in such a place. So, winding our way along the shore, over rocks and craggy summits, in an hour we reached Tibe-

rias, where we quickly pitched our tents, grateful after the fatigues of a twelve hours' ride for a place of rest and repose. We hailed the morning with delight; and finding ourselves greatly refreshed, we hastened to improve the time we had to spend in this wonderful place. Our first thoughts were of the sea, to which we hastened as early as possible, to lave in its limpid waters, and to gather some little mementoes from its shores. And, oh! as we lingered there, how sacred were the associations that clustered around our hearts! How impressive the memories of the past, as we gazed on the lake of the triple name, Tiberias, Gennesareth, and Galilee, on and about whose waters such wonders of mercy and power had been divinely wrought! It was the region above all others consecrated by the presence and miracles of our gracious Lord. In Capernaum he dwelt after he was "tempted of the devil;" and there, too, he "began to preach, and to say, Repent; for the kingdom of God is at hand." It was while "walking by the sea of Galilee" that "Simon called Peter, and Andrew his brother, and the two sons of Zebedee," were called. It was on the shores of this noted lake that he healed the diseased and tormented that gathered around him-miraculously fed, on one occasion, the thousands that resorted to him, and preached the remarkable sermon to the multitudes on the Mount. Yes, he walked upon this very sea, hushed by his mighty mandate the tempest that ruffled its bosom, and administered that touching and thrice-repeated rebuke to Peter before his ascension-"Simon, son of Jonas, lovest thou me more than these?" We reluctantly retired from this interesting spot; and on returning to our tent, found, in compliance with our request, a breakfast of fish prepared, taken from this ancient lake.

Tiberias (or Tabbareeah, as the natives call it) is a place bearing marks of great antiquity. It was built by Herod the Great, and named in honour of the Roman Emperor; but, like other cities in Palestine, it has experienced the desolating effects of war, whereby it has been completely bereft of its former greatness, leaving, however, in its ruined walls, columns, and foundations, enough to indicate its ancient splendour. After the destruction of Jerusalem, this city became eminent for its Academy, over which a succession of Jewish doctors presided until the fourth century. Its present population is thought to be about two thousand, consisting principally of Jews, said to be descended from families resident there in the time of our Saviour. This, however, is evidently false, from the fact that their dress is European, as is the Jews' in Safed; and many of them are unable to speak any thing but German, plainly indicating their origin. town is surrounded by a dilapidated wall, which to an observer at a distance presents somewhat an imposing appearance, while within there is more than the usual filth and poverty peculiar to Eastern

towns.

The morning being somewhat advanced, we were prevented from visiting the celebrated warm baths, but beheld them in the distance to our left. They are regarded as efficacious in rheumatic complaints, and are consequently resorted to largely from all parts of Syria. Our course lay up the mountain side, which brought to our view the celebrated plain of Hattîn, lying to our right, memorable for the battle which took place in 1187, when the Christian army was defeated and

overthrown, and the power of the crusaders broken by the triumphant success of the Mohammedans, with the victorious Saladin at their head. Traversing for a time a cultivated tract of country, we soon reached and passed the village of Lûlieh, on an eminence to our left, where we met a caravan of pilgrims on their return from the Holy City, after the great feast of Easter. They numbered about five hundred. We were amused at the odd and economical contrivance, in spite of the sympathy we felt for the poor animal, for the transportation of the children. In addition to one of the parents and the necessary amount of travelling utensils placed upon its back, the beast was burdened with a couple of boxes ingeniously slung at its side, contain-

ing the family of children.

We lunched beneath the shade of a flourishing tree at the road side. A man was ploughing near by, of whom we learned that at the base of an opposite height was the place where the four thousand were miraculously fed. Of course, we felt exceedingly obliged to him for wishing to add new interest to our travels, by so accurately locating scenes which the Scriptures had left obscure. The country here was very undulating, but not so bold as we had formerly seen, the elevations having more the appearance of hills than mountains, as in other parts. An occasional village appeared in view as we pursued our way beneath the rays of the burning sun; but none of special interest until we reached the ancient Cana of Galilee, where "Jesus manifested forth his glory," by converting the water into wine. We stopped close by the village, and doubtless quenched our thirst from the waters of the identical fountain from which the "water pots" were filled. John ii. 1-11. The village is very small, but pleasantly located on a gentle eminence, surmounted by fertile gardens filled with pomegranates and figs of luxuriant growth. We were soon rapidly approaching Nazareth, and rode on with proportionably increasing interest, to get a glimpse of the despised and lowly spot. The pleasure was not long denied us; for after passing a little village, and making one grand ascent, we looked down on the humble village, ere the sun had declined sufficiently to cause the shadows of the western mountains to settle upon its peaceful vale.

As ever, yours in the gospel,

J. Beattie.

Bhamdûn, Sept. 6, 1858.

Dear Brethren,—From the recent frequency of brother Beattie's communications to you I have taken occasion to indulge in a long silence; a silence which would have had more of self-denial than of indulgence in it, had I been in possession of any interesting information.

But you must not conclude from my having nothing to write, that our work has been at a stand. On the contrary, we are advancing much faster towards the end of our calling than when we had abundant materials for a very exciting and sufficiently encouraging correspondence; only it is in a department which furnishes no matter for narrative, namely, treasuring up in our memory Arabic verbs, and nouns, and interweaving with our habits of thought quaint Arabic idioms. We find that a place where we are refugees, is much more favourable to study than a place where we should hope to be perma-

nently settled; as we have less delicacy in repelling the sociability of people whose ill-judged calls upon us would consume more than half our time. We are also in some sort reconciled to our present condition by the mature conviction that it is far better—at least in the case of those who are pioneers in a new mission—to be too long in commencing the direct labours of the mission than too soon, especially among a people who, next to their religion, pride themselves more on their language than on any thing else; and we cannot but admire the wisdom and goodness of the Head of the church in keeping us back

longer than we intended. I trust that the course which the news of our trials has run through the press, will satisfy you that too little news is better than too much. I was surprised to learn by a communication in the London Weekly Express, "from its own Beirut correspondent," that every thing we had in the world had been "thrown out at the window," and that we had been obliged to take the road "under a burning Syrian sun;" when, in fact, had not the reverend fathers met with an unexpected interruption in their display of zeal, we would have been under the necessity of setting out at night; and as it was, we had a very fine day for our journey. In England Dod is just as good a name as Dodds; and the substitution of the former for the latter in the Express, occasioned some singular mistakes when the news reached the United States. The New York Times copies the article, and in a short editorial mentions the subject of it as a missionary of the American Board; and the Evangelist thinks the whole story must be a humbug, because the American Board has but one missionary by the name of Dodd, and his place is Smyrna; while the New York Observer, (as I am told,) unwilling to discredit the account, reduces it to a credible form by an explanatory observation that Mr. Dodd, of Smyrna, had gone to Zahleh for the purpose of learning the Arabic language.

Our relations with Zahleh are not yet adjusted. I had a letter from the American Consul on Saturday, requesting an interview with me preparatory to his taking measures for the redressing of our wrongs, and I would have gone to-day but that the weather was somewhat I hope to go to-morrow; and perhaps, after having seen the Consul, I will be able to tell you more about the probabilities of the immediate future than I can now. Even if we should be subjected to some further delays and disappointments, we will have no reason to be discouraged. We cannot suppose that we have the work more at heart than our Saviour has, and we may well afford to leave him to choose his method and set his times. We are apt to be impatient because our time is short. He has an eternity at his command, and works with deliberation. We are few and feeble, and our enemies are numerous and strong; but He who sent us has comforted us with the assurance that all power in heaven and earth is given to Him of His Father. Soon, we trust, will come salvation, and the kingdom of our

God, and the power of His Christ.

Since writing the above I have been at Beirut, and seen the Consul. He had obtained from the Sublime Porte a firman in our favour. The people of Zahleh will not, of course, pay much respect to it, unless they see that the Sultan has power enough in Syria to enforce it. Mr.

Johnson, our new Consul, is not the man to let the matter rest where it is, and he entertains a hope of reinstating us before winter. After all, our hope is in Him who is higher than the highest.

Yours in Christ Jesus,

R. J. Dodds.

FALSE PEACE.

The false peace and evil quiet of conscience arises from these three causes: First. From gross ignorance of the danger wherein a man lives because of sin, (Eph. iv. 18, 19,) whence follows a blind conscience. Secondly. From groundless security and presumption that all shall be well with him, notwithstanding that he knows he has sinned, (Deut. xxix. 19,) and knows that sin is damnable; whence he has a deluded conscience. Thirdly. From obstinacy, through delight and custom in sin, (Jer. xliv. 16, 17,) whence comes hardness and insensibility of heart, which is a seared conscience. Wheresoever any of these evils reign, although God has said there is no peace to the wicked, (Isa. lvii. 21,) that is, no true peace; yet such fear no evil; but promise to themselves peace and safety, (1 Thess. v. 3,) like those of whom the prophet spake, who had made a covenant with death, and with hell were at an agreement. Isa. xxviii. 15. Yea, though they hear all the curses against sinners, which are in God's book denounced against them; yet will they bless themselves in their heart, and say, they shall have peace, though they walk in the stubbornness of their hearts. Deut. xxix. 19. But whosoever is thus quiet in himself through a false peace, it is a sign that the strong man keeps the house, (Luke xi. 21,) and that he, continuing in this fool's paradise, is not far from sudden and fearful destruction from the Almighty. 1 Thess. v. 3; Deut. xxix. 20.—Christian's Daily Walk.

EVILS OF HYPOCRISY.

First. Hypocrisy takes away all the goodness of the best actions. They are good only in name, not in deed. The repentance and obedience of a hypocrite is none, because it is feigned; his faith is no faith, because it is not unfeigned; his love is no love, because it is not from a pure heart, without dissimulation. 1 Tim. i. 5. Judge the same of all other graces and good actions of a hypocrite. Secondly. All the good actions of a hypocrite are, together with himself, wholly lost. Luke xiii. 25; Matt. vii. 22; xxv. 11, 12. Such as preaching, hearing, praying, almsgiving, &c. Thirdly. Hypocrisy, in whom it reigns, does not only take away all goodness from the best gifts and actions, and cause the loss of all reward from God, but it poisons and turns the best actions into most loathsome and abominable sins, (Isa. lxvi. 3;) insomuch that in those good works wherein the hypocrite seems to make haste to heaven, he still runs post to hell. For such allowed hypocrisy is worse than professed wickedness. Rev. iii. 15. It is so odious in God's sight, that for it he will plague those in whom it rules with his severest judgments. For the hypocrisy of men professing the truth, brings the name, religion, and best services of God into disgrace and contempt, (Rom. ii. 24,) and causes the best actions and best men to be suspected. For such as have not spiritual wisdom to judge rightly, stumble thereat, and forbear the exercises of religion, and the company of those that are religious, ignorantly judging all who profess that religion to be alike. Besides, hypocrisy is high treason against God; for it is a gilding over, and setting the king's stamp upon base metal. It is tempting and mocking of God to his face, (Ps. lxxviii. 36;) a sin so abominable, that his holy justice cannot endure it.—Id.

THE CHRISTIAN'S HIGHEST JOY.

. Let us not forget, however, that sacred oracle, "Pray for the peace of Jerusalem; they shall prosper that love thee." He who penned that injunction when God gave it, saw so clearly its authority and propriety, that he said for himself, "Let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem to my chief joy." Now we know what was David's chief personal joy: it was the light of God's countenance shining upon his own soul, as the joy of salvation. No man ever prayed more frequently and fervently for personal hope and comfort than David. He was never easy, when his peace or consolation was at a low ebb. But even when they were highest he had a higher relative joy than his chief personal joy-the glory of God in the welfare of the church. Accordingly, even when praying most for himself, and when his trials were heaviest and his heart saddest, as well as when rejoicing in God, David always breathes some ardent petition for Zion and the world. In this respect the king was emphatically "a priest unto God." Was David a loser by this? No; many a time was his captivity, like that of Job, turned into spiritual life and liberty, whilst he thus prayed for others as well as for himself.—Philip.

A BENEFICENT SPIRIT.

The "gladness of heart" which prevailed among the first converts of Pentecost, was evidently both increased and confirmed by the liberal spirit which they manifested under the outpouring of the Holy Ghost. They did not shut themselves up in solitude, nor sit down to brood over the workings of their own minds, but blended with a glad reception of the word, a free distribution of their property; and the consequence was, that "great grace was upon them all." Acts iv. 32, 33. They were not inattentive to doctrine, fellowship, sacraments, or prayer: in all these "they continued steadfastly," (Acts ii. 42;) but they combined with all these devotional habits, friendly intercourse, benevolence, and public spirit. In like manner, the apostles invariably called on all the churches, "to do good and communicate," because "with such sacrifices God is well pleased." And when they did communicate to "the poor saints," the apostles were not slow in assuring them that God would not be unmindful of their spiritual comfort. "Do," says Paul, "whatsoever things are lovely, and whatsoever things are of good report," as well as the things which are "honest and pure," "and the God of PEACE shall be with you." Philip. iv. 8, 9. All this implies, what all Scripture and experience abundantly verify, that a selfish spirit is not a temple in which the Holy Ghost will dwell as a Comforter, nor an earthen vessel which God will fill with the heavenly treasure of strong consolation or steady peace. No wise or good man can wonder at this. It is just as unlikely that God would comfort a selfish or slothful spirit, as that He would lift up the light of his countenance upon an impenitent or unbelieving spirit. The one is as much opposed to both His nature and will as the other.—Id.

REVIEW OF AN ARTICLE ENTITLED "THE RIGHTS OF CONGREGATIONS IN THE ELECTION OF THEIR OF-FICERS."*

Editor of the Reformed Presbyterian:—Dear Sir,—I have read your June number with much pleasure, and with some pain. I had, for some time, hoped our church would be aided by our ministry, by

^{*} The editor of the magazine for whose pages this review was prepared, having declined to give it a place, on the ground that it contained charges against him of "misleading, misrepresenting, misquoting," &c., it has been sent to us. Agreeing

our church courts, and by our periodicals, in the solemn work of preparing for covenant renovation. In this connexion, your presbyterial address gave me peculiar comfort. But, alas! articles immediately follow imparting any thing but pleasant anticipations in regard to the future. Your collection of "the records and Standards of the church," and your remarks thereon, are calculated to wound, very deeply, brethren in the church, true friends and lovers of "all the attainments of the Reformation."

Your article will bear the following analysis:

I. Scripture bearing upon your subject. This is well. To the law and testimony—the only rule. II. "Extracts from various documents," purporting to be from "records and Standards of the church." And—III. Your own comments upon these extracts, with reference to

Baillie, Calderwood, &c.

The second part of your article, as here given, is materially defective, and is calculated to mislead the unwary, and to extend the arena of unhappy, and we fear, unprofitable strife, now too widely extended. You begin with the 1st Book of Discipline. But you fail to state that this Book, in all its attainments, excepting on the subject of education, was fairly, and fully, and according to forms of law, and of design by the church, superseded by the 2d Book.* You refer, in the second place, to the 2d Book of Discipline, but you omit the important fact that this Book never was superseded by any other entirely, finally, in form or in fact. You refer, in the third place, to the Form of Government; but you omit entirely to tell your readers that the part quoted by you in relation to calling ministers, never was law or standard in the church. And what is astonishing, you have furnished the proof of the truth of my assertion, but in another connexion, where most readers will very naturally overlook its proper connexion and force: I refer to the act adopting the Form, to which our Terms of Communion refer in these words-"As received by the Church of Scotland," and which you have placed under your fifth head, and in connexion with the Acts of Assembly of 1649. This adopting act shows that the Form, as quoted by you, is open "for debate and discussion." Now you know the Standards of the church are not open for "debate and discussion,"—they are settled. On this ground Synod would not suffer Morton to debate when on trial by libel. You refer, in the fourth place, to the "Directory for Church Government," +

as we do with the reviewer, and agreeing also with our contemporary, who thinks it is "time that one or other be set right," and believing that the way to get "set right," is to discuss, candidly, any points of difference, we publish this review, and the appendix prepared particularly for our pages, and commend them both to the careful perusal of our readers. Let none say that this article should not be published, inasmuch as, in the words of our contemporary, it "brings up the charge of patronage against the Form of Church Government." We can only wonder at the want of vision where this is not seen in the Form. Let our readers turn to it, and see for themselves. Hence the Church of Scotland said in the act regarding this Form provided that this entire subject of the distinct rights and interests of Presbyteries and people in the calling of ministers were to be left free for debate and discussion." But these are the points of the review itself; and we leave them, for the present, to "Old Paths."—Ed. Cov.

^{*} That is, brought forward and incorporated into the 2d Book.

[†] The reader will not confound this "Directory," with the "Directory for Worship." It is a different document; and, as "Old Paths" says truly, was never adopted by the Church of Scotland.—ED. Cov.

but you fail to to tell your readers any thing about this document; only, you place it with "the records and Standards of the church." You could have saved, in one sentence, many a simple and honest church member from many a blunder here. You could have informed him of its history—that it never had any adoption by the church—never was law or Standard in the church, and can have no such place now. You refer, in the fifth place, to "Acts of the General Assembly." The first referred to is the Act adopting the Form, and stands with the other adopting Acts in a peculiar relation to our Standards,—these Acts are constitutional law, and so referred to in our Terms of Communion. The Act of 1649 is law in common with all reforming Acts of Assembly, between 1638 and 1650.

You proceed to apply, or comment upon the "extracts." With this we feel particularly pained. We fear it will do harm,—indeed,

harm only, and no good. You say:

"In this Directory, the choice of the minister is given to the Session, with the right of refusal on the part of the people, on grounds of which the Presbytery are to judge. It can hardly be said that in this way the rights of the people to choose their pastor are sufficiently guarded. Indeed, this seems to be the case in all the above extracts, excepting those taken from the Form of Church Government. According to the Form, nomination by the people must precede ordination; and the Presbytery is required to examine the candidate touching—in particular—his fair and direct calling to that place."

We remark—1. You deal very unfairly with those venerable documents. This no good Covenanter should ever do—especially, a public journalist should refrain from all such reflections cast upon "faithful contendings" and "attainments of the Reformation." The very first sentence you quote you palpably misrepresent. It reads:

"It appertaineth to the people, and to every several congregation, to elect their minister."

Words cannot be selected and arranged to make a statement plainer. Yet you say: "The choice of the minister is given to the Session!" And "indeed, this seems to be the case in all the above extracts, excepting those taken from the Form." You wrong the Act of 1649, and the 2d Book of Discipline. These do not recede from the principle of the 1st Book on this subject; but they do secure perfectly, and in legal form, against patronage, and to the people, officers—ministers, elders, and deacons—of their own choice, and against all others:

"That none be intruded upon any congregation, without lawful election, and the assent of the people over whom the person is placed." 2d Book, chap. xii. "The said vacant congregation are to go about the election of a pastor for that congregation." Act of Assembly, 1649.

2. You, in comparing those with the Form, make exception in favour of the Form, as giving the people full and free election of their officers, which the others do not. You hang the whole weight of your argument thus:

"According to the Form, nomination by the people must precede ordination."

Now, first, dear sir, there is no such "must" in the case: it may be far otherwise. Second, to nominate, "usually, signifies to name for election:" is not election; but is the thing secured to Sessions by the Books. Third, this poor privilege is the full extent of the

right here guarantied to the people, and this only under certain contingencies. For-fourth, patronage has in the same breath of the Form an equal guaranty. Its rights stands side by side with the right of "nomination." It may claim a priority of title. Hear: "Either nominated by the people, or otherwise commended, to the Presbytery for any place." Is not this patronage? And who does not know it? This right of nomination may be a mere shadow—not even the shadow of election, when the patron commends. Fifth, the 2d Book and Act of 1649, both cut up by the roots, and of design, too, patronage; and secure to the people a free and untrammelled choice of all their offi-These, with kindred old documents, contain our old, our dear, our blood-bought Magna Charta, our Presbyterial elective franchise rights. Sixth, your extracts from the Form fail utterly so to secure free election to the people of all their officers; but does prejudice the same fearfully by its patronage. Turn to "the Directory for the Ordination of Ministers." Conf. p. 587, ed. 1838.

Direction "1. He that—being commended to the Presbytery for any place." Thus by a patron commending his friend, and the candidate coming before Presbytery with his credentials, without any election by the people, he now stands before Presbytery for examination.

Direction "2. Which being considered by the Presbytery, they are to proceed to inquire—touching the evidences of his calling to the holy ministry—calling to that place." That is, he is now to be examined according to the following: "The rules for examination are these," p. 588, but not one of these offering any prejudice to patron-

age. Of these "rules," more again.

Direction "3. In all which (examination) he being approved, he is to be sent to the church where he is to serve, there to preach three several days." All this after being commended by the patron-after "testimonials" being considered—after examination had and approved by Presbytery, and ordination determined, the candidate is sent, for the first time, to the people, that they may hear him; and if they can, within the three days referred to, find and sustain any lawful objection

to him, they may table the same. But now— Direction "4. In the last of these three days—there shall be sent from the Presbytery to the congregation, a public intimation-to give their consent and approbation-or otherwise to put in, with all Christian discretion and meekness, what exceptions they have against him." Truly, after all this, the candidate "being commended" by his patron (of whom the poor people of the parish may likely be in terror)examined—sent to the people by order of Presbytery-arrangements made for ordination, the people in such case must have more courage than ordinary to appear with a grave charge—for this is the amount of it—in the face of patron, Presbytery, candidate, and all. direction closes up this affair.

Direction "5. Upon the day appointed for ordination-Presbytery shall come to the place, or at least three or four ministers of the word shall be sent,"-and, according to the remaining directions, ordain

Thus patronage makes short work of it.

3. We now notice your assumed "examination of the candidate touching-in particular-his fair and direct calling to that place." You design by this reference to make the impression that "nomination before ordination" is a free election by the people in the first place, and then Presbytery examines into the election "in particular," whether it has been free and full by the people for that place.* This is your meaning, or you mean nothing; and for such meaning you have no authority. Reference to what has been adduced, and examination of the nine rules following Direction 2d, p. 588, will settle this matter. Not one of these nine "Rules for Examination" have any reference to your "required examination of the candidate touching—in particular—his fair and direct calling to that place" but the 7th, and it explains the whole matter thus:

"7. The proportion of his gifts in relation to the place unto which he is called shall be considered."

Now—(1.) Here is no reference, even remote, to an election by the people at all. (2.) There is reference to the judgment of the Presbytery, only of the candidate's fitness for the place—"his gifts." (3.) All this is in perfect keeping with the Form in regard to patronage. (4.) The candidate's "fair and direct calling to that place—in particular"—cannot apply as you endeavour to make it. For how, when the patron commends the candidate to Presbytery, and the Presbytery examines him, and then sends him to the people to be heard for the first time, can this supposed examination into his election take place, when there has been no election, and when examination is all over before even the people have heard him, or can exercise their reserved right of "meek and Christian exceptions" on the day of ordination?

4. I remark, farther, in regard to your comments upon the extracts. The use you make of Baillie, Calderwood, &c., shows that you have misunderstood the burden of the argument entirely. The fact is, Baillie differed from the Assembly in 1649. He misinterpreted the 2d Book, like you, and like you, was wrong, and the Assembly was right, in settling the meaning of their own Book of Discipline. Their Declaratory Act was designed to set the 2d Book of Discipline in an unquestioned light as against patronage, and as confirming the right of free election to the people. But Baillie, as an honourable opponent, well says, the act of 1647 settled that the 2d Book of Discipline makes "a double election, one before trial, and another after,"—the former "given to the people," the latter "before ordination to the Presbytery."

5. Your caption is a misnomer. It should have been, to be true to the scope and bearing of your essay—"The Form, the only record securing free election. The 2d Book of Discipline, &c., give to the people the right of refusal only." This is perhaps the worst, because

the general feature of your article, and is to be regretted-

(1.) Because it is not fact, but the very reverse. The 2d Book, &c., do secure the people's right, and condemn patronage; the Form does neither. And more: the old Books and Acts of Assembly secure the just and Scriptural right to the people to elect all their officers. The Form fails to secure this right in regard to elders and deacons entirely. (2.) Because it is covertly an attack upon the 2d Book of Discipline, Acts of Assembly, and "Attainments of the Reformation," which, you must be aware, is offensive to a majority of the church, mi-

^{*}Strange place to test an election by the people, in the examination of the candidate for ordination!

nisters and people. (3.) Because it brings up, in new forms, controversies painful and injurious to the peace and prosperity of the church. Have we not had strife enough about these things? Surely it is time our Zion had some peace. No good can grow out of such issues as this now before us. Harm only—and harm always, so long as the many cannot believe these strange and hurtful theories. Surely it would be wise and peaceful to cease, for ever, writing against the ancient landmarks. Better far revive their endearments, for then shall God arise and favour Zion. Ps. cii. 13, 14. And—(4.) Because such issues, now especially, are prejudicial to the cause so near our heartscovenant renovation. If your views of the Standards be true, then many cannot swear a covenant binding to such Standards. And, indeed, it is a serious question whether the covenant can be renewed with those holding such views of the Standards. How can many in the church swear with you and those of your views holding that the parts of the Form referred to in your article are standard, binding? How can we swear to what the Church of Scotland would not adopt? How can we swear to patronage, which we must do if we swear to those parts of the Form left out by proviso in the Adopting Act? How can we swear to that which the mother church left free to "debate and discuss?" And how, in swearing to such debatable matters, can we swear in judgment, in righteousness, and in truth?

Finally, your closing remark, like most of your entire article, is

calculated to mislead. You say:

"Stuart's Collections, although not authoritative in the church, gives the practice of the Church of Scotland after the Revolution. Excepting what is peculiar to the Established Church, is the rule now generally followed."

Now the facts are—(1.) Stuart gives the law, often, of the Reformation Church between 1638 and 1650. The Acts of Assembly of that period are still law with us—the very best law. 2. If Stuart gives the practice of the Revolution Church only, then being "peculiar to the Established Church," nothing in it can be law to us. 3. The quotation given, with which the article closes, contains practice taken from the Reformation church, and belongs to the Revolution only as borrowed from the 2d Book of Discipline, and from Acts of the Reformation Assemblies; and is a fair summary of old law, and present law in our church, not as found in the Form, but in Scotland's old charters, Books, and Acts of Assemblies.

We might say much more. We are pained to have to say this much. We take no pleasure in differing from, or in gainsaying the views of brethren dear to us, and with whom we would love to see eye to eye in every thing pertaining to God's glory and Zion's good. But we

would rejoice to see an end to all these unpropitious issues.

I am, very truly, yours, dear Editor, for the OLD PATHS. June, 1858.

EXTEMPORANEOUS PREACHING.

We meet, quite often, with statements in the papers of various denominations, which go to show that the practice of reading sermons is not so popular as it formerly was, at least with the better informed and cultivated, in the churches which have allowed and countenanced it. The last we have seen is the following, from the "Presbyterian." It seems that even among Episcopalians the subject is receiving some attention:

"Our Episcopal exchanges are very earnestly advocating the practice of preaching extemporaneously. The exclusive use of the manuscript they consider as a great barrier to success, especially in reaching the masses. The Rev. Dr. Clark-

son, in a letter in the October number of the Church Review, says:

""Our clergy, and especially the Western ones, should be able to preach the glorious gospel of our "blessed Lord" at any time, in any company, in any place, without note or book. We ought to have "Professorships of Extemporaneous Preaching" at Gambier, at Nashotah, and Berkeley, and New York, and all our theological schools. The young men can be taught, and they ought to learn it. Every pettifogging lawyer in our courts and justice rooms learns, in a few weeks, or months, to speak fluently enough; and why cannot educated men, whose theme is the noblest that can occupy human thought, or employ human tongue, learn to speak fluently to immortal men of eternal things?"

NEW YORK PRESBYTERY.

New York, November 9th, 1858.

The New York Presbytery met, according to adjournment, in the Second Church, New York, and was constituted with prayer by the Moderator. Members all present except James Chrystie, D. D., S. M. Willson, and T. M. Armour; together with ruling elders Samuel Mehaffy, James Miller, David M'Allister, William Johnston, Thos. Bell, James Hughes, William F. Bell, Andrew Alexander, Wm. Warnock, William Hilton, and James Beattie.

Congregations under care of Presbytery are directed to take up collections, and forward them to the Treasurer of Domestic Mission Fund previous to 1st January; and to observe 18th November as a day of thanksgiving, and first Thursday February as a day of fasting.

W. Graham, theological student of the fourth year, delivered as trials for licensure a lecture, subject 1 Peter i. 22—25; and read an historical essay on "The Period of the Westminster Assembly,"—both

of which were cordially and unanimously sustained.

Two calls—the one from Boston congregation, and the other from Baltimore, (transmitted by Philadelphia Presbytery,)—were presented to T. M. Elder, licentiate, for acceptance of one or rejection of both, when both were rejected. A call from Bovina upon J. M. Johnston was sustained, and transmitted to Pittsburgh Presbytery for presentation.

The Treasurer reported, as follows:

		,						
1858.		REP	ORT.					
Feb. 20.	A friend in Korta	ight,						\$2.00
May 14.	2d congregation,	Newburgh,					•	17.75
15.	Church of the Co	venanters, I	Brookly	yn,				20.50
June 29.	Ryegate and Barr	net Female	Missio	nary S	Society	, .		12.10
30.	3d congregation,	New York,		·		•		44.82
July 1.	"	" "					•	6.00
	Topsham congreg	ation,			١.			6.51
13.	1st congregation,	Newburgh,						23.31
28.		New York,						52.60
	Craftsbury congre	egation, .						10.00
Nov. 2.	Whitelake congre	gation, .						7.50
		· · ·	• • •	•	•	•	•	5.03
	Total, .		,					\$208.12

DISBURSEMENTS.

SCHEDULE OF APPOINTMENTS.

Boston.—Beattie—4th and 5th Sabs. January; Sloane—4th Sab. February; J. M. Johnston—February, 1st, 2d, and 3d Sabs.; Stevenson—December, 3d and 4th Sabs.; Elder—March, 1st, 2d, and 3d Sabs.

Argyle.—J. R. Thompson—3d and 4th Sabs. December; J. M. Johnston—4th Sab. February, and 1st Sab. March; Beattle—Sabbath previous to next Presbytery; Elder—March, 4th Sab., and 1st Sab. April.

Bovina.—WILLIAMS—December, 2d and 3d Sabs.; Johnston—March, 2d, 3d, and 4th Sabs.; Elder—April, 2d, 3d, and 4th Sabs. Westfield Flats.—J. B. WILLIAMS—one day, discretionary.

Next stated meeting of Presbytery is to be held in the First Church,

Newburgh, on the second Wednesday of May, 1859, at 71 P. M.

Rev. A. Stevenson was appointed to moderate in a call in Boston, when requested by session and congregation. Presbytery adjourned to meet in Second Church, N. York, 30th November, at 2 o'clock, P. M. SAMUEL CARLISLE, Presbytery Clerk.

PITTSBURGH PRESBYTERY.

This court met in Allegheny November 2, at 7 o'clock, P. M., and was opened with a sermon by the Moderator, Rev. James Love, from Matt. v. 10, last clause, "Thou shalt catch men." Nearly all the ministerial members were present, and a large delegation of elders. Rev. J. Galbraith was appointed Moderator, and Rev. Joseph Hunter was continued Clerk. Rev. A. M. Milligan was appointed Assistant Clerk.

A large amount of business, mostly of a local character, was transacted; and though the session was unusually protracted, and some cases litigated and intricate were adjusted, yet the utmost harmony and unanimity prevailed among the members.

Presbytery resolved to appoint hereafter, so soon as organized, a

Committee on Discipline, and one on Supplies.

J. C. K. Faris, student of theology of the fourth year, was received on certificate from Illinois Presbytery. Wm. Milroy, student of the second year, delivered a sermon from Matt. v. 48. Mr. Faris delivered a lecture from Isa. xlii. 1—4, and read a history of the church as connected with John Huss, and Jerome of Prague. Mr. M'Millan (fourth year) delivered a lecture from John xvi. 1—4, and read a history of the church in England, from the Reformation till the accession of James I. He also submitted a Latin exegesis. All were unanimously sustained.

Rev. H. P. M'Clurkin accepted a call from Salt Creek; and Revs. J. Love, J. J. M'Clurkin, and elder E. Logan, were appointed a commission to install him, to meet on the first Thursday of December next, at 10 o'clock, A. M.

The call from Lind Grove, on Rev. W. Slater, was presented. He declined to act in the case. Presbytery considered this equivalent to a rejection of the call, and ordered it to be returned to Illinois Presbytery.

Presbytery appointed the second Monday of December next to be observed as a day of thanksgiving; and the first Thursday of Febru-

ary, 1859, as a day of fasting, by all under our care.

1858. TREASURER'S REPORT.	Cr.
Ap. 22. Balance in treasury, as per last report,	. \$15.41
May 16. By cash from J. T., jr.,	. 8.00
Nov. 3. "Slippery Rock cong., per D. Patterson,	. 10.00
Salt Creek cong., per R. Galbraith, .	. 15.91
" Female Miss. Soc. of Miller's Run cong., pe	
Rev. W. Slater,	. 15.00
" Slippery Rock cong., per Rev. T. Hannay,	5.00
Balance due treasury,	5.86
zazazo ano azantary,	. , 9.00
	\$75.18
$\mathrm{D}_{\mathbf{R}}.$	
Aug. 16. Cash for treasurer's book,	. 38
Nov. 6. " to T. M. Elder, per order of Presbytery, .	. 25.75
" J. A. Thompson, "	. 35.00
" Rev. J. J. M'Clurkin, " .	. 10.05
" Rev. T. Hannay, "	. 5.00
" Rev. T. Sproull, "	. 5.00
	\$81.18

The Treasurer was directed to draw on Synod's Treasurer for the amount of funds that may be jointly appropriated to our Presbytery.

APPOINTMENTS.

Rev. T. HANNAY, one Sabbath at Yellow Creek, one at Perry, and one at Oil Creek. Time discretionary.

Rev. J. J. M'CLURKIN, one Sabbath at Perry, and one at Oil Creek.

Time discretionary.

Rev. R. REED, one Sabbath at Piney. Time discretionary.

The Standing Committee is authorized to grant a petition for the moderation of a call in Rehoboth congregation, if requested. Rev. J. Love is appointed to moderate a call in Brownsville congregation, when requested. T. Sproull, J. Hunter, and elder A. Miller, are appointed a Standing Committee of Supplies.

Presbytery adjourned, to meet in Allegheny the third Monday of

April, 1859, at 7 o'clock, P. M.

ILLINOIS PRESBYTERY.

Presbytery met, pursuant to adjournment, in St. Louis. All members present, except R. Z. Willson, detained through affliction in his family.

A call was laid on the table from Lind Grove, on Wm. Slater. It

was sustained, and forwarded to Pittsburgh Presbytery.

A call from Vernon on Rev. Robert Johnston, was also sustained,

and forwarded to Rochester Presbytery.

A call from St. Louis on Rev. Joseph M'Cracken, was sustained, presented, and accepted. Steps were taken to have him installed as early as convenient.

The commission to settle difficulty in Elkhorn between the pastor and people, reported that they had laid \$500 on the people, and required them to pay this amount to Mr. Sloane as a final settlement. Presbytery approved and adopted the report. Mr. Sloane took an appeal, on the ground that he had accepted the amount as so much due him on the bond, but not as covering the debts of the congregation.

The decision of Lind Grove session in a certain matter of discipline was confirmed; and Daniel Cook, the aggrieved party, appealed to

Synod.

A commission was appointed to repair to Lind Grove, to investigate certain difficulties that were presented to Presbytery in memorials and complaints by members of the congregation. Commission is to meet first Tuesday of December.

Presbytery resolved to ask Synod to make a division, suggesting a division line from Indianapolis to Quincy, thence up the Mississippi to the northern boundary of Missouri, thence west along that line.

D. S. Faris is to moderate a call in Elkhorn, when desired. Also

James Wallace, in Grand Cote.

Thanksgiving and fasting to be observed by the congregation under care of Presbytery, the same days respectively as last year.

R. Z. Willson was certified to New York Presbytery.

Adjourned to meet at Bloomington, Tuesday preceding meeting of Synod, (May 17, 1859,) at 10 o'clock, A. M. D. S. FARIS, Clerk.

APPOINTMENTS OF ILLINOIS PRESBYTERY.

Elkhorn-1st and 2d Sabs. of November, Wm. Sloane; 2d and 3d Sabs. of March, D. S. FARIS; February, A. C. Todd, who is also to preach here all his unappropriated time.

Grand Cote-1st and 4th Sabs. of December, D. S. FARIS; January, A. C. Todd; February, Wm. Sloane; 1st and 4th Sabs. of

March, JAMES WALLACE.

Clarinda—November and December, James Neill.

Lind Grove-3d and 4th Sabs. October, Mr. Montgomery; 1st, 2d, and 3d Sabs. of February, Jas. Neill.

Staunton-March, A. C. Todd.

Morgantown—D. J. Shaw, 2 Sabs., discretionary.

Walnut Ridge—J. Stott, 4 Sabs., discretionary.

Maquoqueta—Dr. Roberts, stated supply.

Bremer-Dr. Roberts, two days, discretionary.

Bloomington-J. M. M'Donald, two Sabs., discretionary.

Vernon-W. F. George, 4 Sabs., discretionary. Loda-W. F. GEORGE, one-half present term.

THE ROCHESTER PRESBYTERY.

The Rochester Presbytery met at Rochester, Oct. 13th, and was constituted with prayer by the Moderator. The constituent members were all present with but one exception, and elders from some of the congregations. The Presbytery transacted its business, as usual for some time past, very harmoniously, in a session of but a few hours. Rev. J. R. Thompson being present, was invited to a seat as a consultative member. A petition from Syracuse for a re-organization of the congregation, and the administration of the Lord's Supper, was granted; and Rev. M. Wilkin, with elders from Sterling, were ap-The Committee pointed to carry out the prayer of the petitioners. on Supplies reported the following scale of appointments, which was adopted:

Rev. J. MILLIGAN, D. D.—November and December, Ramsey, and

Carlton, C. W.

Rev. R. Hutcheson-November, 1st, 2d, and 3d Sabbaths, Oneida, Hamilton, Galt, &c., C. W. November, 4th Sabbath, and December,

Syracuse.

Mr. J. M. Johnston to receive his appointments from Interim Committee. Presbytery adjourned to meet on the Wednesday preceding the meeting of Synod in May, 1859, at 1 o'clock, P. M., at the house of Mr. G. Barnum, in the city of Buffalo.

M. WILKIN, Clerk of Presbytery.

PRESBYTERY OF THE LAKES'.

SCALE OF APPOINTMENTS.

A. Montgomery—December, 3d and 4th Sabs., Macedon; January, 1st Sab., Auglaise; 2d, Rushsylvania; 3d, Walnut; 4th, Jonathan's Creek; 5th, Muskingum; February, 1st Sab., Irville; 2d, Coshocton; 3d, Muskingum; 4th, discretionary.

R. SHIELDS-November 4th Sab., February 3d, March 3d, April 3d. and May 3d, Rushsylvania; December, 4th Sab., Jonathan's Creek;

February, 4th, Auglaise; March, 1st and 2d Sabs., Macedon.

James Thompson—April, 1st and 3d Sabs., Jonathan's Creek; 2d,

Irville; 4th, Muskingum.

J. French-May, 1st and 2d Sabs., Macedon; and to attend to family visitation.

J. C. Boyn—Savannah, one Sabbath, discretionary.

R. HUTCHESON-Brush Creek, stated supply.

J. C. Boyd, with elders John M Daniel and James Kirkpatrick, in addition to the elders of this congregation, to hold a session at Eden, when he finds it suitable.

Dr. MILLIGAN to supply in any of the vacancies, as his health may R. HUTCHESON, permit.

Chairman of Committee of Supplies.

PHILADELPHIA PRESBYTERY.

The regular fall meeting of this court was held on the last Tuesday in October, in the 4th Church, Philadelphia. Ministerial members all

present, as also a full delegation of ruling elders.

A call from Baltimore congregation on T. M. Elder, licentiate, was sustained as regular, and ordered to be transmitted to New York Presbytery for presentation. S. O. Wylie, J. M. Willson, and J. Carlile,

were appointed an Interim Committee of Supplies. The Clerk is instructed to have in readiness a Presbyterial report to lay before Presbytery at its next meeting, and sessions are directed to forward statistical reports. The following was adopted:

Resolved, That the special attention of any congregations where deacons are yet wanting be called to the action of Synod at its last meeting on the subject, and that they report diligence in the matter to Presbytery at its next meeting.

Liberty of moderating a call was granted to Baltimore congregation, in case Mr. Elder should not accept the call now pending, and the matter was referred to the Interim Committee on Supplies for any further action that may be needed. The Committee is also authorized to grant the dispensation of the Lord's Supper, if desired by the congregation.

The last Thursday in November is appointed as a day of Thanks-giving; and the first Thursday in February, 1859, as a day of Fasting. Presbytery holds its next meeting in the 1st Church, on the last Tues-

day in April next, at 10 o'clock, A. M.

AFFAIRS ABROAD.

Sandwich Islands.—By a late treaty France has gained a better foothold in these islands, and will use her power, if we mistake not her purpose, to the serious injury of their true interests. French brandies are to be admitted at a lower duty; and French subjects are to be tried by the French Consul, while the priests are also cared for. In the mean time we have quite encouraging accounts from the churches there, and still trust that the same Providence which has heretofore so remarkably watched over these "isles of the sea," will not now give them into Papal hands.

Japan and China.—There can be no doubt that these empires are now to be fully opened to missionary efforts. In the former the hostility of the government and priesthood is the great obstacle, but this appears to be slowly yielding. Russia and England have secured treaties similar to that made a few years ago by this country. Five ports are to be opened in a short time for English traffic. The people are not at all averse to the access of foreigners. In China the government has made every desirable concession,—the opposition to foreigners and missionaries is popular; but this, also, will give way. Protestant missionaries are making frequent tours, at some risk, occasionally, into the interior, from their scattered stations in the east and north. Russia and Rome are also active, especially since the late treaties, in propagating their systems of corrupt Christianity. A large caravan of Russo-Greek missionaries started some months ago for Pekin. At Rome scarcely any thing else was talked of in high places; and by this time, no doubt, their emissaries are on the way. Will the Protestant world be equally prompt and vigorous?

The Eastern Archipelago. Aitutaki.—We need no evidence other than that of the missionaries to satisfy us of the great and rapid changes which the gospel has been instrumental in effecting among the savage population of these islands. By some, however, the following testimony of Captain Harvey, of the British navy, may be received with less suspicion. Speaking of Aitutaki, he says:

"These islanders do not touch fermented liquor, and but few use tobacco in any shape. The greater portion can both read and write: they are all respectably clothed. Their houses are built of coral stone, with high and well thatched roofs, having a considerable air of comfort in their interior arrangements. They possess nine whaleboats, some of which were presents to them from American whale ships. Mr. and

Mrs. Royle spoke very highly of these people. They provide every thing in their power towards making them comfortable; and frequently, Mr. Royle stated, that tea, sugar, coffee, &c., &c., were found in his verandah, which these kind fellows had obtained from the captains of the ships in exchange for their labour or goods, expressly for the missionary. They also met annually to subscribe towards their domestic and foreign missions, and did so most liberally. There are six cows on the island. Cattle are not permitted to increase beyond twelve. On reaching that number they kill them, and divide the flesh among the inhabitants. Muscovy ducks, plantains, sweet potatoes, yams, a kind of bran, bread fruit, oranges, pine apples, and many other fruits and vegetables, are to be had in great quantity. Cocoa-nut oil is made, and, I understand, in tolerable quantity, at a reasonable price. I asked Mr. and Mrs. Royle, if seeing the American captains and crews using tobacco and spirits, did not cause some difficulty in persuading the people to abstain They replied they thought not, and spoke very highly of the considerate and kind behaviour of the whaling captains who have visited them. Some seventy ships recruit wood and water annually at this island, and about a hundred vessels call for the same purpose at the larger islands. The value of money is well understood, although much is done by exchange for cloth, linen, stuffs, &c. Captain Whynger, of the 'Illinois' whaler, of New Bedford, who was obtaining his supplies for a passage home, told me it was exceedingly economical to recruit at these islands. There is a schooner belonging to the island, which trades between them, and has been once to Tahiti. The 'John Williams,' a bark belonging to the missions, was daily expected, having left England in July last, on her round, via the Cape of Good Hope, in which colony they have an establishment. Beyond that periodical visit, they seldom or never see other than American ships. Let me add, that fourteen hundred of these islanders subscribed 300 dollars towards the Sailor's Home at Honolulu!

"On going down for the purpose of embarking, I found a large assemblage of the natives, and before the house or shed sat the great men of the island to receive me. The son of the oldest man present, who spoke English better than any other native that I had heard, interpreted. He said they had come together to express their pleasure at seeing 'English man of war' captain. That they had never before been so visited, and the fruits, vegetables tapa, &c., &c., piled in heaps on either side in front they gave to me. I thanked them very much for their generosity and kindness, and said that I was not prepared for visiting them, that I had no presents to offer in exchange, and that my boat could not carry so great a quantity of these good things. The interpreter replied, 'They make free present—no exchange—no want any thing but you, captain, to take all, and ask for any thing the island affords, and it is freely at your service—and our own boats shall take every thing on board.' I then expressed my sorrow that my visit was so necessarily short, and asked if any would now come off to see the ship for the little time I could give them. Ten or eleven said 'Yes;' the old man and his son accompanied me. Four whale-boats, deeply laden with the fruits, started, taking the cutter in tow. On board they expressed great delight at every thing they saw, refused spirits, wine, or beer, but enjoyed a cup of tea in my cabin; and although the roughest of the rough in costume, they behaved like gentlemen; the men (about eighty) were all over the ship, and not a single thing of any sort was missed. Their common excla-

mation was, 'English, we all English!'

"I was utterly unprepared for meeting such a civilized, hospitable people, and sincerely regretted not having the means for making them some return for the ge-

nerous welcome offered to Her Majesty's ship."

Africa.—While the Protestant world and philanthropists have been congratulating themselves upon the prospects now opening up for African evangelization and elevation, Popery has not been inattentive or unconcerned. The Portuguese, who have also long held a leading place on the west coast, are making earnest efforts to arrest missionary efforts in Fernando Po and Corisco. Mr. Mackey, Presbyterian missionary, writes last July from the latter place:

"I received a letter a few days ago from the British Consul at Fernando Po, under date of May 27th, of which the following is an extract. 'I have received your letter of the 17th of May, and regret that I have news very painful to every one connected with the Spanish possessions in Western Africa to communicate to you. There is now in this harbour a Spanish man-of-war steamer, the "Vasco Nunez de Balboa," commanded by a Signor don Carlos Chacans, who has come

out here to supersede Mr. Lynslayn as Governor of Fernando Po, Corisco, and Anno Bon; with him have come some Jesuit priests, who have already commenced their intolerance, by urging this new governor to issue a proclamation forbidding any religion but the Roman Catholic to be publicly professed in this island, ordering the Baptist mission school to be closed, and only permitting private worship in private houses, said worship to be confined to the family of each house. Lynslayn has accepted the part of Lieutenant-Governor; subject to the approval of her Catholic Majesty. . . . As there is not a Roman Catholic on the whole of this island, you may imagine what a state of affairs this is likely to produce here. In a few weeks they purpose proceeding to Corisco and Anno Bon. . . . What will come of this, God only knows. I believe all the colonists will leave the place. So far the Consul's letter. It was brought from Fernando Po, by Captain Walker, who tells me that the missionary operations of the Baptists at Fernando Po, are entirely suspended, and his impression is that me will be a supported by the suspended and his impression is that me will be a supported by the suspended and his impression is that me will be a supported by the suspended and his impression is that me will be a supported by the suspended and his impression is that me will be a supported by the suspended and his impression is that me will be a supported by the suspended and his impression is the supported by the suspended by the suspended by the supported by the suppor tirely suspended, and his impression is, that we will be ordered to cease our operations here entirely. We await further developments for the present. going on without any reference to the above news, and my hope is that we will not be molested in our work. When there was such an ado, two years ago, about the Spanish missions supplanting us here, with all the patronage of the government to sustain them, their purposes were defeated, and we were not in the least molested. We know that God will order all things according to his own wise purposes, and if he, in his infinite wisdom thinks fit, to defeat the present expedition, we will still not be disturbed."

Germany.—The only late item of religious interest from Central Europe, is the meeting of the Kirchentag for this year. This body is a mere voluntary association of ministers, which meets annually for deliberation on matters connected with the interests of religion. We furnish an abridged view of its late proceedings:

"The tenth German Evangelical Kirchentag met in Hamburgh on the 14th of September; and the proceedings were opened by a sermon preached by General Superintendent Hoffman, of Berlin. The Kirchentag adheres to the fundamental principles of the Reformers, and has acknowledged the Augsburgh Confession as the expression of that belief. The substance of this is the reconciliation of a lost

world to God through the death of Christ.

"Interesting conferences were also held in regard to Official Oaths, the connexion of Church and State, Bible Society operations, the Jewish Mission, Lodging Houses, &c. The last subject was 'Popular Superstitions,' as a hinderance of vital godliness, introduced by Professor Dr. Wutke, of Berlin. The immense church was crowded, and the idolatry and atheism of daily life was most unsparingly exposed. Previous to the meeting of the Kirchentag, a powerful opposition had been made by the local press. It was for a time feared that very few would open their houses to receive guests during the time of meeting, as has always been the case. burgh has seven Lutheran churches for a population of nearly 200,000 people, of whom seven eighths are Lutherans, but only one of these churches could be had for the purpose. The others were refused. One church was granted for a concert, to be held during the meeting of the Kirchentag, but was positively refused for Divine In the Hamburgh churches there are stringent rules prohibiting preachers from beyond the bounds of the State occupying the pulpit without a special license, This license was obtained, but other difficulties obtained from the civil courts. arose. At last, however, two other Lutheran churches were obtained for the evening services. Fears were entertained of a riot, so great seemed to be the hatred of the people to the meeting, but these and all other fears were happily disappointed. The lists showed 839 strangers, and 1,187 Hamburghers, making in all 2,026 persons who took part in the meetings as members, besides many hundreds who occupied the galleries as spectators. Up to the close the attendance seemed increasing, and the churches were unable to hold the people who sought admission to the evening sermons preached by Drs. Krummacher, Sander, Mallet, Jaspis, Prelate, Kapff, Pastor Ball, and others."

Hungary.—The Protestants of Hungary have felt, since 1850, the heavy hand of Austria and Popery. Their troubles increase. The nature of their difficulties—some of the most pressing—will appear from the following:

[&]quot;A letter from Vienna of the 20th ult., says that the petitions of the Protestant

Synods and churches of Hungary, on the refusal of the Roman Catholic clergy to celebrate mixed marriages except on the promise that children born of them shall be brought up as Roman Catholics, has been presented to the Council of the Empire with other documents relative to the affair. The petitions pray that some plan of celebrating mixed marriages shall be formed in the event of such refusal. The same letter says that a number of complaints had been presented to the Council to the effect that Protestants have been punished for having rung bells or worked on Roman Catholic holidays, and that the Roman Catholic clergy had committed encroachments on Protestant privileges; but the Council of the Empire rejected them." The News (London) correspondent says:—

"The Hungarian Protestants are again about to apply to the Emperor for permission to superintend their own schools, and to hold a Synod, but they do not appear to think attention will be paid to their petition. It is clear that there is some power in the State which acts in opposition to the Imperial will, for it is an undeniable fact—though not publicly known—that about a year ago the Emperor gave orders that the Protestants should be permitted to hold a Synod. The freedom of the Protestant Church in Hungary is not a concession of yesterday, but a right secured to it two centuries and a half ago by the Emperor Rudolph II. (1606 and 1608.) There are about three millions of Protestants in Hungary and Transylvania, and it surely cannot be good policy to permit the Roman Catholic Church to infringe on their rights."

Rome.—That the Papal States are among the worst governed in Europe, has long been known. It was made a subject of complaint as long ago as 1815, and remonstrances were addressed to the Pope by some even of the worst governments of Europe. No improvement has taken place. A correspondent of the New York Tribune enters into large details in reference to the fiscal condition of these States. We give a few extracts, the more important, because pecuniary difficulties indicate decay, impoverishment, or reckless expenditure; or all of them together; and are the frequent precursors of revolution:

"The Popes have never had a home policy; they have always neglected the country, and have never spared any attention to the promotion of industry and commerce. The nature of the country, the wants and wishes of its inhabitants have, at no time, exerted any influence on its political history; nor, so far as it depended on its Government, on its economical development. Hence the political and economical misery in which the people of the Roman States have languished

ever since the dawn of modern times.

"The total debt amounts to \$66,849,098. The revenue in 1857 amounted to \$68,300,000, the expenses to \$70,800,000. The expense column is of course led by the item 'clergy.' One might think it natural that in a country which is saddled with a debt of \$27,000,000, created for the exclusive benefit of the clergy, in which the clergy own one hundred millions' worth of real estate, and in which all the most lucrative government offices are in the hands of its members-(the Secretary of State and five other principal officers in his department, 22 in that of the Interior, 59 in that of Justice, 9 Judges in the Court of Cassation, 12 in the Civil, 14 in the Criminal Superior Court, not to say any thing of the inferior officers, are clergymen)—the expenses of public worship would be borne by the clergy. But not only these expenses, but even those of convents and religious orders, which in no other country are supported by the State, are here a standing charge on the public, and prominent among these beneficiaries are the Jesuits. The Chapter of St. Pietro, one of the largest land-owners in and around Rome, receives \$2,000 a year from the public treasury; the Bishop of Matelica draws, beside his salary, \$2,000 a year extra as indemnity for a claim which he held against some other ecclesiastical individuals, and which happens not to be collectable. Another religious institution, called di Santo Spirito, to which Pius VII. made a present of estates which yield a clear income of \$36,000, has lately been endowed with another tract of land, which was originally allotted to the sinking fund of the state debt, and which has lately been rented at \$41,000 a year. Then there is an item of over \$900,000 a year for pensions, in the conferring of which personal favour and services rendered to the Church and to Catholicism at large are notoriously of more weight than those rendered to the State. And, because there can never be too much of a good thing, the taxpayers must aid in the erection of new churches and convents in a country which

abounds with old ones. The basilica in Ostia alone has cost the people of the Roman States \$400,000 within the last few years.

"The deficit for the current year is estimated at \$1,800,000."

In the mean time other matters are not wanting, pointed at in the following:

"The French troop in the Papal dominions have been raised from 6,000 to 11,000 men. The Vienna correspondent of the London Times remarks:—'The French papers state that the garrison at Rome was re-enforced by the desire of the Papal Government; but the fact is, that his Holiness is much annoyed at what has occurred. The head of the Roman Catholic Church is tired of the company of his protectors, and he had flattered himself that he should see no more of General Goyon, the commander of the French troops.'"

Waldenses.—This people are signalizing their now revived and liberated condition by constant evangelizing efforts. Dr. Revel writes to the American and Foreign Christian Union:

"The work of evangelization is prosecuted by our church in the midst of Romanist populations, though it progresses very slowly. The conviction has forced itself upon our minds during the past winter, at the time of the elections, that the Romish hierarchy has lost much of its prestige, of its credit and influence upon the masses of the people in the cities, and even upon those who live in the rural districts.

"Our laws are not as liberal as our ministry; yet we must in justice say that, on the whole, circumstances are favourable to the spread of God's truth and the advancement of his kingdom in our country. A great number of Bibles have been and are constantly being scattered every where, and they are read. Religious books, especially small tracts, are sold readily. Our various stations of evangelization have regular congregations more or less numerous, all of them containing sincere, pious, and zealous Christians. Pignerol, Turin, Genoa, Nice, Favale, are old, established posts, which have an organization and a regular ministry. They have pastors, school-teachers, deacons, evangelists, and colporteurs. At Alexandria there have been for a year and a half both a pastor and a school-teacher. The work is also going on in the environs. The village of Pietra Marazzi has lately been the scene of an interesting movement. Our evangelist has held meetings which have numbered upwards of three hundred attendants, in spite of all the efforts and invectives of the priests, or perhaps on account of them.

"At Cormayeur a work has been commenced, and has been going on these two years. It is a resorting place for baths, lying between Great St. Bernard and Little St. Bernard, not far from Mt. Blanc. It promises well. The members of that small congregation are mountaineers, well off in regard to worldly goods, very decided, simple hearted, intelligent, and very desirous of instruction. The priest has employed all the arsenal of his arms, which certainly are any thing but spiritual, and he has succeeded in making himself to be cordially detested by his hearers, and in strengthening the work of the gospel. He has even been prosecuted and arraigned before the tribunal of the place, because he had excited some young men to attempt an attack upon our minister in some secluded place with a view to kill

him.

"I feel great pleasure in saying to you that our little theological school gives us satisfaction: it will very soon furnish us with a few good workmen. Our pupils, to the number of six, have, with one single exception, passed a very good examination, and their trial preachings in our churches do much good. We have in our college a certain number of young men, and among them several who have given up Romanism, who promise to be useful servants of Christ. Undoubtedly they will need some years of preparation for the excellent work of preaching Christ.

"Although we have often to lament the lukewarmness, and even the indifference of our people to that which concerns the salvation of the soul, yet we remark at times a fervent interest in the things of God, and a general need to inquire into truth. Some days ago we had an annual meeting in the open air, to celebrate by prayers, songs, and exhortations, on the very spot of the occurrence, the deliverance which God had granted to our fathers in the time of the dreadful persecutions. The first of those meetings took place at Bobi in 1853, after my return from America. The meeting this year numbered more than four thousand persons in attendance."

Syria.—Besides what will be found in the letters of our own missionaries, we give a short extract from a letter to the United Presbyterian, from Syria:

"A few weeks since I informed you of the liberation of Khaleel, the convert from Moslemism, and of his restoration to the enjoyment of his former privileges. Since that time the Christians of Damascus have been considerably alarmed for their safety, having heard of the massacre at Jedda. It was generally believed that an insurrection was in contemplation among the Moslems. We also heard that the pasha himselt was greatly alarmed and very anxious about the state of affairs, and acknowledged that he could not rely on the fidelity of the soldiers under his command in case of an insurrection. But within the last few days all fears of any disturbance at present have subsided. The news of the bombardment of Jedda by the Cyclops, a British war steamer, which reached us by the last post, has entirely changed the face of affairs, and quenched the flame of fanaticism and love of plunder, which had almost broken out in open insurrection.

"A few weeks since a mob in Zahleh murdered three men, wounded several others, burnt a number of houses, and drove out twenty-seven families. The inhabitants justify this lawless deed on the ground that those killed and driven out were disturbers of the peace; and as they had no other means of bringing them to justice, they resorted to mob violence to rid the town of these disturbers of the peace. Perhaps they say the same with regard to Mr. Dodds, whom they drove

out last spring.

"Two weeks since I visited our mission station in Nebk and Deir 'Ateiyeh, and found that the truths of the gospel have made considerable impression on the minds of the people. I spent the Sabbath in Nebk, and preached to an audience of nineteen. From five to fifteen attend twice every Sabbath to receive instruction from Jibran Shehady, our native helper. During the week five boys spend most of the day with him in learning to read and write. He makes religious instruction very prominent, and all the boys have committed to memory the Shorter Catechism. In our school in Damascus, the pupils also commit to memory this admirable compend of religious truth. The cause of the decrease in the number of our pupils at Nebk is easily explained. The Greek Catholics and the Syrian Catholics, the only Christian sects in the village, fearing the influence of a Protestant school, have both established schools for themselves."

Africa. Yoruba.—Fresh interest attaches to the African continent, since the discoveries of Barth and Livingstone have disclosed the fact that it is so readily accessible, and promises so much to encourage commercial and missionary enterprise. This interest shows itself in every direction, and has given already a livelier impulse to effort on behalf of missions heretofore established. One of these has been in existence for some years in Yoruba,—of which and its people, Mr. Bowen, one of the missionaries, thus writes. He is encouraged in his work:

"The country of Yoruba is bounded on the north and the east by the Niger, in the lower part of its course; on the south by the sea, in the Bight of Benin, and the west of Dahomey. It forms a large peninsula, but the inhabitants call it an island. It contains about sixty thousand square miles, and two millions of inhabitants. The people are all of one race and language, both of which are entirely different from those of the Dahomeys, who are strongly marked as Guinea negroes, with flat noses. The Yorubas are well proportioned, with heads and faces well formed, some of them remarkably beautiful, according to our standards; and though black, such are also their traits of mind and heart, that, after becoming acquainted with them, I seemed to forget their colour, and regarded them exactly as if they had been white. They have traditions of migrations from the east. There are no traces of any written language or picture writing among them.

The people there and throughout the whole country, are perfectly friendly and kind; so that I never fastened our doors, or felt any insecurity. I kept arms by me, as a precaution in case of danger. I had a rifle and a revolver, but never had occasion to use them, even in travelling.

"The people of Yoruba believe in a Supreme Being, the creator of all things, and place him far superior to those imaginary divinities to whom they raise shrines and temples. Of these they have three of high rank, whom they regard as incomparably above all the numerous others. They are Obbárálla, Eláh, and Shamgó. They call "God" only the one Supreme Being; and the most intelligent profess to reject the idea of worship, in all the observances of respect which they practise

toward all their other divinities. .

"African idolatry seems not to have been understood. Whenever a missionary

speaks to them of their serving, or worshipping, or regarding their idols as gods, they disavow and scout the very idea, as one which they never entertain, and utterly reject, as senseless and absurd. They claim to use them as symbols and memorials, to bring before their minds the beings whom they represent. Whenever I began to argue with them against worshipping a tree or a stone, they began to laugh, and disavowed the practice, apparently with scorn.

Nor are this people destitute of a kind of civilization. Mr. B. says again:

"Between Abbeokuta and the Niger, that is, within a distance of one hundred and sixty miles, there are more than a dozen large towns, some of which are more populous than Abbeokuta. Central African houses are built in Moorish style, large and low, with many rooms opening into an interior court. The walls are made of clay, which bakes hard in the sun, and the roofs are generally thatched with grass. In some respects the Soudanese are considerably advanced from mere barbarism. Whether heathens or Mohammedans, they are clad in trowsers and tunics. are remarkably courteous in their social intercourse. Several rude arts are commonly practised, as the smelting of iron, and in some places of copper and lead; the manufacture of hoes, axes, adzes, knives, and swords; the spinning of cotton and silk; weaving and tailoring, both of which are regular professions; dyeing blue, yellow, and red; soap-making; brewing corn and millet; making palm and grass hats, also saddles, bridles, and sandals, and a sort of shoes and boots. Three towns in Nufe have the art of working on glass. But the great business of the people is agriculture, in which they are far more skilful and industrious than we have supposed. The principal crops are Indian corn, the same as our own, and the tro-pical yam. But they also plant cotton, sugar-cane, beans, and peas, sweet potatoes, cassava, ground peas, ginger, red pepper, etc., and the country is admirably adapted to coffee and other tropical productions of great value to the civilized world."

AFFAIRS AT HOME.

Canada. The Presbyterian Churches.—Negotiations for union have been in progress for some time between the Presbyterian Church (Free) and the United Presbyterian, in Canada. The committees appointed by the Synods respectively met during August last in Toronto, and after much deliberation unanimously agreed on six articles as a "Basis of Union." We quote such as relate to the points respecting which the greatest difficulties have been found in the way of a union: merely remarking that while they may be soundly explained, we have some apprehensions that they may be explained otherwise:

"II. Of the Subordinate Standards. That the Westminster Confession of Faith, with the Larger and Shorter Catechisms, is received by the church as her subordinate standards, and as exhibiting the sense in which the holy Scripture is to be understood.

"But whereas, certain sections of the Confession of Faith, which treat of the power or duty of the Civil Magistrate, have been objected to, as teaching principles adverse both to the right of private judgment in religious matters, and to the prerogatives which Christ has vested in His Church, it is to be understood:

"1. That no interpretation of these sections is held by this Church, which would interfere with the fullest forbearance, as to any differences of opinion which may

prevail, on the question of the endowment of the Church by the State.

"2. That no interpretation of these sections can be received by this Church, which would accord to the State any authority to violate that liberty of conscience and right of private judgment which are asserted in chap. xx. sec. 2 of the Confession; and in accordance with the statements of which this Church holds that every person ought to be at full liberty to search the Scriptures for himself, and to follow out what he conscientiously believes to be the teaching of Scripture, without let or hinderance.

"3. That no interpretation of these sections can be received by this Church, which would admit of any interference on the part of the State with the spiritual

independence of the Church, as set forth in chap. xxx. of the Confession.

"III. Of the Headship of Christ over the Church. That the Lord Jesus Christ is the only King and Head of His Church; that He has made her free from all external

or secular authority in the administration of her affairs, and that she is bound to assert and defend this liberty to the utmost, and ought not to enter into such en-

gagements with any party as would be prejudicial thereto.

"IV. Of the Headship of Christ over the Nations, and the Duty of the Civil Magistrate. That the Lord Jesus Christ, as Mediator, is invested with universal sovereignty, and is therefore King of nations, and that all men, in every capacity and relation, are bound to obey His will as revealed in his word; and particularly, that the civil magistrate, (including under that term all who are in any way concerned in the legislative or administrative action of the State,) is bound to regulate his official procedure as well as his personal conduct, by the revealed will of Christ, to bow to the authority of Christ as King of nations, and conduct his whole administration according to the dictates of the word of God, while he does not interfere with the religious liberty of individuals, and has respect to their conscientious convictions."

We presume this union will now be formed: we hope, with a good result.

We have received this year's "CATALOGUE of the Officers and Students of Muskingum College, New Concord, Ohio." We find that this College is provided with a corps of three Professors, with a Tutor in the Literary and Scientific Departments, and in addition a Lecturer on Anatomy and Physiology, and a Professor of Music. The list of students presents a total of 78, including 30 in the Female Department. The course of study is the same, substantially, as in other colleges. The expense need not exceed \$150 per session. There are two sessions.

OBITUARY.

Died, of consumption, on the 2d inst., in Rochester, N. Y. Mary Wilson, wife of Robert Wilson, Deacon, after a lingering illness of nearly one year, which she bore with Christian patience. Her sufferings were brought to a happy close: she died calling on Jesus to come and take her home, for she was now ready to go.

She has gone to her home, in the "land of the bless'd," She has enter'd at last on her "Sabbath of rest;" Her toils and afflictions are all at an end, She is safe in the arms of her "Husband" and "Friend."

She has left me here mourning to shed the salt tear, No friend to console me that's nearly so dear; Both weary and lonely, my pathway to tread, Till numbered with her in the lists of the dead.

But would I recall her to this "vale of tears," A prey to disease and affliction for years? Ah no! let me rather embrace the sharp "rod," And meekly submit to the will of my God.

He knows what is best, and "will do all things right," The moon will shine clearly, tho' dark be the night; His promise is sure, for their "spiritual food," That "all things will work for his own children's good."

Although we are parted, 'tis but for a time; We'll meet once again in a happier clime, Where "sorrow and sighing" shall never annoy, Nor fears about parting imbitter our joy.

With "sweet resignation," oh, then, let me say, "The Lord he hath given, hath taken away; Then blessed be, ever His glorious name," Through ages eternal. "Amen and Amen."

RW.

Rochester, Sept. 6th, 1858.

Reformed Presbyterian please copy.

THE COVENANTERS.

Tombs of her kings, may Egypt show
To hist'ry wand'ring by the mystic Nile;
But prouder pyramids in Scotland stand,
Our gutchards' cairns—the everlasting hills,
They, as they rise amidst the tempest, point
To heaven, where sit, thron'd in immortal bliss,
Those quenchless spirits that in battle burn'd,
Kindling the glory of the Scottish name.

Stern on the heights our sires unconquer'd stood And saw, with flutter'd and disordered wings, Alike the Eagles* and the Ravens† fly; But sterner still, with swords unscabbarded, Abiding stood the covenanted bands, Who toil'd for rights, and sow'd their fields with death.

They first on earth, while all the morning stars Look'd on spectators in the heavenly skies, Proclaimed, "Resistance is a right divine." And, to the beating of their hearts, in shouts, Answer'd the echoes of posterity.

Oft on the martyr's mossy mountain tomb, As lone I meditate when Sabbath calms Diffuse solemnity on all around, And upland waters fall with holy calm, I see the vision of some legend morn.

Sad, slow, and thoughtful, with the book and brand The gray-hair'd Elder, to the meal of prayer, Winds o'er the moorland to the trysted glen. And near, behind, his wond'ring stripling son Looks at the bird, which seems, as 'twere with awe, To pause in song as on they silent pass.

Anon afar, sweet'ning the hallow'd air, As with the fragrance of celestial bowers, I hear the Psalm ascend, and see apart The posted watchman as he gazes round, Lest bloody Claverhouse, the foe of God, Come in the thunder-peal of his dragoons.

Then in my trance I draw the boughs aside,
That screen the tabernable of the glen,
And lo! before me secret worshippers
Rapt, list'ning sit, or lowly bending take
The broken bread, and for the blessed wine,
Weeping, they fetch the water from the spring;
But ere they taste, the warder on the hill
Gives the shrill signal, and dispersing fly
The trembling women, while for battle form
Determin'd men, their Bibles in their breasts;
With swords unsheath'd, and by Jehovah cheer'd,
They wait, serene, the coming of the storm.

^{*} Romans.

COVENANTER.

JANUARY, 1859.

THE AGE AND OUR DUTIES.

1. The age is prolific of change. Mind is intensely active in all lands advanced in civilization. The movement extends to the most distant regions. The watchword every where, is progress. Old things are passing away. Society looks forward. Few regard the past and its traditions. Invention is urged to the utmost. Discovery keeps step with invention. Every advance in science, in art, in research, rather awakens dissatisfaction with what has been already achieved, and thus adds strength to the far-reaching hopes and expectations of what is yet to be attained, and supplies fresh stimulus to exertion.

Were these aspiring dispositions limited to the sphere of the material and physical, or kept under the restraints of a sober and regulated judgment—and especially in so far as they relate to morals and religion-it were well; for, so guided and controlled, their sole ultimate results and consequences would be the elimination of errors, the establishment of truth, the vindication of right, in all departments of thought and action. Under wise limitations, mind cannot be too active. General mental torpidity, and unreasoning acquiescence in the products and practical issues of past inquiry and enterprise, cannot be too much deprecated. Stagnant waters breed pestilence, more fearful in its effects than even the sweep of the swollen torrent. ple, sluggish and submissive, are as likely to become a prey to deadly errors, and to the machinations of the few who still think and scheme, as the most unrestrained and independent communities: and more so. Witness the rise and marvellous spread of Arian and Mohammedan heresies among the spiritually lifeless and inert masses of the Christian church in the East, particularly during the fourth and sixth centuries; as also the wild sectaries and enthusiasts breaking out in rapid succession from the apparently dead level of Popish ignorance and formality in the middle ages. And finally, an example not the less apt and striking, though, in every aspect, differing greatly from the preceding, the decay of vital piety, the substitution of names and forms for the things, and genuine exercises of the religious life, and the surrender, at last, of all faith, to the speculations of rationalism in the uninquiring churches of Protestant Europe during the last century.

It is well to think: mind should be active. Our objection to the spirit of our times in its researches in the region of morals and religion, is, that it is too revolutionary, too radical; that it has cast off, to so great an extent, all regard for the attainments of the wise, and good, and great of past ages, and very largely, for the authority of God himself speaking in the Word, particularly as inspired plenarily of God. Philosophy invades the realms of faith. Theorizing on doctrines takes the place of implicit submission to divine teaching and law; while, in other quarters, the spirit, and form, and rules of existing institutions, interfere with the specific directions of the same supreme authority.

2. The age looks for immediate results. It judges, almost exclusively, by the immediate results, in adjudicating upon principles and modes of action. It is most important, indeed, to remember that every sound principle, and all right efforts, are productive, sooner or later, of good to man, and thus bring glory to God their Author. is ever germinating. It lives, and tends to grow and be fruitful. Right efforts fall in with the fixed laws of divine procedure, and are direct operative means in the accomplishment of God's purposes towards men and nations. Results should be anticipated. A barren principle, efforts manifestly futile, are utterly worthless. Mere speculation; doctrines held as theories only, or used as counters only in some game of dialectics; efforts directed to no specific, desirable issue. should be eschewed by the sane and the responsible. The world has had far too much of the word-warfare of the "Schoolmen." even their labours were not wholly lost: much less dare we undervalue the toils of the studious, who, under the safe guidance of revelation. investigate truth, sift it carefully from error, trace out its relations, and establish its true character and claims by convincing arguments. There may be no immediate results, but a good work has been done. such a student is a worker. The electric telegraph owes its existence to the painstaking experiments and sagacious reasonings of retired students, working obscurely for years in a field apparently very unpromising of any results except the amusement of the curious.

We should earnestly desire fruit in every moral and religious effort. The church has far more to do, than merely to keep the lamp of truth filled with oil of the best quality. The lamp must be kindled and exposed, that men may see and come to the light. But none the less is it mest true and most important, that the church keep her doctrines pure, and direct her efforts aright, according to the word and institutions of Christ. Otherwise, her light will not burn brightly; nor, in other respects, answer its end. But this requires the exercise of vigitance and discrimination. Truth must be sought for as a distinct object of research. Error must be discovered and repudiated. Principles, if necessary, must be followed to their sources, and, thence, to all their ramifications. Then, by just reasoning, their coincidence with the will and teachings of the Most High conclusively established.

All must do this: each according to his ability, and the station he occupies. One generation cannot do it for another: nor one man for another. One generation, as it does this for itself, may transmit its attainments to its successors; but these must retrace the steps of their predecessors, and make the fruit of their toils their own. One man may go before his fellows, and show them the way, but these must

follow the lines marked out. Without this there can be no clear apprehension, no stability, no decided convictions, no genuine faith, and, consequently, no confidence, no earnestness, no energy in efforts directed towards the practical results of truth, exhibited and enforced. Hence, times of diligent inquiry, pursued in a right spirit, are times of successful effort. Times when principles are disregarded, under the notion that results only are desirable, will be found barren of

practical fruits. 3. This age has a decided tendency towards amalgamation, regardless of matters once held as just causes of separation. We allude here, chiefly, to the spirit manifested in the religious community. politics, the tendencies are, largely, in an opposite direction, particularly in this country. The contrary elements of liberty and slavery have lived and wrought here, upon the whole, harmoniously. flicting fiercely at times, they still recognised each other as co-existing principles in the same political institutions. Heedful, mainly, of the economical and financial, the public mind regarded little the eternal hostility of these elements of the social fabric. As ever, the bad waxed stronger and stronger in default of any open and radical opposition to its claims. It provoked resistance by its arrogance and its encroachments. Feeling its inherent weakness, moral and financial, it sought for itself a more distinct acknowledgment and stronger guarantees. Controversy was awakened: and to-day we see war among parties once at peace. Personal and social alienation, imbittering political strife, will soon sunder the bonds of an unnatural conjunction in one realm, of these totally diverse and irreconcilable princi-The same holds, to no inconsiderable extent, in the old world. The political tendencies there are towards the evolution of the same hostile elements, in some form or other, from the seething mass of mind, and of national institutions. They have been partially evolved, and are now in conflict. The combat will thicken. Liberty and despotism will soon come to the arbitrament of the sword in nearly every nation of the old world. To reconcile these elements much longer, is impossible.

In some places, and in some respects, a similar process is going on in the religious world. Authority which cannot make good its claims by solid argument, is falling into disrepute. When it lifts its pretensions—as it does in the case of the Romanizing party in the English Establishment—it meets with ready and earnest inquiries into its foundations. These inquiries must be met, and with something more than allusions to a state of things as far back as the fourth century. As a branch of the great controversy between liberty and slavery—although in it, is far more than this—it contains the germ of a coming

open rupture.

These, however, are exceptional cases. The general tendency is to ignore causes of division—to come together, forgetting original causes of separation. This spirit manifests itself among Protestants, with very partial exceptions, throughout the continent of Europe: is almost equally prevalent in the British islands: and is very readily discernible in the United States. Hence, the alliance, styled Evangelical; the co-operation—occasionally interrupted, and even broken—in efforts in behalf of benevolent schemes; the union meetings for pur-

poses more especially religious.* All these, on a basis which, expressly or by implication, regards not only as secondary, but as unimportant, in this respect, the heretofore recognised grounds of se-

paration.

One of the most noteworthy cases under this head, we find in the late Constitution of the United Presbyterian Church. That there have been all along many points of agreement between the two bodies of which this church is made up, is an admitted and important fact. But a fact equally important is, that these bodies have been long at variance on certain points: and one of these-the Associate-has borne repeated testimony, particularly at an early date, in behalf of principles and transactions, left out of view by the other. How, then, did they come together? The question is worthy of a more thorough examination than we can now give it; especially, in view of the fact that so many men of acknowledged excellence and worth have cordially given their assent to the movement. Has the party, heretofore regarded as the more "liberal" of the two, retraced its steps? think not; as a whole, it certainly has not. In fact, provision is made to meet this aspect of the case, in the guarantee granted in the very act of union—we use the words of one of their Presbyteries, italics and all-of "the right of dissent in both theory and practice, from any article or articles of the Basis, to which we cannot fully subscribe. When it is remembered that this "guarantee" includes such articles as those on "covenanting," "secret societies," and "church fellow-ship," we see its magnitude, and the extent of the influence which it is henceforth to exert upon the character and position of the new

Now, would such a union have been formed by the last generation of Seceders? We think not. Could it have been formed now, unless there had been a change of purpose in reference to a strict adherence to every truth and principle which has for long been incorporated in the profession of that people? We think not. How, then, was this union formed? We answer, by virtue, in part, † of a disposition, which marks this age, to amalgamate on certain grounds of agreement, but leaving out of view, or holding in abeyance, causes of separation once

held to be valid.

Take the other side. In this same adopting act, the party asking the "right of dissent," binds itself not to "oppose determinedly the standards of the United Church, but to follow the things that make for peace, and things whereby one may edify another." Would the past generation of the Associate Reformed have come under an engagement not to "oppose" such statements of a church's "standards" as they judged erroneous? We think not. Sure we are that such an engagement would have run counter to their entire profession as being more unrestrained than some of their contemporaries. On this

^{*} The Evangelical Alliance has among its recognised members, those whose views are very far from orthodox; and cases have occurred in union meetings, in this country, connected with the late religious movement, of Universalists taking part.

[†] We cheerfully admit that the Basis is in advance, in some particulars, of the former position of the Associate Church. In respect to covenanting, we think it is not. Does the United Church hold the obligation of the covenants of our fathers, as did the Associate Church?

side, again, we think we see the working of the same amalgamating—we do not call it union spirit.

We are well aware that not a few—even of those who would have agreed with us in our comments a few years ago—will regard this feature of the age as one of the best and most hopeful. Nor do we deny that it has its hopeful aspects. If the more enlightened and orthodox hold their principles in abeyance, more or less, for the sake of union—the less knowing and pure do the same by their errors; but still with this advantage on the side of the latter, that while truth is promoted by effort alone, grows in the light—error does very well for itself when let alone: it is a plant that thrives best in the dark.

4. And this is a corollary from the features of the age already noticed—fidelity to principles of all sizes, the small and the great, is now rather unpopular. Every "liberal" age is ever open-mouthed against what it calls bigotry: every "practical" age scorns doctrines: a changing age regards stability as prima facie evidence of unreasoning prejudice. It is in this aspect especially that the times demand our closest attention: it is in the light, very largely, of this fact, we now propose to consider a little our immediately pressing duties as

covenanted witnesses. And-

1. To study well the Scripture grounds of all doctrines—but in this connexion, especially of such doctrines as are held by us exclusively, or more prominently. If we have not mistaken the characteristics of the times, there is a lack of intelligent faith. Education and habit avail little in imparting stability in an age marked by great and frequent changes in regard to principle, and their relation to the Chris-There are periods and conditions of society, when vacillatian life. tion is disreputable: and, hence, an apparent fidelity to truth may take the place of genuine conviction, and may even answer some of the more palpable ends of such convictions. This will not do now. There must be a true faith. Nothing else is ever of any real use, either to the individual or the community. It is necessary now in every point of view: and, inasmuch as we have very little outward support-much and constant hostility in reference to our peculiar principles, such as the supremacy of the Messiah—the true nature, and ends, and duties of civil government as an ordinance of God-the authority of the Scriptures, the doctrine of national covenanting, the duty of dissent from immoral governments, and the limits of ecclesiastical intercommunion,-it becomes a twofold duty, and the highest wisdom, to study much, doctrines of this class, and the grounds of them: and to do this -(1.) By cultivating familiarity with Scripture teachings on these topics. We fear, this is sadly neglected. How rarely do we find the youth of the church well posted up in regard to the passages of the Word of God which imbody, in an explicit form, the views we hold, and which they profess. How often are the more mature of church members defective in the same quarter! This should not be. It might be easily remedied. It were no hard task to store up in the memory, all the most direct assertions, and the clearest illustrations, of the Scriptures bearing upon such principles as we have enumerated. Our fathers were thus furnished. They were not satisfied with the bare hearing of these doctrines as expounded in the pulpit: they "searched the Scriptures," and saw for themselves "that

these things were so." All have ample time for this. There is a special call to it. We must put on this part of the "armour of God."

(2.) We should study these doctrines in the light, and by the help of history. A knowledge of the past-its faith, its contendings, its trials, its zeal, its fortitude, its determined adherence to principle, is now invaluable. An age superficial, acquiescent, compliant, and unduly complacent, should know well the faithful and fearful conflict of a godly ancestry, on behalf of principles which too many can now put off as they would their old clothes. No history is more instructive, and stirring in this aspect, than that of our covenanting forefathers in Scotland. They were the men of their day. Others there were in other lands, intelligent and faithful: but none so clear-sighted and far-sighted as they in reference to the "public glory" of Christ, as King in Zion and ruling among the nations. None advanced so far in ascertaining social duties and obligations to Christ and his cause; and in a resolute adherence to principle in every department of action. Having brought themselves, with the nation, into open covenant with God, they kept their vows, while, in evil times following, multitudes forsook them. Avouching the Lord Jesus Christ as the only King in Zion, they went to the mountains and the moors, the scaffold and the stake, sooner than put his crown upon the head of Prince or Prelate. Engaged to the Reformation cause by their solemn oath, they refused. in the hour of trial, to pledge themselves by any act or engagement contrary to its interests. They became dissenters, when the nation in 1688 set up anew its institutions, regardless of the covenants, and making, in fact, a surrender of the great doctrines of Messiah's supremacy.

With these facts, and with the men and the women who were actors or sufferers in those old days of prosperity or of trial, the church should be familiar. We need more knowledge of church history among us. Of this history, in its details. If the Bible is less studied than it should be, we may safely say that there is even greater neglect in this quarter. In many, very many families, there is no store of books—perhaps not one—illustrating the heroic deeds of our witnessing and persecuted forefathers: where they are to be found, they are too little read. We need a revival of interest in this kind of knowledge: partly as an honour due to godly martyrs, partly for our own quickening in zeal and earnestness on behalf of the same princi-

ples now so highly held.

2. Principles and recognised rules of procedure and of life, should be strictly applied. It is evident that a law, of any kind, is not regarded, is dishonoured, unless reduced to practice. The very nature of law shows this: for it is a rule of direction. It is equally evident that this holds, for the same reason, in the case of all sorts of laws, or regulations, moral, civil, and ecclesiastical. They are all formulas prescribing action, or forbidding it. They are framed, or enacted, that they may be guides in conduct. They are authoritative, and this eminently where they have received the voluntary assent of the members of any society. In addition to their own intrinsic equity, purity, or propriety, there is, in that case, the specific engagement, itself binding the conscience. It is immaterial, in this aspect, whether they relate to things of minor or of weightier import. Every mutual

promise is as such of the same identical obligation. To discard them practically is, in so far, to annihilate them. Hence, to retain a law, or regulation in words, without living up to it, is a positive injury, not merely to the rule and the authority prescribing it, but to the individual and the social conscience. It weakens the entire sense of obligation and duty, and thus prepares the way for breaches of law in matters of the highest moment. Any community is in peril which allows, or winks at the infringement of even its more unimportant arrangements and prescriptions.

As to principles of truth, the necessity for their right application is equally pressing, if not just so evident. No doctrine can be safely held in abeyance. For example, if the Messiah is King of nations. His claims to allegiance are constant and imperative, not only upon the commonwealth, but upon every citizen. The commonwealth may refuse to admit his claims; but this cannot emancipate the individual from his authority, or free him from the present duty of owning his dominion, and of acting as if he did. In this case, there is no way in which the principle of Christ's Headship can be exemplified by the man, in his own conduct, but by withholding his help and countenance from the community in its rebellion. Uniting with it, he becomes an active and constituent element of a body which, as such, "casts off the cords" of the Lord's Anointed. He may say that he owns the dominion of the Messiah, and even advocate his rights: but, as a member of civil society, he is, with others, practically denying it. Justly to maintain the principles of liberty as against chattel slavery, requires that no voluntary and active support be extended to any social or national provision, which is in its spirit, its design, its letter, inconsistent with human rights. To assent to such a provision, is a direct denial of the principles of human freedom. Here is, in fact, the trying point. Here faith is tried: and consistency, and integrity. Here fidelity comes in immediate contact with many a plausible and insnaring principle. It is just here, that we must be prepared to encounter the charges of fanaticism, and bigotry, and undue strictness and rigidity. Here we are assailed with a long string of assertions about charity, and comity, and courtesy. But all this notwithstanding, it is precisely here that the whole worth and efficacy of doctrine and our own faith are subjected to a discriminating test. And, hence, this is the very point on which, of all others, we should be intelligently, and calmly, and humbly, but uncompromisingly resolute and fixed. Principle, and the application of principle, must never be severed from each other. What we hold, we must live by.

3. The age demands unusual activity and devotion in diffusing God's truth—in combating error. The great law is, indeed, always, "Whatsoever thine hand findeth to do, do it with thy might." But such an age as ours adds stringency to this law. For—(1.) When the world is so busy in promoting its own ends, Christians cannot, without shame and harm, be indolent in the cause of Christ. (2.) Errorists and heretics—all the inventors and propagators of "isms," and their name is "Legion"—are incessantly at work. Truth and right should be at least as vigorously circulated and defended—error not less actively confuted and resisted. (3.) The facilities for labours of this kind are, providentially, greatly increased; and, hence, a special call of God to

use them. (4.) The fact that men's minds are now so largely emptied of any fixed principles, invites to these efforts, that they may have sound principles brought to their notice. (5.) The slothful are themselves in danger of losing their hold of truth. Earnestness—such earnestness as prompts to effort—can alone so tighten our grasp of the important and peculiar doctrines of the covenanting system, as to secure us in the possession of them. (6.) These doctrines alone can secure that which men are now so earnestly seeking after—a well-organized, and happy, and permanent social state. Hence—(7.) Labours and efforts on their behalf are hopeful. There is encouragement, amid all the evils of the age, to exert ourselves in their wider propagation. (8.) In this way alone can we convince the people that we believe, with a certain faith, our own professed doctrines.

We would not be misunderstood. We mean a general activity, manifesting itself in every available form, and through every accessible channel by which public sentiment can be reached—popular efforts, as well as official. Such activity on the side of truth as the deluded victims of error exhibit, on all hands, in behalf of their peculiar notions: every man, in his own sphere, making it a personal matter, and advocating his principles as he pursues his business—with the intensity of an individual interest. Nothing less will do in these times. Nothing less will clear our consciences of the guilt of laziness and indifference.

4. The times require us to study a real unity in faith, and in effort. There is a unity which is worthless—that which is merely external, brought about by selfish considerations, or by the force of outward pressure. If differences in belief, and in reference to duty itself, exist, it is better that they should be brought to light, in order that the truth and the right may have a fair field—that the mistaken and the erroneous may be instructed and convinced. Yet even this has a re-

ference to ultimate unity.

We are called to make very earnest efforts to become a people thoroughly united in "one mind, and in one judgment." (1.) Because we do really harmonize very largely, and this in regard to those very principles in which we occupy a position which isolates us so much in the religious community. (2.) Because we can harmonize, even on points in controversy heretofore among us, provided we make the proper efforts in the light of God's word, and the history of the past contendings and attainments of our forefathers. They have already examined and settled these very questions. We may do so too, making suitable endeavours in the same spirit. (3.) Because the times, as we have seen, demand increased activity in the special work assigned us as witnesses for Christ. (4.) Because we need all our strength to prosecute the ends of our special mission-that which we must now execute, unless we wish to be laid aside at the last. We are but few. and have a great work on our hands. We need resources for the training of a ministry, for the cause of missions, at home and abroad, for the diffusion of our doctrines by the press, in various forms. (5.) Because nothing can justify a want of unity. Is there diversity of judgment? For this, unprejudiced and prayerful inquiry is the remedy. Are there personal feelings and prejudices? The cure for them, is an absorbing concern for the cause, the gospel, the glory of Christ, and for the souls of men perishing on every hand. How mean

are jealousies and personal aims, in contrast with the high designs and aspirations of the true servant and witness of Christ: with the magnificent ends and aims of a redeemed and regenerated church and

people of God!

5. The age demands a proper and full ministerial training. Substantially, the minister of Christ has ever the same work to perform. His great business is now precisely what it was eighteen centuries ago-to preach Christ to sinners as the only Saviour, and only Lord. Still, circumstances are not without their importance, even in this calling, and in reference to preparation for discharging its high and permanent functions. (1.) In an age of diffused general education, the ministry should have a thorough literary and scientific training; partly, that they may come to their special work with minds refined and strengthened; and partly, that they may be furnished with such attainments as will compel a measure of respect from all men: or, at least, that they may not expose the cause they advocate to any reproach or fear of contempt. (2.) Their theological training should fit them for handling existing controversies. True, the errors and the "isms" of any given age are little more than the anew imbodied ghosts of their predecessors, slain and buried by the faithful of earlier days; but they appear in other guise, or under other names, or with The well-equipped Christian minister should be so familiar with their former appearance, and history, and fate, as readily to detect and expose them. However, there are new errors-new here-With these, the student should be taught to wrestle. In our day, besides the old heresies, others have arisen, some of the low and vulgar sort, as Mormonism, and Spiritualism, and Socialism, -others pretending to a high philosophical origin and character, such as Transcendentalism, Rationalism, Positivism, Pantheism, &c. Again, there are questions relative to institutions, such as secret associations, constitutions of civil government, human rights, &c. All these should receive such share of attention as they merit, either from their intrinsic importance, or from the hold they have of the public mind, or from the danger of their further spread. Some would demand a careful examination, others merely passing attention. But every man who goes forth in Christ's name to war against error, as well as to preach and enforce the truth, should be as well prepared, as time and ability permit, to encounter all Satan's emissaries and agencies. Paul was providentially prepared for the encounters of his times by his early training. The Reformers sent out their youthful champions armed against the then prevalent errors. (See Turretin throughout.) We should do the same. (3.) The age demands—as what age does not?-a ministry fully converted to Christ: ready to suffer, if need be, in the behalf of Christ and of souls.

These, we think, are some of the duties to which, as Christ's covenanted witnesses, we are now called. We are prepared to say that in good measure we must meet these demands. We cannot evade them. Our stewardship imposes upon us most sacred and solemn obligations. We must meet them now. We must all meet them. The Most High opening the way, we should, at this very time, publicly and by covenant recognise these obligations, and vow to perform these duties, and others collateral to them. May the way be opened in

God's time, and may the church enter into the oath of God with one heart, and thus gain greater strength for her urgent duties, to meet all her large responsibilities!

MISSIONARY CORRESPONDENCE.

TOUR IN PALESTINE.

Bhamdun, Aug. 28th, 1858. Dear Brethren,-In my last I left you in sight of humble Nazareth, which, though insignificant in itself, was to look upon for its situation, one of the prettiest little villages we had seen on our journey. on the side of a rocky eminence, overlooking the town, gently sloping to the little vale beneath it, smiling with all the fertility and loveliness of spring, impressing at first sight the mind of the beholder, from the natural gradation of its houses, with the idea of its being much larger than it really is. The view opened suddenly upon us; and as we looked down on the tranquil scene, the silent vale and the terraced like village, with all its interesting and sacred associations, what thoughts of the past came crowding upon our memories! We were in sight of Nazareth, celebrated as having been the place where Joseph and Mary dwelt on their return from the land of Egypt-where the Saviour himself was educated—where he preached—and where, that the Scripture might be fulfilled concerning him, he was called a Nazarene. Remembrances such as these made a solemn impression upon our minds; for, in looking abroad on the favoured spot, and beholding the towering minaret of the Mohammedan mosque, and the imposing appearance of the Latin Convent-each equally pernicious in their effects upon the morals of an ignorant and deluded people, we saddened at the thought of the changes that time had wrought, and felt, if a residence in the place was reproachful in the time of Christ, how much more so must it now be in Nazareth's present degraded state.

We selected as the place of our encampment, a grassy plot near the Greek Church of the Annunciation, so called from its having been the place, according to their tradition, where the angel Gabriel saluted the Virgin; and though by no means disposed to credit the assertions of unprincipled monks, it was in vain to try to avoid the feeling of enthusiasm suggested by the reliable and unquestionable truths of Scripture in reference to the place to which we had come. We were doubtless on or near the spot where the Saviour in childhood had ofttimes rambled; and notwithstanding our fatigue from the heat and travel of the day, we could not resist the inclination to take a walk that evening. while tea was being prepared, we sallied forth to the Latin Convent, under which there is a grotto, where (as the story goes) the Virgin Here, the Latins say, Mary received the salutation of the once lived. angel, and the church thence takes the name of the Annunciation. The house is now a chapel; and over it, according to the Romish legend, once stood the house, which afterwards, to escape contamination from the Mohammedans, wandered away through the air to Loretto, in Italy, stopping for a time in Dalmatia, or Illyria! A monk conducted us through the building; and after showing us the different paintings, exhibiting many of the worthies of the Catholic Church, the Virgin Mary, and the blasphemous representations of the Divine

Redeemer, in the various stages of his crucifixion, he led us with reverential step through the several apartments, which he repeated and confidently assured us had been the abode of the holy family. Then taking us up a dark and narrow flight of stairs, we were introduced into a small and gloomy apartment, (in truth a simple cave in the rock,) which he affirmed to be Mary's kitchen, and even showed us the niche, where her jerah, or water jar stood. However fabulous this may seem, he dwelt on it with increasing earnestness, apparently only marvelling at our indifference and unbelief. Our hearts were pained by such delusions, and we were glad to make our escape, feeling that whatever the place may once have been, its glory had long since

departed. We hastened to return, taking on our way the fountain of the Virgin, which is said to have been the one to which Mary, in her day. resorted for water, being the principal, if not the only one, near the village. It has its origin under the Greek Church of the Annunciation; and, after being conducted a short distance through a rude aqueduct, its waters are emptied beneath an ancient arch into a stone sarcophagus, or trough. Thither, in accordance with the customs of the East, the females of the village come to fill their water jars. place, no doubt, as formerly, is much resorted to at all hours of the day, but more particularly at morning and evening. It being the latter time when we were there, a crowd was gathered around, presenting a most fantastic appearance from their dress-especially the adorning of their heads, consisting of a band of silver coins strung together, and passing across the upper part of the forehead, and down each side of the face, which we noticed to be peculiar to the women It was a scene of great confusion, each one contending of Galilee. for the right of being first to fill their water jar; and as we looked on the rude assemblage, we could but wonder if the Virgin mother ever asserted her rights by a display of such like passions and feelings.

Deeming the claims of the Greek Church equally spurious with the one we had visited, we passed on by it to our tents, where, after a refreshing supper, and the securing of a guide to conduct us to Jerusalem, we quickly retired to rest, to be prepared for an early start on the following morning. We awoke at an early hour, hoping to have our expectations realized; but owing to circumstances unforeseen, the hour of ten had come upon us ere we turned our backs on Nazareth. guide, who was familiar with the road, led us rapidly on, till descending into a wady, the early home of Jesus was soon lost to sight. great plain of Esdraelon was now before us, upon which we soon entered. Our guide, who had previously assured us of his entire and familiar acquaintance with all the places of interest on our route, began to display his knowledge, first by directing our attention to a precipice near by, as being the one to which the inhabitants of the town having led the Saviour, would have precipitated him headlong; either wilfully regardless, or unpardonably ignorant of the fact that it was "unto the brow of the hill they led him, whereon their city was built." Tabor, whose summit had hitherto been visible, now fully appeared in view, and rose majestically to our left, like a vast and solitary monument of the wonderful event which it is supposed to com-It is conically formed, and rises from the plain like a volmemorate.

cano from the sea. A few miles farther south, stood prominent in the same direction to the left the Little Hermon of Scripture, surrounded by the ancient places of Endor, Shunem, and Nain, while far off to our right appeared the lofty range of Carmel, extending to the sea, all like so many outlines bounding this great plain, more celebrated as a battle-field than any other portion of Palestine. Barak discomfited Sisera with all the Canaanitish host, when "the kings of Canaan fought in Taanach at the waters of Megiddo." Josiah was defeated and slain by Pharaoh-Necho, King of Egypt, the lamentations of whose death were "made an ordinance in Israel." And here, in the words of an eloquent writer, "until the disastrous march of the late Napoleon Bonaparte from Egypt into Syria, Jews, Gentiles, Saracens, Christian Crusaders, and Anti-christian Frenchmen, Egyptians, Persians, Druses, Turks, and Arabs, warriors out of every nation which is under heaven, have pitched their tents in the plain of Esdraelon, and have beheld the various banners of their nation wet with the dews of Tabor and of Hermon."

It would be needless to dwell upon the richness and fertility of this It is doubtless as capable now, if properly vast and extensive plain. cultivated, of being rendered as productive as it was in the palmy days of Israel when the "tribe of Issachar rejoiced in their tents." O, may the time soon come, when it shall be again re-peopled, and Tabor and Hermon shall again rejoice with praises, as in days of old! It is computed to be not less than fifteen miles square; and though called a plain, it is composed of many irregularities and undulations, which sink into a common level when viewed from some adjacent height. Our way lay directly across the plain, in the course of which we crossed one of the tributaries of the ancient Kishon, which was then almost entirely dry. The black tents of the Bedouins were numerously scattered here and there over different parts of the plain. we came to a well, around which were gathered some daughters of the desert, drawing water with a goat skin suspended to a long rope. We refreshed ourselves with a cooling draught; and, passing up a slight ascent, the mountains of Gilboa were brought more distinctly to our view, consisting of a long, rocky, barren range, running eastward, and bounding by an abrupt termination the plain of the Jordan on the This mountain is rarely noticed in Scripture, and appears only to be memorable for the inglorious defeat of Saul by the Philistines, where "Saul died, and his three sons, and his armour bearer, and all his men, that same day together." Our road lay across the lower extremity of the range, where it takes its rise from that portion of Esdraelon, which is styled by some "the plain" or "valley of Jezreel." We were now but a short distance from Genin, where we arrived at an early hour, having our hearts gladdened by the sight of the British flag, which was no little comfort to us in a place which we had previously been assured, was only made a rendezvous for wandering Arabs, who roam the plain for plunder. We found the flag had been erected by some English travellers, who had encamped for the night; and pitching our tents beside them, retired to rest, deeply grateful that no evil had befallen us during that portion of our journey, where travellers are ever so much exposed.

Genin is probably the ancient Eganuim of Scripture alluded to in

Joshua xxi. 29 as being one of the four towns selected from the tribe of Issachar, which served to make up the forty-eight cities apportioned to the Levites from all the other tribes. The place, like others in the Holy Land, has evidently greatly changed; and notwithstanding the many advantages to be derived from the favourableness of its locality for prosperity and wealth, it is not only insignificant, bearing traces of the general desolation that has swept over this covenanted heritage of God, but in accordance with that strange and unaccountable principle of extremes, so universally apparent in the degenerating tendencies of communities and individuals, who, having turned their backs on the truth of Christ, and living regardless of eternal things, usually decline to a state of apostacy corresponding to the purity of their previous character and profession; Genin, like all the other more consecrated places in the land of Israel, in proportion to the sanctity and sacredness with which it was once regarded, is now notorious for its wickedness, being nothing more than a den of thieves. Though we had heard much both before and after reaching the place, of the repeated outrages previously committed by its cowardly inhabitants on travellers and pilgrims journeying to and from Jerusalem, we witnessed no decided attempts at imposition, until, in the morning before we started, when six rude fellows, who, having been refused the evening before the generous offer of guarding our animals and tents from plunderers during the night, (or rather, denied the opportunity of plundering for themselves,) came, imboldened by all the impudence and effrontery of their depraved natures, demanding a bukhsheesh as their right,-doubtless for being prevented from accomplishing their professedly benevolent intentions; whom with a sternness befitting the audacity of the insult, we drove indignantly from our presence amid the most determined and fiendish threats of waylaying us, and taking vengeance on our servants, whom, as is customary, they chiefly, but unjustly blamed, for their defeat and disappointment.

As ever, yours in the gospel, J. BEATTIE.

OLD TESTAMENT LIGHT ON OUR SOCIAL PROBLEMS.*

The system of Moses was contrived with a view absolutely to prevent the formation of a classe dangereuse. For this end, by God's express appointment, every citizen received a substantial interest in the welfare of the commonwealth; industry, forethought, and integrity were encouraged by ample, and not distant rewards; the recklessness engendered by over-toil was checked by the interspersion of frequent holidays with the days of labour; the tendency to low, sensual indulgence was discouraged, by opening to the people many sources of rational and elevating enjoyment; self-respect and the sense of responsibility were fostered, by giving to each citizen a voice in the government of his tribe and city; the whole nation was raised to a high moral and intellectual platform, by a system of universal education, in which instruction in God's law held the highest place, and all the lofty and inspiring memories of the past were brought to bear on the young mind at its most susceptible period; each family was stimulated

^{*} From "Essays by Ministers of the Free Church of Scotland," quoted by the Reformed Presbyterian Magazine, Edinburgh.

to noble deeds, by the careful preservation of its genealogy, thus bringing it under the refined but stirring influence of ancestral associations; incidental cases of poverty were provided with genial alleviations, and the certain prospect of regaining its position within fifty years was held out to every down-broken family; a kindly and courteous spirit was fostered by a thousand delicate regulations, insignificant in themselves, but very powerful in their influence at large; the overcrowding of the population was checked, by the careful settlement of the boundaries of each tribe and family; while attention was given to the laws of health, by the prescription of ceremonial cleansings without number, applicable both to the person and to the dwelling, charged in the main with a deep symbolical meaning, but having, at the same time, an important sanitary tendency. Never, in any constitution, ancient or modern, was so careful provision made for the social department of national welfare; seldom, indeed, has any express provision been made for it at all. The noble design was grievously crippled, almost frustrated, times without number, by the perversity of the people, especially by their religious apostacies, which constantly brought on them social miseries as their punishment. But in all fairness, a system like this should be judged by its essential tendencies,not merely by the results which flowed from it when worked by vicious or blundering hands. Yet, even in its imperfect and broken condition, the social machinery, planned on Mount Sinai, was productive of wonderful results. In the better period of their history, the civilization of the Jews was, in many points, not only far in advance of our own at the present day, but far in advance of what we have even begun to contemplate as practicable or desirable. The life of the common people was less slavishly toilsome; it was more refined, more plentifully provided with the means of recreation, more like the life of cultivated, companionable men, than we have begun to dream of, as proper or possible for our labouring classes. The treatment of the poor was gentle, considerate, and generous, to a degree that would but excite the ridicule of many a poor-law guardian of the nineteenth century of the Christian era. It was doubtless in some degree a fruit of the unexampled excellence of their social system, that long after the Hebrew commonwealth had perished, the Jewish people continued to possess such extraordinary vitality, and to be marked, so much above other nations, for their industry, intelligence, and economy. Long after the destruction of Jerusalem, "beggars, properly speaking, with the exception of such as were afflicted with diseases or infirmities, were unknown in Palestine, and to a great extent, are still unknown among the Jews."

The holiday system of the Jews was one of the most remarkable and beautiful features of the economy, combining social relaxation and religious exercises, so as to give religion a much more cheerful aspect than we commonly suppose. Each seventh day brought its precious interval of entire and holy rest. Besides observing other festivals, all the males repaired thrice a year to the ecclesiastical capital, for the festivals of Passover, Pentecost, and Tabernacles. All the benefits that the different tribes of ancient Greece derived from their public games, besides other benefits of a higher kind, the Jews

derived from these annual gatherings. The time spent on these occasions was divided between the services of devotion, and the enjoyment of free, happy, social intercourse. The people were enjoined to "rejoice before the Lord with all their heart." It must have been highly delightful to look forward to these green spots in the wilderness of labour, and not less so to look back on them. Even the stranger and the bond-servant, if circumcised, could not lawfully be deprived of these times of refreshment: "The man-servant, and the maid-servant, and the stranger within the gates," were specially included in the blessed provision of the fourth commandment, as well as in the law for the great annual festivals, (Deut. xvi. 11, 14.) There can hardly be presented to the imagination a more interesting picture, than that of a group of pilgrims going up to the capital or returning The exhilarating influence of a bright Eastern mornfrom the feast. ing-the pleasant excitement of the journey-the happy converse of congenial friends-the joy of welcoming each addition to the company—the rich, full volume of song rising from time to time from the lips and hearts of all-the arrival in the capital-the greetings of friends—the holy convocation—the thrilling recollections of the days and deeds of old-the impulse given to solemn feeling and earnest thought—the journey back—the sight of home—the welcome of wives and children—the fresh zest experienced in returning to ordinary labour-such are the materials from which the man of fancy may draw his pictures of Old Testament life, -pictures that were meant by the gracious Lawgiver to be realized not once or twice in a lifetime, but almost at every change of season, -no less than thrice every year.

It is evident that the true philosophy of holidays was well understood by the Jewish lawgiver. He knew that to the uneducated and uncultivated, who have no control over their higher faculties, but are slaves to the lowest sensual passions, holidays cannot be deemed a blessing. To release such beings from their labour, were like liberating the maniac from his cell, or the bear from his cage. The holiday is a blessing to those only who have a taste for the pure intercourse of friendship, the innocent excitement of an excursion, the beauties of nature, the pleasures of knowledge and self-improvement, or, highest of all, the holy exercises of devotion. It is most instructive to mark, in the provisions of Moses, the relation which these two things bore to each other—the unusual number and duration of the national holidays, and the matchless excellence of the provision for

cultivating the higher tastes and feelings of the people.

National Education.—No plan of public printing was ever better entitled to be termed a system of Education. The business of literary instruction, so very prominent among us, and often so destructive of the health of the young, occupied a far inferior place; and the arrangements were so made as to educate or draw out the mind, and form the character, in the most efficient way. The great object was, to place the young Jew in the position in which he might be most beneficially acted upon by all the educational influences to which the name of "schools and schoolmasters" is most justly due. Foremost among these, was the great school of home. In the Old Testament, home had a peculiarly sacred and important character. The parental and filial

relations were guarded with most sacred care. The great founder of the nation had been selected for special honour for his domestic faithfulness, (Gen. xviii. 19.) "Honour thy father and thy mother," stood out in bold relief at the very head of the second table of the law. There was no tendency to undervalue the parental conscience, or the parental ability to train,—no wholesale attempt to snatch children from their parents, as if Providence had made an error which man must hasten to correct. Parents were charged in the most solemn manner personally to instruct their children in the knowledge of God's holy law and covenant—that being the chief, almost the only department of formal instruction. They were to teach God's laws diligently to their children, and to talk of them when they sat in the house, and when they walked by the way, and when they sat down, and when they rose up, (Deut. vi. 7.) But the Levites, too, had important duties in the education of the people. Dispersed over the country, and coming into constant contact with the people, they were bound to watch over all that concerned their religious and social welfare; especially to remind parents of their duty in the religious instruction of their families, to aid them in discharging it, and supplement their efforts by special instructions of their own. A very great value was set on the people becoming acquainted with the history of the nation. That history was to be viewed constantly in its connexion with God;its providential lessons were to be continually studied. Not only by the recital of the facts of the past, but by a thousand other means; by monuments erected over the country, by songs and legends, and by impressive religious services, the whole people were sought to be drawn under the solemnizing, elevating, yet humbling influences of the history of the past. What thrilling sensations must have rushed through the souls of Hebrew youths, as first they realized the grand events of their national history! What a mighty stimulus they must have felt to noble resolves, and lofty efforts after great and good achievements!

Pauperism.—Such arrangements as those on which we have been dwelling, were admirably adapted to check the formation of a pauper Still, poverty could not be entirely banished—the poor could not altogether cease out of the land. The tender care with which they were directed to be treated was one of the most remarkable enactments of Moses. Even in the best condition of the State, it was not deemed desirable that there should be no poor; probably because the community could not afford to dispense with the moral discipline which the existence of poverty is designed to promote, in the development of benevolent and self-sacrificing feelings on the part of the rich, and of grateful feelings on the part of the poor. On no part of their social economy did God lay more stress than on the kindly treatment The gleanings of the fields, and of the vineyards and olive-yards were always to be left for them. (Lev. xix. 9, 10.) The spontaneous productions of the sabbatical year were also to form a part of their provision. (Ex. xxiii. 11.) They had, in addition, a share of the second tithe; and it was enacted, that when the people carried up this tithe to the annual festivals they were to share it with the poor. (Deut. xxvi. 12.) No taxes for their support were wrung

from reluctant rate-payers; all was left to the high principle and good feeling of the nation. It seemed to be God's most earnest wish. that the provision for the poor should be made in the way least fitted to crush their spirit—least fitted to make them feel like a degraded class, or to destroy that self-respect which is so essential to the exercise and development of lofty virtues. The utmost kindness and consideration were to be shown to them. Those who had property were always to be ready to relieve them when the pressure of want was bearing them down. (Lev. xxv. 35.) Interest was not to be charged on the money advanced in such circumstances. (Ex. xxii. 25.) Articles essential to their comfort were not to be retained as pledges. (Deut. xxiv. 12, 13.) The near approach of the year of release, when debts were cancelled, was not to steel the heart of the rich man against the heart of his poor brother. (Deut. xv. 9.) Every possible provision was made for cheering the poor man's heart. He was buoyed up on every hand, while skirting the borders of the Slough of Despond; and while the year of jubilee continued to be observed, he had always the prospect of better and brighter days. As long as the constitution was upheld with any measure of integrity, it was all but impossible for a grovelling pauper class to arise. And it was not merely at the original proclamation of the law that the case of the poor was considered; there was no abuse, except the practice of idolatry, that was more loudly denounced by the prophets than neglect or oppression of the poor. If idolatry was the quintessence of sin against the first table, oppression of the poor was the same against the second. a contrast to the poor-law system of the present day! No dreary, desolate workhouse was to be reared on the soil of Judea, to be a prison to the young and a grave to the old; no hired inspector was to dole out their handful of pence to scowling and thankless paupers; no board of guardians was to labour to solve the problem, how at once to keep up the law and to keep down the allowance. The poor were still the brethren of the rich; and the aim of the latter, in place of crushing them by degrading distinctions, was to elevate them by generous and kindly treatment.

Registration.—Again we cannot but notice it as a striking fact, that while, in our country, a few enlightened men, alive to the benefits of complete and accurate registration, are as yet struggling with but indifferent success to impress their views on the community, the oldest Hebrew records give evidence of a system in full operation at that remote period,—not, perhaps, comprehending all the particulars deemed essential now, but, at the same time, embracing others not yet contemplated among us. For the performance of the duty, a special class of officers, termed Shoterim, was instituted. It was their duty to preserve the genealogies of the people in a perfect state,—a duty which evidently implied, among other things, a regular registration of births, deaths, and marriages. The system was more complete than ours, because the facts registered were not, as among us, isolated and unconnected; each fact was registered in its own proper place, as a branch of the vast genealogical tree of which Abraham was the root. The long, bleak lists of names that rise here and there, like bare ridges of granite, through the historical books of the Old Testament, have often been a

puzzle to spiritual readers. It is comparatively well when the evangelical commentator has passed them with the general remark, that they were necessary to preserve the genealogy of our Saviour, and thus show the fulfilment of Old Testament prophecy. In some instances, it has been attempted to fasten on them a mystical meaningto which practice perhaps Paul's warning to Timothy against giving heed to "endless genealogies" may refer. But the light now dawning upon us, as to the comprehensive scope of the Old Testament on the one hand, and the value of a complete system of registration on the other, may afford additional and more satisfactory explanations of the fact, that so many pages of the volume of inspiration are occupied with these dry catalogues. The facility and certainty with which the genealogy of Jesus Christ could be traced, when such care was taken to have the national register complete, was one advantage, but only one of many, which the system supplied. It was essential for adjusting the arrangements of the year of jubilee. Its utility, on all occasions. in preventing lawsuits and quarrels about property, must have been very great. A very large share of our litigation bears upon the rights of succession; in the Court of Chancery, "Othello's occupation" would be "gone," if there were no disputed property to contend about. ancient Palestine, there was no Court of Chancery. The simple law of succession, and the well-kept Register, settled nearly every question as soon as it arose. With our proverbial phrase, "the glorious uncertainty of the law," Jewish ears could not have been familiar. Besides adjusting, or rather obviating quarrels, these national Registers were calculated to foster a salutary spirit of self-respect, liable. doubtless, to degenerate into a proud and haughty feeling, but not necessarily having that effect. The pride of ancestry, so offensive a feature in the character of the ancient Pharisees, tones down into a pure and elevating feeling, when a sense of personal demerit before God, and of deep responsibility towards man, become reigning emotions in the heart.

THE REFORMED PRESBYTERIAN MAGAZINE AND ITS CONTEMPORARIES.

Our brother of the Reformed Presbyterian Magazine, (Edinburgh,) finds nearly every man's hand against him in reference to the matter of excluding all but ministers and licentiates of the Scottish Church from being, or becoming eligible to calls in their congregations. original Secession Magazine in Scotland, and the Reformed Presbyterian and Covenanter in this country, are very particularly noticed we wish we could say courteously, and in good temper-in his October number. He handles us almost ferociously. But while pronouncing our "logic amusing," and speaking of us as "ignorant," and as making ourself "supremely ridiculous," would it not have been as well-we merely suggest this - to have given his readers an opportunity to judge of our "logic" for themselves? Instead, he seizes upon one clause-which, we admit, was susceptible of distortion-speaks of it. as if it were our only argument, and then charges us, in substance, with lack of "respect for the order of Christ's house." We put the case in this way: Would the Scottish brethren receive a minister of the Synod in Ireland, who should emigrate to Scotland-for the purpose, of course, of permanently locating himself? If not—how can these Synods be called sister Synods? If they would so receive him, why should he not be eligible to a particular charge, although not yet an emigrant? We think, this logic requires some other answer than it has received. We also inquired, whether a minister of the Free Church, for example, would be received without trial—without asking him whether he had studied four years or five in a Theological Seminary? Whatever "trial" he might be subjected to, we are sure the Scottish Synod would not reject such a minister because his course of study had been but four years. This may be very "amusing" reasoning to our contemporary, but we would like to know on what grounds. Shall we be informed?

Our "ignorance" consists in having made no reference to the negotiations carried on some years since between the Synods of Scotland and Ireland, on the subject of ministerial education. We were aware of these; but were and are just as well aware, that the former Synod has no jurisdiction over the bréthren on the other side of the Irish sea; and cannot, presbyterially, attempt to coerce them into any measure. If the brethren of the other island are notoriously lax in respect to ministerial acquirements,-if they send out men plainly unqualified for the ministry, let them be dealt with by way of remonstrance, and, if necessary, by more stringent measures, even to sundering the ties which nominally unite the Synods as sister Synods; but to us, it appears somewhat "ridiculous" to make this entire question of the ministerial qualifications of the brethren in Ireland turn upon this "five years" rule of study. Please give us some reasons why it should. It may be well enough to study "five" years; but to take for granted that a student who has been diligent for "four" years, and especially a minister who may have been twenty years in the active discharge of the duties of the pastoral office, is not a fit minister for a Scottish congregation, because that one year's study is wanting, does seem to us a considerable stretching of the imagination—it is taking for granted, very largely indeed. We feel quite confident. at all events, that the Scottish Synod does not always succeed, even by a course of five years' study, in making its students "workmen" of the best stamp. We have had some experience here on this question.

Our brother is especially moved by our reference to the "agitation" of this subject, and our hope that it would go on: and intimates that there is no "agitation" in his country about it. We understand a "subject" to be "agitated," when it is discussed. We use the term in that sense in this country. Whether the people or community is agitated, is best known to themselves. We express again the additional hope that they are. Truth is best elicited and established by agitation.

We certainly understood that the object of the "memorialists" to Synod was to get permission to place an "Irish minister" on the "leat." We are aware that it was not so expressed in terms, but it was discussed as if it had been. It was well understood by all; and it is as nearly of the nature of a quibble, as any one occupying the position of our brother could fall into, to represent us as "ignorant" because we so asserted.

In fine, we are as earnestly desirous as he can be to elevate the standard of ministerial qualifications. Perhaps we would not lay so much stress upon a familiar acquaintance with much that passes in these days for important acquisition—and we place in this category a good deal of that kind of learning which relates to the original text of the Bible. Still we would gladly see the ministry pursuing a longer and more profound course of study; not a five years' course, as compared to one of four—that is a small business—but such a course of study as would bring them into the ministry at a more advanced age, and with a wider experience. But we wish this subject to be pursued, not by any coercive measures, nor by acts which tend to divide and alienate, when there ought to be unity and co-operation: not by such measures as our Scottish brethren have adopted. If we are one church, no such barriers between brethren are, on Presbyterian principles, admissible. They cannot, possibly, do any good. Nor are they necessary for the prevention of evil; for, certainly, to take an example from the case before us, it is hardly supposable that a congregation in a country like Scotland would call a minister totally unqualified from the sister church in Ireland.

CIVIL GOVERNMENT-ITS END AND FUNCTIONS.

The Christian Intelligencer comments very justly and judiciously upon the singular declaration of Gerrit Smith, that "government is a brute force—a watch dog at the door of the house of the people." The following paragraphs contain the views of his critic:

"Law, or government, exists, in some form, throughout the whole universe. Physical, moral, or spiritual laws, instituted by the Creator, hold all things in submission to certain conditions and relations, and nothing short of annihilation can secure exemption from their operation. Man being by his constitution fitted for association, so much so that it is a necessity of his existence, becomes the creature of social and civil compact for the securing of certain great ends.

"Government, as above defined, is instituted to secure natural rights, but the moment that it is instituted, certain exercises of the natural rights are made to bend before the civil and political rights thus created. To secure the natural rights, is only to protect them from being trampled upon by aggression, outrage, or fraud. In this respect, government becomes a mere guardian, but a guardian and protector, not of the 'brute force' character, but of an intelligent and wise regulation and economy.

"But this is not the only office of government. Society is progressive, or should be; and as soon as any society loses its power of progression, it loses its vitality, and decay is just as inevitable in the body politic as in the animal economy.

"The progression of society requires the exercise of the highest intelligence and wisdom. Development brings new and complicated relations with other societies, and with its own members; and the harmony of the various interests requires not the action of mere physical force, but the most exalted wisdom and sagacity. To guide and regulate these interests, to preserve the equilibrium of civil and political rights, to develop the expansive powers of the nation, and to discriminate in the various economies which contribute to its wealth and happiness, is an office of momentous importance. We think that a plain definition may read in this wise: Government is the intelligence that guides the motions, and harmonizes the development of society.

"Political or civil societies are only large families. The moral laws which govern the individual are neither repealed nor nullified because a hundred individuals associate together. There is nothing in aggregation to absolve man from obedience to moral laws. On the contrary, the process of crystallization should make the body more beautiful and symmetrical. But the law of crystallization, furnishing an axis around which the atoms arrange themselves, is the Divine law which God has written and revealed for our guidance and control. In the frame-work and the consolidation of a large community, every thing which brings it nearer to the purity and order of a well-developed crystal is essential to its well-being.

"If our idea be correct, that government is the intelligence which guides the motions of the body politic, then it may create and authorize all the instrumentalities and agencies necessary to secure the welfare of the people, in education, the care of the poor, the protection of the weak, the punishment of the criminal, and the advancement and patronage of all the economies of the na-How far it may go in these directions, experience and wisdom must decide. Human government should, beyond a doubt, be infused with the spirit and the laws of the Divine government. While political institutions are the result of social and civil compact, they should be made to conform to the Divine standard. The progress of free institutions throughout the world, will become more rapid and universal in so far as they partake of the spirit and power of the gospel of Christ. When all human governments become thus elevated and ennobled, and the wisdom that is from above, 'first pure, peaceable, gentle, and easy to be entreated,' shall have filled the minds of men, the promise will be fulfilled, 'The kingdoms of the world are become the kingdoms of our Lord and of his Christ."

To the list here given of the proper objects of the national cognizance, although not of national control, through its government and laws, we would add, as the first and chief, the true religion. We cannot separate the acknowledgment of Jesus Christ, his law and kingdom, nor the "partaking of the spirit and power of his gospel," from a direct and avowed recognition of the church as the grand and instituted agency for the promotion of social order and national prosperity. Designed of God for the salvation of his own elect people, the gospel is also designed to ameliorate, in every aspect—and nothing else can—the present condition of man. No nation can make real progress or enjoy permanent happiness, except the law of Christ be cordially and generally received, and constantly obeyed in every department of the state, and by the citizens. But the gospel must go before. Through the gospel men are induced to keep the law.

SLAVE AND FREE STATES.

We are opposed to slavery, because it is a sin against God, and an outrage upon human rights; but it is none the less wise to study it in its fruits,—in its pernicious effects, as seen in hindering progress—commercial, agricultural, educational, and social. What its results have been in this country during a period of some three quarters of a century, is exhibited very summarily, but clearly, in the following, which is taken from the Milford (Delaware) News and Advertiser. These facts deserve, and will repay careful examination. They confirm the moral argument against the system of forced labour, and may have some influence upon minds that are unimpressible, in the first instance, by the higher line of argument:

"In 1790, when the first census was taken, New York contained 340,120 inhabitants; at the same time the population of Virginia was 748,308, being more than twice the number of New York. Just sixty years afterward, as we learn from the census of 1850, New York had a population of 3,097,394; while that of Virginia was only 1,421,661, being less than half the number of New York! In 1791, the exports of New York amounted to \$2,505,465; the exports of Virginia amounted to \$3,130,865. In 1852, the exports of New York amounted to \$87,485,456; the exports of Virginia, during the same year, amounted to only \$2,924,657. the imports of New York and Virginia were about equal; in 1853, the imports of New York amounted to the enormous sum of \$173,270,999; while those of Virginia, for the same period, amounted to the pitiful sum of only \$399,000. the products of manufactures, mining, and the mechanic arts in New York, amounted to \$237,597,249; those of Virginia amounted to only \$29,705,387. At the taking of the last census, the value of real and personal property in Virginia, including negroes, was \$391,646,438; that of New York, exclusive of any monetary valua-

tion of human beings, was \$1,080,399,216.

"In August, 1856, the real and personal estate assessed in the City of New York amounted in valuation to \$511,740,591, showing that New York City alone

is worth more than the whole State of Virginia

"In 1790, Massachusetts contained 378,717 inhabitants; in the same year North Carolina contained 393,651; in 1850, the population of Massachusetts was 994,514, all freemen; while that of North Carolina was only 869,039, of whom 289,548 were Massachusetts has an area of 7,800 square miles; the area of North Carolina is 50,704 square miles, which, though less than Virginia, is considerably larger

than the State of New York.

"In 1853, the exports of Massachusetts amounted to \$16,895,304, and her imports to \$41,367,956; during the same time, and indeed during all the time, from the period of the formation of the government up to the year 1853, the exports and imports of North Carolina were so utterly insignificant that we are ashamed to record them. In 1850, the products of manufactures, mining, and the mechanic arts in Massachusetts, amounted to \$151,137,145; those of North Carolina to only \$9,111,245. In 1856, the products of these industrial pursuits in Massachusetts had increased to something over \$288,000,000, a sum more than twice the value of the entire cotton crop of all the Southern States! In 1850, the cash value of all the farms, farming implements, and machinery in Massachusetts, was \$112,285,931; the value of the same in North Carolina, in the same year, was only \$71,823,298. In 1850, the value of all the real and personal estate in Massachusetts, without recognising property in man, or setting a monetary price on the head of a single citizen white or black, amounted to \$573,342,286; the value of the same in North Carolina, including negroes, amounted to only \$226,800,472. In 1856, the real and personal estate assessed in the city of Boston amounted in valuation to within a fraction of \$250,000,000, showing conclusively that, so far as dollars and cents are concerned, that single city could buy the whole State of North Carolina, and, by right of purchase, if sanctioned by the Constitution of the United States, and by State Constitutions, hold her as a province. In 1850, there were in Massachusetts 1,861 native white and free coloured persons over twenty years of age who could not read and write; in the same year, this class of persons in North Carolina numbered 80,083, while the 283,548 slaves were by legislative enactments kept in a state of absolute ignorance and unconditional subordination.

"In 1760, as we learn from Mr. Benton's 'Thirty Years' View,' the foreign imports into Charleston were \$2,662,000; in 1855, they amounted to only \$1,750,000. In 1854, the imports into Philadelphia, which, in foreign trade, ranks at present but fourth among the commercial cities of the Union, were \$21,963,021. In 1850, the products of manufactures, mining, and mechanic arts, in Pennsylvania, amounted to \$155,044,910; the products of the same in South Carolina amounted to only

\$7,063,513.

"As shown by the census report of 1850, which was prepared under the superintendence of a native of South Carolina, who certainly will not be suspected of injustice to his own section of the country, the Southern States, the cash value of all the farms, farming implements, and machinery in Pennsylvania, was \$422,598,640; the value of the same in South Carolina, in the same year, was only \$86,518,038. From a compendium of the same census, we learn that the value of all the real and personal property in Pennsylvania actually amounted to \$729,144,998; the value of the same in South Carolina, including the estimated value of 384,925 negroes, amounted to only \$288,257,694. We have not been able to obtain the

figures necessary to show the exact value of real and personal estate in Philadelphia, but the amount is estimated to be not less than \$300,000,000; and as, in 1850, there were 408,762 free inhabitants in the single city of Philadelphia, against 283,544 of the same class in the whole State of South Carolina, it is quite evident that the former is more powerful than the latter, and far ahead of her in all the elements of genuine and permanent superiority. In Pennsylvania, in 1850, the annual income of public schools amounted to \$1,348,249; the same in South Carolina, in the same year, amounted to only \$200,600; in the former State there were 393 libraries other than private, in the latter only 26; in Pennsylvania, 310 newspapers and periodicals were published, circulating 84,898, 672 copies annually; in South Carolina only 46 newspapers and periodicals were published, circulating but 7,145,930 copies per annum."

NEW YORK PRESBYTERY.

The Interim Committee on Supplies of the New York Presbytery make the following appointments to Rev. R. Z. Willson, certified by the Presbytery of Illinois:

Boston.—December—January, 1st Sabbath—and April.

Argyle.—January, 2d and 3d Sabbaths.

Bovina.—January, 4th and 5th Sabbaths—and February.

Fayston.—May, 1st and 2d Sabbaths.

J. M. Dickson, Chairman.

NEW YORK PRESBYTERY.

Newburgh, November 6th, 1858.

The New York Presbytery, at its late meeting, directed the Clerk to publish in the periodicals of the Church an extract of their minutes

in the case of Rev. James Chrystie, D. D.

Presbytery, during its sessions November 2d, 3d, and 4th, preferred a libel against Rev. James Chrystie, D. D., charging him with committing the crime of adultery on the 21st day of April last, in Philadelphia, and cited him to appear and answer to the charge at a meeting of Presbytery to be held at New York, November 30th, at 2 o'clock, P. M.

Presbytery having met, after due process, the charge in the libel was held as proven, when the following action was unanimously

adopted:

"Whereas, Dr. Chrystie has been found guilty of the crime of adultery, as charged in the libel; and whereas, he has declined the autho-

rity of this court in a most contumacious manner: therefore

"Resolved, That he be deposed from the office of the ministry, and suspended from the privileges of the church until he gives evidence of repentance."

This action was carried into execution in the usual manner.

By order of the Court.

SAMUEL CARLISLE, Clerk of Presbytery.

LAKES PRESBYTERY.

This Presbytery met in 2d Miami Church, Northwood, Oct. 26th, at 7½ P.M.

Two or three constituent members were absent.

Rev. B. M'Cullough was appointed Moderator; and H. H. George, Clerk.

Messrs. N. P. Johnston and J. C. Smith were received under care of Presbytery as theological students. The moderation of a call was granted to Rushsylvania congregation.

Students of theology delivered discourses as specimens of improve-

ment.

D. Reid, of the third year, a lecture from Rom. x. 1—4, and a sermon from Heb. xi. 1.

J. T. Pollock, of the same year, a lecture from 1 John iii. 1-3,

and a sermon from Job ix. 2.

There was a memorial to Synod prepared on the subject of ordination. On the subject of revivals the following resolutions were adopted:

1. Resolved, That we recommend to the different sessions, congregations, and societies under our care, to hold during the present year special meetings of a devotional character, with a view to promote the

revival of religion in the church.

2. Resolved, That we recommend further to those under our care, as far as convenient, to meet the first Wednesday evening in every month, to be engaged in earnest and united prayer in behalf of our scheme of missions, domestic and foreign, Theological Seminary, and the success of covenant renovation.

Presbytery adjourned to meet in Utica, Tuesday evening preceding

Synod, 7 o'clock, P.M.

Causes of Fasting adopted by Lakes Presbytery, to be used in connexion with those appointed for last year by Synod.

1. Evidences of the Lord's displeasure against the land. The failure, to a great extent, of the productions of the soil, claims our attention. The rains of spring delaying the seed-time, and producing desolating floods, prepared the way for curtailing the harvest; while insects, rust, &c., contributed largely to disappoint the expectations of the husbandman. In many cases, when we come to a heap of twenty measures, there are less than ten. The murders, the robberies, the blasphemies, the Sabbath violations, and other vices abounding; together with the reckless course of the national government in defence of slavery, indicate that God is giving men up to their own ways.

2. The low state of religion in the churches. Although there has been much effort for revival, and some good results have been obtained, there is still no grand and effective returning to the Lord. The efforts in behalf of visible union, whether successful or unsuccessful, accom-

plish little of the genuine unity of the Spirit.

3. The lack of vital godliness among ourselves, exhibited in the formal and imperfect manner in which we attend upon the means of Divine grace; the little concern manifested for the salvation of sinners, and the sanctification of ourselves and others; our incapacity for spiritual conversation; our unholy walk before God and the world, our internal divisions, strifes, and animosities, the numerous burdensome cases embarrassing our church courts, our tardy progress toward the completion of our Testimony, and our inefficiency to accomplish the great ends of that Testimony.

4. Opposition to the gospel, and embarrassment of missions, both of our own and other churches, whether in Pagan, Popish, or Mohammedan nations. While the missionary has access to the country, he

has still to encounter the hardness of the heart. The Jews still remain in unbelief; and multitudes of them, disbelieving their own Scriptures, as well as the New Testament, are going fast into open infidelity.

5. In an age of inquiry there is too little search after Divine truth. Even among good people there is not the close attention to reading, which should distinguish those who are made kings and priests to God. Doctrine is not studied in the standards of the church and other writings; the Scriptures are not valued as they ought to be; and the history of the church in ages past is almost a blank, even among her own members, and especially among the youth.

R. HUTCHESON, Chairman of Committee.

AFFAIRS ABROAD.

Sandwich Islands.—The work of civilization appears to advance rapidly in these islands. They have almost ceased to be regarded as foreign lauds, so largely are they becoming Americanized in their habits. The following, from the "Presbyterian," presents—in a very summary way—the condition of things in relation to the conveniences enjoyed by the people, associated, we regret to see, with some of the most seductive of the temptations of our social state:

"Not the least striking of the many fruits of the Christianization of the Sandwich Islands is seen in its well-conducted newspapers. Among our regular exchanges for several years past has been the Pacific Commercial Advertiser of Honolulu, which, as to paper, typography, and editorial tact, will compare favourably with the best secular weeklies in the United States. The well-filled advertising columns indicate a very considerable progress in the luxuries of civilization. In the numbers received by the last California mails we observe "A Dwelling to Let," which, in addition to many other comforts, has a 'bath-house, carriage-house, and water in every room in the dwelling-house." A suburban residence, two miles from the city, is offered for sale, with the attractions of "a great variety of fruit trees—peaches, apples, cherry, apricot, nectarine, mulberry, mango, quince, and a variety of native fruit, cocoa-nuts, &c.—five fish ponds, containing about twenty thousand fish, of which one-fourth are fit for use, the ponds being supplied by a never-failing stream of mountain water; the land all in good cultivation, and bounded with shade trees of every description, adapted to the climate.' A new sugar refinery to consume very many barrels a month, is dignified with an editorial notice, and the 'Celebrated Titcomb Coffee Plantation' boasts of 50,000 trees producing the aromatic berry. American magazines and journals are announced; also large assortments of staple and fancy goods, just received from New York and Boston, and a much more varied assortment of wines and liquors than it is pleasant to see We regret also to notice frequent puffs of theatrical performances, probably in the main, however, for the foreign and transient population."

The reports, however, in relation to religious matters, are not discouraging. The liberality of the poor people of one district, referred to in the annexed extract, is, we think, all things considered, above the ordinary mark among ourselves. Mr. Coan writes:

"My last tour through Puna was a very gratifying one. Great harmony and peace exist there, and the people come out to their 'solemn feasts' almost to a man. You are aware that Puna is a great lava district, ploughed every where with the burning ploughshare of Vulcan, and thickly strewed with plutonic debris. There is no stream of fresh water, no harbour, no store, no market, and no white man in the district; and yet this poor people, scattered over the lava fields and among the coases of that region, have, within the last five months, contributed about nine hundred dollars in cash to the cause of Christ. We are much encouraged in all things. My whole salary for 1858 has been paid, and quite an overplus remains, to be devoted to the new church."

Australia.—Mr. Moore, the missionary sent to Australia by our brethren in Ireland, writes very encouragingly to Mr. Simms, of Loughbrickland, the Se-

cretary of their mission. We quote a few sentences, of general interest, from his letter, which we find in the (Belfast) Covenanter. It will be seen that this mission contemplates a work, not among the natives, but among immigrants. The letter is dated "Geelong, Aug. 16, 1858:"

"I delivered a series of discourses on the Terms of Communion, and when these were finished, I held repeated diets for examination, and finally received ten individuals into membership, which, with seven previously admitted, made seventeen in all.

"During the last month I admitted ten persons more into Church membership, thus making in all twenty-seven. There are still a few candidates under examination.

"During the last month we made a congregational collection for the Chinese mission—that is, a mission to the Chinese residing at Balarat and the adjacent gold fields. The missionary is a native of China, called Lo Sam Yuen, and he seems to be labouring with some good results among his countrymen, 40,000 of whom are said to be in Victoria alone."

Africa. Yoruba.—We have already furnished our readers with some notices, to us of a highly interesting character, of the state of that portion of Africa lying south-east of Sierra Leone. The English Episcopalians have a mission there. One of their missionaries—a bishop—gives the following account of some of the most important of the towns on the coast, and in the interior:

"Lagos is one of the towns of the once powerful, but now dismembered kingdom of Benin. The people of the country are Yorubas, extending from the coast to the Niger, a distance of some 300 or 400 miles. The language is reduced to writing, and hundreds of the people carried in the vicissitudes of the slave trade in Sierra Leone, now return, and co operating with the missionaries, scattered the seeds of Christian, civilized light, all abroad.

"Lagos, situated three miles from the mouth of the river on its eastern bank, has a native population variously estimated at from 15,000 to 30,000. It has long been one of the strongest holds of the slave trade, and now, though jealously guarded by the British cruisers and the resident consul, it is believed that Portuguese merchants in the place, with native parties, still carry it on. The number of Europeans

in the place is about fifty.

"The condition of Abbeokuta is, I may say, flourishing, and especially as regards temporal things. Our four churches at Abbeokuta are attended by 1,000 converts, of whom 600 are communicants, and 400 candidates for baptism; and I may add, we have about 100 converts annually. Our Sabbath-schools are attended by nearly all our adult converts, and most of them read our Yoruba Scriptures. All our services, &c., are in the native language. Our day schools are attended by only about 200 children, most of the little ones being employed on their extensive and remote farms.

"The prosperity of Abbeokuta, in a temporal point of view, is very considerable. Great activity exists in every department, and prices of labour and produce are enhanced 100 per cent, during the past two years. There is a great abundance of the necessaries of life, and much is exported to Lagos and other places. In a commercial point of view, Abbeokuta is growing in importance, not so much on account of her good palm oil, as on account of the superior cotton cultivated there, and all about the country. It is, of course, still a beginning; however, many gins and some presses are at work, and some 700 bales of cotton were shipped for England the last few months. We pray that this prosperity in worldly things may not injure and hinder spiritual growth amongst the people. At Lagos, we have about 230 communicants, some 50 candidates, and 250 children in school. About 500 souls attend the churches here."

China.—The opening of the interior of China to foreign travel and missionary labours, has brought out some facts heretofore little known, regarding the efforts and success of the emissaries of Popery. We give some of these a place in our pages. It is well to know all the enemies with which the gospel will have to contend in this great empire. The "Foreign Missionary" has the following:

"Already the Church of Rome has entered China; already she has a staff of emissaries there. She is prepared to send more. She even anticipates the entire

the Church of Rome has done, and is still doing in China, and how confidently she looks on that empire as already almost won, we append the following from the Tablet, (Popish) taken from the Cape Colonist of July 17:— We hope that ere long, the empire of China will be thrown open to European commerce, that the obstacles which have hitherto been opposed to the Christian faith will be removed, and that the Church will have free liberty to preach the gospel of Christ to the innumerable inhabitants of that empire. I consider it will be interesting to a portion of your readers to hear something of the history and state of Catholicity in that country. There are some persons who think there are scarcely any Christians in China, with the exception of a few in the cities, which have been open to the commerce of the Western world; but we are happy to say they are mistaken, for there are some millions of Catholicis in the Chinese empire. . . There is a great number of Catholic clergymen in China; there are Jesuits, Dominicans, Lazarists, and many priests of the Congregation of Foreign Missions. There are also at least fifteen bishops.'"

The treaties of the different European powers, and of this country, which have been published since our last, are altogether as favourable to the introduction of Christianity, as the previous reports of their character: and, we have reason to believe, that fresh recruits will be soon sent out to China and

Japan by the Protestant churches.

Southern Africa.—The following is worthy of special notice—partly as it presents us with good tidings from that far country, and partly because it furnishes a very striking example of what a government may do in promoting the evangelization of such a people as the Caffres, and if of Caffres, certainly, of the worse than Caffres who infest our large cities particularly:

"The Bishop of Capetown stated that the Caffre difficulty had now passed away, and he thought they might trace its disappearance distinctly and logically to the fact that Government had placed at the service of Sir George Grey £40,000 a year, for three years, for the purpose of civilizing the people. The able and distinguished Governor had erected a hospital, which, during three years, had contained 12,000 patients. He had also established a system of industrial training for children of natives, and was carrying out an extensive system of road-making. The Governor was devoting the whole of his official income to the work of civilizing and Christianizing the natives of Africa, and had recently brought down from the frontier forty sons of African chiefs to be educated, and one of the objects which his lordship had in view in visiting England, was to found a college in which the sons of chiefs from all parts of the country might be trained for missionary work."

Sardinia.—The controversy going on, at this time, between the government and the priesthood in Sardinia, is a "sign of the times." The latter contests, fiercely, the growing disposition on the part of both the government and the people, to allow Protestantism free scope. The government favours popular education: the priests oppose it. The following, from the American and Foreign Christian Union, presents us with important facts on this subject, and also shows the way, in part, in which the government is proceeding in com-

pleting its design. It says:

"In an official report on a law for the re-organization of the system of elementary instruction, published by the Sardinian Government, Prof. Melegari established the two following propositions, namely:—1. The greater the number of priests, monks, and nuns in the country, the greater is the number of adults who are unable to read or write. 2. The greater the number of priests, monks, and nuns employed as teachers in the schools, the greater is the number of adults in the country who are unable to read or write. The report in question compares the number of ecclesiastics in 1852 with the number of adults unable to read or write given in the census of 1848, and presents the following table in confirmation of the first proposition:—Savoy,—1 ecclesiastic to 420 inhabitants, 50 in 100 cannot read or write; Piedmont,—1 ecclesiastic in 243 inhabitants, 65 in 100 cannot read or write; Liguria,—1, ecclesiastic in 163 inhabitants, 77 in 100 cannot read or write; Island of Sardinia,—1 ecclesiastic to 127 inhabitants, 94 in 100 cannot read or write."

So it always is. The history of Popery is the history of oppression, of en-

forced ignorance, and of consequent social and moral debasement. The world begins to find this out. Governments, called Protestant, would do well to take lessons on Popery from this nominally Popish government.

Bavaria and Wirtemberg.—These countries are sharing in the general discontent, which is so marked and hopeful a feature of the condition of Central Europe. The enemy seeks to strengthen himself. He draws the cords tighter. The London Times says:

"An intelligent person, who has recently returned from Wirtemberg and Bavaria, states that great discontent prevails in both those kingdoms. In the former the people are very sorry that a pact has been concluded with Rome, and alarmed because its conditions are being realized before they have been examined into and approved by the Diet. In Bavaria the encroachments of the Roman Catholic prelates, and the attempts of the Protestant dignitaries to introduce auricular confession and strict discipline, alarm the people beyond measure. The Jesuits have established themselves in some parts of Switzerland again, but the Swiss are both intelligent and wary, and will doubtless expel them, if they do not behave themselves. The followers of Ignatius Loyola carry all before them here, as they have managed to persuade some of the highest persons in the empire that without their assistance Roman Catholicism must 'go to the wall.' The lower classes in Austria are, in general, exceedingly superstitious, and the cunning priests do not fail to take advan-tage of this weakness. . . . The Provincial Synod, which met at Gran a few days ago, discussed and came to conclusions on the following matters:-Sundays and saints' days are to be more strictly observed; the pomp and magnificence of the ceremonies of the Church are to be increased; every thing is to be done to further the worship (cultus) of the Holy Virgin; to provide all classes of the clergy with the means of worthily upholding the dignity of the Church, of suppressing the vices to which the people are addicted, and of encouraging religious observances in families. There was a further question, as to the measures to be taken to prevent the social intercourse of Roman Catholics with 'heretics, schismatics, and It is said that the twenty-four resolutions taken have been forwarded to Rome for the approval of his Holiness the Pope."

Spain.—We have published in former numbers many encouraging facts in reference to the work now going on in this most abject of all European kingdoms. There can be no question that notwithstanding the immense difficulties in the way, a work of no minor importance is being done in Spain. We find the following summary in the public prints:

"Earnest efforts are made by Christians in Europe to evangelize the seventeen millions of Spain, who are so completely subject to the Papal yoke. In spite of the great difficulties from the vigilance exercised on the frontiers against the introduction of books and pamphlets, and especially of Bibles, which are particularly prohibited, these efforts are meeting with encouraging success. The work goes on quietly but constantly, the evangelists and colporteurs being obliged to act with the greatest caution, and the priests and Jesuits demand of the government rigorous measures against every attempt to proselytize. Missionary tours are made by converted Spaniards, and private religious meetings, at which only a dozen persons are admitted, are held for expounding the word of God. Through the labours of one of these converts, several hundred, it is said, have opened their eyes to the Romish impostures. In the first six months of 1857, one agent sold or gave away 127 copies of the Scriptures, distributed 327 tracts, and held religious meetings in private houses, and more than two thousand persons have heard the pure gospel from him. Through his efforts, 213 proselytes were gained to Protestantism. Many have embraced the faith, revolted by the new doctrine of the immaculate conception, and many others are Protestant at heart, but fear to avow their belief."

NOTICES OF BOOKS.

THE LAST DAYS OF JESUS; or, the Appearances of our Lord during the Forty Days between the Resurrection and Ascension. By T. V. Moore, D. D., Richmond, Va. 16mo, pp. 300. Presbyterian Board of Publication, 821 Chestnut Street, Philadelphia.

We like much, every thing, so far as we have noticed, in this volume, except the *title*. This suggests to us a meaning the very reverse of what the author really intends to express by it. It is explained, however, and so may pass. The work itself deserves high commendation. Presenting in their order the various appearances of our arisen Lord, the author furnishes us with a commentary, in which there is a due mixture of the doctrinal, the critical, and the practical, making a work of a singularly interesting and instructive character. He is led to treat of the resurrection, the Sabbath, the apostolical commission, the ascension, the parting blessing, with many other subjects relating to the women at the sepulchre, the meeting of the disciples, the doubting Thomas, the backslidden and restored Peter, &c., &c. The style is suitable to the matter—grave, perspicuous, and forcible enough. This is a good book, and contains many suggestions that might be made very profitable in the pulpit, when a little more expanded.

Annandale, a Story of the Times of the Covenanters. By the Author of "Marion Harvey." 18mo., pp. 196. Presbyterian Board of Publication, Philadelphia.

This is a tale "founded on fact:" the "story of the martyrdom of Andrew Murray, and of the subsequent remorseful death of his murderer, Sir James Jordan of Conreath." The writer has "given other than real names to the principal actors in it," and has "interwoven such events and scenes as we know did certainly take place more than once, in those troublesome times"—and such as may have "occurred in the experience of the subjects of the narrative." We are glad to find that when the persecuted Covenanters are represented as worshipping God in song, it is in the Psalms which they always used—the Bible Psalms, in the Scottish version.

Whether the form of story, partly imaginative, be the better one for bringing the stirring events of the "killing time" before the reader, or not, we think it is not amiss to present, for examination, in these days of compliance, the example of the faithful of former times. This is a children's book, but will be read by adults as well.

THE CHILDREN OF THE CHURCH, and Sealing Ordinances. 18mo., pp. 110. Presbyterian Board of Publication, Philadelphia.

That this is a work of marked ability, will be acknowledged at once when we state that it is a revised reprint of an article in the "Princeton Review." Every Christian parent will feel the importance of the subject, and the design of the work will be found in the following extracts:

"It is in Zion that the children of the church are born to newness of life. Since He has promised to be their God, it is in training them as if they were his; as if it were alone congruous with their position to walk as his children in faith, love, hope, and all holy obedience, that we are to look for that inworking Spirit, and outworking holiness, commensurate with their years, which shall seal them as sons and daughters of the Lord Almighty. This is what we believe to be the blessed significance and intent of infant baptism. This is what we have at heart in writing these pages; instead of having our children with the seal of God's covenant on their foreheads practically cast out, before they cast themselves out, to be classed, and thence class themselves, in form and feeling, with the ungodly and profane—a course from which, we believe they, and the cause of religion with them, suffer irreparable loss.

"And who for a moment doubts that the class of baptized recreants would be vastly less than it now is, if Christian parents were generally faithful to their high trust and solemn vows; if, with a just idea of the status of their baptized little ones, they exercised due diligence and discretion, in bringing them to a consciousness of their rank, obligations, and privileges, as members of the family of God, and in moulding their habits of thinking, feeling, and acting, into harmony therewith? Should we then witness such vast numbers of them taking their place with heathens and publicans, to which a widely prevalent theory and practice consign them from the start, in the hope, doubtless, of afterwards possibly reclaiming them? And should we have such masses, who, instead of owning the God in whose name they were baptized, profane his name, and, under the very shadow of the sanctuary, 'live as heathens do?' We think not."

We have rarely seen, in the same space, as much valuable history of a doctrine, more comprehensive statements, or more impressive practical exhortations and directions. We wish every parent and ruling officer in the church would procure and study it.

THE WIDOW'S SIXPENCE; or, Go Thou and Do Likewise. By Josephine Nall. 18mo., pp. 204. Presbyterian Board of Publication.

This is a story "founded on fact:" but the main facts—the gift of a widow's last sixpence, and the good done by a Bible bestowed by a Bible Society agent, are not, we think, very satisfactorily put together. In truth, we cannot see the connexion at all. Nor do we like to see an agent of the Bible Society fixing himself for a number of days in succession upon a pastor and his family. We know such things occur very often—too often; but they should not be recorded as matters of course. The story is not badly written; but we must say is, in our estimation, rather feeble.

THE SUPREMACY OF THE BRITISH CROWN. By Andrew Gilmore, Minister of the Reformed Presbyterian Congregation of Greenock, (Scotland,) Author of "Our Political Oaths," &c., &c. 8vo., pp. 36. Edinburgh. 1858.

In this pamphlet there is given ample evidence that the British crown has had conferred upon it, or has usurped, Erastian prerogatives,—that is, has been invested with power in sacris, within the church, which can be lawfully claimed by no power on earth; which belongs solely to her invisible Head and Redeemer. The facts here stated, and established, regarding the supremacy of the crown, can hardly, we think, be known to the religious community—we mean, particularly, dissenters from the Establishment. If known, we cannot well conceive how good men can engage, by oath, to the support of claims by the civil powers of Britain, which in their doctrinal profession as church members they repudiate as unscriptural and antiscriptural. We wish the author success in his endeavours to enlighten them.

TEKEL. The Reformed Presbyterian Church, and the General Assembly of the Presbyterian Church in Ireland weighed in the Balance of Truth. 12mo., pp. 34. Londonderry. 1858.

The ill-advised and self-complacent boastings and taunts thrown out by Dr. Edgar in the Assembly of the Irish Presbyterian Church, have effectually roused, as we well knew they would, the spirit of our brethren in that country. We have presented to our readers an article on the relative position of the two churches in Ireland, from the pen of one of the esteemed ministers of the Covenanting Church there. Tekel is a more elaborate and extended essay on the same subject from another able pen. Severe at times, it is no more than just in its cri-

ticisms upon the General Assembly and the Rev. Dr., while it is no more than truthful in its representations regarding the importance of the position, and the extent of the influence of the Reformed Presbyterian Church.

Having passed various matters under review, the author proceeds

to show that the Covenanting Church is still

"Needed to hold fast and testify for great principles as yet but partially admitted, or imperfectly applied. A few of these may be specified. The mediatorial rule of Christ over the nations. The supremacy of the Bible as the law of Christ, and that politically and nationally, as well as in our private relations, and in keeping with this principle, the imperative obligation resting on lands favoured with revelation to set up as rulers only such as are Scripturally qualified. Again, the perpetual obligation on the British nation of the Solemn League and Covenant, in which the nation solemnly avouched God, and bound itself perpetually to maintain, both in Church and State, our Presbyterian Reformation Settlement.

"2. The Covenanting Church is still needed to lead forward many other ecclesiastical bodies to farther steps of reform. It is a lamentable fact that just in proportion as the different ecclesiastical bodies in these lands fell away from owning the obligation of our national covenants they have fallen into many grievous errors and irregularities. This was particularly the case with the Presbyterian body in Ireland, from whom our fathers separated of old. She let go her Covenant, and then fell into the grossest errors and most fear-During the last forty years, however, there has been the ful immoralities. most gratifying reaction, and many steps of most valuable reform have consequently been taken. In witnessing these the Covenanted Church most sincerely rejoices, and to all these she has by her testimony and practice most materially contributed. The reforms, however, to which others are coming up by degrees, she received two hundred years ago from martyr fathers; and what advanced position in particular does the Assembly now occupy that Covenanters did not occupy from the first? We shall take a few specimens of things justly mentioned with satisfaction as steps of modern reform. swearing only in the use of a Scriptural form by raising the hand to God, now, we are, most happy to know, pretty generally used by Presbyterians, though it was not always so. Well, Covenanters never sware in any other form, and, rather than sanction an unscriptural manner of swearing, often refused to make oath at all. Again, the exclusive use of inspired Psalms in the praise of God, now very generally advocated by Presbyterians. Covenanters never sang any thing else, nor lowered the praise of God by using hymn or paraphrase. Again, the public dispensation of baptism, from which Presbyterians had so sadly fallen away, and to which they are now so happily returning. Covenanters never dispensed baptism in private. A single case of private baptism established against any minister, would have subjected him to immediate suspension. Again, the orderly celebration of marriage, in relation to which Presbyterian ministers had gone to such excesses of irregularity that Parliament was compelled to interfere. Covenanters never celebrated a marriage but according to the order agreed upon by the Westminster Assembly, namely, after three days' proclamation of banns. Again, the proper sanctification of the Sabbath. Covenanters always insisted upon its being so carefully observed, as often to be ridiculed for excessive exactness. Again, faithful contending for the rights of man against slavery. In America the Reformed Presbyterian Church has from the first made it a term of communion never to admit a slaveholder. Again, the regular practice of family religion, so universal at the period of the Second Reformation, and from which Presbyterians had so lamentably fallen, that not many years ago even ministers and elders were to be found who did not make a practice of worshipping God in their fa-

milies, and the observance of which is in the body at large even yet only the exception, and not the rule, notwithstanding all the laudable efforts made to revive it. Well, Covenanters always made its observance a term of communion, and each family must be known to be living regularly in its practice. Again, the regular maintenance of social meetings for prayer, which the Assembly is laudably attempting to promote. Covenanters have had the very best organization for social prayer and spiritual conference among members, which they got more than two hundred years ago from the 'Society people.' Again, the regular appointment and ordination of ruling elders, to which we are happy to see the Assembly come back after great irregularities. Covenanters never departed from this Scriptural order and practice. Christian liberality in supporting the gospel, which the Assembly is now labouring to bring to something like a Scriptural standard. Covenanters, however imperfect, have set a noble example of supporting the ministry. sent the rule for weak and aid-receiving congregations is, that they must contribute at an average of ten shillings per communicant for ministerial support: and it is expected that self-supporting congregations will not remain below that scale, while some congregations are actually contributing above one pound per communicant. At the same time, their contributions to missions are, in proportion to number and means, far above the scale of liberality to be found in almost any other church, as our annual reports fully show. To all these things, to which other churches have been slowly coming up, the Reformed Presbyterian Church has been pointing the way, and thankful she is that her testimony has not been altogether in vain. At the same time, is it not due to her to admit that every step of reform, by which the Assembly has come nearer her position, is a fresh proof that her position is right? For many of the principles and practices above specified she has had long to contend; and for the peculiarity of many of them she was often scoffed at and ridiculed in no measured terms by the very parties who are now adopting them themselves, so that wisdom is at length being justified of her children, and those who once mocked and opposed are compelled to vindicate the excellence of the position she has long and honourably maintained."

He then shows that this church is still needed to point the way to further reform:

"Amongst others, the following may be specified:—1. The proper manner of admitting to sealing ordinances, namely, by Scriptural terms of communion. Again, in the full and faithful exercise of discipline, the Assembly's congregations require farther reform. Another step in reform we would endeavour to bring our brethren to take, would be the ceasing to employ to teach their congregations men whom in consistency they must consider to be erroneous in sentiment and principle. Another most important advance on her present position to which we yet hope to see the Assembly brought is, the acknowledgment of the perpetual obligation of the Solemn League on themselves and these lands. And, lastly, in the practical application of the principle of Covenant obligation, the Assembly, we firmly believe, will yet be led to renounce its present connexion with antichristian civil powers."

Each of these is illustrated, and, if necessary, proved. We augur good from the large circulation of this pamphlet.

We have received the REPORT OF THE PENNSYLVANIA HOSPITAL, and the TWENTY-SEVENTH ANNUAL REPORT OF THE EXECUTIVE BOARD, and of the LADIES' BOARD OF MANAGERS OF THE UNION BENEVOLENT ASSOCIATION. The Hospital continues its good work, with a vigour not at all diminished by years. The "Benevolent Association" is also doing an excellent work in administering, in a highly judicious and safe way, its charities to the poor of our city.

COVENANTER.

FEBRUARY, 1859.

(For the Covenanter.));

THE PEOPLE'S VIEW OF THE THIRD TERM OF COM-MUNION.

Editor of the Reformed Presbyterian: Sir,—In the Feb. number of the Reformed Presbyterian, 1858, is an article entitled "The Third Term of Communion," wherein some questions are asked, which would seem to require suitable answers. This has been so strongly impressed upon my mind, that I expected to see such answers in some of the numbers which have intervened. As these questions refer to the "view of the people generally," answers to them coming from the people may not be out of place in the pages of the Reformed Presbyterian.* These answers, given "in meekness and fear," are my reason for not holding the view given in that article to be the "true view."

Before proceeding to answer these questions, we will state the views given, that we may approach the subject with a just understanding of it:

"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 their ministers as reserved for future consideration, we receive the Form with these restrictions, and take the subsequent acts of the Assembly as law in those cases."—"On the other hand, it is contended that, as in the adopting act, the General Assembly declare" "they are solicitous for the establishment and preservation of the Form of Kirk Government in this kingdom, according to the Books of Discipline," "&c.—"The expression under consideration is a recognition of the 2d Book of Discipline as an authoritative Standard of Government."

The first of these views we understand to be the view contended for as the true view, to the rejection of the second, as in any way to be understood as referred to in the expression in the Third Term, "As these were received in the Church of Scotland." This we understand to be maintained as the view of the people generally till a late period; and the first question is, How shall this be accounted for, if it was not the true view?

If the assertion is true, "the view just given has been the view of

^{*}This was sent to the Reformed Presbyterian, which declined to publish it. We think it contains some new and important facts, and so publish it. [Ed. Cov.

the people generally till a late period," my answer would be, that the people generally, till a late period, must have made defection from the true view. But the assertion we believe to be without foundation in fact: and that if it exists with the people at all, it is in a very limited degree, and of a very recent date; and that though the teachings of the Reformed Presbyterian of late, on that subject, have been calculated to unsettle those ancient landmarks, yet these teachings have been more a matter of grief to many of its subscribers than otherwise, and a painful illustration of the Scripture, "And some of them of understanding shall fall, to try them, and to purge them, and to make them white, even to the time of the end; because it is yet for a time ap-

pointed."

Now we believe the true view consists in a union of both the views given; they not being in opposition to, but harmonizing with each other. And still another view must be taken in connexion with these, in order to a full exposition of the phrase, "As these were received by the Church of Scotland," namely, the Westminster Assembly, who compiled these documents, not being an ecclesiastical court, could not give ecclesiastical sanction to its work; but inasmuch as these labours were performed in prosecution of the Solemn League and Covenant, which required the reformation of religion in England and Ireland in doctrine, worship, discipline, and government, these labours being approved by the Church of Scotland, she gave them the sanction of her authority, thereby making them obligatory on us; not, however, to the rejection of her own standards as a church settled in point of government, but as being in nothing contrary thereto, any farther than as exceptions are made and reserved for future discussion as God shall be pleased to give further light.

That the Second Book of Discipline was not rejected by the adoption of the documents named in the third Term of Communion, will be seen more clearly by reference to the act of the Church of Scot-

land adopting the Directory for Worship:

"It is also provided that this shall be no prejudice to the order and practice of the Kirk in such particulars as are appointed by the Books of Discipline and Acts of General Assemblies, and are not otherwise ordered and appointed in the Directory."

Let it be here observed that in whatever way the Church of Scotland received these documents, one thing is plain, that is, she did not receive them to the prejudice of the Books of Discipline; and this is more evident still in the fact that it was by the authority of the Second Book of Discipline that four years after the adoption of the Form and Directory, that patronages were abolished. (See Apologetical Relation, page 62.)

And still further. The Reformed Presbytery in 1761 claims them in connexion with the Westminster Standards as a part of the Reformation attained to and established in Britain and Ireland, particularly between the years 1638 and 1649. (See Act, Declaration, and Testimony.) (And to this Testimony ministers, elders, and deacons give

approval, on oath, at their ordination.) Page 174, it says:

"Again, the Presbytery testify and declare their approbation of, and adherence to all the different steps of Reformation that ever in any period were attained to in this Church and land; particularly besides what has been men-

tioned above, they declare their adherence to the Westminster Confession of Faith, as it was approved by 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 testimony is so plain that it requires no comment; a simple application is all that is necessary. The same testimony and declaration of approbation and adherence that are given to the Westminster Standards are given to the Books of Discipline, so we see that at this period the rejection of the Second Book of Discipline is not the "true view," and we have no evidence to prove that the people at this time held any other view than that asserted in the Testimony of the Church.

We will now examine what is the state of this question at a later period. At the meeting of the Irish Synod in 1832, Mr. Houston, Editor of the Covenanter, libelled Dr. Paul and others, among other things, for their opposition to the Standards of the Church. This libel was held in retentis until 1833, when "the matters contained in it were found relevant by being admitted to be charges which ought to be entertained." One of which charges (the fifth) is as follows:

"Casting contempt on the subordinate standards of the Church—keeping them out of view in the discussion, and substituting for them unauthorized publications, as if they were not to be fully maintained by those who avowed adherence to them; gainsaying, especially, a statement of the Second Book of Discipline; and denying those parts of the Westminster Confession of Faith, the Larger Catechism and the National Covenant, which speak of the magistrate's duty in suppressing heresy and idolatry."

At this period we know there were some of the people in Ireland, who along with Dr. Paul and his coadjutors, then repudiated the Second Book of Discipline; and no doubt those in America who sympathized with these men in their general defection, may have also sympathized with them in this particular, and this may account for the false gloss of Dr. Black, which is adduced as proof of the "view just given." But the people generally did not hold this view. They held, with Mr. Houston, that the Second Book of Discipline was a Standard of the Church, as well as the Westminster Standards.

Thus we see that the Church of Scotland, in receiving the Westminster Standards in 1645, did not do so to the prejudice of Books of Discipline. That the Reformed Presbytery in 1761 gives the same testimony of approval and adherence to these books as to the Westminster documents, and in union with them—that the same Presbytery in Ireland preserves the same position, and acts upon it, in dealing with errorists. It now remains to be shown that the same Presbytery (now Synod) in America occupies the same ground, (in union with the Church in Europe,) when adopting the Terms of Communion, which we purpose to do by reference to their own act.

"Conococheague, Oct. 9, 1807.

"The Committee to whom was referred the Terms of Communion, reported— That however desirable it is to read out in every congregation immediately before the distribution of the tokens of admission to the Lord's table, a summary of the articles upon which they join in church fellowship, these cannot be reduced to a permanent, definite form, until their whole system of ecclesiastical order be completed. It is nevertheless requisite that church members should be referred to the faithful efforts of their predecessors in the Reformation, and kept in remembrance of their unity with the Reformed Presbyterian Church in Europe. They therefore recommend the present adoption of these Terms of Communion, which they now present to this court. They were adopted accordingly."

These Terms, with the Formula of Questions to be proposed to ministers and ruling elders at their ordination, were, as revised, adopted the same day. And both express the union of the Church in America with the Church in Europe; and this unity, we have seen, recognises the Books of Discipline as standards in connexion with the Westminster Standards, so that this period furnishes sufficient evidence that the Church, in adopting these terms, did not do so to the prejudice of the Books of Discipline; and the people were with the rulers in thus "binding up the testimony," whatever may have been the opinion of some of the ministers and people in a subsequent period. view, as given in the act adopting these Terms, and not the private opinion of the members of the Presbytery adopting them, nor their exposition of them at any subsequent period, is binding upon the members of the Church. Neither do I believe that any minister has been so popishly inclined as to claim for his exposition the power of binding the conscience of the covenanter; but the power is in the Terms themselves, as agreeable to, and founded upon the Word of God. we know that some of those who took part in framing and adopting these Terms, subsequently held the doctrine, "Wise men may change, fools never;" and under cover of this sentiment abandoned the distinctive principles of the Reformation altogether.

The next period we adduce is 1837. In that year, in the month of March, we were favoured with a publication entitled "The Reformed Presbyterian." On page 6, sec. 2, vol. i., we have this promise:

"No pains will be spared in rendering the work useful and interesting to all who may desire their attention turned to the principles of eternal truth and righteousness presented in the Bible, and happily imbodied in the Westminster Confession of Faith—Catechisms, Larger and Shorter—and other subordinate ecclesiastical standards harmonizing with these in doctrine, worship, discipline, and government—to the corruptions that mar the Church's beauty, and interfere with the sanctification of her members—to seek the old paths, the footsteps of the flock, that they may, like our fathers, walk therein, and find rest to their souls."

In fulfilment of this promise, (vol. iv., page 52,) we find the following language:

"Speaking of the Book of Discipline, John Row, who was one of the six ministers engaged in preparing it, says, they took not their example from any book in the world, no, not from Geneva, but laying God's Word before them, made reformation according thereto."

Again, page 53:

"The Second Book of Discipline was adopted in the General Assembly, 1578. It was ratified in several succeeding Assemblies—by that particularly of 1638, and is also included in the National Covenant."

Again, page 81:

"By the adoption of the Second Book of Discipline, the Presbyterian form of Church Government had been settled by the General Assembly of the Church of Scotland."

Again, page 85:

"The Church of Scotland did not regard the present or any other Parliamentary grant as the basis of her religious constitution; this had already been laid down from Scripture in her Books of Discipline."

Again, pages 129, 130:

"But to the extraordinary labours of John Knox and Andrew Melville was the Protestant cause much indebted for its success; the former was the principal means in the breaking down the system of Popery in Scotland; the latter, in giving to the Covenanted Church her well-digested form of Presbyterial order contained in the Second Book of Discipline."

Again, page 225:

"The reformation from Popery had received the sanction of civil authority in 1560; the order of the Reformed Church was exhibited in the Book of Discipline, which was published in the same year, and approved by the General Assembly. This book contains the distinguishing principles of Presbyterianism. The order of the Church was more fully developed in the Second Book of Discipline, which was adopted in 1578."

This presented the system of Presbyterianism, in its most perfect form, in 1580. When the National Covenant was first adopted, this system of discipline was recognised and sworn to as part of the Confession, in the following words:

"We shall continue in the obedience of the doctrine and discipline of this Kirk; the only discipline known in the Kirk was that contained in the Second, which had superseded the First Book of Discipline. The system of government adopted by the church claims the vantage ground of Divine right. It was adopted, and is retained as the government of the Covenanted Church, not merely because of its excellence, but because it is instituted by the Head of the Church, and described in the Word of God."

Such were the teachings of the Reformed Presbyterian up to 1840, and they are conclusive. The Second Book of Discipline was adopted, and is retained as the system of government of the Covenanted Church.

Thus we have seen in examining these several periods of the Church's history, (from 1645, when the General Assembly agreed to, and approved of the Form, until the year 1846,) that nothing was done to prejudice, but much to confirm the obligation to the Books of Discipline as standards in the Reformed Covenanter Church of Scotland, whether located in Scotland, Ireland, this, or any other land.

It may not be unprofitable, while answering this question, to look a little at the opposition to these books, which has been made at dif-

ferent periods, and the defence of those who adhered to them.

George Gillespie, in a "Dispute against the English Popish Ceremonies," in 1642, page 213, says:

"But we are more fully to consider that ground whereby the Bishop thinketh to purge himself, and those of his sect, of the breach of the oath. He still allegeth that the points of discipline for which we contend are not contained in the matter of the oath." "Ans. The Bishop doth but needlessly question what is meant by the discipline whereof the oath speaketh; for howsoever in ecclesiastical use it signify oftentimes that policy which standeth in the censuring of manners, yet in the oath it must be taken in the largest sense, namely, for the whole policy of the Church. For—1st. The whole policy of the Church did at that time go under the name of discipline; and those two books wherein this policy is contained, were called the Books of Discipline;

and without all doubt they who sware the oath meant by discipline that whole policy of the Church which is contained in those books."

As these books were a powerful means, under God, in the overthrow of Prelacy in Scotland, the friends of that system used every effort to cast them off, as we may see by a reference to the Apologetical Relation, by Brown of Wamphray, which it would be well for all to read and understand. He wrote in 1660, and cannot be charged with the principles of the Revolution Church, neither that of the Seceders. We have seen the opposition made to these books in Ireland, by Dr. Paul and others; and their defence by Mr. Houston, as contained in the Covenanter's narrative and plea. We will now come to America, where we will find a "Narrative of Recent Occurrences within the Bounds of the Eastern Subordinate Synod of the Reformed Presbyterian Church, by R. Gibson;" to all of which we refer the reader at large.

These examples comprise the opposition to these books that have come under our notice until a late period; and what is the character of the opponents? Those between 1638 and 1660 were Prelates, and the drift of their arguments were, that the Books of Discipline were not sworn to in the National and Solemn League and Covenant, because they were not there by name. The opposition to these books in the early part of the 19th century was made by those who departed from the faith of the Church, who could not endure the obligation of her standards, and therefore cast them off. I would that faithfulness would permit me to stop here in the examination of this subject; but we have been too constant a reader of the Reformed Presbyterian not to know that the old, exploded arguments of the Prelates, and the more recent arguments of those who abandoned the principles and communion of the Reformed Covenanted Church in Ireland and America have been revived in its pages. The first of these, we believe, appeared in the December number, of 1845, and the last in March, 1858; and for a refutation of these arguments it is only necessary to apply the faithful contendings of the early Reformers, who being "dead, yet speak," and of those worthies, yet alive, whose praise is in the churches.

The next question is, "Ministers in former days were very explicit in their explanation of the Terms, and the people were very attentive listeners. This being the case, how could they take up a sentiment so very different from that which their teachers held?" It is very evident that the days here referred to are the days of Dr. Black and his coadjutors; and as we have seen that they have abandoned the principles and communion of the Church, they may have explained these Terms in such a way as to prepare the minds of the people to follow them. But as the falling away of "men of understanding" is said to be for the purpose of trying and proving God's people, so he prepares them, by the teachings of his Spirit, in the use of proper means, to withstand these false teachings, so that with David, in the 119th Psalm, they can say, (at least in measure,)

"Than all my teachers now, I have
More understanding far,
Because my meditation
Thy testimonies are."

In meditating upon God's testimonies they are directed to seek for the "old paths," "to hold fast the form of sound words." They "take delight in the rubbish and the stones of Zion;" they "walk about" her; "they tell the high towers thereof." They find that she "lieth four square;" that doctrine, worship, and government, are only three sides of this square; that discipline is the fourth side, and without it the square is incomplete; that the Church of Scotland had her discipline complete in the first and second Books; that the Westminster Assembly never attained to frame a Discipline for the Church in those years of its existence,—and that the Church of Scotland received all the attainments of the Westminster Assembly as agreeable to, and not to the rejection of her own much honoured Discipline. This reason is sufficient to account why the people "take up a sentiment so very different" from that which of late has been taught in the pages of the Reformed Presbyterian.

In conclusion, it is questioned whether the ignorance of the ministers and the people in relation to these books is as great as the remainder of the article we are considering would indicate; and that those who adhere to these books, in subscribing the Standards, "go it blind" in doing so. Yet we are assured that had the Reformed Presbyterian continued to execute faithfully its mission as it began in redeeming the pledges made to its subscribers, (vol. i. page 6,) there would not now be any lack of information in regard to those "other subordinate standards harmonizing with" the Westminster Standards "in doctrine, worship, discipline, and government."

J. C.

Rochester, April, 1858.

MISSIONARY CORRESPONDENCE.

TOUR IN PALESTINE.

Bhamdun, August 28, 1858. We left Jenin at eight o'clock, without being pursued, as we expected, passing up a wild ravine called the Wady Gubbahtah, and also by the village of the same name, through groves of olives and pretty little plains resembling gardens walled in, as it were, by the surrounding mountains. We soon came in view of the village of Sanin, situated on the summit of a conspicuous hill to our right, where stood prominent the remains of an old castle, whose ruins are commemorative of the victorious invasion of Syria by Ibrahim Pasha in 1831, when for a period of nine years the country was subject to his iron sway. A little further beyond, on the slope of a similar elevation at the termination of the plain, was Jibba-to the left of which we passed through groves of luxuriant olives, where we dismounted and took our Jibba is a place of some antiquity; and from the similarity of its name, as also from its position, may possibly be the Gaba and Geba mentioned in Joshua xviii. 24, and xxi. 17, and afterwards frequently spoken of in other portions of the word of God; which was selected from the cities of Benjamin, and given to the priests.

Leaving the olives' refreshing shade, and hastening on through another wild and rocky ravine terminated by a gradual ascent, we beheld from thence, some distance to our right, the green and terraced hill of Samaria, on which stood the ancient capital of the kingdom of

Israel from the time of Omri, who purchased it, (1 Kings xvi. 24,) until "the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor, by the river of Gozan, and in the cities of the Medes." (2 Kings xvii. 6.) The place has been repeatedly rebuilt and overthrown; and though it still possesses a name, like all the splendid cities that have perished from this land, its greatness has likewise passed away, verifying by the repeated fragments of its broken columns and wasted grandeur the solemn prediction of the prophet Micah made concerning it, "Therefore I will make Samaria as a heap of the field, and as plantings of a vineyard; and I will pour down the stones thereof into the valley, and I will discover the foundations thereof."

Knowing that now, as in the days of our Saviour, in passing from Galilee into Judea, we "must needs go through Samaria," whether we visited Sebaste or not, we crossed a narrow plain, and making several very steep and precipitous ascents, wound our way around the naked and rocky sides of Mount Ebal, until we came to a "city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph;" and here we spent the night. city of Nablous, the modern name of the ancient Sychar or Shechem, is pleasantly situated in a quiet vale between Gerizim and Ebal, the mountains of blessing and cursing, partially concealed amid the shrubbery and trees of the beautiful gardens which surround it. We visited the venerable spot with feelings of peculiar interest,—not so remarkable for its antiquity, (though it is stated in connexion with Abram's first entrance into Canaan, Gen. xii. 6, that he "passed through the land unto the place of Sichem, unto the plain of Moreh,") as for the many sacred and historic events for which it has ever been celebrated. From the time that Jacob first pitched his tent "before Shalem, a city of Shechem," on his return from Padan Aram, when "he bought a parcel of a field, which he afterwards gave to his son Joseph," until the conversation of the Divine Redcemer with the Samaritan woman at the patriarch's well, Shechem was made the chosen place of many touching and memorable There the envious brethren plotted against "the dreamer," and sold him for a slave, and there "the bones of Joseph" were afterwards buried, according to his own direction and request. It was made a city of refuge, in the division of the Promised Land, -became the scene of Abimelech's conspiracy—of Rehoboam's coronation; the residence of "Jeroboam the son of Nebat, who made Israel to sin;" and also distinguished for a temple erected by Sanballat, under the authority of Alexander the Great, after the Babylonish captivity, for the Samaritans; which, though long since laid in ruins, is still resorted to by a feeble remnant, who continue to worship on this mountainthe only survivors of this isolated sect, now known to have an exist-We visited this ancient people by calling at their ence in the world. present place of worship, situated in the interior of the town, where we were kindly welcomed by their priest, a fine, intelligent-looking man, who conducted us to a small, antiquated-looking building, which, though not apparently hallowed by any unusual marks of sanctity, we were not permitted to enter until either our shoes had been taken off, or the hassuries (or straw mats) had been lifted from the floor; not finding us disposed to do the former, the hassuries were removed, whereupon we entered and were shown the celebrated Samaritan Pentateuch, reported to be between three and four thousand years old. It was written on a parchment of goat skin, in the form of a roll—quite yellow from age, and ragged upon its edges. It was handled with the deepest reverence; and, as a specimen of the care that is taken of it, it had, we observed, been torn in one place, and sewed again. Requesting him to read some from it, he willingly complied, his eyes sparkling with animation as he performed the agreeable task; and deeming our spirits kindled with like feelings of sympathy, turned and asked us

when he had finished, if we did not wish to join the sect.

Taking our leave of the Samaritan church, we passed through a very pretty portion of the city, with a beautiful garden of fruit trees to our left, wherein were oranges, lemons, and pomegranates, filling the air with the perfume of their richly scented blossoms. From thence we went to "Jacob's Well," passing down the valley where the priests stood with the ark, while the divided thousands of Israel resounded aloud the responsive Amen from the summits of Gerizim and Ebalthe mountains of blessing and cursing. Our visit to the well was attended with considerable disappointment; for we were expecting to find a well, however destitute of the necessary arrangements for drawing water; but what was our surprise on reaching the spot, in finding the well of the patriarch only designated by a slight hollow, rudely filled up with stones. We dismounted, and sat down with feelings of deep emotion, thinking of Him who "being wearied with his journey, sat thus on the well," and discoursed with the woman of Samaria about "that living water," of which, "whosoever drinketh, shall never thirst again." We saw the reputed tomb of Joseph, about ten minutes' ride beyond, but were too much hurried to visit it, the day being far spent, and the latter part of the road that day being too dangerous to admit of late travelling. So, resuming our journey, we passed down the plain of Sychar, doubtless "the parcel of a field that Jacob gave to Joseph;" and if its fertility and beauty are any index of his affection, this lovely and charming spot shows above all others how strong and tender must have been the attachment of the patriarch for his cherished At the termination of the plain we ascended a range of the mountains of Ephraim, on the side of which, by a spring, we lunched. Our road from here was rough and broken, leading on from height to height until we reached the plain el-Lubban, or Lebonah, spoken of in Judges xxi. 19. We left the village el-Lubban a few hundred yards to our right, and after a few minutes' ride came to Khan el-Lubban, now in ruins, near by which is a fine fountain of running water; from which, having refreshed ourselves, we continued our way up the rugged and winding path-passing several villages, crossing beautiful plains, surrounded by terraced mountain sides, and on through a rich and fertile wady (called Wady Teen,) filled with thrifty fig trees, from which it takes its name. Some distance to our right appeared in view the village of Sinjil. We cannot leave this part of our journey, without alluding to the industry of the inhabitants and the fertility of the soil; not only manifest in the valleys and plains so neatly cultivated, but also apparent from the toil and labour required in terracing the rocky heights, which were clothed to their very summits with figs and spreading vines. A few minutes' riding brought us to Ain-el-Hara-

miveh, or fountain of thieves, a lone, desolate-looking place, shaded by overhanging rocks—a fit haunt, indeed, for robbers, &c. From what we saw, we would not consider the dismal spot inappropriately named; as two suspicious, and robber-like-appearing characters were sitting around near the fountain, while several others were seen lurking in partial concealment among the crags and rocks above. being not yet down, and seeing us well armed, they did not venture an attack. Passing on through Wady Haramiyeh, we ascended a gradual rise, over a rough and stony road, amid flourishing orchards of figs, until we came to Ain-Yebrud, near which was the village of the same name, where we stopped and spent the night, within a short day's journey of the Holy City. It would be needless to say we awoke with our ordinary feeling of enthusiasm on the following morning, to prosecute the journey of the day. If we had indulged such a spirit previously during our travels, in view of visiting some familiar spot or scene hallowed by the presence and associations of our adorable Lord, or consecrated by the memories of Jehovah's dealings with his covenant people, we felt it much more so in the joyous prospect of visiting Jerusalem, the place, above all others, that had been endeared to our hearts by every feeling of reverence and admiration from our earliest

acquaintance with the word of God.

Finding nothing in Ain-Yebrud, either of ancient or modern interest, to engage our attention, we left at 8, A. M., taking Bethel on our way, which we reached after an hour's monotonous riding over a tedious and rocky road. The modern village is very small; and perhaps with the single exception of the miserable Jericho, we scarcely in all our travels through Palestine met with a place so utterly poverty-stricken and filthy in its appearance; but as the interest we felt in Bethel was in no way depending upon its present condition, we entered this "house of God" and "gate of heaven" to the patriarch Jacob, musing upon the remarkable circumstance that gave origin to its name, and to its afterwards becoming for a time his residence, according to the Divine direction, on his return from Padan Aram, where "God appeared unto him and blessed him," and changed his name from Jacob to Israel. It is also frequently mentioned at a later period in the history of the Jews, though more particularly distinguished as being one of the unfortunate places selected by Jeroboam the first for the worship of the "golden calves," one of which "he set in Bethel, and the other put he in Dan." We visited, near the village, the ruins of what seemed to have been once a church, where we dismounted and left our horses. while in company with some men from the village we went to view the This being accomplished, and some few mementoes gathered, we took our leave of Beitin-the present name of Betheland hastened on our way to el-Bireh, or Beeroth, where we speedily arrived, after passing over a road in all respects similar to that we had previously travelled in coming from Ain-Yebrud to Bethel. Here, too, we saw ruins in abundance—an ancient church, notwithstanding the ravages of time, still bearing traces of the taste and skill of its original nal workmanship, and an old and partially dilapidated khan,—both bearing the strongest testimony to its former importance and wealth. Our way from Beeroth, for a time, was slightly descending, over a barren and desolate country, quite destitute of interest, until we came

in sight of the remains of the ancient "Gibeah of Saul," apparently consisting of a confused mass of stones, crowning the summit of a high, conical hill; and as we looked abroad over the barren and unfruitful tract by which it was surrounded, we were led to appreciate and admire, more fully than ever before, the becoming modesty of Saul's reply to Samuel, when he expressed his unworthiness to the prophet of the honour thus conferred upon him, in being made "the desire of all Israel," as recorded in 1 Sam. ix. 21. From thence our road continued rough, and to our anxious inquiries of the guide to know how far distant Jerusalem was, he replied-"We could see it from the top of the hill which we were then ascending;" but having had occasion repeatedly before to question his veracity, we were inclined to do so now; when, what was our sudden astonishment and commingling of joy, on reaching the desired eminence, in having our longing eyes unexpectedly greeted with a view of "the city of David"—"the place which the Lord God was pleased to choose from all the tribes of Israel, to place his name there!" O! how charming was the sight! "Beautiful indeed for situation was Mount Zion" to our view, "from the sides of the North, the city of the Great King." We gazed for a time on the sacred picture, and then hurried on our way; and Oh! were ever hearts so glad? The joy experienced by the pilgrim Jew, perhaps, was never greater when it was said unto him, "Let us go into the house of the Lord," than was ours with the thrilling prospect of "standing our feet within thy gates, O Jerusalem!" We wound our way around to the Jaffa gate, near which we were intending to encamp in company with our Alexandrian friends, when to our great surprise we were met by our old companion and fellow-traveller, Mr. Lansing, coming forth to greet us, having been apprized of our near arrival by a casual sight of our muleteers and baggage; who informed us, that in view of the unsafety of tenting out, and the intolerable impositions practised upon travellers at the locandas, or hotels, in the city, their party had taken rooms in the Latin Convent, and as we would probably be desirous to visit the places of interest in and about the city together, it would be more advantageous for us to do the same, which we did, and passed the period of our sojourn on Mount Zion, kindly and hospitably entertained by the secluded inmates of our monastic home, worshipping unitedly, morning and evening, Zion's exalted King, as we had been accustomed, without either molestation or fear.

As ever, yours in the gospel,

J. BEATTIE.

LIGHT AS A SYMBOL.

There is a peculiar significance in the employment of light as the symbol of knowledge. Light proceeds from the sun. So all knowledge, all truth, must come from "God manifest in the flesh," Jesus Christ, the Sun of Righteousness. Before our world was irradiated by his beams, how dark, confused, and chaotic was even the wisdom of the heathen philosopher! The learned Athenians mocked, when Paul talked about the resurrection of the dead. The doctrine of the immortality of the soul, of a future state of rewards and punishments, of one self-existent, eternal, invisible God, was rejected by the greatest poets, statesmen, legislators, and sages of antiquity. Their religion consisted in the worship of brutes, and of beings who were but the personification of every species of wickedness. The wise Egyptians and the refined Assyrians

worshipped the bull. The Jupiter and Juno, Mars and Venus, &c., of Rome. and Greece, in the most cultivated period of their history, were monsters of depravity. Mount Olympus, the residence of the gods, was the scene of anger, strife, jealousy, intrigue, and licentiousness. The purest of the heathen philosophers had no conception of a heaven of holiness. Jesus Christ brought life and immortality to light. His gospel alone contains a pure system of morality. It alone gives just and exalted views of the "King, immortal, invisible, the only wise God." And here we may remark, that the sages of antiquity erred in regard to the nature of light itself. Their most eminent mathematicians regarded it as an emanation from the eye itself, and not from the great luminary of day. Their theory is exactly parallel with that of the infidel perfectionists of our day, who contend that weak, sinful man has power in himself, without aid from above, to gain all wisdom, all knowledge, all holi-Is not this view condemned by the very figure employed in the Scriptures to convey the idea of knowledge and virtue? As light must come from the source of light, so must all wisdom descend from above. The attainments of mankind, without the aid of the Bible, bear the same relation to true knowledge, that the light of the feeble lamp made by human hands bears to the full blaze of the meridian sun, set up in the heavens by God himself.—Major D. H. Hill's Sermon on the Mount.

THE BELIEVER TRIED.

The believer will be sorely tried; his religion will be severely tested. storm will come, "discovering the foundation unto the neck." Hab. iii. 13. "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is." 1 Cor. iii. 13. The rain that descends from heaven, is most probably typical of the trials that come directly from the hand of God; such as famine, pestilence, personal sickness, loss of friends, &c. The floods, which descended first from heaven, but have been defiled and polluted with soil and mud, most probably refer to trials permitted by God, but which are received through earthly channels; such as persecution, slander, personal violence at the hands of the wicked, &c., &c. The tempest that beats upon the house, is surely the furious assault of "the prince of the power of the air." The believer, then, may expect to be tried by God, by the world, and by Satan. He has no where a promise of a life of ease, of freedom from trial, tribulation, and distress. His Master was "a man of sorrows, and acquainted with grief." "The servant is not better than his lord." If these things were done in the green tree, what may be expected in the dry? When John, in his vision, saw "a great multitude clothed with white robes, and palms in their hands," he was told. "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." O no! the believer has no where been told that his house shall not be exposed to the ravage of the flood, and the desolation of the storm. But, blessed be God, he has been promised that "the gates of hell shall not prevail against it." Our great concern should not be, whether trials and afflictions await us; not whether the tempest will come; but whether we have a good building on a sure foundation, that will defy the fury of the elements, and the sweeping of the torrents.—Id.

FORMALISM.

The formalism of the Scribes and Pharisees resulted from their perversion of the teaching of Moses and the prophets. With these illustrious teachers, certain duties were expected to flow necessarily from love to God and love to man, and to be the spontaneous actings out of the dictates of the renewed

heart. The outward act was right, because the inner principle was right. The fruit was good, because the tree was good. Hence the great thing with "the inspired men of old" was to have all sound within, that all might be sound without. The Scribes and Pharisees perverted all this. They looked at the act, and cared nothing for the motive that prompted to the act. Good deeds, instead of being regarded as evidences of holiness of heart, were regarded as holiness itself. And thus, if the walls were whited, they cared not for the rottenness and dead men's bones within the sepulchre. Naturally, then, they cared more for rites and ceremonies than for the breathings of the soul after God. Naturally, then, they thought more of formal observances than of the hungering and thirsting of the soul after righteousness. And so the religion taught by the Scribes and illustrated by the Pharisecs, was a stupid formalism. It was doubtless adorned by many seemingly good deeds, but these all were prompted by vain, selfish, and unholy motives. It may have had much external loveliness; but this was only the hectic glow of health on the cheek, while disease and corruption were preying on the vitals within.—Id.

THE REDEEMED IN HEAVEN.

The word of God gratifies no idle curiosity. Its teachings relate to matters of the highest practical import. It presents motives of the most impressive, urgent, and attractive character, calculated to impel and allure us from the service of sin, and to the study of holinesswhile it exhibits the one sole and exclusive way to the enjoyment of the Divine favour, and the attainment of a new and spiritual inner It reveals heaven—the endless abode of the redeemed, and a place of ineffable glory and felicity. So far as revealed, the nature of the future state is a lawful subject of inquiry. It may be, however, that instead of following the guidance of Scripture, our minds may be given too much in their inquiries to the influence of our present condition, and to think of heaven, rather as a place to which the relations and feelings of this life are, in the main, transferred, only elevated, spiritualized, and freed from every element of sin, and not as a place of singular and ineffable blessedness. Dr. Tayler Lewis endeavours. in the following, which we much abridge, to correct this tendency: perhaps, in his opposition to the geographical, and philosophical, and mathematical notions of Dr. Dick, in his "Philosophy of a Future State," going somewhat to the other extreme; but, certainly, throwing out some thoughts worthy of special attention:

"The Scriptures disclose to us all we have a right to ask on the question, whither are we going, although gratifying no mere curiosity of knowledge in respect to the physical conditions of the world to come. It is in this peculiar reserve that the Bible differs so widely from all spurious revelations. In its revealings the moral is every where predominant over the physical, or even the psychological. It will not tell us how spirits live. It assures us of the reality of a state of blessedness, and of condemnation. It lifts a fold of the curtain, now and then, but only the more deeply to impress the moral announcement—'Joy to the righteous, it shall be well with him; wo to the wicked, it shall be ill with him.' Beyond the bare mention of the gates of Hades, (Job xxxviii. 17,) it tells us nothing of the passage through which we enter upon the other world, except that there is a Good Shepherd there who will lead us through the dark valley, if we but believe on him—one who is there to take us by the hand, and whose 'rod and staff shall comfort' us through all that gloomy way. 'We know not what we shall be, but we shall be satisfied when we awake in his likeness.' Even the New Testament keeps the veil over what may be called the psychological condition of the departed. To be with Christ, with Christ in paradise, is the sum of its announcement for the blessed, as

though this were enough for the believing soul, whilst any attempted disclosure of spiritual conditions would give naught but error, encourage no other spirit than that mere conceit of knowledge which, in this world at least, is so much opposed.

to the true spiritual health.

"'Now we see through a glass darkly.' 'Now we see things in a mirror shadowly,' as it may better be translated. It is but the reflections, the images that we behold: In imagine pertransit homo. Now we see in a mirror shadowly, but then face to face—the very substances of things as distinct from their appearances. 'Now we know in part.' This expression may be misunderstood. It has not reference, we think, so much to the amount, or extent, as to the kind of knowledge. It is now piece-meal, (as Luther translates it.) partial, inductive, in distinction from the intuitive, satisfying vision of reality. It is partial, not in the sense of a few things compared with a great many things, but rather, as ex parte, one-sided, being the view of things on one side, and that their lowest or less real side. It is ex parts, in the sense to which we have before alluded. It is 'a knowledge of things;' or, if we may call it, in any sense, a knowledge of God, it is without, or with but little of that other thought, His knowing us; and hence it is put in contrast with the knowledge as being known. 'Now we know ex parte, but then shall we know as we Then shall it be all Divine knowledge, in the truer sense of the term, even that Divine knowledge of which the Christian hopes he has some experience here, but then, full, consummate, perfect, not in the sense of quantity, but of quality and idea; then no longer in a mirror, but face to face. Its reality will consist in the fact that there will be no knowledge, as now, severed from the thought of God as knowing the knower therein.

"In respect, however, to the future state of the blessed, the Scriptpres do certainly seem to countenance some of the ideas we have been labouring to set forth. Thus much may be said with confidence, that the opposite, or more popular view of movement, or ever unfinished, ever restless progress, cannot be made out from any fair interpretation of the Divine Word. On the other hand, rest, assurance, perfection, that is, finish, in a word, blessedness,—the blessedness of contemplation, the rapture of unwearied adoration, although we cannot now see how it could be unwearied,—these are the prominent Bible ideas, and its outward imagery is in harmonious correspondence. The paradisaical life, or the heavenly life, is not the study of astronomy, or of any of the outward sciences, neither is it psychology, or the investigation of the mind's capacities, but the beatific vision of the Divine perfections, 'the beautiful, the right, the good,' as seen in themselves without the mirror of scientific or historical induction. 'Whether there be knowledge, it shall vanish away.' I Cor. xiii. 8. We know that the primary reference of the apostle here was to the peculiar gnosis, or gift of knowledge, on which some prided themselves in the early Corinthian Church. But the whole closing language of this wondrous chapter has a remarkable air of universality. We must, therefore, regard it as including knowledge, or science, in its wider sense, 'the knowledge of things,' as that in which men have ever chiefly gloried. Of such knowledge it is said, not that 'it shall vanish away,' or utterly cease, which is a wrong translation, but that it 'shall be made vain,' (καταργηθησεται,) nullified, made of little or no account; in a word, deposed, put down in a lower or subordinate sphere; or, as it is better rendered in a verse below, 'put away,' as Paul 'put away childish things.' Now here, in our fallen, perverted state, it is the great thing; then shall it be reduced to its true inferior rank, so that, in comparison with its former false assu

"Such, we think, is the ideal impression conveyed by the Scripture imagery. Even when it comes in nearest accommodation to our present conceptions, there is still the same prominence given to these thoughts of blessedness, adoring rest; in a word, perfection, in distinction from an ever imperfect, and therefore ever unsatisfying progress. It is a state in these respects most unlike the present, for its highest negative description is given in the fact that 'the former things have passed away.' 'Who are these arrayed in white robes, and whence came they? These are they who have come out of great tribulation, who have washed their robes and made them white in the blood of the Lamb; therefore are they before the throne of God, and they serve Him day and night in his temple. And He that sitteth upon the throne shall have His tabernacle among them. They hunger no more, they thirst no more.' It refers to intellectual, as well as other thirst, for it says—'The Lamb shall feed them, and God shall wipe away all tears from their eyes.' And again—'I saw a new heaven and a new earth, and I heard a great voice from out of heaven saying, Behold the tabernacle of God is with men, and God shall wipe away all tears from

their eyes, and there shall be no more death, neither mourning nor crying, neither shall there be any more pain, for the former things have passed away.' 'For the old things,' says the quaint old version of Tyndale, 'for the old things are gone.' The language would seem to denote something more than merely another story of existence, raised a degree higher, to command a farther view of the same or similar objects. 'The old things are gone.' They may still lie far away in the remote back-ground of memory. Some such view seems actually necessary to preserve the conscious identity of our continuous life. We may hold to all that has been said, and yet be far from the revery of any mystic absorption, or transcendental change in the law of our ever finite being. The knowledge of these may still remain, although the new light of eternity has risen upon it. The saints know that 'they have come out of great tribulation.' They are in the satisfying mansions of their Father's house. 'They hunger no more,' either for bread or for knowledge; 'they thirst no more.' Yet do they well remember that 'far country' and the 'mighty famine' that there once prevailed. They know the price that was paid for their redemption. There is still a knowledge of 'the old things,' but it is as of 'things that are gone.' Gone the probation; gone the uncertainty; gone that knowledge of shadows we now call science—or at least thrown far in the back-ground.

It is in reference to "progress" that this profound thinker seems to us to have pushed his views to an "extreme." We have no doubt, there will be progress, even in heaven. Full and perfect "rest" appears to us to belong only to God. Growth and expansion may well consist, in the creature, with unmingled felicity. Growth especially in the knowledge of God in Christ—itself a prime element of true holiness—is with us a cherished thought as a property of the glorified saints' unutterable bliss. However, as a vigorous protest against the "scientific" heaven of the philosopher, our extract possesses no little value.

COVENANT RENOVATION.

The time draws near when the question of Covenant Renovation. so long and so laboriously considered by the Reformed Presbyterian Church in this land, must be definitely and practically determined. We owe this to ourselves, to our name as Covenanters, to the system of truth and order which we maintain under so many discouragements, to the churches around us, to the nation where our lot and our duties are assigned us, and, finally, to our God and Redeemer. church has been in earnest in her endeavours to renew her solemn covenant engagements, descending from our honoured ancestry, and ever recognised in their undiminished obligation, we cannot permit ourselves to doubt: and yet how often we have been baffled and disappointed, all know. Difficulties have arisen at every step. More than once on the eve of witnessing the consummation of our wishes and our prayers, we have been as often compelled to begin our work almost Painful as we have found these efforts, often repeated but ever in vain, to engage in this solemn service, our past experience has not been without some countervailing advantages. We have learned to wait upon the Lord, who guides in judgment-we have found time to examine and compare-we have been put upon our guard against any thing like hasty or sinister action in a work so momentous now, and so far-reaching in its consequences. The hand of Providence has been manifest throughout.

However, every returning year brings with it some new evidence that we must soon essay Covenant Renovation. The times are searching: so is the spirit of the age. Truth is sorely tried in its battles

with error, in its protean shapes and ever-changing aspects. Few sympathize, intelligently, with the position which we occupy. Temptations to defection meet us on every hand. Some have yielded. The trial is but begun. Instead of decreasing in strength, it is destined to grow in energy and persistence until the time of the end. But, here, the inquiry meets us, Can we now go forward and enter with God's favour, and our own profit, and so as to secure the high and holy ends of Covenant Renovation, into the oath of God in terms of the Bond now before the church?

To this inquiry, we ask the reader's attention. We intend to speak frankly. This is due to ourselves, to the subject, to the brethren. We are aware of the responsibility we encounter. But we have never yet been left to shun responsibility, when laid, in providence, upon us. Keeping in view, then, all that we have said as to the past, and its painful record on this subject; remembering as well, the arrangements entered into in reference to this matter, for the future meeting of our supreme judicatory, we feel compelled to say, that, in our judgment, it would be injudicious to attempt Covenant Renovation upon the Bond now before us. We give our reasons, very briefly.

1. This Bond is much too long: longer than the National Covenant; much longer than the Solemn League and Covenant, far longer than any of the covenants of the witnesses of the middle ages and since,—the Waldenses of the Alps: and especially is this to be regarded when we reflect that it is to be read and taken in connexion with the original covenants. A Bond should be long enough to contain every distinct item comprehended in the profession and testimony of the church, and should be transparently clear in its bearings upon the present

truth: all beyond this is hurtful, and hurtful only.

2. The present Bond is too elaborate in its phraseology and style. It should never be forgotten that a document of this kind should be so plain, and perspicuous in style, so simple in its terms, as to be readily understood by any one of ordinary intelligence and attainments. This Bond is not free from serious objection on this score.

3. There are in this Bond, arguments advanced and reasons assigned, which might well find a place elsewhere, but not in the Bond of the Covenant itself—reasons, which may or may not be intelligently apprehended by the covenanter, and which are, in form, but by no means

in fact, exhaustive of the argument.*

4. There has never been,—and we think for reasons such as we have presented—any zeal throughout the church for this Bond. It has not occupied that high place in the esteem and heart of the church

which such a Bond should occupy.

5. Before we unite in any Bond, it must be well understood, whether the covenant is to be a part of our recognised public profession as Christ's witnesses in this land; or whether it is to be no more than the personal act, after all, of every one who chooses to take it. Whether, having taken the Bond, we shall all be covenanted to God and to each other, in it, or whether we may have among us individuals and congregations not so covenanted, and who refuse to own our Bond. If the Bond were absolutely perfect in itself, this one consideration

^{*} For instance, in paragraph II., on Independency.

presents an insuperable barrier to our going forward until it is settled. Hence,

- 6. It appears to us, that to go forward now, and with this Bond, would but throw us into confusion—would give rise to difficulties and embarrassments greater than any under which we now labour; unless—and this will require time and good counsel—we can consider and adjudicate all these points, and so bring about entire unanimity in them and the Bond itself.
- 7. Again, it is essential that we come to a better understanding as to our position in regard to the attainments of the Church of Scotland, as imbodied in her own formulas of church order, &c., at and subsequent to the adoption of the "Form of Church Government," and also that we arrive at a more harmonious interpretation of the phrase in our Terms of Communion, "As received by the Church of Scotland." It does seem to us, that mutual kindness and confidence demand this in so solemn a crisis as that of Covenant Renovation. And we may add, likewise, that we should endeavour to reach, if possible, an entire unity in reference to the relation which we bear to other churches in their public ministrations. A Covenanted people should ever have been as one, in theory and in practice, in this, as in other matters bearing upon our living and constant testimony. There is now a special call to fix and determine whether we shall be on this point, and, it may be others, a really united and harmonious people.

8. We have another and altogether different reason to suggest for pausing a little where we now are: and for obvious reasons we would rather hint at it, than state it. Any document of this kind, so public and so permanent, becomes identified, to some extent, with the hand that penned it: history often brings these two very near together. The church already knows the most distressing fact in her history as it bears upon this matter now before us. We gave it a place—with deep regret—in our last number. For one, were all else right and approved, we would be exceedingly reluctant, on this ground alone, to associate our act of Covenant Renovation with an event, and a future

history, of such a character.

But are we, then, to abandon the idea of going forward with the work of covenanting? Certainly not. Every thing forbids this. We are under the most imperative obligations to take this step, and, if

possible, the coming season—at furthest, the next.

1. A Bond can be prepared—brief, full, and perspicuous: engaging, first, to doctrine; second, to the church and her government; third, to civil government, showing the scriptural meaning; fourth, renouncing errors, &c.; fifth, engaging to personal godliness. All these may be so expressed as not to occupy any more space than either of the covenants of our fathers.*

2. If this be done, we do not anticipate much serious objection to the universal acknowledgment of this Bond. Questions may arise, indeed, in regard to the relation of the church to certain documents

^{*} In the National Covenant, as published in the Confession of Faith, we must remember there are two parts—the original, and the Bond with which it was renewed in 1638. The acts of Parliament are only inserted as showing the legal authority.

relative to church government, but we may and ought to hope that such light will be thrown on these as will bring about concord. And so in regard to such questions as our relations to other churches, and how far we are, as witnesses against corruptions existing in them, to carry

our practical separation.

3. This whole subject may be considered—we throw out this suggestion—by a Convention of members of Synod previously to the day appointed for Covenant Renovation. Such Convention might meet, for example, the day before, and take all these various aspects of the subject into consideration. At all events, such Convention would do no harm. Free conference might do much good. We would like to have from the brethren—ministers and others—a frank statement of their views on this whole matter, and in particular with reference to our last suggestion.

Since the above was written, we have read the views of the Reformed Presbyterian on this subject. With most of these, we entirely agree; but they do not, in our judgment, touch the real points of the case. That we should covenant, just so soon as it can be done to acceptance and edification, we are thoroughly satisfied—more so, by far, than ever. But we are as well satisfied that unless we go about this work with an intelligent understanding on all points, and with a Bond, simple, perspicuous, and comprehensive, yet brief, we shall suffer injury, instead of reaping benefit. Let our objections be met and solved, and none will proceed more cheerfully than we.

The pertinence of one remark of our contemporary, we cannot perceive. All the "objects and ends of the covenants of our fathers" are before us now as distinctly as they can be; and we may "employ and keep in active exercise all our energies" upon them, even as we are. We cannot see that any "more expanded and public field of activity in Christ's service" would be opened to us, while we admit and hold that the renewal of our covenants should, and, we hope, would, excite us all to greater zeal in our work, individually and as a church.

POLITICAL PREACHING.

We find in one of our exchanges the following, with other remarks in the same strain, upon what is styled "Political Preaching:"

"No foreign element, and no mere opinions, should be mingled with the glorious gospel of the blessed God. . . . This message from God is too important—too great and glorious, too copious and far-reaching, ever to be intermingled with the political issues of the day. Religion thus blended with interests and motives that spring from the earth, loses more than half her power as well as her purity."

That political questions which relate to many of the ordinary topics of party controversy, however important in certain aspects, are not fit topics for pulpit discussion, few, if any, are unwilling to admit. Not so, such questions as have in them a decided moral element. If nations sin by waging unjust wars, by corrupt legislation, by oppressive enactments, by disregarding the law, authority, and glory of the Most High, by sanctioning, or even allowing slaveholding, by giving license to Sabbath profanation, &c., &c., the pulpit is bound to present the fact, to rebuke the iniquity, to denounce the sin, to warn their hearers

against sustaining even the national constitution, or becoming, in any way, identified with them in such a course. The Bible is the minister's text-book, and it abounds with just such rebukes and denunciations. If Christ's ambassadors refuse to apply this word against even public evils, God will require at their hands the blood of souls who perish in their sins untaught and unrebuked.

JOHN QUINCY ADAMS-THE CONSTITUTION.

This distinguished statesman saw clearly the source of the strength of the slave power in this country. He says—in his Diary—speaking of the Missouri Compromise:

"A law perpetuating slavery in Missouri, and perhaps in North America, has been smuggled through both houses of Congress. I have been convinced, from the first starting of this question, that it could not end otherwise. The fault is in the Constitution of the United States, which has sanctioned a dishonourable compromise with slavery. There is henceforth no remedy for it but a re-organization of the Union, to effect which a concert of all the white States is indispensable. Whether that can ever be accomplished, is doubtful."

He adds:

"The impression produced on my mind by the progress of this discussion, is, that the bargain between freedom and slavery contained in the Constitution of the United States, is morally and politically vicious; inconsistent with the principles on which alone our Revolution can be justified; cruel and oppressive, by riveting the chains of slavery, by pledging the faith of freedom to maintain and perpetuate the tyranny of the master; and grossly unequal and impolitic, by admitting that slaves are at once enemies to be kept in subjection, property to be secured and returned to their owners, and persons not to be represented themselves, but for whom their masters are privileged with nearly a double share of representation. The consequence has been, that this slave representation has governed the Union. Benjamin's portion above his brethren has In the morning he has devoured the prey, and in the everavened as a wolf. ning has divided the spoil. It would be no difficult matter to prove, by reviewing the history of the Union under this Constitution, that almost every thing which has contributed to the honour and welfare of this nation has been accomplished in despite of them, or forced upon them; and that every thing unpropitious and dishonourable, including the blunders of their adversaries, may be traced to them. I have favoured this Missouri Compromise, believing it to be all that could be effected under the present Constitution, and from extreme unwillingness to put the Union at hazard. But perhaps it would have been a wiser and bolder course to have persisted in the restriction on Missouri, until it should have terminated in a Convention of the States to revise and amend the Constitution. This would have produced a new Union of thirteen or fourteen States, unpolluted with slavery, with a great and glorious object, that of rallying to their standard the other States, by the universal emancipation of their slaves. If the Union must be dissolved, slavery is precisely the question upon which it ought to break."

Of slavery itself, and of its baneful effects upon slaveholders and

their apologists, he says:

"It is among the evils of slavery, that it taints the very source of moral principle. It establishes false estimates of virtue and vice; for what can be more false and heartless than this doctrine, which makes the first and holiest rights of humanity to depend on the colour of the skin? It perverts human reason, and reduces man endowed with logical powers to maintain that slavery

is sanctioned by the Christian religion; that slaves are happy and contented in their condition; that between the master and slave, there are ties of mutual attachment and affection; that the virtues of the master are refined and exalted by the degradation of the slave; while, at the same time, they vent execrations on the slave trade, curse Great Britain for having given them slaves, burn at the stake negroes convicted of crimes for the terror of the example, and writhe in agonies of fear at the very mention of human rights as applicable to men of colour."

Some changes have taken place since this was written: but all for the worse. The slave trade is no longer universally execrated. Attempts are making to re-open it. Many Southerners sanction these efforts; and, just so soon as they can effect a union among themselves—and if they cannot unite, it will not be on account of any principle of hostility to this diabolical traffic, but as a matter of interest merely—they will find not a few in the North, professing Christians and ministers among them, we have no doubt, to aid and abet them. The Northern "allies" of the slave power are ready for any thing that will propitiate the grand dispenser, hitherto, of public station and of the public revenues. There is no hope of any change for the better until the nation is brought to acknowledge the law of right and justice—the "higher law" of God—to be infinitely above all human laws and constitutions.

DEACONS AND THEIR FUNCTIONS.

A correspondent of the Presbyterian, of this city, (January 1,) in proposing some questions relative to ecclesiastical procedure, says:

"It seems to me that deacons have nothing whatever to do with the discharge of spiritual duties in the church; so far as their duties in this ordinance (the Lord's Supper) are concerned, it is to provide the elements and utensils. Here the temporalities in it cease; it then becomes a spiritual ordinance, and is beyond their province. To the deacons rightly belong the care and supply of all the temporal wants of the church, not only the poor, but also the supply of the wants of the minister and public worship. Trustees are a palpable innovation on the rights of deacons. God's house should not be in any wise under the control or direction of ungodly men."

The editor, commenting upon these views, thus corroborates them: "Chap. vi. of the Form of Government distinctly defines the duties of deacons to be the taking care of the poor, distributing among them collections raised for their use, and the management of the temporal affairs of the church. Whatever is assigned to them beyond this is, of course, unauthorized, and an innovation. They have no more right to sit in the session, nor to perform any of the functions of the eldership, than have the sexton or the chorister. In most of our churches the evil has been, that the office of deacon has fallen into disuse. The pastor and ruling elders assume the care of the poor, and 'trustees' take the management of the temporal affairs, so that there is nothing left for the deacons to do. It is a hopeful sign that, in late years, many of our judicatories have been taking measures to restore this neglected office. The sooner this is accomplished, the better."

THE FORM OF CHURCH GOVERNMENT, AND PATRONAGE.

The Reformed Presbyterian returns to this subject in some remarks upon the article on the subject in our December number. We are

not much concerned about any controversy on this matter, inasmuch as, if we understand it, the Reformed Presbyterian does not deny that the part of the "Form" relative to the settlement of pastors, was not adopted by the Church of Scotland, as it certainly never was. could it have been? The "Form" no where allows a free election of a pastor. It permits, or rather enjoins upon, the Presbytery to take under trials any one, either "nominated by the people, or otherwise commended to the Presbytery, FOR ANY PLACE." (Young's Edition of Confession of Faith, p. 529.) If it approved of his trials, the Presbytery was then to send "him to the church where he is to serve, there to preach three several days, and to converse with the people, that they may have trial of his gifts for their edification," &c. (Do., p. 531.) Of course, he may never have been there before. On the "last of these three days" the people are to be notified to send to the Presbytery some members of the congregation to "give their consent and approbation," &c .- " or otherwise to put in, with all Christian discretion and meekness, what exceptions they have against him. And if, upon the day appointed, there be no just exception against him, but the people give their consent, then the Presbytery shall proceed to ordination." (Do., p. 531.)

Now, did the Church of Scotland assent to this? She did not. The people, according to these rules, had not even a veto. They could, at most, except: and their exceptions were to be canvassed by the Presbytery, might be set aside, and the man ordained in spite of the people's wishes. And, hence, we ask further, Are we about to imbody principles like these in our solemn covenant? Must we take this part of the Form as a part of our standards? We cannot. We will hold to the principle of a free election by the people, and pledge

ourselves to that.

But where do we find this principle? We find it—1st. In the Bible. 2d. In the 2d Book of Discipline, which puts among the "Heads of Reformation" which were then "craved"—"7. The liberty of the election of persons called to the ecclesiastical functions, and observed without interruption so long as the church was not corrupted by Antichrist, we desire to be restored and retained within the realm: so that none be intruded upon any congregation, either by prince or inferior person, without lawful election, and the assent of the people over whom he is placed; as the practice of the apostolical and primitive church and good order craves." 3d. We find this principle in our Testimony. No one, however, can find it in the "Form."

The Reformed Presbyterian leaves out in its criticisms one fundamental fact in the case. As the Form reads, it appears to be only a question about the rights of Presbyteries; and, in truth, the whole question is wrapped up in this. Hence, the Scottish Assembly say nothing about discussing patronage. Establish the right of "lawful election," and all kinds of patronage, lay and ecclesiastical, perish. But we must remember that when this "Form" was compiled, the civil law, both in Scotland and in England, sanctioned patronage. That the Reformers meant to abolish it, is certainly true; but it had not yet been done, even in Scotland. This "head of reformation" had been explicitly "craved" in the Church of Scotland's noble Book of Discipline, but was not attained until after this period:

and then, we may add, with the declaration that patronage was contrary to her Book. In the mean time, however, it is too plain to require any more than a bare statement, that the "otherwise commended" in the Form, may as well have been by the patron as by any other person. Had the law never been altered—and had there been nothing to fall back upon but the Form, that church would have been to-day nearly where the Established Church of Scotland is now: for it allows of exceptions, to be determined by the Presbytery: a principle to which the Free Church would not assent.

We repeat, this whole inquiry is rather one of curiosity than of any practical importance to us: for this part of the Form, which relates to the settlement of ministers, so far as it bears upon their actual designation to a particular place, never occupied, and never will occupy

the position of a standard with us.

OUR MISSION.-LETTER FROM MR. DODDS.

The following extract from a private letter of Mr. Dodds to the Chairman of the Board of Foreign Missions, will be read with interest. He feels encouraged:

"Bhamdun, Nov. 26, 1858.

"Dear Brother,— . . . Our studies, I am happy to say, have not been without some success. I have already preached two sermons in Arabic; that is, I have written two sermons, and read them in public, which passes for preaching here. I am not yet able to extemporize a discourse; and with my inability to memorize even my own composition, it would be a sinful waste of time to commit to memory an Arabic sermon of an hour's length.

"As I often ventured to suggest in the early part of my correspondence with the Board, we sought to go to our field of labour too soon. We ought to have stayed in Damascus, and have given ourselves wholly up to our studies for two years, unless some special indications of Providence had beckoned us to our field. But we, perhaps unwisely, vielded, as did also the Board of Missions, to the pressure of the impatience of the church at home. The church's impatience, in this respect, was very natural, and every way to be expected, but not therefore to be justified, and only excusable from her inexperience in the work of foreign missions; and it has met with a rebuke sufficiently intelligible, from the delay which Providence has put on our proceedings, perhaps longer, and certainly, in its first workings, more disadvantageous, than that which at first she could not brook. to hear that she bears so well, although perhaps she does not yet understand, the reproof of her exalted Head. We should all remember that "Now or never," is wholly a maxim of the world, and utterly unknown to the life of faith. Let the devout Christian always say-"Now, if God will; and, if not, when He will." I make these observations, in view of the fact that at the present moment Zahleh is surrounded with such a complication of difficulties, and so exposed to danger from various quarters, that if we were now advancing upon the town from Damascus for the first time, we would receive a most cordial welcome from a hope that our presence there would, through the interest of American and English Consuls, contribute at least a little to the opening up of a favourable understanding with the Turkish

authorities, with which they are at present in collision. Unhappily, the fact of our difficulty with the priests being in the hands of those authorities which the people of Zahleh, with all the mountaineers of Lebanon, heartily detest, awaiting a solution by force, which is as likely, if it can make its weight felt at all, to make it felt by the innocent as by the guilty, together with the defiant measures which have (hitherto ineffectually) been taken on our behalf, have put us in a position in which we cannot take the full benefit of that crisis which otherwise seems as if God had created it expressly for our use. I have about made up my mind that I will never again give up in favour of any supposed wish of the church my own views of sound policy, except at the command of the Board of Missions.

"But while I thus speak, I am not discouraged. I accept our present delays as a reasonable correction for ill-judged haste. The Pasha of Beirut, under the pressure of the demands of Mr. Johnson, our excellent Consul, has repeatedly sent to Zahleh for some of the sheikhs to come and conduct us back. They have never come, and he is too weak to force them to come. We have asked him to give us merely a letter to the persons actually in power in Zahleh, and send us back. The very assumption of power on the part of those persons is, in his eyes, an act of rebellion, and he will not acknowledge them so far as to write to them. He insists that he has done all he can do for us at present, and says that as soon as he can get troops he is going to reduce Zahleh to subjection, and that then he will do all we wish. we are thrown into an inconvenient dilemma. To go back now with our families, without being in any shape authorized by the Pasha, after what has transpired, would be to go back with a confession of weakness, of which our enemies would well know how to take advantage. On the other hand, to wait till Zahleh is subdued by Turkish troops, and then go back, will, in the eyes of the people of Zahleh, give us the appearance of Protestant missionaries forced on them by the swords of infidels, and so awaken against us a prejudice which will go far to neutralize our usefulness. After having weighed all the circumstances, we have concluded to take our families to Beirut for the winter; and, as opportunity serves, to make missionary journeys to Zahleh. For my own part, I hope, if I am spared, to spend a considerable part of the winter in Zahleh. Perhaps, if we can get a teacher, we may open a school. Mr. Beattie and I made a visit to Zahleh about two or three weeks ago. We found the people there breathless with anxiety for the issue of their difficulties with the Turkish government, and from apprehension of a rising against them on the part of the Druses of Lebanon. Let their affairs turn out as they will, the issue can hardly but be favourable, at least to our safe residence there. The rest is as much in the hand of God as that has been; and we hope that by the Divine blessing upon what we may be enabled to do there through the winter, our ultimate object will be secured in due time.

"Yours, &c., R. J. Dodds."

CIRCULAR FROM THE BOARD OF MISSIONS.

The Board of Foreign Missions would call the attention of the church to the fact that the funds placed at their disposal are lower

than at any time since the mission was put in operation. A half year's salary has just been remitted to our missionaries, leaving in the treasury less than half the amount necessary to meet the remittance due six months hence. In addition to the item of salary, the Board will be called to meet expenses connected with the administration of the mission, on which account something has been already paid, and more will be required in future. The latest intelligence is highly encouraging: our missionaries are hopeful of the future. They have made such progress in the acquisition of the language of the country, that already they are able occasionally to preach. Their persecutions have been overruled by the Head of the church in such a way, that they can see them even now turning to the furtherance of the gospel. They expect to spend most of the winter in Zahleh, from which a few months ago they were driven out by an ignorant and bigoted priesthood, and hope, before spring, to have a school in operation. Let these things stimulate the church to increased effort, that in nothing the important enterprise in which she is engaged may be hindered. The address of the Treasurer is 1635 Locust street, Philadelphia.

By order of the Board.

SAMUEL O. WYLIE, Chairman.

J. M. WILLSON, Secretary.

AFFAIRS ABROAD.

China.—Our readers are aware that by the late treaties with China, this entire empire is now open to Christian missionaries. The article on the subject in the Russian treaty, is as follows:

"The Chinese government, recognising the truth that the doctrines of Christianity promote the establishment of good order and peace among mankind, promises not to persecute its subjects who may wish to follow the requirements of this faith; but they shall enjoy the same protection which is granted to those who profess other forms of religion tolerated in the empire. The Chinese government, believing that Christian missionaries are good men who seek no material advantages for themselves, hereby permits them to propagate the doctrines of Christianity among its subjects, and allows them to pass every where in the country. A fixed number of missionaries passing through the cities, or open ports, shall be furnished with passports, signed by the Russian authorities."

The French treaty is even more explicit:

"The Christian religion, having for its essential object to lead men to virtue, the members of all Christian bodies (communions) shall enjoy full security for their persons, their property, and the free exercise of their religious worship; and entire protection shall be given to missionaries who peacefully enter the country, furnished with passports such as are described in Article 8. No obstacle shall be interposed by the Chinese authorities to the recognised right of any person in China to embrace Christianity if he pleases, and to obey its requirements, without being subject, on that account, to any penalty. Whatever has been heretofore written, proclaimed, or published, in China, by order of government, against the Christian faith, is wholly abrogated and nullified in all the provinces of the empire."

Of course, the Russian treaty has in view the introduction of the Greek religion; the French, of Popery; the American includes, expressly, both Protestantism and Popery;—but all these nations, and the English, are put on an equal footing, by an article in each treaty, which

"Secures for the nation making it, whatever advantages of any kind the others may be able to obtain. Wherever, therefore, the Russian or the Romish priest can go, there the Protestant missionary has a right to be. Whatever protection the former may enjoy, that the latter may justly demand."

India.—It is now quite evident that the ultimate fruits of the great India outbreak, will be to establish more firmly than ever the British rule, and to facilitate the work of missions. Rev. David Herron, one of the New Light missionaries there says, among other things of a similar tenor:

"One of the most striking results of the rebellion, is the great change that has

been produced in the public mind in favour of the work of missions.

"The only newspaper that reached us for several weeks was one that is published at the seat of government in the Punjaub. It had always been unfriendly to missionaries, and two or three letters appearing in its columns, representing the mutiny as a judgment, the editor announced to his readers that no more letters of such a character should find a place in his paper. A great change, however, has taken place. There is not a tongue now moves against our work. The rebellion took place among those that were most carefully guarded against the influence of missionaries. It is now almost universally admitted that the mutiny is a judgment on the British for their disloyalty to Christ. Almost every one sees and acknowledges the necessity of instructing the natives in Christianity. The spirit of the paper we mentioned above, is entirely changed. Its columns are filled with such letters as it formerly rejected. It now boldly advocates a Christian government, a Christian policy, and Christian missions for India. The Punjaub government has issued a proclamation declaring that all its offices are now open to native Christians. This will afford employment, and give respectability to native converts,—two great benefits to the cause of missions.

"Another cheering result of the rebellion is the proof it has given of the sincerity of the native Christians. Their Christianity, compared with that which is found in the churches at home, is weak and sickly; nevertheless, it has been proved to be of the right kind—its strength is from above. They have been sorely tried, but they have stood the trial. Some of them have gained the martyr's crown; many of them have witnessed a good confession, and not one of them is known to have

denied the Saviour."

The East India Company having been abolished, their entire possessions in India have been brought under the direct sway of Britain. The tenor of the proclamation to this effect, is regarded as indicating a purpose to pursue—if not a complete Christian policy, which it does not—at least a far better course in reference to Christianity than that of the Company.

Turkey.—That great events are just at hand in Turkey, is now the conviction of all intelligent men. The Christian population of Turkey in Europe, far outnumber the Turks. They number six and a half millions under direct Turkish rule—Servians, Bulgarians, Arnaouts, Greeks, Armenians, and Romans, five millions and a half, over whom the Sultan exercises a kind of sway;—Servians, Wallachians, Moldavians, &c., are about twelve millions;—while the Mohammedans number but two millions and a half,—of these not one million who speak the Turkish language. All the Christian races, principalities, &c., are hostile to the Turkish government. In Candia, Bosnia, Montenegro, Servia, and even in Bulgaria, there have been revolutionary efforts; and just now the spirit of discontent evidently increases. They have but to unite—and, with the "hands off" of the Great Powers, they would drive the Ottoman to his native Asia. This they will soon do.

The word of God spreads. Rev. Mr. Bliss, writing from Constantinople, says:

"You will rejoice to learn that, notwithstanding the outbreaks of Moslem fanaticism in various parts of the empire, and the excited, angry feelings which exist in the minds of the more bigoted Mohammedans against all who bear the name of Christian, the glorious work which God has commenced in their behalf, is a steady, growing work. The 4,000 copies of Bibles, Testaments, and Psalms, which have in one way and another been distributed among the Turks since the beginning of 1855, are proving good seed. New cases of interest come to our knowledge every week—perhaps I ought to say almost every day. The movement is not confined to any one class. Rough soldiers, artisans, merchants, and men of high rank, come to the book-store, seek out the colporteur, visit Mr. Williams, and find their way to the houses of the missionaries, often under cover of darkness, that they may learn of Jesus Christ, and understand more fully the truths he has revealed in his gospel.

"About two weeks since, for several days in succession, I chanced to meet, in my walks about the city, the colporteur who labours principally among the Turks, At one time I remained with him nearly an hour, to observe his operations, and encourage him in his work. During that hour more than 200 persons must have passed us. Of these, perhaps forty stopped to look at his books. Among them were Turks apparently of high rank, who did not hesitate to take the Testament, and sit down by the humble colporteur's side, and after reading a few passages, ask him to explain their purport. When these passed on their way, six ladies, very richly dressed, stopped at the little stand. Our brother handed them a Testament in the Turkish character, telling them that it was a part of the Holy Book. Two of them took one, and, to my surprise, quite fluently read several passages. tarried ten or fifteen minutes, and listened very attentively to the earnest words of our brother as he told them of the only way of salvation by Jesus Christ. After they left, five boys, on their way from school, stopped and asked the price of the four gospels, saying as they went away that they wished one to read by themselves. Another day, on my return home from the book-store, I was overtaken by a heavy Hurrying to the nearest shelter, I found a colporteur offering his books to a company of Turks gathered around his stand. As many of them could not read, a young man of twenty-one or twenty-two years of age offered to read to them. The result was, that he became so interested in what he read that he bought a Testament, that he might read to his friends the good things he found in it. I would not have these incidents interpreted too freely; they are given as illustrative of the work the colporteurs find to do."

Another writer, dating from Constantinople, thus speaks of the alarming reports regarding the purpose of the Mohammedans to surprise and destroy the Christian population. We give his statements for what they may be worth, but still think that he has not entirely discredited these reports:

"We hear the most exaggerated accounts from Europe and America, respecting an excited state of the Mussulman mind in Turkey against the Christians. A late number of the New York Observer contains an extract from a private letter, in which the writer gives the most alarming statements in regard to Constantinople itself, and the dangers of a Mussulman insurrection here. We who live upon the ground, happily, are ignorant of any such state of things.

at all believe. . .

"The fact is, the Turks are dispirited, and they have occasion to be. In European Turkey especially, including of course Constantinople, they stand on very precarious ground. Out of fifteen or sixteen millions of inhabitants, not more than four and a half millions are even nominally Mussulmans, and of these not more than one and a half millions are real Osmanli Turks, the rest being of Christian origin. I can well believe that there may be, before many years, something like a general insurrection of the Christian races against the Turks, but nothing of the sort against the Christians."

Bohemia.—We furnished, not long since, a brief account of the Protestants still remaining in the land of Huss and Jeromer The following, which is more full, we find in the (Belfast) Covenanter, taken from the Presbyterian Witness:

"Bohemia contains, according to the census of 1851, about 4,400,000 inhabitants, among whom were 96,580 Protestants. With regard to their language, the Protestants are either Slavonians or Germans. The latter live especially in the district of Ash, on the frontier of Bavaria. They have nineteen churches and twenty-six schools, and belong to the Confession of Augsburg. The Slavonian Protestants, whose number amounts to more than 66,000, belong to the Helvetic Confession. They are, for the greater part, descendants of the old Hussites, or of those Bohemian brethren who in the sixteenth century joyfully welcomed the appearance of the Reformers. More scattered than the German Protestants, they live in thirty-eight parishes, count thirty-four pastors, and possess twenty-eight schools. Bohe-

mian Protestantism, suppressed for a long time by frightful persecution, did not begin to raise its head again before 1780, when Emperor Joseph II. published his celebrated edict of toleration. But even after that time there were great difficultes to overcome. With very limited resources, it was necessary to build temples, schools, and parsonages, to meet the expenses of public worship, and to pay the salaries of ministers and teachers. Thus in more than one respect the condition of Protestantism is still far from being satisfactory. It is no longer than ten years ago that the Bohemian Protestants were permitted by the Government to have recourse to the aid of their co-religionists in other countries. Since then, the Gustavus Adolphus Association has granted them liberal subsidies, by means of which a great number of religious edifices have been erected. The ministers of the Bohemian churches are generally very poor. There are parishes, especially in the mountains, where their salaries do not exceed two hundred francs. This state of things, which often exposed pastors and their families to starvation, has aroused, however, during these last years, the commiseration of the Protestants of Germany, who by special donations have effected a considerable amelioration. Notwithstanding this poverty, the Protestant clergy enjoy a general esteem. The purity of their morals, their indefatigable activity, and their modest manners, have procured for them the good-will of the civil authorities. The congregations, at least where they are organized as churches, distinguish themselves from the remainder of the population by a higher morality and a greater attachment to religion. They have preserved the habit of family prayer, are regular in their attendance at Divine service, and read assiduously in the Scriptures. There are parishes, especially in the mountains, where devotional books, carefully transmitted from generation to generation, are the only ones which are read in families; and nothing is more common than to hear in the midst of these congregations, conversation turn entirely on religious topics. Thus the negations of German Rationalism have found but rarely an echo in Bohemia. Some pastors, who had imbibed Rationalistic notions at the University, have seen themselves compelled by their congregations to quit either their views or their con-It is a generally known fact that in these latter years a great number of conversions to Protestantism have taken place. There are many symptoms that the number of these conversions will increase in the following years. great many priests of the Catholic Church have joined the ranks of the Protestant ministry;—the Bible is sought, and there is in the population a lively desire to see Divine service celebrated in the native tongue. In one district the number of Catholics who, during the last nine years, have joined the Protestant Church, amounts to twenty-nine; in the congregation of Zunge the number of converts exceeds fifty; and in Prague, the capital of Bohemia, it is still greater."

France.—News from France is always of interest: as France goes, so will Europe. Of its political state, we can only say, that the Emperor follows up his repressive policy with unmitigated rigour—a symptom that his regime will soon come to a sudden end. His alliance with the Popish priesthood is closer than ever. The Protestants are becoming anxious. Mr. Bersier thus writes "The American and Foreign Christian Union"—sadly, yet hopefully:

"Since the fatal days of the Restoration, the position of Protestantism was never so gloomy as it is now. Since the last tour of our Emperor in Britanny, in which his generosity and good-will towards the Romish clergy were so conspicuous, the impudence of the priests' party is stronger than ever: their papers announce to us every morning that the blessed times of Louis XIV. will shine once more on France—that a blessed unity will be once more established in our country. The bishops exert a powerful and unceasing pressure on the prefêts, and new facts of intolerance

are taking place every day. Let me quote two or three of them:

"We received lately a pressing appeal from the town of Guéret, (Creuse,) asking us to send them an evangelist or a Bible-reader. We answered them immediately, because one of our evangelists was just then disposable. That man went to Guéret; but on his arrival he found at the station of the railway a commissaire de police who bade him come to the Maire. There he told him—'I know who you are; you are a Protestant emissary, who come here to disturb our city. Now, remember what I say:—all your motions, all your acts, will be closely watched, and the first day in which you go visiting a Catholic family, you'll have to leave the city on a twenty-four hours' notice.' That was not a vain threat; since his arrival our evangelist has remarked that he was constantly followed by a police agent, and till now he has only been to see Protestants.

"Another case: in the town of Fouqueure, (Charente,) in which there is a living church composed of Roman Catholics converted, and in which our evangelist, M. Bonifas. had to remain four months in prison, for presiding at a meeting to read the Bible without authorization, while six members of his congregation were sentenced to an imprisonment of two months. In the town of Fouqueure, I say, we hoped that there would be some relaxation in the persecution. But no; it is as severe as ever. Our friends meet secretly in the woods. Lately a poor sick woman asked M. Bonifas to come and pray with her; he went and performed his duty. The next day, the maire, his adjoint, and two or three other magistrates, went to see that woman, and made her repeat every thing which M. Bonifas had said, to see if there were no evil design in his words. In the same locality the curate often goes in the houses of new Protestants, takes the Bible away and throws it into the fire, and no justice can be found against such intolerable acts."

He adds:

"Public opinion in France, and chiefly in Paris, is decidedly in favour of religious tolerance. You may have seen it in the case of the Prefêt de la Susthe, who had prohibited by a circular the sale of Bibles in his department. The indignation was so general and the complaints of the liberal press were so unanimous, that the Prefêt was obliged to retract his circular and allow that distribution.

"Notwithstanding that unceasing and petty persecution, which is much more harassing than can be thought, our work is going on in a very encouraging way. In Paris itself our Committee sustains six boys' and seven girls' schools, in which there are a thousand Catholic children; it sustains, moreover, two missionary churches, which are exclusively composed of converted Catholics—one in the faubourg du

Temple, the other in the faubourg Saint Antoine.

"Nothing is so encouraging as to see the favourable disposition of the Parisian working population towards Protestantism; I have worked, for my own part, three years and a half in the faubourg Saint Antoine as a pastor, and I may declare that I always was perfectly well received in every house in which I visited. Sometimes I was quite unknown; but I had only to say that I was a Protestant pastor, to see the

faces clearing up.

"The Parisian workman is generally intelligent and liberal; but a Roman Catholic education has put no moral principles in his conscience, and, although generous, he is only governed by his sympathies and by his passions. He hates the priest, but that hatred is not always a real preparation for the evangelical faith; on the contrary, it is often mingled with the belief that religion is mere hypocrisy; but on the whole, he cannot but observe that there is much more morality among Protestants, and that is generally the reason which impels him to send his children

to evangelical schools.

"Our progress has attracted the special attention of the Roman Catholic clergy, and a new Society has been lately created with the special object to resist Protestant propagandism. The circular which that Society has issued shows well enough how they are afraid of us: 'Such have been the progresses of Protestantism of late in France,' says it, 'that, were it not for the help of the Holy Virgin, serious fears might be entertained for the true church.' That Society which has taken the name of Saint François de Sale, spreads plenty of pamphlets in which Protestant pastors are accused of 'buying souls with English and American gold.' . . . In the faubourg du Temple, where our schools number some four or five hundred children, there were no other schools when we began; now there are seven Roman Catholic school-houses, all endowed or wholly supported by the State, with very large gardens and all appropriate accommodations, so that, thanks to us, that vast quarter, which twenty years ago was entirely destitute of means of public instruction, will be the best supplied with primary schools.

will be the best supplied with primary schools.

"In closing my last communication, I expressed some hope that our persecuted brethren of Fouqueure would enjoy some relaxation, and perhaps, liberty of worship. That hope has been prostrated, as I already mentioned in this letter. In the Haute Vienne all the schools are still closed. All the Protestants of that department (there are some fifteen hundred, all converted by the instrumentality of our Society) are now making a petition, which they intend to send to the Emperor, in order to have their schools opened. Although that proceeding may be useless, as all our other efforts, still it will produce an impressive effect on the rest of the po-

pulation, and encourage them to stand up for Jesus to the last moment."

this kingdom. The premonitory steps of persecution have been taken against the Protestants. Their case will be partially understood by the following:

"The complaints of our brethren of Hungary have not yet brought about any amelioration in their deplorable condition. Their churches and their schools remain disorganized, and each day gives birth to some new results of the Concordat, against which it is useless to protest. Thus, in the question of mixed marriages, the law had hitherto authorized the married persons to bring up the sons born of these marriages in the religion of the father, and the daughters in the religion of the mother. The parents might even, in most cases, act according to their conscience in the matter, without molestation. But, since the Concordat, the clergy claim all children born of marriages in which one of the parties is a Catholic, as belonging to their (the Roman) Church. Recently, a Protestant officer, whose wife, a Catholic at the time of marriage, had since become a member of the Reformed Church, had two daughters, whom he naturally caused to be brought up in his own religion. Summoned for this fact before the magistrates, he has been condemned to place his children in a Catholic seminary, under pain (in case of disobedience) of seeing them removed from his authority! Is not this almost as revolting as the abduction of the Jewish child from Bologna? Still further, in many places the Protestants of Hungary are compelled to observe the numerous religious festivals of the Romish Church, and if they work on these days they are compelled to pay a fine. Yet, notwithstanding all these grievances, the appeal to the supreme authority remains unanswered. Should this continue the Protestants will probably cease from preferring their demands, that they may avoid still more serious inconveniences."

Italy.—The Italian States and people are again moving towards revolution. Accounts from Milan (the capital of the Austrian States in Italy) state that great agitation continues to prevail among the inhabitants of the Lombardo-Venitian kingdom. The people loudly complain of the new law for the military conscription, and of the new coinage. The discontent on the former subject goes on every day increasing, and is beginning to show itself in public demonstration. At night, amidst popular songs, may be heard the cries of 'Italy for ever!' The army and the police are alarmed at the state of excitement that exists; and the Austrian officers always walk the streets armed, as they did after the 6th of February, 1853; and at night they frequently have an Nor is Rome at ease. The prisons are filling up with suspected plot-The Pope does not trust Louis Napoleon, who is suspected of instigating the King of Sardinia to some movement towards concentrating the Italian The French army in Rome is strengthened. Austria is anxious to be, as she was formerly, the custodian of the Papal power. The King of Sardinia has hinted to his army that they will, perhaps, be called upon in the ensuing spring to show the efficiency of their discipline. In Naples, the revolutionary spirit is again visibly at work. The importance of this fact is manifest, when we recollect that a successful effort to throw off the hated yoke of tyrannical authority in any one district of Italy, would be at once responded to throughout the entire peninsula, and would involve the leading powers of Europe. That such an effort will be made at no distant day, is nearly certain. It is a singular and hopeful circumstance, that the Western, as well as the Eastern Antichrist, is dependent for the continuance of his power upon foreign Both have a very feeble hold of the people under their rule.

Holland.—We select the following resumé of the present religious condition of Holland, from a report of the deputies sent to that country by the United Presbyterian Church, Scotland:

"Though Holland popularly bears the name of a Protestant country, the number of Roman Catholics in it is great. Some ten years since, they bore the proportion of one to two in the entire population; and it is understood that through immigration, intermarriages, and the activity of the Romish priesthood, on one hand, with the apathy of many of the Protestants on the other, the proportion has in the interval been seriously increased.

"The Dutch Reformed Church, which retains within its pale much the larger portion of the Protestant population of Holland, is far from being in the best state for presenting a powerful antagonism to Popery, or to general indifference and ir-The number of its acting ministers is in all about 1,500. The deputies found it extremely difficult even to approximate certainty in reference to the proportion of those who adhered to the doctrine of the Old Dutch Confession, and preached the life-giving doctrines of evangelical truth. The number of the orthodox ministers was represented to us as about 100, as 200, and in no instance was it affirmed to be above 500. The remaining part of the clergy may be arranged under one or other of the three following classes:—1. Those of the Neutral or Moderate School, who confine their teaching very much to the precepts of morality, and the doctrines of natural religion, but usually abstain from any direct assault upon the doctrines of their Confession. 2. Those of the Scholten School, who, retaining very much of an orthodox and evangelical language, have diverged from the principles which this language is popularly understood to express, and insidiously explain and refine away all that is most characteristic and precious in Christian truth. 3. And those of the Groningen School, who boldly assail what the former undermine, and deny original sin, the divinity of Christ, atonement, the personality and influence of the Holy Spirit, and even the inspiration of the holy Scriptures, and carry their disciples into the most icy and frigid regions of Rationalism, where all spiritual life dies.

"Of the minor denominations, the Separatists, or Seceders from the Dutch Reformed Church, seem to be of such importance, as to call for the more extended notice which is subsequently given. The others—not to mention some offshoots from the Seceders—include a body of Lutherans, which we understand to comprise parties similar to those in the National Church; the Walloon Church, composed originally of refugees from Belgium and France, and still retaining traces of its descent; the Remonstrants, or descendants of the Old Arminian party in the Synod of Dort, who have in general fallen much beneath even the stand-point of their founder; and the Mennonites, who are at least not less tainted with heterodoxy

than the others.'

They speak more fully of the Secession Church:

"It was found that, in their origin, history, doctrine, and constitution, the Church of the Dutch Seceders remarkably resembled our own. In 1834, four ministers had been ejected from the Dutch Reformed Church, because they would not consent to the use of a hymn-book in public worship, some of the hymns being of a heterodox character. Other ministers followed them, disgusted at the doctrinal defection, and wearied of the ecclesiastical tyranny that was increasing in the National From 1834-1840, these brethren were at different times subjected to persecution. Their meetings for public worship were dispersed; the ministers who preached, and the good men who accommodated them, in their houses or barns, were fined; and in case of their being unable to pay the fines, were cast into prison. In 1840, the Dutch Seceders were legally recognised; and from that period persecution had ceased. It is now some twenty-four years since the Dutch secession took place; and it already numbers about 230 congregations, 165 settled churches, 130 ministers, 52 students, and between 40,000 and 50,000 souls. All its ministers subscribe without reservation the doctrines of the Dutch Confession, which corresponds in substance with the Confession of the Westminster Assembly. is presbyterial in its constitution, and is the only denomination of Dutch origin which has not given way to lax views in regard to the religious observance of the Lord's day; and this in a country where public sports and open shops and theatres are seen on that day, is saying not a little in its favour."

Great Britain and Ireland.—Events are in progress in these islands of no minor moment. In the political world, the question of reform in Parliamentary representation is assuming a very urgent aspect. It must be met at next session. John Bright, the well-known Liberal, is agitating the question in England and Scotland—addressing great multitudes of earnest and excited auditors, throwing out some hints about the House of Lords, &c., the laws of primogeniture and entails, which must be very distasteful, perhaps alarming, to the High Conservatives. This is a movement worth watching. The results will be most important.—In the Church, the Puseyite and Evangelical parties are still in conflict. The laity have taken up the question of the Confessional, which some of the Romanizers are seeking to introduce, and are also moving

for the reformation of those portions of the Prayer-book which favour the Puseyite views. At this distance, we can, of course, form no definite judgment as to the hopefulness of these efforts at reform. The correspondent of "The Presbyterian" says:

"We might be tempted by the stillness which has, during the past fornight, pervaded the religious world of London, to conclude that the excitement lately caused by 'the confessional' had died out. But I believe this will not be found to be the case. On the contrary, the feelings of the thinking portion of the laity have been deepening, and acquiring a practical influence, which is very soon to show itself in no transient display, but in that steady, unwavering, and resolute course of action, which in England never fails to gain its object. In the present case that object is the revision of the liturgy, by the removal of every expression not warranted by Scripture, and also of those numerous repetitions and redundancies, which make it so often 'a weariness to the flesh.' The principal promoters of the agitation disclaim any hope from bishops or clergy, and will depend, under God, on the energies and zeal of the laity, who will now take systematic steps to unite their forces all over the country, and thus to elicit a sufficient expression of opinion to constrain Parliament to address the Queen on the subject, and so secure the end aimed at. Something has already been done by calling public meetings. These, however, will be made more general, and all the machinery of an effectual agitation will be erected and set to work. I need not repeat what I have already said as to the probable issue of such measures. The controversy, now begun, must lead a great deal further than the good men now promoting it have ever imagined. It will as likely result in the overturn, as in the reform of the Church, in the abolition, as in the revision of the liturgy."

In Scotland, very singularly, a new non-intrusion movement has begun in the Establishment, of which the same writer says:

"It is rather amusing to observe a new non-intrusion controversy, precisely similar to that which led to the Disruption, preparing for the Established Church of Scotland. Lord Aberdeen's bill, which, fifteen years ago, satisfied so many, and induced them to cling to the Establishment, believing that patronage was thus deprived of its sting, has lately proved utterly inadequate to defend congregations from unacceptable presenters; and petitions, motions, countermotions, debates, and public meetings, have already begun once more to threaten the casual tranquillity of Scotland."

From Ireland, we have, as of old, accounts of various outrages by Papists, and of the infatuation of the government, which still gives the priesthood so much countenance:

"We hear of little else in Ireland except the renewal of those murderous onslaughts by hired assassins on the innocent and unsuspecting, for which that unhappy island was, till of late years, distinguished. The people, who, we hoped, had surmounted the barbarism of old times, seem suddenly to have relaxed fatally into a condition as degraded and savage as ever. No man's life is safe, property is at the mercy of the rabble, and whoever possesses any thing, or respects his own safety, had better find some other residence than the Green Isle. At least, let them avoid its southern counties. The priests here and there profess to use their best endeavours to check the growth of crime among the people, but with no effect; while, in general, they are so indifferent as to lead some to suspect that they almost sympathize with the criminals. Whatever conclusion may be arrived at on this point, the question is anew forced on us, Of what use is the Romish priesthood to the State? or what reason has a British government to educate, support, and encourage such a priesthood? If they have influence for good, they will not use it; and if they have not, they are worthless. In either case, then, let us be done This reasoning, however, does not suit Lord Derby. He is doing with them. every thing to favour the Popish faction. Not only Maynooth testifies to this, but many an army, garrison, and prison chaplaincies, lately originated for their behoof, the printing and distributing of Popish books in the army and navy, and other similar indications show too plainly how fair the wind blows for the Popish fleet at the present moment."

Reformed Presbyterian Congregation of Convoy.—We take from the (Belfast) Covenanter the following interesting account of an ordination in this congregation:

"On Wednesday, 20th October, the Western Reformed Presbytery met at Convoy, for the purpose of ordaining Mr. Joseph A. Moody, licentiate, to the office of the gospel ministry and the pastorate of the congregation of that place. The Rev. R. Wallace, of Newry, who was present on the occasion, commenced the services with devotional exercises. Rev. J. A. Chancellor preached a most appropriate and eloquent sermon from Rev. i. 16-'And He had in His right hand seven stars,' After showing, in the first place, that these stars or angels referred to the teaching presbyters of the churches, including, however, by representation, the ruling presbyters also; he proceeded in the second place to show what is taught concerning them by the figure in the text—as that office-bearers in the Church are distinct from the membership, they should be personally luminous, it is their office to give light—this must be reflected from the Person of Christ—that each minister, like a star, must have his own sphere, and yet that he belongs to the whole church. In the last place, the import of their position in the right hand of Christ was pointed out, He alone can appoint to spheres of labour, they are sustained and guided by His hand, He protects them and provides for their support, they are constantly in His grasp and under His inspection, they largely contribute to His glory on earth, and are preserved by Him to shine as the brightness of the firmament and as stars for ever and ever. Rev. J. Kennedy then presented a very able and closely reasoned explanation and defence of Presbyterian ordination. Rev. J. P. Sweeny, the senior member of Presbytery, put the usual questions to the candidate, and offered the ordination prayer. Rev. R. Nevin concluded with a solemn and suitable charge to minister and people. A large assemblage waited with the utmost decorum and attention on the services, which were necessarily somewhat protracted. We congratulate the congregation, after being no less than seven years vacant, on this settlement. Mr. Moody is a young man of ripe scholarship and most acceptable pulpit talent. His characteristics, in all respects, hold out the highest hopes, if spared, of a most efficient and useful ministry."

OBITUARY.

Died, at Coldenham, August 30, 1858, Mr. John T. Brown, a member of the Second Reformed Presbyterian Church, Newburgh.

The subject of this notice was in his early life a member of the Associate Reformed Church of Little Britain; but more than forty years ago connected himself with the Reformed Presbyterian Church at Coldenham, then under the ministry of

Rev. James Milligan.

As a man, a Christian, and a Covenanter, he has been long and well known by the ministers of the church that have visited Coldenham. Generous and hospitable, his house was ever a welcome home to Covenanter ministers. There they always found "a little chamber on the wall, a table, a stool, and a candlestick." (2 Kings iv. 10.) Intelligent, pious, and cheerful, his society was always pleasant and refreshing. Well grounded in the faith and warmly attached to the peculiar principles of the Reformed Presbyterian Church, he was ever ready to expound and defend them. Frequently during the close of his life would he rejoice that he was a Covenanter, and most earnestly and confidently speak of the future triumph of the church, and the near approach of that day when her principles would be universally acknowledged.

Of his interest in the Redeemer, none who visited him during his illness could have the least doubt. His patience, resignation, cheerfulness, and readiness to converse on religious subjects, were the evidences of the ripe saint. He talked of death, and settled his affairs in view of it with as much composure as a person about to take a short journey. When death was mentioned to him as "the king of terrors," he would reply with a smile that to the child of God it was a welcome event—the door of entrance into heaven. But two days before his departure he declared that during the previous night he had experienced a severe conflict, but now had gained the victory; and then exclaimed, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath pre-

pared for them that love him."

Thus have passed from our midst a devoted husband, a kind father, and a liberal Christian. The attention and respect paid to him during his illness, and the presence of an unusually large assembly at his burial, bear testimony to the worthy position he occupied in the community where he lived. We miss him here on earth; but feel assured that he occupies a higher position—even a place among the redeemed around God's throne on high. "Blessed are the dead that die in the Lord."

COVENANTER.

MARCH, 1859.

(From the Belfast Covenanter.)]

EVILS IN THE CHURCHES.—UNGODLY POLITICS OF THE DAY.

That the church of Christ should be distinguished for internal purity-should stand separate from the manifold corruptions of society around, and should maintain a full and decided protest against them, are truths which will be generally admitted by all who have regard to the frequent and explicit declarations of the Divine Word on the subject. We are expressly commanded not to be "unequally voked" with unbelievers; and this prohibition applies to intimate connexion of the church with immoral civil systems, as well as to unions of the people of God with those that are evil, in other rela-We are enjoined to "come out and be separate," and not to touch "the unclean thing." The history of the church of God under a large part of the Old Testament economy, contains numerous affecting examples of the unspeakable evils arising from its connexion with idolatrous and immoral civil rulers. Prophetic warnings and denunciations often exhibit impressively the evil and danger of such a connexion. And, during the whole period of Antichristian oppressionso graphically described in the book of Revelation—the faithful servants of God are represented as opposed to worldly wicked systems, and while testifying against them, as clothed in sackcloth, trodden down, persecuted, and put to death. The church, at the same period. preserving her purity, and concerned for the honour of her Lord, instead of incorporating with the nations and their rulers that are in league with Antichrist, is as if removed from all influence in societylike a woman forced to flee into the wilderness, and preserved there, in a strong place prepared for her, for the prophetic epoch of 1.260 days, from the face of the serpent. The entire want of resemblance of many sections of the church in our day to this representation must be apparent to the most casual observer. Instead of standing aloof from unscriptural civil systems, and faithfully testifying against them, they eagerly seek the closest connexion, and boast of the patronage and favours of ungodly civil rulers. Even some that are loud in their professions of attachment to Scriptural principle appear anxious to avouch their loyalty to Antichristian powers, to seek place or office under them, and to yield active concurrence with them in the measures of their administration. Temptations from this quarter are peculiarly powerful in our day; and to us it appears manifest that, as

the predicted time of "the slaying of the witnesses" approaches, the number of those who will keep their garments clean, by refusing association with unscriptural civil systems, will be greatly diminished, and with a very few may be left the arduous and honourable work of maintaining a distinct and unswerving testimony in behalf of the royal pre-

rogatives of Prince Messiah.

Regarding, as we do, the ungodly politics of the day, as fraught with manifold injury to the church and to the cause of true and undefiled religion, we shall consider briefly what political principles and movements are entitled to be thus designated—then show how the churches in our day are unhappily connected with them—point out some of the actual results—notice the fallacious pleas by which such a connexion is attempted to be justified—the certain tendency, and disastrous consequences of the members of the church identifying themselves with unscriptural civil systems—and finally, advert to the

special duty of faithful witnesses in relation to this matter.

1. What are to be considered Ungodly Politics, from which the servants of God are bound, at whatever hazard, to abstain from con-This inquiry is susceptible of a variety of answers; there are many ways, at present, in which the civil systems, even of the chief Protestant nations and their administration, plainly evidence themselves to be unscriptural and ungodly. With some, as with leading Voluntaries, it is pleaded that civil government has only reference to man's outward condition and to mere worldly affairs, and that a distinguished qualification of a civil ruler is neutrality or indifference to religion. When from the instrument of the Constitution the name of God, as the moral Governor of nations, is deliberately expunged, as was done in framing that of the United States of America: and when the supreme authority of the Word of God is disregarded in settling the basis of civil rule, and enacting laws, as is done in the British system; when no regard is had to moral and Scriptural qualifications in setting up rulers; when erroneous, wicked, and idolatrous systems of religion are countenanced and supported by the State, and no special favour is shown to the truth, nor special protection is extended to the church of Christ; when iniquity is decreed by a law, the Scriptures deliberately excluded from systems of national education, and the existence of Christianity is practically ignored, in measures for the government of remote dependencies of a nation—then there can be no doubt that all such policy is utterly ungodly, and that those who identify themselves with it, or tender to it willing and active support, are to be regarded as overlooking the requirements of the Divine Word, and as "helping the ungodly." It is too plain and palpable to need illustration, that the present British civil system is of this character. Men are exalted to the highest offices in the State, who are avowedly infidel, erroneous, and immoral. Popish idolatry is fostered, largely endowed, and promoted by the State; and Mahommedanism, Brahminism, Buddhism, and other forms of Paganism, are countenanced and endowed out of the national treasury. The Sovereign of Britain, by his or her coronation oath, solemnly swears to support systems of religious profession that are diametrically opposed to each other-as Episcopacy in one country, Presbyterianism in another, Popery in another, and Hindooism in another. National endowments are given in-

discriminately, on a principle which is essentially infidel, to support and propagate equally Protestant truth and Popish lies and delusion-Evangelical doctrine, and Socinian and Arian heresy. struction is limited and virtually excluded from the schools and colleges recently established by the State, to which Protestant youth resort, while many of these are taken advantage of, for advancing the objects of the Man of Sin; and, besides, large grants of public money are continually made for the purpose of inculcating his soul-destroying delu-The new measures for the government of India show how indifferent, if not hostile to the interests of Christianity, are British rulers of every class; while many of the laws, enacted from time to time, such as those that enjoin the desecration of the Sabbath by the Post-office and Railways-that set aside Scripture precepts in the mode of administering relief to the poor, in the regulations of the army, and in sustaining the traffic in intoxicating liquors, have plainly inscribed on them the stamp of ungodliness. Then, the oath of allegiance required to the Sovereign as the head of the State, with the other oaths of office, by which the juror is bound to support a complex civil and ecclesiastical system—one that is plainly unscriptural, and that embraces as essential elements, Prelacy, Popery, and Erastianism-exhibits still more fully the ungodly character of British policy. And, when it is added that, in much of the administration, the Divine honour is contemned, and God's laws practically disregarded, or openly violated, we can clearly perceive, that whatever praise may be given to the government of these countries, on the ground of political sagacity or civil freedom, or protection of life and property, it is notwithstanding opposed, in many particulars, to the requirements of the Divine Word, and is essentially ungodly.

2. How are the churches so connected with these evils in the State as to be justly chargeable with countenancing them, and abetting their continuance and extension? This is plainly the case with those sections of the church that, as the condition of receiving the benefits of an establishment or State endowment, yield a ready approval of the civil system, and make profession of the most devoted loyalty to what is opposed to the authority of the Mediator, and what the word of God pointedly condemns. Then, sometimes, by plausible but sophistical reasoning, the attempt is made to prove that Governments which are deistical, and even atheistical in their constitution and administration, are entitled to be regarded as Christian governments. We have seen this essayed in relation to the civil system of the United States, by some who are loud in their profession of adherence to the cause of the Scottish martyrs, while American statesmen themselves have declared that their government regards with no special favour Christianity; and while it holds in forced servitude, and reduces to the condition of mere chattels, four millions of persons of African descent.* Writers among ourselves, too, and special pleaders in the churches, will have it, forsooth, that the British civil system is evidently Christian, though an

^{*} The Constitution of the United States guaranties slavery in any State which sanctions the system; and just now, it is interpreted by the Supreme Court as directly sanctioning the doctrine of property in man. This interpretation, moreover, is adopted by the party in the country which is now in the ascendency, and which has, generally, controlled the national policy for nearly sixty years past.—Ed. Cov.

infidel, a Romanist, a Unitarian, or a Jew, is eligible to all offices under the Crown, and a proper moral character is not required in the candidate for legislative honours. As matters at present stand in Britain and America, the elective franchise cannot be exercised in voting for persons to serve in the Legislature of the nation, without being inevitably implicated in ungodly politics. Leaving out altogether the scandalous practices that are almost universally concomitant on public elections—the bribery, corruption, and intimidation that so generally prevail in the United States, the oath of citizenship must previously be taken, before a person is allowed to vote at an election. And in these countries, the representatives chosen must take the oaths of office which bind them to support the whole complex system, before they are permitted to exercise any of the functions of the legislator. As it is a plain and obvious principle that one cannot employ another to do in his name, what he is not prepared to do himself, it follows that those who by these votes elect others to serve under an unscriptural and infidel system, and to swear to uphold it, are deeply involved in its ungodliness.

The plea is sometimes put forward that by taking part in electioneering politics, Christians may prevent much evil, and do good. It is assumed that the franchise, being a solemn trust, will always be exercised by Christian men, in the churches, for the placing of worthy persons in civil offices, and for the promotion of the best moral and religious public measures. It might be a sufficient answer to such an allegation, that we are never to do evil that good may come; and if the elector cannot tender his vote for a candidate for the Legislature, without virtually binding himself by oath to uphold what is unscriptural. Antichristian, and infidel, then his plain duty is to abstain from voting, rather than belie his Christian profession, and defile his conscience. The plea of doing good by taking part in ungodly politics, is utterly fallacious. Those who are most ready to advance it, among professed Christians in the churches, only, in fact, do evil in this case, and their conduct is followed by no other result than evil. In political elections, it is party and class interests that are generally consulted, and not the moral and religious character of the aspirants to legislative office. In the United States, it is notorious that those who are termed New Light Covenanters, frequently vote for the worst man to fill national and State offices-for the advocates of slavery-and for such as have no claim to the possession either of Scriptural qualifications or of a proper moral character. In these countries, the popular candidates, and those that have commanded the largest number of votes of Presbyterian electors, have supported measures that are directly opposed to Christianity and to genuine Protestantism-such as the Maynooth endowment, and the admission of Jews into Parliament-while they have been wholly silent in relation to government measures, which involve the nation in aggravated violations of the Divine Law, and which hinder the establishment of the Redeemer's kingdom. Whatever good has been effected has come from other quarters; while those to whom we refer having placed themselves in a false position, originate no measures of lasting utility, are only despised for their feeble and time-serving policy; and, instead of arresting the progress of evil, are carried down the stream, and become at times the active supporters of measures that are unscriptural and disastrous. The truth is, that whatever pretences about doing good are plausibly put forward by professed religious men in the churches as a reason for taking part in the ungodly politics of the day—the real object is not to promote the Redeemer's glory and the interests of true religion. Electors and their representatives in the national councils know well how hopeless would be such a proposal in the Legislatures either of Britain or America. The great concern with those who seek seats in the Legislative Assembly is to obtain worldly honour and influence, to reach lucrative offices in the State, or to promote family respectability; while that of those in the churches, who take part in elevating them to official power, is to secure party objects or State emoluments.

3. The actual and observable results are such as might be readily anticipated. Unprincipled statesmen are imboldened to propose and carry forward evil measures; governments diverge still farther from a Scriptural standard, and their return becomes more hopeless; religious men that mix themselves up with worldly and ungodly politics lose consistency of profession and character, their conscience is defiled, and their sense of right and wrong becomes feeble and indistinct. Thus the interests of truth are betrayed, and Satan, the god of this world, succeeds, even with the aid and concurrence of the professed friends of Christ, in hindering the advancement of truth, and in perpetuating

and extending his kingdom of darkness.

4. The consequences to the church itself of its members associating with unscriptural and immoral civil systems, and taking part in ungodly politics, are every way injurious and fatal. Such an alliance can never be productive of good; it must, in the very nature of the case, and in its proper effects, be evil and mischievous. It is incongruous and unnatural, for the church is founded on Scriptural principles, and is bound, in all things, to seek after Scriptural and spiritual objects, such as God's universal sovereignty, the glory of Christ, the supreme authority of His law, the purity of Divine ordinances, and the eternal salvation of sinners. In prosecuting such objects, the church can have no sympathy or encouragement from ungodly civil rulers. On the contrary, such rulers will, true to their character, oppose and counteract these all-important objects. "The kings of the earth make war with the Lamb."

Again, intimate connexion with Antichristian or immoral civil systems, involves the guilt of unfaithfulness to the Lord Jesus—the church's supreme Head. The uniform representation of the prophetic Scriptures is, that the world-powers are in stated and irreconcilable opposition to Christ and His kingdom. The thrones of iniquity have no fellowship with God, and those who exercise sovereign authority throughout the Antichristian earth, are said to be always in hostility to Christ and His cause. They are never declared to reform themselves, or to be reformed by others, but to be removed and destroyed, by the glorious appearance of Christ, and by wrathful and wasting judgments. It must, therefore, be aggravated guilt in the followers of the Lamb, "to tender to such rulers oaths of allegiance, to support and encourage them" in their unscriptural measures, and to offer up prayers for the stability and prosperity of their government.

There are other consequences of the most pernicious character to the church that necessarily flow from such a connexion. A faithful testimony against unscriptural civil constitutions, and against the sinful policy of rulers, is suppressed. Of this, we have painful examples in the criminal silence of Presbyterian ministers and others in these countries, in relation to the Popish Emancipation Act, and the national endowment of Maynooth, and of other Popish seminaries; and. in America, in the sanction given to the infamous system of slavery. by the solemn decisions of ecclesiastical courts, and by the written defences and apologies of distinguished Presbyterian ministers. church is thus brought into bondage by her own consent, her discipline is corrupted and destroyed, and unprincipled rulers are encouraged to patronise and support the most corrupt churches, because, from their numbers, and the influence of a hireling priesthood, they can repay them with the largest share of political support. Thus, it is easy to see that, while the State and its rulers are imboldened to persevere in rebellion against the Lord's Anointed, and in opposition to His laws, and their repentance and reformation are rendered hopeless, the church is immensely injured. She is degraded and corrupted, and many of the great objects of her mission in the world are entirely frustrated.

5. It were easy to show from the past history of the Church, that times of reformation and spiritual prosperity were distinguished by her ministers and members standing aloof from connexion with immoral civil systems, and faithfully protesting against them. Of this we have a beautiful and instructive instance in the Second Reformation in Scotland. On the other hand, periods of declension and corruption in the church have been characterized by the eager desire of fraternizing with unscriptural civil rulers, and abetting their mea-The history of the kingdom of Israel—and the state of the British churches at the period of the Revolution, and in subsequent times, supply many pregnant examples of such an evil conjunction

and alliance.

In a future paper, we may present some historical illustrations of these positions. Meanwhile, in a day of no ordinary character, when the clouds of Divine judgment are collecting, that presage the destruction of despotic and Antichristian power, and when solemn trials are approaching to chastise and purify the churches, it deeply concerns the witnesses for truth to watch and keep their garments clean-to stand aloof from all connexion with ungodly politics-and to aim, by firm adherence to a spiritual testimony, and to protest against all invasion of the crown rights of Messiah, and to prepare for his certain and glorious appearance.

(For the Covenanter.)

DAVID'S VICTORY OVER GOLIATH. 1 Sam. xvii. 1-51.

The history of the children of Israel occupies, for a variety of reasons, a prominent place in the system of Divine Revelation. While it is essential and interesting in preserving the continuity of narrative from the beginning to the close of that system in the appearing of God manifested in the flesh, it is in all its facts and details fraught with instruction. It singularly illustrates and confirms all the great principles of Divine Revelation itself, and in its own sublime language and imagery, like the gorgeous and shadowy ceremonial instituted and

preserved among that remarkable people, typifies and foreshadows the great and glorious achievements of the promised Messiah, and the spiritual and heavenly nature of his kingdom. The election of some of the human race to everlasting salvation, and the means of obtaining it, together with the reprobation of the rest to their sin and everlasting damnation, is held forth in the strong outlines of the providence, which gave to this people the clear revelation of his word, the oracles of life, and left all the nations besides in hopeless darkness, with no other light than to make their sin inexcusable, and their damnation just. Ps. cxlvii. 20; Rom. i. 18-20; ix. 20-23. And the personal and individual character of that election and reprobation is determined in their own domestic history. Rom. iii. 1-6; ix. 6-9. Then their deliverance out of Egypt, God's covenant with them at Mt. Sinai, their long and wearisome journeying in the wilderness, their final settlement in the land of Canaan, replete and refulgent as they are with the glorious perfections of the Deity among them, are darkness in comparison of the higher, heavenly, and everlasting light that shines amidst these wonders of omnipotence, wisdom, mercy, and truth. The devout and diligent student will discover that the after history of this people, does not lose this significant and instructive character. record of their wickedness, and their deep and universal confession and repentance, (Ps. cvi. 6; Isa. lxiv. 8; Dan. ix. 8, 9,) confirms the truth, cardinal in its nature, of the universal guilt and depravity of man, (Rom. iii. 9-19,) and that in the promised Messiah alone should all the seed of Israel be justified and glory, and all good in them wrought only by the preternatural grace of God. These prophets, judges, priests, and kings, useful in their day, were mainly to prefigure and prepare the way, and announce the coming of One in whom all these offices should be united in personal and official dignity and excellence, that should eclipse them all, like the stars of the night before the Sun of Righteousness, to shine for ever and ever.

Such is the character of the narrative before us. It bears marks of something supernatural, and can be read intelligibly and profitably only by the eye of faith. Remarkable as it was in itself, it has little interest for blinded infidelity, and its effects both to the victor and the people for whom the victory was achieved were too brief and unimportant to give it a very conspicuous place in their after history. It earned for the victor a dangerous destination, and envy long and deep; and among the ungrateful people who were delivered, it soon passed into oblivion. But there appears One in it, and something revealed

by it that will be held in everlasting remembrance.

David had now returned from the court of Saul, and resumed, in obscurity, his former avocation, while his eldest brothers were following the army called out to meet the Philistines, (verses 13—15.) Paternal solicitude, like that of Jacob of old, (Gen. xxxvii. 13, 14.) sends this youngest brother to the army to inquire of their welfare. Careful of his "few sheep in the wilderness," like his great Antitype, he gives them in charge of a faithful keeper, and laden with a present to the commanding officer, he is away on an errand fraught with interest as a brother, but with honour great and unlooked for to himself. He learns that the enemy have a champion that has stricken all Israel with consternation and dismay. Huge in his stature, skilled in de-

struction, and proud of his might, all are challenged to combat, but all withdraw in terror at his approach, (verses 23, 24.) The warrior often in "battle's confused noise and garments rolled in blood," and the stripling in arms, alike confess themselves unwilling and unequal to meet the foe. Who is this but Death that stalks over our earth with resistless power, laying low before him the strong and the weak, the great and the mean? Who has stood before him, who can stand before him? Every where nature's abhorrence and nature's dread. And now coming to chastise Israel for their impiety in choosing a king of earth, when they had One "that rides upon heaven for their help, omnipotent, and ever their "very present help in time of trouble, (1 Sam. viii. 6-8; Deut. xxxiii. 26-29; Ps. xlvi. 1; Hos. xiii. 10,) this shadow of death appears as "the wages of sin," its true nature." this hated and dreaded champion of the enemies of God and his kingdom comes to inflict death; and the symbol rises and extends in its import, and reveals the more hateful and dreadful form of him who has "the power of death." Heb. ii. 14. Unseen and disguised, he employs the sin he has brought on our race, as the instrument for the infliction of its penalty, which is death. "He has the power of death" in the just retributive moral government of God, covers it with its darkness, or hides it with false and delusive lights; and few, very few, know its real horrors until the shaft has penetrated the soul, and the terrors and eternity of the second death are apparent and felt in its own awful regions. On earth it is a part of that secret of the Lord which is with them that fear him, and of God's covenant relation to his redeemed, and forces the cry, "What shall I do to be saved?" Ps. xxv. 14; Gen. xviii. 17; Acts xvi. 30.

David's earnest inquiries are fully answered, and the promise of "great riches and the king's daughter" in marriage raises his ambition. Already the Lord's anointed over Israel, the Spirit of the Lord moves him to high purposes, (1 Sam. xvi. 13,) and even in this foreshadows the Warrior and King of Israel who was to gain all the riches of the universe as his own, and the King's daughter as his ransomed bride. Ps. viii. 5—9; xxi. 2—6; xlv. 13—15; Eph. v. 25—27; Heb. ii. 7—9. Unequal for the contest in every aspect but one, that no eye saw but his own, how like him who engaged in the very conflict of which this was the shadow, but said of himself, "I am a worm, and no man!" But strong in purpose, he went on, fainting, but firm, to such conflict and victory as was never before, and can never be again.

The youthful champion for Israel is accepted. Human arms are put on, but as soon put off, (verses 38, 39,) as not now to be employed, when the battle was the Lord's, and the glory of the victory his alone. He goes forward to the plain, in the valley between the armies, equipped only with his shepherd's scrip and shepherd's staff. All eyes are now intent, and deep silence pervades the host of Israel as they contrast their stripling warrior with the gigantic stature of his foe, armed to the teeth. David himself must have been other than man, not to have felt a secret dread as he thought of the nature and issue of the conflict before him, to himself and all Israel. Christ felt dismay as the horrors of death came upon him, and the deep and awful issues of his conflict. Mark xiv. 33, 34. Faith then shows its power, not when all is strong and secure without and all is peace within, but

then when the tempest rages without like the blast of the terrible ones against the wall, and the soul, disquieted and agitated within, sees no defence or safety but in an omnipotent and omnipresent God. (Isa. xxv. 4; Ps. xlii. 11.) Then "out of weakness are the feeble made

strong, and wax valiant in fight." (Heb. xi. 34.)

Presently "the brook that runneth in the way" is passed, (verse Did he drink of its limpid and cooling waters as he chose out five smooth stones? Ps. cx. 7. There is certainly one river the streams whereof gladden the city of God in her sorest griefs and dangers, and waters that arm with the fearlessness of death, because they infuse everlasting life, and so prepare for victory. Ps. xlvi. 4; John iv. 14. And now the combatants are within hearing, and measure each the other with clear and close vision. The proud, grim monster looks upon his antagonist with rage and disdain. "And when the Philistine looked about and saw David he despised him, for he was but a youth," (about twenty-three years of age,) "and ruddy, and of a fair countenance, and said, Am I a dog, that thou comest to me with staves?" Proud boaster! the hand that wields now the staff, thy scorn, shall make thine own sword destroy thee. "And the Philistine cursed David by his gods." But their gods had no power to hurt or to save, as David afterwards proved, (2 Sam. v. 21,) and these curses only fill his own mouth with coming wailing and gnashing of teeth. Ps. cix. 17, 18; Matt. xiii. 49, 50. Vain threats follow. "Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field." How like the work of death when the decayed body commingles with its kindred dust, and ministers in its wondrous and endless changes to this very end! How like the cruelty of Israel's haters, when they laid Jerusalem on heaps, and there was none to bury the murdered saints of God! Ps. lxxix. 1-3. How like the cruelty of the world triumphing over the down-trodden servants of God, till "they are made as the filth of the world, and the offscouring of all things!" Lam. iv. 37; 1 Cor. iv. 13. But, O, how changed in the great day of eternal retribution, when this sacred dust shall be gathered and live again resplendent with the likeness of the Redeemer's own glorious body, and filled with life and joy inconceivable! "Hear the word of the Lord, ye that tremble at his word. Your brethren, that hated you, and cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed." Isa. lxiv. 5. "Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with vellow gold." Ps. lxviii. 13.

Did this loud Satanic threat shake the soul of David, when all that heard it could see nothing but its certainty in all that was before them? How many in the faltering hearts of Israel were saying, "There is no help for him in God;" and how deep the scorn, and how strong the anticipated triumph of the enemies spread over the adjoining hills! But David's faith rises as the glory of the God of Israel, the Lord strong and mighty in battle, shines into his soul, and his voice clear, loud, and solemn, would be heard throughout the plain, and over the hills as he uttered his trust in God—"Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel. This day will I

smite thee, and take thine head from off thee, and I will give the carcasses of the host of the Philistines this day unto the fowls of heaven and to the wild beasts of the earth; that all the earth may know (and all this assembly) that there is a God in Israel." Faith takes a larger vision than sense. The giant monster purposed but one victim, "I will give thee," and the rest to be slaves, (verses 9, 44.) David dooms all the host of the Philistines. Satan, in the death of Christ, would have been content with his defeat; but Christ not only destroyed him that had the power of death, but spoiled the gates of hell, and principalities, and powers of darkness innumerable, triumphing over them on his cross, and driving them back to everlasting defeat and

despair. In that power of faith David quickly arms his slings, and with preternatural power hurls the dreadful missile. Borne on to its work by the same unseen, omnipotent hand that drove the arrow shot at a venture, (1 Kings xxii. 34,) it strikes the monster deep on his proud forehead, and in one awful struggle of death he falls headlong on the earth. Astonishment, joy, and praise, are too full in Israel's hearts, and for a moment praise waits in silence. Dismay and consternation spread over the Philistine host as they look upon their prostrate champion; so did the victory of Christ over death and him that had the power of death, fill all hell with accumulated horror as it sealed their irrecoverable ruin and despair. But the type must be complete, and the work "There was no sword in David's hand. Therefore David ran and stood upon the Philistine, and took his sword and drew it out of the sheath thereof, and slew him," extinguishing the last remains of life, "and cut off his head therewith." So Christ, with the very sword of death, "through death destroyed him that had the power of death," and gained for himself, and for his, an eternal triumph. Heb. ii. 14; Col. ii. 15. "And when the Philistines saw their champion was dead, they fled." Now Israel to the spoil. "And the men of Israel and of Judah arose, and shouted, and pursued the Philistines." "Then is the prey of a great spoil divided, and even the lame take the prey." Isa. xxxiii. 23.

But faith sees here the glory of Him, who was alone in the conflict; and of the people there was none with him, to "swallow up death in victory." The fruits are theirs, the work was only his. "Thanks be unto God, who giveth us the victory," and that will be perfect and all-sufficient. The devout reader of the Scriptures will also see how, in the sorest exigencies of his people, God interferes with a deliverance great and seasonable, and how variously his word brings to light that he is a refuge for them indeed, and such a very present help in time of trouble, as is beyond all human wisdom and expectation. It amply

confirms the language of the devout Newton:

"When troubles assail, and dangers affright,
Though friends should all fail, and foes all unite,
Yet one thing secures us, whatever betide,
The Scriptures assure us, the Lord will provide."

H.Q.

The spring of all spiritual activity is faith. The foundation of every virtue is humility.

FAITH AND IMPUTATION.

We call special attention to the following clear and Scriptural statement of the doctrine of imputed righteousness. It is from "Goode's Better Covenant."—En. Cov.

An unholy sinner and a holy God cannot meet. "Thou art of purer eyes than to behold evil, and canst not look on iniquity." Hab. i. 13. Herein lies the great difficulty to be surmounted in the salvation of a sinner. How shall a polluted creature, unable to cleanse himself from sin, come before a holy God, and God continue holy, while he accepts him, and shows him favour? In other words, how shall man, without the possibility of his bringing any personal righteousness, be dealt with as righteous by God? This great difficulty is removed by Christ, the sinner's friend: by his voluntary susception of man's sin to be his own, and so the entire removal of it from the person of the believer in him: further, by the imputation of the merit of Christ's work to the believing soul, to be to it in the stead of personal righteousness for acceptance with God. This is that one fundamental doctrine of the gospel which alone can make it "glad tidings" to guilty men—the doctrine of the justification of a sinner by the righteousness of Christ, apprehended through

faith, and imputed to him as believing.

The term, "to impute," or "put to the account of," doyi ζεσθαί, or ελλοζειν, (Rom. v. 13,) is a term borrowed from pecuniary transactions among men; and, as applied to sin, contemplates it in the light of a debt, which is put, by consent of all parties, to the account of a surety, and is thus made his own, and discharged by him for the debtor. This precise use of the term occurs in Paul's epistle to Philemon, (verse 18,) wherein supposing it probable that Onesimus, a fugitive slave, was in debt to his master, he makes the debt his own in these words, "If he hath wronged thee, or oweth thee aught, put that to my account." So the case stands between God and sinners. Christ, in his infinite love to men, consented to make their debt his own, and thus it became truly his, and was required of him. "The Lord hath laid on him the iniquity of us all." "Who his own self bare our sins in his own body on the tree." Isa. liii. 6; 1 Pet. ii. 24. And in exactly the same way, the believing soul consents to accept Christ and his righteousness, which thus becomes its own, and is thenceforth imputed to it as such. Take the following testimonies, from among innumerable others, to this vital truth of Christianity. "God was in Christ, (2 Cor. v. 19,) reconciling the world unto himself, not imputing their trespasses unto them." "Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works." Rom. iv. 6. "He hath made him who knew no sin to be sin for us, that we might be made the righteousness of God in him." 2 Cor. v. 21. "He, of God, is made unto righteousness." . . 1 Cor. i.30.

This state of a sinner, wherein God lays no sin to his charge, is called a state of justification: which is a term of law, and signifies—the declaring a person righteous. It supposes the arraignment of the criminal before God, at the bar of conscience. The case is tried. The charge of sin and desert of wrath is brought home to the soul by the Holy Spirit. The convinced sinner admits it all; confesses himself only and wholly ungodly: sets up no defence of works done, or to be done; thou art "just," saith he, in "judging, and clear in condemning;" but, Lord, thou hast thyself provided me with an all-sufficient plea—the atonement and righteousness of Christ: thou hast assured me of my personal interest in them, when I take them as meant for me, on the faith of thy own word. Lord, I believe. I plead with thee to do as thou hast said; to deal with me as righteous, seeing I present to thee that perfect righteousness of Christ,

which is mine by believing acceptance of him as thy gift to men.

Now this plea God admits. The debt (to look again at sin in this light) is, hereupon, "blotted out." The sinner is declared righteous; and "being justified by faith," he has "peace with God through our Lord Jesus Christ."

The part which faith has in justification may easily be gathered from the preceding; but it deserves a more distinct consideration. Faith accepts Christ as what God has declared him to be, and so unites the soul to Christ, whose righteousness thus becomes the believer's, as the name, the rank, the property of the husband belongs to the wife, upon her consent to accept him in that character. To be justified, then, by faith, is to be justified by Christ's righteousness apprehended through faith. So are we to understand those words of the apostle-"To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Rom. iv. 5. Not that faith is that meritorious act for the sake of which, as a work, God justifies; for this is directly against the whole scope of the passage, which opposes him that worketh to him that believeth; but as faith brings to account Christ's right-Indeed, saving faith is itself the gift of God; and therefore can never deserve justification for its own sake. See John vi. 44; Acts xvi. 14, and xviii. 27; I Cor. iii. 5; I Pet. i. 21, and 2 Pet. i. 1. We are "justified freely, by his grace, through the redemption that is in Christ Jesus." "When the woman," says Bishop Hopkins, "was healed only by touching of Christ's garments, the virtue that healed her proceeded not from her touch, but from him whom she touched: yet our Saviour tells her that her faith hath made her whole; which can no more be properly understood of her faith, than of her touch; for still the healing virtue was from Christ, conveyed to her by her faith, and that faith testified by her touch; so when we say that we are justified by faith, we must understand that faith doth it not by its own virtue, but by virtue of Christ's righteousness, which is conveyed to us by our faith.

These, then, are the three parts which are distinguishable, in the application

of "mercy to unrighteousness," through Christ.

1. The gift of faith: whereby the penitent sinner is brought to believe God's record of his Son; to receive, and rest in Christ and his righteousness, as the

all-sufficient gift of God to men.

2. The imputation of Christ's righteousness so embraced. Faith takes it as given of God, in the gift of Christ; and thus it is called, "the gift by grace," "the gift of righteousness." The man has it, to present to God; and God therefore imputes it, because he has it. So vain are the cavils of those who pour contempt upon imputed righteousness, as something unreal and fictitious.

3. Justification in virtue of that righteousness. God is "just in being the justifier of him that believeth in Jesus," (Rom. iii. 26;) and that with regard to no other condition of the sinner that comes to him, than that he does so come, believing God's record of his Son, and thereby possessing that "righteousness of God which is by faith of Jesus Christ, unto all and upon all them that believe." Rom. iii. 22.

MISSIONARY CORRESPONDENCE.

[We insert this, instead of continuing Mr. Beattie's "Tour," which we will resume in our next.—Ed. Cov.]

Beirut, October 29th, 1858.

Dear Brethren,—You may probably take an interest in a few notes of a visit which I was some time ago prompted to make to Antioch,

and the adjoining regions.

On Saturday evening, the 3d inst., I left Beirut for Latakiyeh, (formerly ealled Laodicea, but not the Laodicea of Scripture,) on board the French steamer La Clyde, and was very happy to find myself at sea once more; for I love the sea dearly. We reached Tarâbûlus (Tripoli,) early Sabbath morning, where, not from religious but for commercial reasons, we lay at anchor all day. Late in the evening we proceeded on our way, and early in the morning arrived at Lata-

kiyeh. Leaving the vessel, I remained in Latakiyeh till Wednesday afternoon, when I set out on horseback for Antakia-or, as you are accustomed to call it, Antioch—a journey of three days. go by the way of Kessab, a village of great missionary interest, about sixteen hours from Latakiyeh, and twelve from Antioch; although it was some two hours out of the way. By dint of good but painful riding, I made Kessab about two hours before sunset on Thursday: and after spending the night there very pleasantly, proceeded early on my journey, and arrived at Antioch on Friday evening, where I was hospitably received and entertained in the house of Mr. Morgan, American missionary. After resting myself Saturday and Sabbath, I was obliged to start very early on Monday morning, to make sure of a passage for Beirut in the Austrian steamer, which was to sail from Iskanderûn (Alexandretta) that evening. Happily I arrived in time for the vessel, and had an hour to spare; which, indeed, was little enough, seeing that if I had missed that steamer I would not have found another for two weeks, and that Iskanderûn is too pestilential a place for any newly arrived European to hope to escape a malignant fever in it for that length of time; while back to Antioch would have been a journey of twelve hours. But God made my way prosperous.

I went on board the Austrian steamer Messina on Monday evening, fully prepared thankfully to appreciate the difference between riding over rough mountain roads on a lazy mule equipped with an Arab pack saddle, and gliding over a smooth sea in a good steamer, well ordered in all her appointments. We arrived at Beirut on Wednesday morning, having stopped about two hours at Latakiyeh, and perhaps four at Tarâbûlus. On reaching home on the evening of the same day, I was happy and thankful to find my family well, and Mr. and Mrs. Beattie rejoicing over a young daughter born about two hours after my departure. May God spare it, and make it to them "a well-spring

of pleasure," as it is "a messenger of peace and love!"

Part of what I saw, and heard of, may deserve a more extended notice.

LATAKIYEH

Is about half way between Beirut and Iskanderûn, and about fifty miles south of Antioch. It is said by persons residing in it, and who ought to know, to contain 14,000 inhabitants; but perhaps 12,000 would be nearer the mark. Of its population one thousand or fifteen hundred are Christians, all Greek, except five or six families of Armenians, and as many Maronites; the rest are all Muslims. Some of the Greek Christians are very desirous to have a Protestant missionary. The only European residents are the English Consul and his family, and a young Englishman engaged in mercantile affairs. The American and French governments have each a consular agent in the place. Its commerce is but small; and its little harbour is now so much choked up with rubbish and dirt that only very small vessels can enter it, and even of them it can contain but few at a time. Larger vessels are obliged to anchor off a quarter of a mile or more from shore, and in rough weather they cannot approach with safety at all. At the harbour there is a little bazaar, some warehouses after a fashion, and sundry other buildings. The body of the city stands some distance back from the beach, and is reached in about twenty minutes.

surrounded by olive orchards of great beauty, and considerable extent. About five hours back are the Nusairiyeh mountains, so named from a singular race of people which inhabit them; and the intervening country is an undulating plain of tolerable fertility, but very poorly cultivated, inhabited also by Nusairiyeh. Latakiyeh contains some remains of antiquity, among them a triumphal arch in a tolerable state of preservation. The place is much subject to earthquakes; the last one of importance, which threw down about a third part of the houses, was in 1822.

KESSAB

Is a village of one thousand or fifteen hundred inhabitants, romantically situated at the southern foot of Mt. Cassius, among the outspurs of the mountain. The people are almost all of Armenian descent, and were formerly all members of the Armenian Church. In the year 1825, Dr. King, who is now in Greece, spent two or three days in the village; and when he went away, left behind him some copies of the Scriptures. Mr. Van Lennep, another missionary, visited the place in 1846, with more Bibles and Testaments. Two years afterwards the priests gathered up and burned all the books which the missionaries had introduced into the town. A few months afterwards Mr. Benton came down from Aleppo with a new supply of books, when

"As bees bizzy out wi' angry fyke, When plundering herds assail their byke,"

priests and people collected together, armed with clubs and stones, to prevent the sale of the books, which they would have done effectually but for the prompt interference of the Turkish authorities. the leading spirits in the evangelical movement in Kessab, was an old man, an Arab by descent, but an Armenian by religion, named Mukdesy Hanna—that is, "Sanctuary John;" a name which he has enjoyed ever since, about forty years ago, he made a pious pilgrimage to Jerusalem,—with whom I lodged while I was there. From the first time that he came in contact with Protestant missionaries he began to be shaken in his ancestral faith, until finally-but not till after many years—he left off all connexion with the Armenian Church: and now he has for many years been a zealous and active Protestant. When Mukdesy Hanna first commenced to teach his daughter to reada thing till then unprecedented in that part of the country-he was assailed with reproaches and upbraidings from all quarters. "Why are you teaching your daughter to read? Do you mean to make a priest of her?"

Within the last ten years a great change has passed upon Kessab. There are several schools for both boys and girls in the village and surrounding hamlets, under the care of the missionaries, and containing in the aggregate several hundred children. There is an organized evangelical church, under the care of a native pastor. About four hundred persons wait on the preaching of the gospel every Sabbath. They have also a meeting for public worship every Thursday evening, with an attendance of from one hundred to one hundred and fifty. A great many women, mothers of families, have learned to read, and meet one day in the week to read the Scriptures to one another.

The Bible circulates freely among the whole population.

It is worthy of notice that thirty three years have passed away since

Dr. King's first visit to Kessab, and the introduction of the Bible into the village; and it is only lately that any remarkable results have been developed. That is, the period of one generation has passed between the seed-time and the harvest. It is also remarkable that according to the good pleasure of Him who "hath mercy on whom he will have mercy," results like those at Kessab reward the labours of Christian missionaries in this country only among the Armenians—and among the Armenians every where.

ANTIOCH

Possesses much interest, on account of its connexion with the spread of the gospel in apostolic and primitive times.

Some of those who were scattered abroad upon the persecution which arose about Stephen, "travelled as far as Antioch, preaching the gospel to none but Jews only." Others, men of Cyprus and Cyrene, more accustomed to intercourse with the Gentiles than those of Judea had been, "spake unto the Gentiles, preaching the Lord Jesus; and the hand of the Lord was with them, and a great multitude believed, and turned unto the Lord." Upon hearing this joyous, and possibly, to them, perplexing intelligence, the church at Jerusalem, whether merely to augment the number of labourers in proportion to the magnitude of the work, or to guard against imprudence in the admission of Gentiles into the church, "sent forth Barnabas, a good man, and full of the Holy Ghost and of faith "-perhaps the first missionary ever sent out by an organized church—through whose labours "much people were added unto the Lord." Finding the work growing on his hands, he went to Tarsus to seek Saul, whence they returned together to Antioch, and laboured a whole year, teaching much people. About the same time the disciples began to be called Christians, not by themselves, but by those without. Before that, as Alford remarks, (Note, Acts xi. 26,) "While the believers had been included among the Jews, no distinctive name for them was needed; but now that a body of men compounded of Jews and Gentiles arose, distinct in belief and habits from both, some new appellation was required."-"It may be observed," he adds, "that the inhabitants of Antioch were famous for their propensity to jeer and call names." It was also about the same time that the Christians of Antioch, on the faith of a prophecy of one Agabus, predicting a universal famine, set about raising collections for the relief of the brethren which dwelt (See Acts xi. 19, to the end.)

Soon we find at Antioch quite a number of distinguished teachers, who, at the command of the Holy Ghost, sent out two of their number, Barnabas and Saul, on a missionary tour through Asia Minor, as Barnabas had been sent by the church at Jerusalem. Acts xiii. 1—3. Some time after the return of Barnabas and Saul, some officious intermeddlers from Judea threw the church at Antioch into a ferment, by teaching that the observance of the Mosaic ritual was still necessary to salvation, and endeavouring to enforce it even on the Gentile converts. Acts xv. 1. It would be comfortable, for Peter's credit, although it is hardly possible to suppose that it was at this time of general excitement, and not after the "vexed question" had, in accordance with Peter's own synodic speech, (Acts xv. 6—11,) been

most happily adjusted by the apostles and elders at Jerusalem, (verses 22—31,) that by his temporizing but tyrannical behaviour he incurred the indignation and censure of Paul. Gal. ii. 11. There, also, Paul had his famous dispute with Barnabas. Acts xv. 39. But notwithstanding all the quarrels of which Antioch was the scene, the gospel spread in it, and the church grew. There the labours of Ignatius followed those of the apostles till his martyrdom, A. D. 107. Chrysostom, as cited by Dr. Kitto, affirms that in his day the greater part of the population—which was then estimated at 200,000—was Christian.

Antioch is situated on the south-east side of the Aasy, or Orontes, which, rising near Baalbec, runs in a northerly direction between Anti-Lebanon on the east, and Lebanon and the Nusairiyeh mountains on the west; and after watering in its course the cities of Hums (Emessa) and Hamah, (Hamath,) on reaching the latitude of Aleppo, takes a sweep to the west, and after finding its way through the mountains passes Antioch with a course about south-west, and keeping that general direction, enters the sea about fifty miles farther down. is one of the largest rivers in Syria, being, if I rightly remember, about thirty paces in width at Antioch. Approaching Antioch from Kessab, you descend into the valley of the Aasy, four or five hours below Antioch, where it—the valley—is very narrow; but near the city it expands into a wide, beautiful, and fertile plain, which stretches away far beyond the city, still widening by the recession of the mountains on the left, while the river runs near to those on the right. the north side of this great plain lies the Lake of Antioch, a beautiful sheet of water, perhaps twenty miles long, and at its widest part twelve or fifteen in width. In the days when Antioch was the second or third city of the Roman empire, it lined the river on the one side, for a distance, I should think, of two or three miles, and skirted the foot of the mountain for a little distance on the other side; filling up compactly the intervening space, which is of no inconsiderable width. very insignificant part of that area serves to contain all that remains of the city now; while the rest is partly cultivated in gardens, orchards, and fields, and partly waste. After all that it has suffered from earthquakes, war, and the blighting influence of Turkish misrule, it contains at present only 16,000 inhabitants, who are made up of Muslims, Nusairiyeh, and Christians; the last chiefly of the Greek Church, but with a slight admixture of Armenians. Antioch exhibits-at least to the cursory observer-but few remains of antiquity to hint at its former queenly grandeur. The most striking is a large part of the old Roman wall, which, after having girded the city on the three sides toward the plain, was carried up the mountain side, along the summit, the whole length of the city, and down to the plain again at the other extremity of that side. This part of the wall is "still standing, from thirty to fifty feet high, and fifteen feet in thickness;" but no where does its range approach the limits of the present town.

The houses are built of stone; and, for greater security against earthquakes, rather low. The American Board has two missionaries in Antioch, Rev. Messrs. Morgan and Powers, with their families. They belong to the Armenian mission, and their labours are conducted chiefly in Turkish, which is more spoken than any other language by the people of the Armenian Church in Syria. They hold two services

on the Sabbath, at which the common attendance is from fifteen to twenty. But their principal efforts are directed on certain Armenian villages at some distance from the city, in which their ministrations are attended with encouraging success, as in the example of Kessab, which I have already mentioned. They have two native helpers.

I should not omit to mention, that in returning from a ride outside the city, I met a caravan of between fifty and a hundred stout oxen, harnessed with neck saddles, returning home after having discharged in Antioch loads of merchandise from Aleppo. This mode of transportation is practised by Turcomans—who are nothing more nor less than nomadic Turks. In ancient times, Seleucia—now in ruins—was the port of Antioch, (Acts xiii. 4,) an honour which now belongs to

ISKANDERUN,

Which is also the port of Aleppo. It is about three days from Aleppo, and one day—twelve hours—from Antioch. It is situated on the south shore of the Bay of Iskanderun, which forms the north-eastern extremity of the Mediterranean. It commands an interesting view of the northern coast for a long distance. But its great drawback is, that it is surrounded on three sides with marshes, from which it breathes a most pestilential and deadly atmosphere. It may contain one or two thousand inhabitants.

THE NUSAIRIYEH

Are a singular race of people, inhabiting a range of mountains, which may be considered a continuation of Lebanon towards the northeast, or rather a resumption of it after it is broken off by the valley of the Eleutherus, which extends from Hamah to the sea coast, and is by some identified with the entering in of Hamath spoken of in Scripture. These mountains extend northerly as far as Mount Taurus, and are inhabited by the Nusairiyeh throughout their whole length. This people numbers about 200,000—perhaps more; there are 70,000 of them in the district of Latakiyeh. Their language is the Arabic, but it is not probable that they are of pure Arabic descent. They are very jealous of any prying inquiries into their religion, and hence little is known on that subject. They profess attachment to the Koran, but it is generally understood that they have little faith in it. They are said to worship the sun and moon. They believe in the transmigration of souls. They have certain rites, which are supposed to be a corruption of baptism and the Lord's Supper. They have a peculiar order, a sort of priesthood, called sheikhs of religion, to whom they pay great reverence. The sect is stated in Brown's Cyclopedia of Religious Knowledge, (article Ansarius,) to have originated from "an old man, who inhabited the village of Nasar, near Kufa, who by his austerities passed for a saint and a prophet, for which his only qualifications were a life of outward austerity and a high degree of enthusiasm,—if he were not rather an impostor." The founder of the sect, whoever he may have been, seems to have aimed at making a compound of Christianity, Paganism, and Islam.

The Nusairiyeh feel most at home in their mountains; but there are many villages of them on the plains about Latakiyeh, along the Aasy, and elsewhere in the neighbourhood of the mountains. I cannot find that any where in Syria, any of them live in cities, except in

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Antioch, of which they form a considerable part of the population,

and much of the business of the city is in their hands.

There are no missionaries among this benighted and degraded people. There was an attempt made upon them two or three years ago by Mr. Lyde, an English clergyman. He opened a school among them in a village of the mountains, about eight hours from Latakiyeh, and laboured in his enterprise for about a year, when some imprudence on the part of his assistant in the work occasioned his summary expulsion from among them, and abandonment of his undertaking. man, in Mr. Lyde's absence, began to take premature measures for the baptizing of some of the pupils of the school, and also, as I am told, undertook to assist some of the boys in escaping from home, and going to distant parts; and the consequence was, that the people of the village assembled around the dwelling of the two missionaries, armed to the teeth, and gave them the reasonable time of a few hours to take their departure, with the alternative of being shot if they delayed beyond the time appointed; a sort of threat which the Nusairiyeh neither make in jest, nor scruple to execute. Mr. Lyde and his companion, of course, betook themselves to flight; and since then there has been no mission any where among the Nusairiyeh. place from which to reach them would be Latakiyeh, where missionaries might reside, addressing themselves to the Christians in the city, and at the same time carrying on operations among the surrounding Nusairiyeh villages, of which there are great numbers within a few hours of the town. The general appearance of

THE COUNTRY FROM LATAKIYEH TO ISKANDERUN, BY WAY OF AN-TIOCH, is very different from that of southern Syria. The Nusairiyeh mountains being much lower than those of Lebanon, are wanting in their stately grandeur; but from their greater abundance of vegetation, they are incomparably more beautiful. Almost all the way from Latakiyeh to Iskanderun they are covered with shrubbery and herbage, and in many places with what may very well, in this country, pass for magnificent forests. They are about as well wooded as the Highlands of the Hudson at home; and almost every where our road was lined with living green. As you approach Antioch the verdure disappears from the mountains, and they return to something like the bleakness of Lebanon; but after passing that city, and entering the mountains in the direction of Iskanderun, you are again surrounded with greenness and beauty. But the Nusairiyeh no where exhibit the same industry and skill in the cultivation of the soil as do the mountaineers of Lebanon. They are a more degraded, and, of course, a more

thriftless people.

From the time that you come within a day's journey of Antioch, approaching from the south, the flat clay roof, almost universal throughout southern Syria, gives place to a sloped roof covered with tiles of pottery, giving to the towns and villages—and Antioch among the rest—quite a European appearance to the outside spectator.

The multiplicity of languages spoken throughout that part of the country, is somewhat bewildering to a stranger. In most of the towns two languages are spoken, either Turkish and Armenian, or Turkish and Arabic, according to the materials of the population; and in many places the whole three of them are spoken, giving to the streets and

markets quite a Babel-like appearance. The American missionaries in northern Syria use Armenian and Turkish—chiefly Turkish; consequently the Nusairiyeh and the Greek Christians, who use the Arabic, are almost as much cut off from their instructions as if they lived in another part of the country.

We hope to write to you by the next mail, and give you more defi-

nite information about our movements for the winter.

Mrs. D., with Mr. and Mrs. Beattie, desire to be remembered to you. Let not what has been untoward in the beginnings of our work discourage you. The Lord is going before us, and will work for us; and we hope to be borne onward on the prayers of the church.

Yours, &c., R. J. Dodds.

THE SLAVERY QUESTION .- HOW TO TREAT IT.

"Abolitionism has become so attenuated, by the mixture of 'non-extension,' that there is but little of strength remaining. We do believe most sincerely that before there shall be much hope for the slave, the Abolitionists must return to the old method of preaching. The slave, and the slave's wrongs, must be brought vividly before the people, and the deep wickedness of slaveholding must be pressed upon the heart and conscience."—Frederick Douglass' Paper.

This we endorse very decidedly. In its own place "non-extension" is well enough: but as now discussed in political circles, and managed by political partisans, it really forms no department of a genuine, conscientious anti-slavery reform. Some men, thoroughly anti-slavery, are very active, politically, in the cause of freedom in the territories: but, mostly, this one phase of hostility to the slave system has superseded the direct assaults upon slaveholding wherever it exists. Just so, in the Temperance cause. In its early stages, the evils of liquor drinking were held up to the gaze of the community, in the clear sunlight of truth and facts. Then, the cause made rapid and healthy progress. Time passed on; and this plan of attack was largely set aside for discussions regarding the kind of laws that should be enacted, if any, for the closing of the fountains of drunkenness. This was, and is well enough in its own place: but, in the mean time, little has been said about the fearful evil itself, and the perils of the moderate drinker, &c., which formed the staple of early temperance lectures. Hence, a whole generation has risen up that knows comparatively little either of the arguments or the facts, and liquor drinking is on the increase.

The truth is, if we wish laws to be enacted for the restraint of wrong and crime, and when enacted, executed, the public mind must be enlightened on the subject, and the public conscience aroused. Fill the heart of the nation with a just hatred of the abominations of drunkenness and drunkard-making—or of slavery, as a sin in the sight of Heaven, and a system of wholesale robbery and oppression perpetrated upon the unoffending and the helpless,—and there will be little more to do. But this can be accomplished only by a steady exhibition of the truth and the facts of the case. To oppose, as many politicians are now doing, the extension of slavery into the territories, while the "rights," as they are called, of the South to hold, work, and rob their poor slaves, are acknowledged, is a very singular kind of anti-slavery. Genuine anti-slavery knows, in its hatred and denunciations of the

slave system, "No North, no East, no West, no South:" it assails it every where, in every place, notwithstanding constitutions, laws, decisions of courts, supposed political and national necessities, or any other buttress or shield.

THE SOUTH AS A MISSIONARY FIELD.

Our readers may not be aware that a Society has been got up in the North, for the express purpose of sending men and money to missionate in the South. There is such a Society, styled "The Southern Aid Society." It was started in consequence of the refusal of the "Home Missionary Society" to extend help to slaveholding churches, &c. A meeting on behalf of this Society was held lately in this city, under the patronage of some of our strongest pro-slavery professors of religion. The Secretary of the Society, among many appeals relative to the Union, &c., gives the following account of the field in which the Society operates:

"Compare the structure of the soul with the great command, 'Thou shalt love thy neighbour as thyself.' Were you in his place, you would want this attention. Compare the North and the South. There are both destitution and power in the North and the South; but the destitution, comparatively,

abounds at the South,—the power at the North.

"In the South they have not the same knowledge as at the North; they have not the same facilities-Sabbath-schools and churches-for diffusing that knowledge. Not only is the white population inferior in this respect, but onethird of the entire inhabitants of the South are coloured. How far, then, are they below us in actual knowledge! And they are as far below us in the means of diffusing that knowledge. There is one minister to every nine hundred people in the North-one to thirteen hundred in the South. Then, again, the Northern are, as a general rule, better educated—one in three belonging to those denominations where the ministry is, as a general rule, well educated, while in the South the ratio is but one in six. Again, the salaries of the ministry are not sufficiently large to enable them to give their entire attention to the work of the ministry, and the people are about twice as hard to reach as in the North.

"The characteristic of the North is missionary power, both in ministers and in money. The wealth of the North lies more in the church than at the South. One dollar, in every hundred, belongs to the church in the North; one to over two hundred, in the South. The North counts forty millions of church property. They are trained to give in the North. Missionary destitution abounds in the South. The power to alleviate it, is placed in the hands of the North. The North is bound to aid the South, in view of her dispensations to the West and other Northern fields. Where is a destitution equal to that of the South? In Union Presbytery the salaries of its twenty ministers average \$212 each. One receives but \$36 a year. In Northern Missouri, of ten ministers, only one is supported by his congregation. You will not find one State North that is not better supplied with preaching than the best supplied in the South. South is, therefore, a wider missionary field than the North."

What makes this difference? Is there any one so stupid as not to know that it is slavery? And yet these very men, who ask the North to give money to enlighten the South, are the most bitter antagonists of the abolition cause. They are Northern men with "Southern principles." For ourselves, we detest such hypocrisy, as much as we wonder at such effrontery.

CHILDREN AND THE SHORTER CATECHISM.

We had thought that the entire English-speaking, orthodox Christian community, were in favour of teaching young children-reasonably so—the Shorter Catechism. We do not remember to have seen any exception to this until lately. And where did we find it? In a letter addressed to, and published in the columns of the "Presbyterian Witness," (January 1, 1859,) once an Associate, now a United Presbyterian paper! To say we were surprised, but feebly expresses our astonishment as we read this communication. Had we met with it in some organ of one of the more "liberal" churches—called "liberal" because they are so ready to give away God's truth and laws, which are not their property—we would have wondered. How much more to find the early learning of the Shorter Catechism, opposed in a paper which represents the doctrines, tone, and spirit of a church which claims to be so far in advance of many others in soundness in the faith!

We are the more concerned in this matter, from the fact that the writer has managed his point with great shrewdness, and, to state the whole truth, has before him, and urges, a most important, and, we will say, almost indispensable element of the Christian education of the young—the communication of instruction, orally, to the very young, and even to the more advanced, with some just rebukes of the way in which catechisms are sometimes taught. We quote—and at this time with approbation:

"There is not enough of oral instruction; not enough of plain and simple instruction; not enough of sympathetic instruction. Teaching is addressed as if to pure intelligences of a higher grade. What we want is, to make it easily

understood, to make it pleasant, and to make it impressive.

"Parents should teach their children diligently now. They should teach not merely out of Catechisms, but child-like, in the language of condescension, in the language of parental tenderness, in the language of nature, talk the religion of Jesus to their children every day. That was meant by Moses; that was meant by Paul; that was meant by the natural constitution of man. Let the child learn the Bible; let him learn some simple Catechism; let these be explained; let the truths of Christianity be told to him as his tender mind craves to be told; and if he does not then listen and become better, it is because such a thing in the nature of things is not possible."

All this is most true. It touches upon a great subject in religious training. It should be heeded. We cannot too much insist upon it that parents lay aside their false, unbelieving, ungodly shamefacedness, indolence, and heartlessness, in reference to religion, and dare to speak of the things of God and of Christ, and of souls and salvation, in their households,—not on the Sabbath-day only—though that would be quite an advance in multitudes of cases—but on week-days also; in the house, and by the way—lying down and rising up. So far we are agreed with the author of this letter: but when he undertakes to put the learning of the Shorter Catechism, in the case of young children, in opposition to the oral and conversational method of instruction, and would have the study of the Catechism postponed even beyond the tenth year, and, as he hints, confined to students of theology, and adults, we take issue with him at once. We give his language:

"It may sound a little heterodox, yet I cannot but express my belief, that a great deal of the ignorance and dislike of religious subjects among the young, may be traced to our great reliance on question books. The question book is a very good guide to the teacher, and a very good guide to the scholar; the Assembly's Catechism is an admirable system of doctrines, and text-book for students of theology. But we should not conclude, thence, that the saying of a few questions is enough, and that the Shorter Catechism is an admirable guide in theology to children ten years of age. I think it may be laid down as a general rule, that scholars should not be made to learn forms of language faster than they can understand them. Such is not the rule in other schools. Rules, to be sure, according to some modes of teaching, are learned, which, at the time, are not fully understood; but these rules are applied immediately after being learned. No one, of course, thinks that the young learner of the Catechism understands much of it, or that he pretends to understand it; its terms and phrases are above his understanding, and these are not explained, and the study becomes a matter of form, and not of meaning. Our object in teaching should be to get ideas into the mind, and make them practical. Forms of words should not be considered so essential. For beginners, books are not as useful as for advanced scholars; the living, human voice, should propound and explain."

There is much here that we are far from disapproving. The writer has before him a great defect in religious culture, and endeavours to rectify it. But when he affirms, as he does, substantially, that children cannot understand the Catechism at all, or that they should not learn what they do not yet understand, and hints that the Catechism is an unsuitable book, on these grounds, to put into their hands, however useful it may be to "students of theology," we cannot but express our surprise. The writer sets himself against the judgment and practice of the best and most orthodox at home and abroad, of the Presbyterian name. He adopts a principle that would render it wise to restrict children in their Bible reading to certain select and easy portions, and not waste their time upon the more difficult, under the notion-which we confess we entertain-that hereafter they will be better able to comprehend them. To be consistent, moreover, we should not read the Bible in course, according to old and good custom, in our domestic devotions, but should choose out the portions more readily understood. We think that considerate and devout "United Presbyterians" are not prepared for this. Still more, we deny that the Shorter Catechism is so difficult to understand. Much of it children can and do comprehend. Much of the doctrinal, and much of the practical. And what they do not comprehend when they learn it, they do comprehend afterwards. It grows in clearness. And this we affirm, notwithstanding the fact, stated subsequently by this writer, that even adults say often "they do not know," when asked simple questions in theology, or "give answers that would be startling to orthodox ears." If facts like these are available at all in the case of religious teaching, it can only be-first, against the defect in oral teaching and exposition-and, second, against preaching itself; for these adults have-according to the supposition-been listeners to the teachings of the pulpit, it may be for years.

This letter is a good one, so far as it is designed and calculated to awaken in parents and others a due sense of the importance of talking about doctrines, and duties, and all practical matters of religion, and

of intermingling exposition with the memorizing of "forms of sound words." But, on the other hand, it is calculated to do much harm in so far as it tends to discourage the learning of this Catechism by the young. We are satisfied that unless committed in youth, these forms will be rarely committed at all. Few persons commit any thing of the kind to memory in adult life. If they do, they rarely retain well what they have learned. Instead of making an attempt to take the Shorter Catechism from the hands of our children, we would rejoice to see it introduced into all schools, and made, as it once was in this country among Presbyterians, and as it is now in some other countries, a regular study.

Finally, we confess to some little apprehension, lest the letter on which we have commented, should be an indication that the superficial spirit of the age in all that relates to religious teaching will enter, with all its hurtful influences, that body with which the writer is con-

nected. May that day be distant!

SABBATH-SCHOOLS AND PARENTS.

The Philadelphia correspondent of the "United Presbyterian"—Dr. Cooper—discusses in his communications many important topics, and does it well. We find in that paper for February 2, some remarks on the subject of the relation between parental instruction and that of the Sabbath-school teacher. Our views in regard to the latter—so far as the children of church members are concerned—are well known to our readers. We think we find some confirmation of their correctness in the following quotations, particularly in the portions which are italicized:

"Well, then, parents, let me say to you that you do not in general sustain, as you ought, the Sabbath-school teacher in his efforts to instruct your children. It is deeply to be regretted that so many parents act as if they entertained the idea that the whole work of communicating instruction to their children belonged to their Sabbath-school teacher. I know not what may be the experience of other pastors; but it has been with me a matter of surprise that parents are so rarely to be seen in the Sabbath-school of our own congregation. One would suppose that if they took much interest in the school which their children are attending, they would at least occasionally show themselves there. This want of interest and co-operation on the part of parents, is seen in the fact that, on our monthly examinations of the Sabbath-school, some of the children seem to know nothing about the lessons that have been given to them by their teachers to learn. Surely this fact indicates sad neglect on the part of parents. I cannot believe that, if parents would do their duty, this gross inattention on the part of the children in the Sabbath-school would so often show itself to the great grief of those who are endeavouring to instruct them.

"I have intimated that this apparent indifference on the part of parents may arise from an idea in their minds that Sabbath-school teachers are doing their work. It may not, however, arise from such a thought as this. On the contrary, we may reasonably suppose that those parents who flatter themselves in their neglect of duty with the thought, that the Sabbath-school teacher is making up for their deficiency, would not in all probability give much attention to their children if there were no others to instruct them. Should this, however, be the case with any who may be reading these lines—should any parent conclude that he need not be particular in instructing his children because there is a Sabbath-school in which they may be taught, I would say to

him, the sooner you take your children from the Sabbath-school the better. Much as I value the services of the Sabbath-school teacher, and much as I would have you to value his services, he should never be regarded in any other light than as an auxiliary to the parent and the pastor. You, parent, are the divinely-appointed instructor of your children, and there is no human being that can take your place. God has laid upon you a responsibility, and it is at your peril that you attempt to transfer it from yourself to another. Be assured that it is a vain attempt. You cannot do it. He will hold you accountable for the religious education of your children. You should esteem it a privilege that your children have the benefit of the Sabbath-school, where they will receive good instruction; but this very appreciation of your privilege should only make you the more solicitous that your children may profit by the advantages which they may there enjoy. Without this solicitude on your part, and an earnest co-operation with the teachers of the Sabbath-school, these advantages may be of little avail to your children. Christian parents, I call upon you solemnly to consider this matter. The usefulness of Sabbath-school instruction depends much, very much on your co-operation."

We think the whole may be thus summed up: if parents do their duty to the children, the Sabbath-school teacher is not wanted; if they do not, the Sabbath-school teacher can do but little. And this, we judge, is about the essence of the entire case. The Doctor adds some earnest and wholesome exhortations:

"Another fault which my observation during my ministry has led me to think is sadly prevalent among professing Christian parents is, that they do not converse with their children on the subject of religion as they ought. How is it with you, Christian parent, in this respect? You no doubt talk to your children, and you no doubt give them good advice; but, let me ask you, do you embrace opportunities that present themselves when you are alone with them of urging upon their attention the claims of Christ? Do you ever try to explain as best you can, the principles of the church with which you are connected, and show them that they are the truths of God's word for which you feel it to be your duty to contend, and of which you would rejoice to see them making a profession? Some Christian parents, I hope, are faithful in this respect; but I am afraid that many, very many, are sadly recreant. Let me, at all events, affectionately exhort you to examine yourself in regard to this matter. I wish that every mother throughout the United Presbyterian Church would purchase and carefully read a book, published some time ago by the Presbyterian Board, entitled 'The Faithful Mother's Reward.' Oh! if there were more Christian mothers like the faithful mother of that book, there would not be so many careless and godless children among us, to the sorrow of their parents and the lamentation of the church."

And while we are upon this subject, we may as well republish for those whom it may concern—we hope there are none among our readers—the following from the Presbyterian of this city; merely premising that it is the direct tendency of every "system" of man's invention to become the "substitute" for something of God's providing:

"It is the practice in some of our Sabbath-schools to dismiss the children to their homes just before the afternoon church service commences, and attention is necessarily attracted to this by the lively and noisy manifestations of the youngsters. We know the explanation of this is that the children, after their confinement to the school-rooms, are not able to bear another confinement in church; but why not have shorter sessions, or one session a day, rather than resort to the evil of which we complain? The consequences of it must be to lead to the early formation of a habit of neglecting the house of God,

than which a more serious one could not well be imagined. If children are not trained to go to church for divine worship, and if they are not taught to regard this as a sacred duty, in vain will we expect them to regard its importance in future life; or if in this practical way they are induced to believe that the Sabbath-school is more important than the church, they are learning a les-

son which must have injurious consequences.

"The Sabbath-school has always been held up as an auxiliary to the church; but if it should be held up as a substitute, then it is certainly time that the whole system should be revised. We frankly confess we should prefer the good old times, when the whole family, from the oldest to the youngest, were regularly found in their pews. Nothing can be of greater importance than early and strong associations with the house of God, and every thing must be wrong which breaks in upon such ties."

PRELATIC BISHOPS.

We find in the Ecclesiastical and Missionary Record—the organ of the Free Church of Canada—an excellent article upon the office of the "teaching Elder." In arguing the superior efficiency of the Presbyterian system, the writer brings forward, with prefatory remarks, the following most remarkable admission:

"The inefficiency of the episcopate to carry on the work of evangelization, is acknowledged by themselves. An instructive example of this has just occurred. The Church Missionary Society is laudably desirous, at the present juncture, to promote the spread of the gospel in India. But Prelacy is not a system for missions. The Committee of that Society have adopted a memorial in which they say—'The Church Missionary Society has had a long and large experience of missions in different fields of labour, and under a great variety of circumstances in respect of episcopal superintendence.' And after referring to some of these, they proceed—'Viewing the case from this vantage ground, the Committee are brought to the conclusion that it is practically undesirable for all parties, for a bishop to take a leading part in missionary operations in their earlier stages.' 'But if a missionary bishop should be sent out, and expected to take part in the work, his episcopal functions must be, for the most part, laid aside. He must join the mission as a fellow evangelist, and place himself under the general control of the managing Committee.' This is a position at variance with the constitution of the Episcopacy of the United Church of England and Ireland.'

And yet these bishops claim to be the successors of the apostles, whose great work was preaching, (1 Cor. i. 17,) and missionary preaching. The very word "apostle" means "missionary"—one sent out. Could there be a clearer and more decisive proof that the claim of these bishops to be successors of the apostles, is false? Certainly none, unless it be another fact, namely, that prelatic bishops are "lords," or "Right Reverends"—well endowed, and living upon the fat of the land, and associating with the great, and sitting (in England) with the peers of the realm in the highest seats of political power—while the apostles were wanderers, poor, leading a life of toil and reproach, "preaching the word in season and out of season."

AFFAIRS ABROAD.

Syria.—The state of affairs in the Turkish dominions every where, indicates coming changes of no little magnitude. And, unquestionably, the most im-

portant element at work there is the religious,—and not least, the diffusion of evangelical religion. Mr. Graham, minister of the Presbyterian Church, Ireland, writing from Damascus, says:

"The political state of affairs in this country remains in a very unsatisfactory condition. It is true that the excitement which prevailed amongst the Moslems has for the present subsided; but there are many districts in Syria distracted by civil war, and the Turkish government is either unable or unwilling to restore peace. When I consider the present state of matters here, I am forcibly reminded of the language of the prophet—'Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth, and he that departeth from evil maketh himself a prey.' Isa. lix. 14, 15. The religious aspect is in some respects not more cheering. The majority of the population and their rulers profess a system of religion which inculcates the duty of exterminating all men who do not embrace it. As we have lately seen, it is only the dread of foreign power that restrains the followers of the false prophet from acting consistently with their religious profession.

The experience of the past year has taught me that we must be content to sow in faith, and in due season we shall reap if we faint not. Khalil, the Moslem convert, after he was liberated returned to his occupation as a muleteer. When I last saw him he was about to start on a journey to Antioch, where the disciples were first called Christians. I have longed to communicate something more encouraging than I have yet done regarding the Jews, but it is not yet my privilege to do so."

India.—The work of pacifying the disturbed provinces of India, is progressing rapidly. The principal leaders of the revolt are either killed, or have submitted. But two remain hostile. One of these—the infamous Nana Sahib—has still some followers, but has betaken himself to the jungles. The British dominion is now incomparably more secure than before the outbreak. But whether it has yet learned the danger of pandering to idolatry, and ignoring Christianity in its official acts, is not entirely certain. Some encouraging indications there are on this subject, but not a few of an opposite kind. We will still hope for the best. The missionaries are, generally, more encouraged in their work. The following resumé of the results of missionary operations in Southern India, will be read with interest. It is from the highest authority—the General Conference of the missionaries:

"We have, as the fruits of missionary labour in Southern India and the entire island of Ceylon,—1. More than one hundred thousand persons who have abandoned idolatry, and are gathered into congregations receiving Christian instruction.

2. More than sixty-five thousand who have been baptized into the name of Christ, and have thus publicly made a profession of their Christian discipleship.

3. More than fifteen thousand who have been received as communicants, in the belief that they are the sincere and faithful disciples of Christ.

4. More than five hundred natives, exclusive of schoolmasters, who are employed as Christian teachers of their countrymen, and who are generally devoted and successful in their works.

5. More than forty-one thousand boys in the mission schools, learning to read and understand the holy Scriptures, which are able to make them wise unto salvation.

6. More than eleven thousand girls rescued from that gross ignorance and deep degradation to which so many millions of their sex in India seem to be hopelessly condemned."

Africa.—In connexion with the above, we give the following summary of the results of missionary efforts in Western Africa. It is from the Repertory:

"Those who have given particular attention to the subject, are aware that the history of Protestant missions in Western Africa, with the exception of two missions of somewhat earlier date, is substantially comprised within the last twenty-five years. What, then, has been effected in that time? More than one hundred Christian churches have been organized in that country, and upwards of fifteen thousand hopeful converts have been gathered into those churches. Nearly two hundred schools are in full operation, in connexion with these various missions, and not less than sixteen thousand native youths are receiving a Christian training in those schools at the present moment. More than twenty different dialects have been studied out and reduced to writing, into many of which large portions of the

sacred Scriptures, as well as other religious books, have been translated among the people; and we are no doubt in the bounds of truth and probability, when it is assumed that some knowledge of the Christian salvation has been brought, by direct means, within the reach of at least five millions of immortal beings, who had never before heard of the blessed name of the Saviour."

Italy. 1. Naples.—The King of Naples evidently fears the future. He has liberated a large number of political prisoners—including Poerio, a leader in 1848—condemning them to banishment, however. He has put the investigation of political offences into the hands of the military tribunals—thus placing his kingdom under a sort of martial law. All in vain: his day is near at hand. 2. Tuscany.—The government of Tuscany is becoming rather more lenient. The priests, it is said, presented a petition to an influential Minister of State, asking the banishment of all evangelicals. They were met by an intimation that the government could attend to its own business, and by the inquiry, "How can we get rid of 8,000 persons?" We hope this is true. If so, it will be no more than a return to the liberal policy by which this government was distinguished previously to 1848. 3. Milan.—This city—the capital of the Austrian States of Italy—is in a very discontented state. Open manifestations are made against the government. Elsewhere, the same spirit shows itself. It needs but a spark to kindle a fearful, but necessary conflagration in Italy. The papers give the following summary:

"The accounts from Italy are very alarming. Austria is sending strong reinforcements into Lombardy, where her garrisons are already on a war footing. From all parts of Austrian Italy the intimations of coming mischief thicken upon the government of Vienna. The University of Pavia can only be re-opened when its corps of Professors shall have been strengthened by the rather unacademical addition of seven hundred soldiers, with four pieces of artillery. From Modena and Cremona, from Milan and Padua, rumours multiply of popular demonstrations against the Austrian authorities, mingled with stories graver still, which indicate the existence of serious disaffection among the Imperial troops, and the possibility that the game on which Austria has so long relied of playing off one conquered people against another, keeping Italy in subjection with Hungarian hussars, and Hungary in slavery with Italian bayonets, may at last be nearly played out."

4. Rome.—The French army in Rome has been increased by two regiments: a fact indicating, very clearly, that Louis Napoleon is far from yielding any thing either to the wishes of the Pope, or of Austria, in regard to his occupancy of the post of custodian of the Papal See. 5. Sardinia.—The Liberals are fully in the ascendant in the Parliament. The king, in his address to this body, threw out very distinct intimations of an expected war with Austria. The fortifications have been put in complete order, and the army is in a high state of efficiency. The nephew of Louis Napoleon has taken to wife the daughter of the King of Sardinia. And, finally, France is not on good terms with Austria. These circumstances combined together, have awakened no little anxiety among those in Europe who fear war—and no little hope, among the Liberals, that it is near at hand.

The priestly party in Genoa is deeply excited in view of the opening of a Waldensian church in that city. Their paper—the "Cattolico"—appeared on that day with a dark band around its columns, indicative of the depth and

intensity of its pious grief. It explains its symbol in this wise:

"A day of mourning this for the Church of Genoa! . . . All good Genoese, who retain in their hearts a warm affection for that true religion which ever distinguished their fathers, and rendered them so illustrious, behold with a shudder those excommunicated walls rising within the precincts of our city. . . Misfortune! The height of misfortune for us! For, the unity of faith being now rent, we are on the road, if the mercy of God do not avert it, which Germany, England, Switzerland, and France also, have found full of blood and wo; for, though France was spared the general infection of her people, she tasted too deeply of the painful and unhappy consequences which a division of worship is sure to bring on a nation. And our rulers, through a midiculous fear of clerical influence, through

Jansenist envy of the pontifical authority, and through the foolish and flattering hope of conquering Italy, by pampering the passions of a few ill-advised among her children, have introduced amongst us this most fatal of all divisions. We know that our grief is shared by all the brethren of our faith, and are sure it will be so even by those who now appland novelty, because they are deceived and led astray, but who do not know what this terrible novelty will one day bring forth."

An important event this, for which we should be thankful, just in proportion as the "adversary and enemy" mourns.

France.—We take from the editorial columns of the American and Foreign Christian Union, the following, extracted from an extended and interesting article upon French Protestants and their efforts:

"The labourers in this part of the Lord's vineyard are now toiling under great disadvantages. They are deprived, to a great extent, of the freedom of the press, of worship, and of instruction; and yet they pursue their toils with unremitting ardour, and are looking forward with cheerful hope to a brighter future for their country.

"Among the men who are now working for the spiritual good of France, are many converted Roman Catholics. . . . These men understand the devices of the adversary. They are valiant for the truth, and make efficient missionaries of

"The Protestants of France have also the best facilities for attacking and undermining the Papacy. France is the stronghold of the Roman apostacy. While Rome is the seat of its ecclesiastical power, Lyons is the centre of its pecuniary influence. This is the point to which flows all the money for propagating its dogmas and institutions. In the year 1857, \$838,500 were received at Lyons, and distributed by the Roman Propaganda. Of this amount, nearly two-thirds (\$516,705) was raised in France; while the city of Rome contributed only \$6,400, and the Papal States \$8,200. This statement clearly shows that France is the main support of the Papacy. But in view of the power and wealth of France, and the number of adherents to the Roman church in that kingdom, this stronghold is weak, and growing weaker every year. . . . A late writer from Europe says: 'It is conjectured that Louis Napoleon is about to break with the Ultramontanes of France.' There is no doubt that he is disgusted and weary of the state of affairs in Rome, and that if he could feel secure enough, he would shake off the Pope and his allies to-morrow.

"The time seems auspicious for labour in that important field. The majority of the people are weary of Papal tyranny and taxation, and the way is open to strike

the most effectual blows on this enormous system of error and iniquity."

But great difficulties are encountered in the rural districts especially. following presents the condition of some of these districts, particularly in reference to schools kept by Protestants:

"In 1852 there were twelve flourishing Protestant schools in the department of the Upper Vienne; they had all been established for some years, and the inhabitants of the several 'communes' are ready to acknowledge that whatever education worth the name they have received, either for themselves or their children, they owe to the Protestant schools. Instruction in the holy Scriptures was given daily, and the schools of Villefavard, Thiat, Rancon, Balledent, and other places in the arrondissement of Bellac were equal in religious knowledge and moral training to some of the best of our rural parish schools. Under the constitution of 1830 and 1848 those schools were considered to be as legally constituted as any in France, but all on a sudden the Academic Council of the department, created by the education law of 1850, declared them to be illegal, quoting the 11th article of the new 'Loi d'Ensignment,' which says, 'L'instruction primaire comprend l'instruction religieuse et morale.' The Council decided that in the Protestant schools in the arrondissement of Bellac, there was no religious or moral instruction, and by a positive decree issued by the said Council in December, 1852, twelve schools were closed, and several hundred children deprived of their education. . . . Ever since 1852, the Minister of Public Instruction, and the Prefet of Limoges for the time being, have been importuned by the continued coming of the applicants for justice, praying that their schools might be re-opened. Seven years have not sufficed to weary those unjust judges; and during that period the inhabitants of those villages, with unshaken firmness and a moral courage unknown to the French character, have resisted the ecclesiastical press gang, and refused to sacrifice their children to the

'religion of the State;' and if an example of indomitable energy, sustained by the deepest conviction, is wanting to prove the reality of religion among heretics, the Academical Council should make a tour of inspection, and see the men whom they have turned out of the school-houses (now falling into ruin) going from house to house to teach the children of each family the lessons they are forbid to learn

with their neighbours in the school-room.

"A final effort has just been made to bring the question to an issue; a regularly certified schoolmaster has applied to the Prefet of Limoges for permission to open schools attached to the new Protestant chapel, which has lately been erected in that cathedral city, in place of one taken down to suit the railway station. cation on behalf of the schoolmaster and his wife was refused. An appeal was then made from the Prefet's adverse decision to the Departmental Council of the Haute Vienne, but the Council confirmed the decision of the Prefet. It would seem that the public morals at Limoges are in more danger of being corrupted than at Paris; for in that metropolis there are Protestant schools containing upwards of two thousand children. As the great engine of corruption of morals employed in these schools is the Bible and religious tracts, it is possible that the Limousins are more susceptible of impressions than the Parisians. Two successive prefets at Limoges have shown particular anxiety for the morals of the people in suppressing Protestant worship. All the chapels in the province were closed, as well as the schools; but the Emperor was persuaded to look into the case of the Protestants of the Upper Vienne, and by an inquiry made through his own confidential police agents, he satisfied himself that there was actual religious persecution; and in June, 1856, all the chapels were re-opened by order of the same Prefet who had arbitrarily closed them, and the pastors still continue to feed the adult flock unmolested. The recent decision of the Council, however, affects all the other twelve schools, which must henceforth remain closed by the side of the open places of worship.

"The present Minister of Public Instruction, M. Rouland, treats all appeals of the oppressed Protestants with sovereign contempt, and any hope of a second imperial interposition is at an end. Several hundred children are to be left without instruction in the interest of public morals; in various other places in France the Protestants are similarly oppressed. At Estissac, near Troyes, a commodious school-room stands useless, with a hundred children at the door. At St. Opportune, near Elbœuf, at Grouges, not far from St. Quentin, the teachers go from house to house, while the school-room is sealed up by authority. At St. Maurice, near Sens,

and at Sens also, is the same melancholy administration."

NOTICES OF BOOKS.

THE TWIN SISTERS; or the Secret of Happiness. By Mary M'Calla. 18mo., pp. 90. Presbyterian Board of Publication, 821 Chestnut Street, Philadelphia.

One of the best of the issues of this Board for juvenile readers, got up in the neat style which characterizes all its publications.

GRACE TRIUMPHANT: or a Sketch of the Life of R.W. Alexander, who fell at the Siege of Delhi. By the Rev. David Heron, Missionary to India. 18mo., pp. 75. Presbyterian Board of Publication.

Some of the most striking exhibitions of the power, and the sovereignty of divine grace, have been furnished in the British army during the late trying wars of that empire. Vicars and Havelock are memorable names, as distinguished for Christian heroism as for a martial spirit. Lieut. Alexander was a much younger man than either of them—a youth of but twenty-one—the son of a clergyman, but in early youth careless and gay,—subsequently a devoted Christian—but soon cut down in battle. Mr. H. has made of his brief history an interesting narrative.

HISTORICAL TALES FOR YOUNG PROTESTANTS. 16mo., pp. 116. Presbyterian Board of Publication.

This volume contains thirteen "Tales"—true ones; and each relates to some person or event eminently worthy of remembrance in

the history of the conflicts of the faithful and martyred saints of God, with the cruel and idolatrous Papal system. "The Merchant of Lyons," (Peter Waldo,) "The Good Parson of Lutterworth," (Wickliffe,) "The Bohemian Witness," (John Huss,) "The Youthful Martyr," "The Maiden Martyr," "St. Bartholomew's Day," "The Flight of the Huguenots," &c., &c. Circulate such books as this. Put them into your children's hands. Popery is the same it ever was. Let them see it as it exhibited itself in lands and days when it dared to act out its tenor and its spirit.

THE DYING CHRISTIAN'S ESTIMATE OF HOME. A Discourse in Memory of the late Rev. Andrew W. Black, D. D., Professor in the Theological Seminary of the Reformed Presbyterian Church. Delivered in the 1st Reformed Presbyterian Church, New York, on Sabbath, November 21st, 1858. By John Niel M'Leod, D. D., his Colleague in the Seminary. 8vo., pp. 30. New York: W. H. Trafton & Co., Stationers and Printers, 85 Broad Street.

We had long a partial acquaintance with the late Dr. A. W. Black, and have of him no other than highly favourable recollections. The author of this discourse thus describes him—and we think justly:—
"As a man, he was intellectual, candid, social, conciliatory, and jocose. Intensely truthful himself, he demanded truth in others. He detected deception in character, almost at a glance, and from the deceiver he fled as from pollution. He had warm affections, which he expressed with earnestness toward all that commanded his regard, and a genial temper that made it sunshine wherever he was."

We met him in Allegheny during the summer of '58,—and while we were far from agreeing with some of the views which he then expressed in reference to points of difference between the bodies to which we were respectively attached, we could not but admire his frankness, good temper, and conciliatory deportment. Possessed of so many social qualities calculated to endear him to his large circle of acquaintances, and particularly to his brethren and his household, we can readily see and feel that the death of Dr. Black must leave a great void in the places he was wont to frequent: he must be, indeed, greatly missed, and deeply mourned.

Christian Activity: a Sermon preached in the First Reformed Presbyterian Church, Philadelphia, on Sabbath Morning, January 2, 1859. By the Rev. John Leyburn, D.D. 8vo., pp. 30. W.S. & Alfred Martien, 606 Chestnut St., Phila.

This is a good discourse, upon a subject of no minor importance. From John ix. 4 as his text, the author enforces Christian activity by the following considerations:—Activity is a law of God's universal empire—it is a specific law of Christ's kingdom—is of the essence of true piety—is further enforced by the example of our Lord and of his faithful followers—by the present condition of the world—by the zeal and labour expended on inferior objects—and by the shortness of the period allotted to us in which to labour. These are all well illustrated. This sermon will repay cost and reading,—though we would not like to endorse the idea incidentally introduced that Onesimus was a slave, in our modern sense of that word. We give an extract deserving of attention:

"And now, my hearer, in conclusion, let me ask, What are you doing for your Lord and Master? Are you a vigorous, growing, useful Christian? Do you bear your full share of the burdens, and take your just portion of the toils?

Be not content. I entreat you, to live the life of a mere fruitless profession. Lay out your plans, especially now at the outset of another year, to do some-Make it your constant prayer that God would permit you the privilege of efficiently helping on his blessed cause. Decline no service assigned you. Give yourself diligently to the improvement of every opportunity; and though you may come far short of your ideal of the successful Christian, rest assured your labours will not be in vain. However limited your talents compared with others, it is impossible that there can be no sphere suited to you. Christ calls no one into his service that he has not some employment for. The great curse of the church, is its unproductive membership. The power now lying dormant in that shape, if fairly aroused, would, with God's blessing, make Zion the joy of the whole earth. What was the primitive church, as to numbers, and every human element of strength, compared with that of the present day? Yet that feeble band, in the resistless energy of a consuming zeal, made the whole world vocal with the name of Jesus. What the cause of Christ, the wants of perishing souls, and the demands of the present crisis call for, is working Christians."

THE PRESBYTERIAN HISTORICAL ALMANAC, and Annual Remembrancer of the Church, for 1858, '59. 8vo., pp. 316. By Joseph M. Wilson, No. 111 South Tenth St., Philadelphia.

This is a good idea—an annual in which is presented a sketch of the various branches of the Presbyterian Church in this country, in Great Britain and Ireland, and in Canada—their statistics, the annual meetings of their supreme judicatories, with an outline of their proceedings—furnishing in one systematized and comprehensive view a great number and variety of facts, which could not be collected without immense trouble, by one in a thousand. The "Almanac" is adorned with portraits of the Moderators of these courts for the last year, and with drawings of the churches in which these meetings were held. The proceedings of the Boards of these churches are also to be found here-lists of missionaries, &c., &c., in full. All who find occasion to make use of facts like these—and who does not?—will find in this annual nearly every thing prepared to their hand. Moreover, the work, which is one that required no little energy and care, is, so far as we have examined this volume, faithfully done. Mr. W. deserves the thanks of Presbyterians, and will, we trust, be remunerated by a large circulation. The price—one dollar only—puts it within the reach of all.

The Presbyterian Board have published in pamphlet form-12mo.the Confession of Faith of that body, together with the Shorter CATECHISM.

OBITUARIES.

Died, at Piffard, Livingston county, N. Y., on January 25, 1859, at 2 o'clock, P. M., MARGARET, wife of Andrew Carnduff, aged 44 years and 14 days. Her last hours were full of hope, and she departed, saying-"I am going home to rest."-[Com.

Died, in Bloomington, Ill., February 24th, 1857, Mrs. Martha E. Willson, wife of Samuel Willson, in the 35th year of her age.*

Mrs. Willson was a daughter of Mr. Wm. Forsyth, of Muskingum county, O., where she was born in the year 1822. She was early trained in the Catechisms and doctrines of the Reformed Presbyterian Church, and continued to the last in a firm belief and consistent adherence to Covenanting principles.

^{*} This was mislaid until lately. We insert it even at this late date.—[Ed. Cov.

Mrs. W. was singularly domestic and retired in her dispositions and habits. During her last illness she manifested uniformly an entire submission to the Divine disposal, often expressing an entire willingness to submit her all into the hands of her covenant God.

Her disease, which was of a pulmonary nature, being slow and flattering, but nevertheless certain in its progress and effects, evinced but little change before she died. Her death, in consequence, was sudden and unexpected. Two days previously she walked from her room to the kitchen, and partook of her meals as usual. During the day on which she died she sat up a considerable portion of the time. Between 8 and 9 o'clock, becoming weary, she lay down. The change of position gave her considerable relief, and she soon fell into a tranquil sleep, and died without a struggle. By her exemplary life and cheerful resignation in her afflictions to the will of God, she has left her mourning relatives the strong consolation that their loss was her great and unspeakable gain. And her unexpected departure whispers, in accents not to be misunderstood, the needed intimation,—"Be ye also ready, for in such an hour as ye think not the Son of man cometh."

Mr. James M. Willson, Editor of "The Covenanter,"—Will you be so kind as to reprint, in your next number of "The Covenanter," a little poem, that was inserted in that periodical about ten years ago, called "The Covenanter's Lament;" together with the enclosed additional stanzas—if you think them worthy of notice—and thereby oblige

A LOVER OF THE OLD COVENANTERS?

January 31st, 1859.

"THE COVENANTER'S LAMENT.

"There's nae Cov'nant, now, lassie,
There's nae Cov'nant noo;
The Solemn League and Covenant
Are a' broken through.
There's nae Renwick now, lassie,
There's nae gude Cargill,
Nor holy Sabbath preaching
Upon the martyr's hill.

"It's naething but a sword, lassie, A bluidy, bluidy ane, Waving owre puir Scotland, For her rebellious sin. Scotland's a' wrang, lassie, Scotland's a' wrang,— It's neither to the hill nor glen, Lassie, we daur gang.

"The martyr's hill's forsaken,
In simmer's dusk sae calm,
There's nae gath'ring now, lassie,
To sing the evening psalm;
But the martyr's grave will rise, lassie,
Aboon the warrior's bairn,
An' the martyr soun will sleep, lassie,
Aneath the waving fern."

Whar hae our Cov'nants gane, grannie,
An' whar are they e'en noo?
An' whar are a' the godly men
That kept them firm an' true?
Hae we nae Renwick noo, grannie,
Nae Cam'ron or Cargill—
Nae Peden, Knox, or Rutherford,
To stem this mighty ill?

They're a' dead an' gane, lassie,
They're a' dead an' gane;
An' their degen'rate sons, lassie,
Say, of Cov'nants they'll hae nane.
For sake o' warldly gain, lassie,—
For sake o' power an' place,
They've gi'en the Cov'nan

An' will they ne'er again, grannie,
Be sworn by th' good an' true?
An' is there nane alive, grannie,
Our Covenants to renew?
Few, very few remain, lassie,
Wha think our Cov'nants bind;

An' e'en these few divided are—
They arena of one mind.
They arena of one mind, lassie,
'Bout the errors o' the day,—
Sae loose are some, they dinna stick
To gie God's truth away.

Some hae sic itching ears, lassie,
They carena whar they gang;
An's ae, ye ken, they needs maun hear
A great deal that is wrang.
The hedge has fallen down, lassie—
The boar has broken through;—
In sic a state, wha will attempt
Our Cov'nants to renew?

There's nae balm in Gilead, lassie,
There's nae physician there,
Can close or heal our deadly wounds,
Or save us from despair.
Naught but the Spirit's breath, lassie,
That made the dry bones live,
Can mak us one, an' stir us up;
Our Cov'nants to revive.

COVENANTER.

APRIL, 1859.

(For the Covenanter.)

ENDLESS PUNISHMENT.

"And these shall go away into everlasting punishment."-Matt. xxv. 46.

A day of judgment has been definitely appointed. The Lord Jesus Christ is the Judge. The Father judgeth no man, but hath committed all judgment to the Son. The period, the end of the world. of the primitive Christians entertained the idea that the day of judgment was not then far distant; but Paul, in his second epistle to the Thessalonians, refutes that theory, by describing those circumstances which shall take place previous to his coming. "But," says Christ, "of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Antichrist is to be destroyed, the Messiah's kingdom established, the Jews converted, the Gentiles brought in, the millennium (or Christ's spiritual reign for a thousand years) to succeed, afterwards the little season to prevail, and during its existence Christ Jesus shall come as a thief in the night, "and before him shall be gathered all nations." Matt. xxv. 32. The sentence which shall be passed on the wicked, is of terrible import—" Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels;" and it is said, "These shall go away into everlasting punishment." is our intention to present a few thoughts in connexion with this punishment.

I. It is punishment in a place. Hell is the term by which it is generally designated. The Hebrew, from whence this term is derived, is Sheol; Greek, Hades; literally, the under world, that which is in darkness. In the classical writers it is used to denote Orcus, or the infernal regions. The phrase, sheol and hades, signifies-1st. The state of the dead. Gen. xxxvi. 35; Ps. xvi. 10; Acts ii. 27. 2d. The place of punishment. Hence it is used in contrast with heaven. Job xi. 8; Ps. exxxix. 8. And this is invariably the signification of the term when used in connexion with the punishment of the wicked, as in Psalm ix. 17; Matt. xi. 23; Luke xvi. 23. According to the notions of some of the Jews, hades was that intermediate state, where the souls of the dead existed, from the time of their death until the resurrection of their bodies, and upon this is founded the purgatory of the Papists. Hades has, however, no such signification. It means either the state of the dead, or the place of punishment. Besides, there is no reason to believe there is such a place. The souls of the righteous, at the moment of their departure, are conducted by ministering angels into the immediate presence of God, and the enjoyment of the kingdom

of heaven; absent, saith Paul, from the body, present with the Lord. 2 Cor. v. 8; Rev. xiv. 13; Luke xxiii. 43. In fact, how strikingly is this illustrated in the parable of the rich man and Lazarus! The beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and in hell he lifted up his eyes, being in tor-No mention is made of the soul of either of them passing into an intermediate state. Such an idea is foreign to the Scriptures. There is a second term employed to designate hell. It is the Greek Gehenna, as in Matt. v. 29, 30; xi. 28; xviii. 9. The term is derived from that narrow valley which skirted Jerusalem on the south, running from the west into the valley of Jehoshaphat, called the valley of Hinnom. It was in that valley the Israelites had established the worship of Moloch, and where they burned their sons and daughters in sacrifice to that heathen god. Jer. vii. 31, 32. That statue of Moloch was of brass, with the members of the human body, but the head of an ox. It was hollow within, and heated from below. The children to be sacrificed were placed in its arms, while drums were beat to drown their cries. Hence it is called Tophet, or the place of burning; and it was in allusion to this that the Jews employed the name of the valley to denote the place of future punishment. Hell is not a state, but a place, that has definite boundaries and limits, - "a place of torment," a "lake of fire,"-a place prepared by God for the devil and his angels, with whom the wicked and ungodly shall have company throughout eternity. II. The punishment of the ungodly is certain. Some entertain the thought that the punishment of the wicked consists in annihilation, a total extinction of being, - and to support this theory, they have tortured a great number of passages of Scripture. Does the punishment of Satan and his angels consist in annihilation, in a total extinction of their being? The Bible assures us they have been "reserved in everlasting chains, under darkness, unto the judgment of the great day." They are not annihilated. Annihilation to them would be a great blessing. They are tormented for ever and ever. And as ungodly sinners are to partake with them in their punishment, it will not consist in extinction of being. Hence says Christ Jesus—"Wo unto that man by whom the Son of man is betrayed; it had been good for that man, if he had not been born." The allusion is to Judas. To him annihilation would have been a blessing. Under the convictions of conscience he went and hanged himself-committed suicide. a blessing in itself; few are tired of it. Every effort is made by the

had not been born; intimating the very aggravated sin of which Judas was guilty in betraying Christ. The certainty of his punishment, and the fact that it should never terminate,—for certainly if a period ever would come, in which the punishment of the traitor should cease, and he enter into heaven, the declaration of Christ would not be true. Their punishment is certain. It is only on this principle that we can reconcile the state of events existing on this side the grave. Things are the reverse of what we would expect in many instances. The

invalid for recovery, when sick; and for the preservation of health, when enjoyed. But our Saviour says, it were better for him if he

wicked enjoy prosperity, the righteous adversity. The one, like Dives, is clothed in purple, and fares sumptuously every day; the other, Lazarus-like, fed with the crumbs that fall from the rich man's table.

Why is it that such a state of things exists? At them the people of God have, in many instances, stumbled. It is not owing to the non-existence of God, or that God is regardless of the actions of mankind, but to remind us that there is another state, in which justice shall be done to all, according to their deeds. Justice demands the punishment of the wicked. The vindication of the character of Jehovah as the Moral Governor of the universe, requires it; and the scene which is described in Matt. xxv. removes all possibility of doubt upon the subject. Christ Jesus is the Judge. Before him are gathered all nations. It is not the judgment of one person, of one tribe or nation, but of all: the process of separation begun on earth, shall be then completed. The wicked shall be separated from the righteous—tried, convicted, condemned, and the sentence carried into execution. "These shall

go away into everlasting punishment." · But—III. Their punishment is eternal. The eternity of future torments is denied by many. It is supposed that they are temporary. That they are eternal is evident—1st. Because the ungodly are debtors to the law and justice of God. Sin is a debt, the sinner a debtor. The first item in the account of sin was contracted in Adam, the head and representative of the human family; and every sinful thought, word, and action, are items which have increased this indebtedness. wages of sin is death." Death, temporal, spiritual, and eternal, is the penalty of the broken covenant. Rom. v. 14, 18, 19; vi. 23. Sin is the transgression of the law. It is committed against a Being, who is infinitely holy, just, and good, and therefore merits infinite punishment. Gal. iii. 10. "It is that abominable thing which God hates." Hence in the case of our Surety Mediator, his sufferings were infinite. Witness his agony in the garden, the treatment which he received when standing at Pilate's judgment-seat, and his death on the accursed tree. Why? Because "the Lord hath laid on him the iniquity of us all." Had finite obedience and suffering been sufficient to atone for the sins of his people, he would not have left the bosom of the Father, and taken upon him the form of a servant. True, his sufferings were short. He was a person of infinite dignity—God and man in one divine person— "the brightness of the Father's glory, the express image of his person;" but his suffering was infinite in value, his obedience perfect, and therefore accepted. Sin merits punishment, that is either infinite in its nature, as in the case of our Surety, or infinite in duration. A finite being can only endure suffering which is infinite in duration; in other words, punishment which is eternal; and the Westminster Assembly of Divines tell us that every sin deserveth God's wrath and curse, both in this life and that which is to come, and a higher. Thus the Assembly proclaims, "The wages of sin is death;" "The soul that sinneth, it shall die." In each the penalty is impossible, except the debtor pay the debt which he has contracted in his own person, or in that of his Surety. Pay it in his own person he cannot, as he is unable to render the full, perfect, and unblamable obedience which the law requires; and those that are placed on the left hand have no interest in the Lord Jesus They were not given to him in the counsels of eternity; for them he did not covenant, obey the law, and endure the penalty, and satisfy the justice of God. "I lay down my life for my sheep." Hence their position on the left hand, and their doom eternal suffering. What, then, are the demands of justice? They are debtors, they cannot meet the account themselves, they have no Surety to pay it for them. Is it not that they endure the penalty, one and the principal portion of which is eternal death? Therefore they must suffer eternally.

IV. The Word of God expressly represents the punishment of the wicked as eternal. "These shall go away into everlasting punishment." Matt. xxv. 41; Rev. xiv. 11; Isa. xxxiii. 14. In these passages the certainty of the punishment of the ungodly is intimated, together with the fact that it is eternal. Hence the phrases "everlasting," and "for ever and ever," by which it is described. The mere quotation of these passages would be sufficient to establish the truth of our position—so clear, full, and concise are they—were it not for the ingenuity of the opponents of the doctrine, who, in order to support their favourite theories, assert that the phrases "everlasting," and "for ever and ever," denote limited duration, and not absolute eternity. It is therefore necessary to ascertain the meaning attached to these phrases in the book of Divine Revelation for a knowledge of the truth to ourselves, that we may intelligently embrace and contend for it, and bear our tes-

timony against those denying it.

1st. These phrases denote a period of time, the termination of which is determined by the nature of the subject to which they are applied. Hence Deut. xv. 17; Ex. xxi. 6. "He shall be thy servant for ever." The allusion is to the bond servant. The phrase "for ever," in these passages, cannot signify absolute eternity. Both master and servant must die, and the relation between them then ceases. mates that the servant was to sustain the relation to his master during his natural life. Hence the bond servant was distinguished from the hired servant-the service of the one being temporary, that of the other perpetual. Again, Eccles. i. 4, "The earth shall not be moved for ever;" Ps. lxxviii. 69, "The earth, which he hath established for ever;" Gen. xlix. 26, "The everlasting hills:" expressions not admitting of an absolute interpretation, for the heavens are to pass away with a great noise, the elements to melt with fervent heat; the earth also, and the works that are therein shall be burned up; but they signify the stability of the earth until the final consummation of all things. Ex. xii. 14, 17, "Ordinance for ever," pointing out the existence of the passover during the Mosaic dispensation, for then the type was to be fulfilled in the Antitype, the sign in the thing signified. The phrases in these passages denote an indefinite period, the length of which is invariably determined by the subject to which they are applied. Unless, then, there be something in the nature of the subject requiring the expressions "everlasting," and "for ever and ever," when applied to the punishment of the wicked to be limited, they should be taken in their widest signification. The punishment of the wicked begins at the day of judgment; time has terminated, eternity begun; the subjects of it have an eternal existence, a state of endless punishment.

2d. The same phrases are used to signify the eternity of God, his attributes, and perfections. Deut. xxxiii. 37; Rom. xvi. 26, and other passages. The phrase "for ever and ever," is used frequently in the New Testament. In the great majority of instances it signifies absolute eternity, for it is applied to God, his attributes, and perfections. In three passages it is applied to the punishment the wicked endure.

Should there not be some good reason why the same interpretation be not affixed to the phrase in these three cases, as in the others? Why should it signify "limited duration" in them, and absolute eternity in the rest? Have the writers of the New Testament warranted the changes? Is there any thing in the nature of the case that requires it to be used in this limited sense? Why not be consistent, and affix to it the same idea when applied to God, or why not carry out the principle, and assure us that there is a period when God shall cease to be—when he shall become something different from what he is, a Spirit infinite, eternal, and unchangeable? But, alas! what is man? In instances not rare he adopts his theory, and then makes Scripture bend to it, instead of reversing the process, recognising the Scriptures as the alone infallible rule of faith and practice, and conforming his theories to them.

3d. It is the same phrase which designates the everlasting happiness of the righteous. Matt. xxv. 41. In the original it is the same word, in the first clause that denotes everlasting, which is employed in the next to signify eternal; and whatever is the meaning attached to it in the one consistency requires it to have the same in the other, enemies themselves being witnesses. When it is used in reference to the righteous, it signifies life without end, happiness that will never terminate; consequently, in the first clause it should be punishment without end, sufferings which will never terminate. Is it reasonable to suppose that a writer of ordinary intelligence would use the same expression twice in a sentence consisting of fourteen words, and affix to it each time a different meaning, without giving any intimation of the Certainly a conclusion based on such premises, is not reliable. The phrases "everlasting," and "for ever and ever," being employed in the Bible to denote time that will never cease, unless it be demonstrated that they are used in a qualified sense, or something in the nature of the case requires them to be so used, we are justified in concluding that these phrases, when describing the torments of the damned, denote absolute eternity.

III. Because it is stated that the punishment will never terminate,— "Their worm dieth not, and the fire is not quenched." Mark ix. 43, 44; Isa. lxvi. 44; Rev. xix. 20. The preceding statements are sufficient evidence that the punishment of the wicked is everlasting; but the Holy Spirit, to remove every doubt, explicitly states that it will have no end. If the time ever would come that the punishment should cease, then these declarations would not be true, "Their worm dieth not, their fire is not quenched." The smoke of their torment would cease to ascend for ever and ever. If it terminate, we ask, When, how, what shall become of those that are condemned to suffer? what process will you get them released from the prison where they are detained as captives to the law and justice of God? True, Universalists inform us that punishment is a means of humbling, subduing, and finally reconciling the sinner to God. But where is this taught in the Bible? Who appointed it? Why have not Satan and his angels been humbled, subdued, and reconciled long ere this? They have been suffering for six thousand years. So far as they are concerned, the experiment has been tried and found a failure. So in reference to the wicked: instead of getting better, they get worse,- they are delivered over to judicial blindness; they curse their God and King, and look upward. If the punishment had the effect of humbling and subduing men, why use efforts for the dissemination of knowledge, the evangelization of the world, or the salvation of souls? It is folly to build churches, organize Bible societies, send forth the missionary to proclaim the unsearchable riches of God in Christ. Take the whole book of inspiration. No mention is made of this means. In fact, the language of inspiration is such that those who read it are led to the inevitable conclusion that all those who are not interested in Christ Jesus to the salvation of their souls, shall have their portion in the lake that burneth with fire and brimstone. God is immutable, unchangeable in his being, attributes, purposes, and threatenings; and if so, he must always hate sin with a perfect hatred, and pursue those who indulge in it with vengeance that will never cease. C.

MISSIONARY CORRESPONDENCE.

TOUR IN PALESTINE.

Bhamdun, September 30th, 1858. Dear Brethren,—Having promised to make my next communication a description of Jerusalem, I will enter upon the agreeable task by giving a brief account of our rambles in and about the Holy City; which was not undertaken, be assured, without some feeling of enthusiasm, as will be sufficiently apparent from the fact that notwithstanding the heat and fatigue of a ten days' journey over rough and mountainous roads, we were all eager with delight to accompany our Alexandrian friends, the evening of our arrival, in their proposal to take a walk for our benefit to some convenient portion of the city or its en-So, after indulging in a cup of coffee, and some other refreshments, hastily prepared, we started from the convent, and proceeded out of the Jaffa gate, passing down the valley of Gihon, to the lower pool of the same name, at the head of the valley of Hinnom, where, turning to the left, we ascended one of the highest summits of Mount Zion, on the top of which stood an old mosque, enclosing, according to Mohammedan tradition, the sepulchre of David. The hill was partially cultivated; and as we passed through the ripening grain, through which our pathway lay, and beheld, after making the ascent, the people actually ploughing on the opposite side, we were singularly impressed with the literal fulfilment of the sad prediction, "Zion shall be ploughed as The bigotry of the Moslems not allowing us to enter the building, we were obliged to satisfy ourselves, as well as we could, by an external view only, leaving the deficiencies of sight to be supplied by the Continuing our way around the mosque, we soon entered the Zion gate, where we ascended the city wall; from which was opened to our view the beautiful panorama, embracing, a large portion of the city, the Mosque of Omar, and other surrounding objects of equal interest, with Mount Olivet in front, lifting its olive-crowned summit far above the scene below. It was near the hour of sunset, and every thing tended to enhance the interest and loveliness of the imposing picture; but in contrast with its former glory, the language of the prophet was sadly suggested to our own minds, when he made the mournful inquiry-"Is this the city that men call the perfection of beauty, the

joy of the whole earth?" We returned by the Armenian convent, by far the most beautiful quarter of Jerusalem, arriving at our lodging-place exceedingly wearied and worn, feeling more than ever the need of

"Tired nature's sweet restorer, balmy sleep." The next day being the Sabbath, rest, so requisite to us all, accompanied its sacred and refreshing privileges, affording us the twofold opportunity of recruiting our physical energies, and of meditating on the wondrous event that had consecrated the precious moments we were permitted to enjoy on that Mount Zion, wherein Jehovah, Israel's Keeper, had had his dwelling in times past. We had not come to the Holy City with those superstitious feelings of reverence and regard that influence the deluded pilgrims of the East, who venerate with peculiar sacredness the Mount Zion and Jerusalem of the outcast and forsaken Jew, persuaded as we were that we are not come in this dispensation to a mount that can be touched, but to Mount Zion, the city of the living God, the heavenly Jerusalem, yet the thought forced itself upon us that it was no ordinary privilege to spend the Sabbath on that sacred summit, of which God had typically spoken—"This is my rest for ever: here will I dwell, for I have desired it." We started on Monday morning to visit the church of the Holy Sepulchre; but finding it closed, wound our way through the narrow and crowded bazaars, to the pool of Hezekiah, so called, or as the natives call it, the Pool of the Bath, because a bath near by is supplied from its waters, which we found to be a reservoir of large dimensions, in good repair, and containing a considerable quantity of water. This pool, apparently the best preserved about Jerusalem, seems to have been thus designated for a time, from its remarkable correspondence, both in position and antiquity of workmanship, with the language of the inspired narrative, in which it is said that Hezekiah made a pool and a conduit, and brought water into the city, and also that he stopped the upper water course of Gihon, and brought it straight down to the west side of the city of David, on the supposition of the fact, more recently discovered, that there is actually a subterraneous conduit extending from this pool to what is denominated the upper pool of Gihon, by which the former is supplied. Leaving the pool of Hezekiah, we returned, calling at the Jews' House of Industry, an establishment under the control of the bishop, but managed by Jewish proselytes, who employ their ingenuity and skill in designing and preparing various little articles from olive and terebinth wood, to be disposed of to travellers and pilgrims at a profitable per centage, the proceeds of which are spent, we understood, for the benefit of the institution; whose policy is to take boys, support and train them up to a knowledge of the business, under the supervision of the missionaries, by whom they are visited and instructed a day or two in the week in matters of religion. Passing from thence, we visited a similar institution or school, also under the care of the mission, conducted by a Miss Cooper, an English lady, for the improvement of the young Jewesses of Jerusalem, and surrounding places in Palestine. Girls of different ages and sizes come daily to the place, where they hear the Bible read and explained, and are taught the use of the needle in making articles of clothing, for which they receive a compensation, rating from eight to thirty or thirty-five plastres per week, according

to the age and dexterity of the person. The articles made, as in the other case, go to benefit the institution. Our way from this to the convent lay through narrow and winding streets, to which we hastened. better pleased with the external appearance of Jerusalem than we had anticipated. Tuesday found us refreshed and prepared for renewing our rambles, the forenoon of which we spent in visiting the bazaars and curiosity shops in the city. In the afternoon, having been invited to tea to Mr. Jones', a missionary to Jerusalem from the Seventh-day Baptist body in America, and formerly missionary to Hayti, we started from the convent at an early hour, desirous of visiting some places of interest on our way. So, proceeding directly to the Damascus gate, (or Babel-Amud-the gate of the pillar, or the gate of the conqueror, as it is also called,) because since the time of the Khalif Omar, who conquered Jerusalem, and triumphantly entered the city by that gate, it has been the grand entrance to Jerusalem to all the pashas and dignitaries of the Sultan's government. We ascended the wall above the gate, and had that view of the city of the Great King, so anciently celebrated "on the sides of the North." The prospect was truly pleasing; but as we stood on the fragile wall that now surrounds the modern city, and looked abroad on its desolate condition, its narrow and filthy streets, wretched dwellings, and still more miserable population, we could not but contrast its present appearance with its ancient strength and splendour-its strongly fortified walls, lofty towers, splendid palaces, and gorgeous temple, and feel a secret anguish at the repeated desolations that had swept over "the daughter of Zion" since the prosperous and propitious reign of David, who so beautifully chanted his praises in the graphic words of sacred song, when he said-"Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bul-Consider her palaces, that we may tell it to the generation warks. following."

Descending from the wall, and passing outside the gate, we continued our way to the grotto of Jeremiah, so called; a cavern in a small hill-side a short distance above, and a little to the left of the Damascus road, occupied at present as a dwelling by some Moham-Finding admission could not be obtained without paying exorbitantly for the privilege, we withdrew, but little disappointed, feeling satisfied that a cave which we afterwards discovered, in ascending the hill, was as probably the retreat of the mourning prophet as the concealed and guarded grotto to which tradition attaches the honour. Nearly opposite the grotto of Jeremiah, close beside the wall, we saw what appeared to be a pool partially filled with water, but which we afterwards understood to be a trace of the ancient moat. Following the Damascus road for a few minutes, we soon reached the north-east corner of the wall, where, turning to our right, we came to a mediumsized reservoir destitute of water, and termed, I know not by what authority, the Pool of the Tribes. We entered St. Stephen's gate from here, or Bab es Subat, as the Muslims call it, "Gate of the Tribes;" while the native Christians give it the name Bab es Sitty Merryaur, "Gate of my Lady Mary," being in the direction of Mary's tomb, near to which is the reputed pool of Bethesda, a spacious and dilapidated reservoir, having two porches visible, and three more doubtless buried beneath the accumulated rubbish with which it is well-nigh halffilled, and of which for ages it has apparently been the receptacle. The identity of this pool has occasioned some diversity of opinion; but as far as external appearance can furnish evidence, it corresponds more nearly than any other we saw about Jerusalem to the particulars of its description recorded in the fifth of John, and is not improbably the very pool at which Jesus said to the impotent man—"Rise, take up thy bed, and walk." Our way from St. Stephen's gate lay near the site of the ancient temple-a truly lovely and charming spot amid the "heaps" and ruins of the once joyous and favoured city. beholding its broad and extensive area through an open gate to our left, our longing eyes were only restrained from seeking a nearer view by the repulsive and haughty looks of the bigoted worshippers of the false prophet, passing to and from their prayers, and the constant watchfulness of the Turkish soldiery stationed near, who ever guard with jealous eye the Christian's near approach. We soon reached the dwelling of Mr. Jones, where, greeted with a cordial welcome, we spent a most pleasant and agreeable evening in the society of these kind friends, to whom we feel deeply indebted for their hospitality and attention so generously bestowed on us all during our brief sojourn in the Holy City. Mr. Jones' house being situated on an eminence of Mount Zion, opposite the great Mosque, it afforded us, after sunset, a splendid view of the sacred spot on which the temple stood, which was additionally enhanced by the remarks of Mr. J., who had been so fortunate, on one or more occasions, as to gain admission into the forbidden enclosure. He pointed out many places of interest supposed to mark some prominent locality in the house of God, among which was the Holy of Holies, designated by a small cypress tree, slightly curved at the top. Of course, while details of that kind must be largely matters of conjecture, the general fact cannot be denied that that is the identical spot on which once stood the magnificent temple of Solomon, erected by Divine appointment, containing "the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubim of glory shadowing the mercy-seat, of which we cannot now speak particularly;" and "whither the tribes went up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord." Tea being over, the evening passed rapidly away in listening to the particulars of the heart-rending outrage perpetrated on the family of Mr. Dickson at Jaffa, whose sad and dejected daughter-the wife of the murdered man-we had the pleasure of meeting and conversing with on this occasion. Our sympathies were deeply enlisted for the widow and fatherless children. It was proposed, before separating, to read a portion of the word of God, and all unite in prayer; after which we took our leave of this friendly family, and returned to our convent home.

The following morning, our animals being saddled at an early hour, we started with horses, mules, and donkeys, to ride around the city. So passing out of the Jaffa gate, or Babel-Khulil, the gate of Hebron, as it is sometimes termed, we rode down the valley of Gihon to the valley of Hinnom, a little below the head of which, following the course of the valley, we turned to our left, having Mount Zion on our left, and the Hill

of Evil Counsel on our right, because on its summit stands the reputed house of Caiaphas, at which the Jews assembled and took counsel against Halting opposite to Aceldama, we dismounted, and ascended to the field purchased by Judas "with the reward of iniquity," which, on occasion of the shocking and unnatural death he experienced within its precincts, was afterwards styled "the field of blood." The principal object of interest here was the Jews' place for burying strangers in, a large artificial cavern, or sepulchre, walled up a considerable height, in a dilapidated state; but with several openings still preserved in the top, through which the bodies were let down. lated heaps of human bones were visible below. There is a tradition of this charnel-house, that decomposition took place within twenty-four hours after the body was deposited. Near to this are the Jebusite tombs, -excavations in the rocks, which, from the traces of fire and smoke on their blackened walls, gave sufficient evidence of their having been used at some later day as habitations for the living; an ancient custom still prevalent in some parts of the East, of "dwelling among the tombs." Descending from Aceldama, we came to En-rogel-a large well of immense depth, covered with an arch, and surrounded by time-worn troughs. This well, or fountain, stands at the junction of the two valleys Hinnom and Jehoshaphat, and in the rainy season overflows to such an extent as to send forth a large stream into the Kedron. It is spoken of in Joshua xv. 7, and xviii. 16, as defining the "outgoings" of Judah's inheritance on the north, and the border of the tribe of Benjamin on the south. It was at Enrogel the messengers of David, Jonathan and Ahimaaz, tarried to learn the success of Hushai's counsel, to carry tidings to the king; and it was the scene of Adonijah's coronation at a later period, when he thought to usurp the kingdom. Remounting here our steeds of divers orders, we began our ascent of Jehoshaphat, from the depth of which, better than from any other point about Jerusalem, is understood the force of the psalmist's meaning, in that beautiful simile of the hundred and twenty-fifth Psalm—"As the mountains are round about Jerusalem, so the Lord is round about his people, from henceforth, even for ever." The city being so elevated, the mountains which surround it are almost wholly imperceptible to the stranger, unless viewed from some of the surrounding valleys. The lower part of the valley was beautifully adorned with richly cultivated gardens, extending up and partially covering the slopes of Zion and Ophel, giving them an appearance of luxuriance that we were quite unprepared to see. The mystery, however, was soon explained. Ascending a little higher, we came to the pool of Siloam, whose clear and softly flowing waters are exhausted in refreshing the fertile vale. This remarkable pool, so celebrated for the miracle performed on the man who had been born blind, is situated near the termination of the Tyropoeon, between Ophel and Mount Moriah. The reservoir is small, bearing marks of its great antiquity; but still the receptacle of water brought, as in days of old, from a fountain some distance up the valley, by a subterraneous channel cut wholly from the solid rock. As ever, your brother in the bonds of the gospel, JOSEPH BEATTIE.

ETERNITY CONTEMPLATED.

For our own sake, and for the sake of others, and "for the truth's sake." we are solemnly bound to cherish such a hope of eternal life, as shall endear the gospel to ourselves, and commend it to others. But this we never can do. if eternal life itself is not made the subject of deliberate and devotional con-Hasty, and partial, and occasional glances at heaven, will not call forth strong faith, nor bring into our minds such "forms of glory" as can delight the soul in the day of adversity, or sanctify it in the day of prosperity. Eternal things are unseen things, and therefore not to be apprehended or appreciated at once. Like the invisible God, they require us to "acquaint" ourselves with them. Now, as it is not the vague notion of God which is affoat in the world that awes or animates our minds; but his revealed character as God in Christ, and that, viewed in all its attributes, and often thought of; so it is not the vague and meager notion of heaven as a mere place of safety from hell, that can either set our affections on things above, or soothe us amidst the vicissitudes of things on the earth. We must meditate on the character of eternity as we have on the character of God—deeply, frequently, voluntarily, if we would be influenced by it.—Philip.

WHAT THINK YE OF CHRIST?

What impression does His lovely character make and leave upon your mind? Remember, how His heart melted and yearned over the chief of sinners; how it sympathized with the timid and trembling; how it welcomed the poor, however needy, and the low, however guilty, and the lost, however unworthy. breathed and burned with pity to the peristing. You do remember all this. Well; what do you think of Christ, judging of Him from all this? You cannot dislike Him. You can hardly be afraid of Him. Were He now on earth, going "about doing good," on this grand scale, and in this gracious spirit, you feel as if you could venture to trust Him. Well, all that the Saviour was, on earth, God is, in heaven. What you think of the Son, you ought to think of the Father. Whatever hope you would place in a visible Saviour, you ought to place in the invisible God: for Jesus is the "express image of the invisible God." It is, therefore, just as wrong to distrust the heart of the Father, as it would be to deny the divinity of the Son. It is as much your duty to believe that the Father is not less gracious than the Son, as to believe that the Son is not less glorious than the Father: for it is the revealed fact, that they "are one" in grace and glory.—Id.

A MEEK AND QUIET SPIRIT.

"The ornament of a meek and quiet spirit is, in the sight of God, of great price." What is its price in the sight of man? "Great," too, when he wishes others to be meek and quiet-spirited towards himself and his family. Then, it is both becoming and valuable in his estimation. He neither sees nor suspects any meanness in meekness, nor any cowardice in quietness, whilst they are exercised towards himself by upright men. He would, of course, despise, them both, in double-minded or designing characters; and hold them good reasons for being on his guard: but, where a meek and quiet spirit is also an upright spirit, and maintained towards himself, it is of great price in his sight, whether it be manifested by his superiors, his inferiors, or his equals in society. Then, it is quite beautiful, and not at all unmanly, nor ungentlemanly. there is neither harm nor mistake, in this estimate of a meek and quiet spirit. It cannot be rated too high, nor revered too much, in any man whose general character is a pledge, that it cloaks no sinister purpose. But, how many who can thus admire and value it, when others exercise it towards them, forget all its worth and beauty, when it is expected from themselves! Then its "great

price" falls in the market of conscience. It is even regarded as a disgrace, or as any thing but an "ornament," when injury or insult, provocation or neglect, renders it a personal duty. Then, alas! the natural tendency of the mind is, to dwell upon, and aggravate, and exaggerate the offence we have received, until we have made it out to be so wanton, or so base, or so spiteful, that to take it quietly would be cowardice, and to bear it meekly, meanness of spirit. Or if conscience cannot go all the length, at once, of making out a meek spirit to be a mean spirit; or if memory do embarrass the feelings by the haunting recollections of the Saviour's meekness, and by the startling recollections of certain divine threatenings against an unforgiving spirit; then the process of mind is, to make out a case of impossibility, or of imprudence, against the duty. We are prone, either to settle the question rashly, by saying—"It is impossible to put up with such affronts," or, to argue the question, in a spirit of jealousy and suspicion, until we persuade ourselves, that there would be no end to affronts, if this one were meekly passed by.—Id.

FAITH AND IMPUTATION.

In our last number we gave a quotation on the subject of the connexion between faith and imputation of righteousness, from the pen of an intelligent and evangelical author. The subject is important; and we may be indulged in presenting, briefly, some additional thoughts

upon it, beginning with some prefatory remarks.

And—1. It is very obvious to remark that we must not confound "imputation' with "giving" or "offering," either as a gift or otherwise. To "impute" has every connected with it a forensic, or judicial notion. We never use this word to express the idea conveyed by "gift," or "bestowment," or "making." A man's deeds, good or bad, or his debts, are "imputed" to him,—they are accounted his; evidently not in the sense of making them his, but because they are so. We cannot make man a liar or a thief, merely by reckoning him to be so. This were a wrongful imputation. Mere imputation will never make any thing stick. This is the Scripture use of the term. It is never confounded there with "giving" or "making." "Blood shall be imputed unto that man: he hath shed blood." Lev. xvii. 4. "Let not the king impute any thing to his servant." I Sam. xxii. 15. "Abraham believed God, and it was imputed unto him for righteousness." Jas. ii. 23. And so always. This is the theological import of the term. Adam's sin is imputed to his posterity, because they "sinned in him."

2. Inasmuch as the word impute embraces a forensic notion, or describes a judicial act, imputation has always direct reference to some further procedure. It is a "reckoning" or "accounting," with approbation or disapprobation, honour or dishonour, acquittal or condemnation. "He hath shed blood, and that man shall be cut off from among his people." Lev. xvii. 4. "Let not the king impute," &c., (1 Sam. xxii. 15;) evidently meaning, "so as to condemn." "Abraham believed," &c.—"imputed . . . for righteousness." Jas. ii. 23. And so always. In truth, the bare act of imputation is but one step in a transaction. It is always an imputation for something. Just as in a civil court the finding and accounting an accused, innocent is to his release—or guilty, is to his binding over to punishment. Hence, the imputution of Adam's sin to his posterity, is to condemnation: of Christ's righteousness to believers to justification.

- 3. Between these-the reckoning, and that to or for which the reckoning is made—there is no other intermediate step,—none is possible. We may distinguish them as objects of thought, but cannot separate them. The imputation has its completion in the end to which it is made,—the end is the proper and necessary sequel of the imputation. If we account a man a liar or a thief, disapprobation arises in the mind at once. If guilt is imputed to a criminal, judicial condemnation follows at once: if righteousness is imputed, acquittal and honour are the immediate and inseparable consequents. Hence-
- 4. It is a misuse of terms to speak of a reception of an imputation, either of guilt or of righteousness. This whole business of imputation is a one-sided affair, except as the effects of it may come upon the person to whom any thing is imputed. It is the act of the judgefollowed, indeed, by certain consequences, in which the comfort and well-being of the other party is concerned; but so far as the imputation itself is concerned, it is the act of the examining party who cognosces the case.

Finally. There is no difference, so far as imputation itself is concerned, between the case of the man to whom is imputed that which was originally his own, and that of the man to whom something is imputed which was originally another's. There must always be established a proper basis for the act of imputation—we speak of a just imputation. Adam's sin was not the "actual" transgression of his posterity; but it was theirs in law, because he represented them. Hence, it is imputed to each, as soon by his existence he takes his place among Adam's seed. The sins of the elect were not the Saviour's: but he took them upon himself, and hence they were imputed to him. The righteousness of Christ was not the believers' act. or work; but Christ represented them, and his work becomes theirs so soon as by faith they become united to him. The debt of Onesimus was not Paul's, and could not be imputed to him until he took it upon himself.

We now come more directly to consider the relation between faith

and the imputation of righteousness. And we remark—
1. That in considering this subject, we may regard the imputation of righteousness, and justification, as equivalent—inasmuch as we have already seen that these are inseparable constituents of one judicial Justification follows at once, as its proper and designed end, the imputation of righteousness: which imputation is to justification as its immediate end. Whatever relation, therefore, faith has to justification, it has to imputation. If righteousness is imputed to an unbeliever, then is the unbeliever justified before God, and an heir of hea-If none but believers are held just before God's tribunal, then is the imputation of righteousness subsequent, in the order of nature, to the exercise of faith.

2. This is the order clearly and repeatedly laid down in the Word The passages are familiar. Jas. ii. 23, we have already "Even as Abraham believed God, and it was accounted (marg., imputed) to him for righteousness." Gal. iii. 6. that worketh not, but believeth on him that justifieth the ungodly, his faith is accounted (imputed) for righteousness." Rom. iv. 5. "We say that faith was reckoned to Abraham for righteousness." Rom. iv. 9. "But for us also, to whom it shall be imputed, if we believe," &c. Rom. iv. 24. Of course, if faith is "imputed for righteousness," (whatever the meaning of that phrase)—faith precedes justification. If "it shall be imputed," provided "we believe," the proviso must precede the act which takes it for granted. This is too plain for argumentation. Whoever denies that faith goes before imputation, runs directly in the face of plain Scriptures, and is entangled in the mazes of van ratiocination.

3. Faith must precede the imputation of Christ's righteousness, because it is by faith, on the believer's part, that an interest is attained in the Person, and so in the fulness, of Christ. Surely Christ is not the property of an unbeliever! Surely, the righteousness of Christ is not accounted for justification to the man who never has as yet had one true, spiritual, and evangelical glimpse of his proper glory and mediatorial work! Such a glimpse even, can only be had by faith. Need we argue? "He that believeth not, is condemned already." John iii. 16. "The wrath of God abideth on him." John iii. 36. Faith is "eating the flesh, and drinking the blood" of Christ. John vi. In other words, by faith the soul appropriates and makes its own, Christ and his fulness. If any thing is taught in God's Word, it is that believing and unbelieving make all the difference between being in Christ, and being out of Christ—being justified, and being condemned—being the subjects of God's gracious "reckoning" as righteous in Christ, or subjects of his judicial and fearful "accounting" as sinners in

his sight.

Perhaps some one may say that this is not faith in exercise, but faith in the principle: that by the Spirit's regenerating act the union is consummated between the soul and Christ, in such sense, as that, at once, and in the order of nature, before believing, the entire state is changed—condemnation has passed away, the man is adjudged an heir of heaven. If this be so, then-(1.) Why do the Scriptures always speak of believing as indispensable to the enjoyment of the blessing? "Believing" no more consists in the possession of a principle of faith, than seeing consists in merely possessing the power of vision. Seeing is seeing, and believing is believing, -and this especially in view of the fact that such results are so often and expressly attributed to faith. (2.) The metaphysics of such a view is as much at fault as its theology. We cannot conceive of a principle of faith, without its acting --- any more than we can of life, without living. The living principle and its exercise—feeble though it be—cannot be separated in fact, however they may be in thought. (3.) If this view be correct, we are then brought where we were before-we would be obliged to acknowledge that the actual unbeliever-the man who has never seen God-nor Jesus-nor the plan of redemption; and really knows nothing spiritually and truly of any of these, is yet, in God's judgment, pardoned, accepted, and entitled to the blessedness of heaven! An actual unbeliever, and of course, as yet no lover of God nor of Christ, but an enemy, is a justified man! Hence-(4.) To what does such a view bring all those texts of Scripture which draw the lines between believers and unbelievers? We cannot see how we would go about to interpret them. Would we call upon men to believe? No, we would have to call upon them solely to be regenerated: that is, to have the principle of faith,

but not actually to believe that they might be saved. But—(5.) This is not to be thought of, because faith is defined as "receiving" Christ, (John i. 12;) as "eating," &c., (John vi.;) as "trusting," (every where.) There is not a passage in the Bible, where these terms—and they are all synonyms of faith—denote the principle of faith. That there is such a principle we do not doubt, any more than we do that there is a soul that believes and thinks: but we still know that faith is believing.

4. This is the view of all orthodox and able writers of any authority. And here we shall confine ourselves to this one point—faith gives an *actual* interest in Christ, without which any imputation of his righteousness is impossible. Here we can only give specimens.

We begin with Fisher and Erskine:

"By what right does the surety righteousness become theirs? By the right of a free gift received, and the gift of communion with Christ. How does it become theirs by the right of a gift received? Inasmuch as Christ's righteousness being made over in the gospel as God's gift to sinners, it is by faith actually claimed and received. . . . By what means are we united to Christ as brought nigh in the word? By means of (faith) or believing."

Jonathan Edwards:

"This relation, or union to Christ, . . . is the ground of their right to his benefits. . . . Faith is that in him, which, on his part, makes up this union between him and Christ. . . . It is a person's being, according to Scripture phrase, in Christ, that is the ground of having his satisfaction and merits belonging to him, and a right to the penefits procured thereby. . . . And thus it is that faith gives life, . . . as it thus makes Christ and the believer one in the acceptance of the Supreme Judge."

The Larger Catechism, Ans. 32:

"And requiring faith as the condition to interest us in him."

Shorter Catechism:

"The Spirit applieth to us the redemption of Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling."

And then, in Ans. 33, defining "justification" as one of the benefits of the "effectually called." The Testimony, chap. xiii., § 1:

"Hath provided . . . for having the grace of faith bestowed upon the elect, in order to unite them to him."

Chap. xiv. § 1:

"They (the elect) are not justified until they are united to Christ by faith." § 2:—"And they through faith becoming one with Christ in the covenant of grace, and acknowledging Jesus (not mere principle) as his head and representative, is justified from all his sins." § 5:—"The Redeemer has purchased a perfect right to the justification of every individual for whom he became surety. . . . He unites the sinner to him only through faith, in order to have him justified; the elect sinner embracing the Saviour, (not merely principle) by faith, has then, and not till then, in his own possession a free and perfect title to the pardon of all his sins," &c. § 6:—"It is upon the principle of representative oneness, that the believer is in law perfectly entitled to salvation."

This is enough. The justified have an interest in the Person of Christ, they are united to him by faith,—this union is indispensable to an interest in his righteousness: and so inherits this title—is recognised and efficacious in their justification through an imputing act of God, reckoning to them what they have already in title.

5. We know of no argument that is even plausible against the views we have presented, except that in the Catechism it is said, "Only for the righteousness of Christ, imputed to us and received by faith alone." To a superficial student and thinker, this seems to intimate that the Westminster Divines placed imputation first in order: but we have only to go back a few questions-or even to the previous one, to see precisely what they meant. They regarded "justification" as one of the benefits partaken of by the effectually called—a part of the application of redemption by the Holy Ghost-all these, however, justification, adoption, &c., dependent upon that union to Christ by faith, which is the great and comprehensive result of the Spirit's work, (see Ans. 30.) Still, a great question then was, whether faith alone justifies: hence, for further emphasis, they add to the statement of imputation, "received by faith alone." This statement concerns the term righteousness particularly—as much as to say, this righteousness which is imputed, is a righteousness "received by faith alone." That this is the meaning is perfectly manifest: otherwise they not only contradict the Holy Ghost speaking in the texts we have quoted, but would contradict themselves.

QUERIES AND ANSWERS.

By request we notice some inquiries as to certain practices, modes

of procedure, and principles.

1.—Should there be any religious services in connexion with the burial of the dead?—and particularly, is it lawful to carry a corpse into the place of worship, and pray and preach over it there? The first head of this inquiry we answer in the words of our "Directory for the Public Worship of God:"

"When any person departeth this life, let the dead body, upon the day of burial, be decently attended from the house to the place appointed for public

burial, and there immediately interred, without any ceremony.

"And because the custom of kneeling down, and praying by or towards the dead corpse, and other such usages, in the place where it lies before it be carried to burial, are superstitious; and for that praying, reading, and singing, both in going to and at the grave, have been grossly abused, are no way beneficial to the dead, and have proved many ways hurtful to the living; therefore let all such things be laid aside."

To this we ought to hold ourselves bound. The reasons assigned here by the Westminster Divines, and approved by the Church of Scotland, for conducting funerals without "any ceremony," are true, and important, and, of course, valid now, as they were when the Directory was formed. Unless the mourning of the Egyptians over the dead body of Jacob, and the custom of hiring "mourning women" in the declining days of the Jewish commonwealth, be regarded as authority, there is no instance in the word of God of the burial of the dead with religious ceremonies. That they are abused to the service of superstition, is too well known, even in this day, to require proof. Those who have lived utterly irreligious lives, and their friends, must be buried with religious forms, for the sake of the name of the thing, or with some heathen notion of the efficacy of such services. To countenance this false and delusive idea, is calculated to do harm, and, in

fact, does harm to the souls of men. Until within a few years—not more than a generation or two—prayers, &c., over the dead, were unknown among Presbyterians. It is a corrupting practice, against which, however popular it is, we should bear a consistent, practical testimony. It is sometimes asked, Whether a Christian should be buried like a heathen?—meaning without prayers, &c. But the fact is, that the entire system of funeral ceremonies comes from heathenism. If we wish to see these ceremonies in their perfection of display and expenditure, we must go to the heathen world.

As to conveying the corpse into the place of worship—this is a Popish custom, which we are exceedingly sorry to see begins to creep into some Protestant churches. A few years ago, such a gross violation of all propriety and evangelical simplicity was, we are confident, unknown in any Presbyterian community. But Papacy and Prelacy set the fashion,—and some, easily beguiled, follow their steps. We firmly believe that such acts are worthy of church censure, instead of

imitation.

2. Should those who abandon the church, and connect themselves with other denominations, receive certificates, or at least be permitted

to pass off without notice?

This resolves itself into the inquiry, very easily answered, Whether breach of solemn vows to God and pledges to the brethren should pass unnoticed, and even be, in a sense, sanctioned? If it be not a censurable offence in one person thus to break vows and join denominations against which we testify, then we might all do so, and violate no important rule of duty as Covenanters: and so the entire church disappear, and become merged in others, without any thing taking place that is so far wrong as ever to deserve public and official animadversion. It may not always be necessary to cite persons so abandoning the church. There may be a notoriety about the procedure, which will warrant the church court to proceed without the usual formalities to issue the case—as was done by the New York Presbytery some years ago in the case of two ministers who joined another body. In other cases, the regular steps should be taken. Of course, each court must judge for itself.

3. Are persons coming from Baptist and Methodist churches to be re-baptized? Certainly not. As we acknowledge these to be Christian churches, we, of course, recognise their baptism. We reject, for example, Popish and Unitarian baptism, on the ground that these communities are not Christian churches at all. Whenever we recognise the existence of the church and ministry, we acknowledge the validity of sealing ordinances. As to the Baptists—while sprinkling is, we fully believe, the proper mode according to the Scriptures, we do not go so far as to deny the validity of immersion. This question was before the Westminster Assembly, and was decided—though by a small majority—in this way. Of course, there would be no propriety in the re-baptizing of one immersed by an acknowledged Christian minister.

4. Why should "tokens" be used in connexion with the administration of the Lord's Supper, and especially in small congregations? The use of tokens is based upon the principle that none should be allowed to communicate but such as we know to be entitled to do so. Of course, when a general invitation is extended to such as are members of any evangelical church—leaving the decision as to the whole

matters of fact in the case, their membership and their standing, to themselves—the use of "tokens" would be an absurdity. But when different principles are adopted, it becomes necessary to observe some mode of determining the right to a seat, and of doing it beforehand; and this, for the sake of the parties themselves, and for the purpose of avoiding difficulties at the time of administering the elements. This may be, and probably will be found as expedient in a small congregation, where there are not many people, as where there are more, (though not as absolutely indispensable,) inasmuch as changes are

ever taking place, requiring some precaution.

We do not maintain that the use of "tokens" is essential to give validity to the sacrament. The token is an evidence that the question of right to a place at the table of the Lord has been determined: that he who has it in his possession may go forward without any apprehension that he will be met with a refusal, or even with inquiry: and constitutes a pledge, moreover, to the minister who officiates-who may be a stranger-and to the elders, whose minds should be otherwise employed than in watching the table-that none will approach but such as "be bidden." We repeat, all this takes for granted that this ordinance is dispensed upon the principle of "close communion," and that the officers of the congregation are responsible for the purity of the ordinance, -in other words, that it is not left to each individual to decide exclusively upon his right to partake. We feel quite confident, that where these principles are adopted, there will be no objection to the use of "tokens,"-in large and scattered congregations we do not see how they could be dispensed with at all. Sometimes, in matters of this kind, there is danger that church members will be influenced by an outward clamour which seems to rise against the form, but which is really directed against the principles on which the form

5. Why do we observe days of preparation previously to the dispensation of the Lord's Supper? (1.) This ordinance comes in the room of the Passover. It occupies, as a sealing ordinance, a place in the church under this dispensation, analogous to that held by the Paschal feast during the Old Testament economy, from the departure from Egypt. It is the tessera of continued church membership. It is a peculiarly solemn act of religious worship. It imbodies a formal pledge to the faith, and institutions, and laws of the church of Christ. It contains an engagement to walk in all God's statutes. Hence we may and should infer the necessity of more than ordinary preparatory self-searching to be at least as requisite now as of old. And this not only individually, but socially also. So it was then; and so, for the same reasons, should be now.

Again: as of old there was a more than ordinary attendance upon religious exercises previously to partaking of the Passover, for the purpose of awakening lively religious affections, so there should be now; and for the same reasons. True, there are differences in accordance with the character of the two dispensations. Then, the precise forms to be observed were prescribed: the removal of leaven, and the putting away of all ceremonial uncleanness: the selection of the lamb for sacrifice: the waiting about the tabernacle and temple during the days immediately preceding, hearing the reading of the law, and

encompassing the altar of burnt offering. Now, we gather the principle; we take the spirit of the act; we act upon the more free spirit of this dispensation: but we learn the lessons these regulations were designed to teach for all time, and seek, by fasting, and penitential exercises, by frequent waiting upon God in acts of social, as well as personal religion, to have our hearts brought into a frame, humble, believing, and earnest, as we are about to pledge ourselves anew, and anew receive pledges at the hand of our Redeemer and King.

(3.) The first Supper was observed by our Lord and his disciples in connexion with the services attending the Paschal feast. Nor will any devout and evangelical communicant find the days and services upon which we wait any too much, while he would "wash his hands in innocency," and thus approach so holy and solemn an ordinance.

(4.) The tendency, in some cases, to abridge these preparatory exercises, is not indicative of a high degree of spirituality. It shows too much of a disposition to inquire, How little will suffice to fit the communicant for occupying his place at the Lord's table? The same spirit would, and sometimes does, lead to the inquiry, Why so many and so extended exercises of devotion, even on the Lord's day? put off the Most High with a good deal less? The omission of days of preparation diminishes the sense of the solemnity of the occasion: until, there is reason to fear, this ordinance is observed by not a few with less previous care than they would enter the dwelling of a friend, to partake of a common feast. Our sacraments have ever been seasons of special heart-searching and personal covenant renovation, and have proved eminent means of strengthening and confirming the hearts of the people of God, and cementing the faithful together-because, and largely because, we have observed them in the light of God's word, as seasons of frequent exercises of worship, and of social humiliation. We will never neglect or abridge these days, until we lose the spirit of genuine Covenanters. They and our testimony will fallif they do fall-together.

6. Why do we not observe the Lord's Supper more frequently? There is no express direction furnished us on this subject in the Scriptures. It is one of those matters which are left to be determined in the light of certain general principles. The language of the apostle is, (1 Cor. xi.)—"As often as ye eat," &c. No question, this is one of the points of difference between the Lord's Supper and the Passover. This was to be observed annually. This was fixed, as other circumstances regarding it were fixed, by definite rules in the spirit of the ancient economy, and also from the fact that it was designed in part as a feast commemorative of the deliverance from Egypt-this itself being a type, however, of the great deliverance from guilt and sin through the sacrifice of the "Lamb of God;" and hence, fell in, beautifully, with the highest design of the ordinance. The Lord's Supper is not, like the Passover, an annual feast. Neither is it a weekly (1.) Many weeks elapsed after the institution of the Supper in the upper chamber in Jerusalem before it was again observed. Nor have we any evidence that its observance subsequently was any thing like so often as every Lord's day. (2.) Had it been designed to occupy a place in every Sabbath's exercises, we may safely say some hint of the fact would have been furnished in the inspired his-

The silence of these records is itself evidence enough tory or epistles. that the seasons of observing the Supper are left to be determined, as we have intimated, on certain principles. (3.) This question is wrapped up in the preceding inquiry regarding days of preparation. Of course, there can be no special preparation if it be observed weekly, or even very frequently. In fact, the entire service would become one, in its accessories, of an entirely different character from that with which we-and, we add, all the more intelligent and strict of the churchare familiar. It would be a complete revolution—sweeping and farreaching. (4.) So far as we know, the actual observance of this ordinance—or rather, what passes for it—every Lord's day, is found only among Papists and a few fanatical sects. True, some good men have fallen into this view, as a theory, but without attempting to introduce the practice. True also, the church at quite an early period, in some sections, administered the Lord's Supper weekly: but this was one of the steps by which Christianity was turned into a mere sacramental system-preaching being pushed aside, the "priest" becoming a saerificer at length, and the whole system sinking into the present antichristianism of Popery. Hence—(5.) We are on right ground—we administer this ordinance generally twice in the year. Not that just this, and no more, is a fixed rule: for it might be, if circumstances were favourable, more frequently dispensed: but this is as often as the principle of the ordinance demands, and as often as it can now, perhaps, be administered with due regard to the edification of the church.

COVENANT RENOVATION.

We return to this subject; for, just now, there is none of deeper interest to which our attention can be directed. We need hardly say, that we have—and possibly can have—no other concern in this matter, than that whatever is done in regard to it should be done intelligently, faithfully, zealously, and, if possible, with entire unanimity. Certainly, we have no sinister end to serve by the utterance of our views—nothing behind that does not come to the light. And we would respectfully suggest, that all who think it worth while to notice our views would do well to lay aside, if they can, all prejudices regarding us, and consider the questions presented upon their own merits. In no other way can we ever hope to arrive at coincidence of judgment and concert of action. It involves interests too profound and lasting to allow any considerations of inferior moment to have the least place in our thoughts and discussions. And—

1. We must go back a little and inquire, Why we propose to engage in this work at all? Is it merely as a form? Is it merely to pledge ourselves by certain solemnities to the covenants of our fathers? If this be all, we have been long and painfully occupied in doing what we might very easily have done with very little effort, or even thought—in doing what we in fact do every time we reiterate, particularly at the Lord's table, our adherence to the 4th Term of our ecclesiastical fellowship. We, at all events, have had something more in view than this; and have all along supposed that the brethren were like-minded with us as to the purport of our contemplated action. We supposed that the Covenanting Church in this land was now in a position some-

what, yea, very analogous to that of our Scottish forefathers, when, in 1628, they were about to renew their National Covenant with a Bond adapted to the times: a Bond which now, and since that day, forms an integral part of the National Covenant. Our view has been that it was desirable, and absolutely indispensable to form a new Bond, for these reasons. (1.) That we may, authoritatively, as a church, explain the last paragraph of our 4th Term, by exhibiting the Covenants divested of such things as are "peculiar to the church in the British isles;" and presenting the "duties applicable in all lands," and so binding upon us, in a summary, clear and explicit. And this, partly, for the help of those already enrolled among our members, and partly, that the world and other churches may see precisely the subject-matter of our acknowledged covenant engagements. (2.) That we may explicitly pledge ourselves to the position which, as a church, we have all along maintained, in regard to the civil governments of these United States. This was one end contemplated in both the covenants of our forefathers, in reference to the government of their day and their land. True, we are already engaged by our profession; in the reception of our Testimony; and by the acknowledgment of these at the Lord's table, and in the ordination of officers, to maintain a position of dissent from the constitutions of this land; but, let it be carefully remarked, nothing of all this has been, as yet, made the subject of formal, social covenant. We are bound by the covenants of our fathers, to principles which require this, indeed; but, it is too plain to need more than the bare statement of the fact, that we have no social covenant, in which such state of dissent holds the express and formal position, which the position of our fathers towards the government of Scotland (of English Covenanters to the government of England) does in their covenants. Had there been such a Bond of a covenant as we have been seeking for, as long ago as 1806, and later, there would have been no new Light controversy, though there might have been a New Light defection and exfoliation. That we may definitely by covenant pledge ourselves to our testimony against such forms and systems of error and corruption in religion, as characterize our times.

Now, whatever may be said of the first of these, the last two are

distinct elements of our Bond. Hence-

2. We are firmly convinced that unless we hold our Bond to be an ecclesiastical Bond, we need not go on at all: we will lose our labour. For—(1.) What is a "social" covenant sworn by a church? The entire matter is wrapped up in the answer to this question. If a "social" covenant is, after all, a transaction in which every one has only so much concern as is implied in his separate individual judgment and action—a transaction in which two Presbyteries out of three may be agreed, or two congregations out of three, or two members of a congregation out of three, then—we confess it—we have never understood the very first principles of "social covenanting." We are sure that this was not the understanding regarding the Israelitish covenants, nor did our forefathers so regard it. They were all "Covenanters." Their enemies understood this; and not only burned the covenants as a malignant testimony against the Covenanters, but demanded of the sufferers to renounce the covenants. Even the Resolutioners would not admit Charles unless he took the covenants.

(2.) If brethren wish this work to be no more, after all, than every one taking his own way—so be it. But do not call it a "renewing of the covenants by the Reformed Presbyterian Church." Call it instead the "renewing of the covenants by certain officers and members of the Reformed Presbyterian Church." Call things by their right names. Unless the body engages in covenant renovation, do not, for truth's sake, say it does.

(3.) Still more; if this were not the design all along, why send down the Bond in overture? Why endeavour with so much pains-taking to have the ground well examined? Why all this by the Synod, especially if, after all, we only propose a document which we need not agree on—which may be lawfully scouted by any party or member of the church—which is not to be regarded as an authoritative exposition of our relation to the "peculiarities" of the old covenants, to the government of the United States, and to systems of religion around us?

(4.) If the Bond is not a church deed—if it is to occupy no place among our recognised standards—what is it? Suppose the principle be adopted that certain officers and members of the church may treat the Bond as they please—lay it aside as waste paper, if they choose—while others hold it as a document in which is contained the subjectmatter of their most solemn oath to the living God, what explanation will we give of this anomalous condition of things to an intelligent and inquiring Christian friend and neighbour? "You have renewed your covenants in your church, I learn." "No, some of us have; others will not take the Bond." "Is the Bond a part of your church's Constitution?" "No, we could not make it so, for some of us refused to have any thing, practically, to do with it." "Can I learn, by reading this Bond, in what way precisely your church understands the National Covenant and the Solemn League and Covenant to be binding on the church in this land?" "No, for it has not been acknowledged as such by the whole church." "Can I, if I connect myself with your body, ascertain by it the obligations under which I come when I own. the old covenants?" "No,-for the reasons already given, we do not feel at liberty to say so much as this. You may come in, and have nothing whatever to do with this Bond. You need not even read it, unless you choose."

Are we prepared to meet inquiries of this kind? We must be, if we adopt the principle upon which some now insist as the right one. Still more—what will become of this Bond? It may be retained in their desks and libraries by those who are specially interested in it, but it cannot be published by the church among her acknowledged landmarks: and may fall into oblivion, except as the ordinary historian gives it a place in his pages. How different this is from the place occupied by the Bond attached to the National Covenant of 1638, we all know.

(5.) There are two objections offered to our views on this subject. The first is, that if we make this Bond a part of our ecclesiastical constitution, it will lead to schism. To this we reply, that those who hold this, must, consistently, reject the whole doctrine of social covenanting as an ecclesiastical ordinance, which the church is bound to exemplify. For it amounts to saying that it is impracticable; in other words, that the principle cannot be made practical, unless, in

some extraordinary and unusual concurrence of circumstances. The second objection is, that the brethren in Ireland left the matter optional—that they did so wisely. As to this, it is enough for us to remember that this is the only instance of the kind in the whole history of social covenanting: and we know of no reason by which this one example should be regarded as available to set aside the doctrine, the uniform action of the church in all past time, and the manifest

proprieties of the case. 3. We must still insist that we should be a united people—united in our understanding of the position we occupy, when we solemnly swear that we are so. If it be true that we may be outwardly bound together in so solemn a form, and yet be really divided, and that all this is right and consistent with the principle and spirit of covenanting, then we admit that we are wrong: but not otherwise. Let it be observed, that we do not insist upon an agreement "in every object of thought." We refer to agreement in our public profession. this unreasonable? Is it ultra, to ask that we have an explicit understanding on the question whether we are held bound to follow the footsteps of the Scottish Covenanters, (see Solemn League and Covenant,) and not of the English Presbyterians? Whether we are to look for the proper application, &c., of our standard documents, to the profession and practice of the Scottish Church, or to that of the imperfectly reformed Church of England of the days of the Westminster Assembly? Some hard expressions have been used in this connexion. We have been charged with "claiming that a Bond is an engine of power, put into the hands of a majority, with which they can bring to terms those who cannot see with their eyes, or swear in their words;" with seeking to "make the Covenant, first a snare to entangle, then a rod to whip, and at last a knife to cut off those who would dare to exercise their judgment as to the meaning of the standards," &c. If this follow from an honest wish and effort to enter harmoniously, and with united purpose, into the oath of God, we are sadly perplexed-our whole ideas are thrown into utter confusion. But how it does follow, we confess our utter inability to see. Our proposition for a Convention-which, we regret to see, is regarded as a very dangerous one in some quarters-was intended, among other things, to secure unity, if possible, that we may move on together as one people, to one common end, without jarring or strife by the way. But others see it differently, and find in it a project for weaving a "snare," plaiting a "whip," and sharpening a "knife." So be it. We made the proposition in good faith. If brethren prefer to stand before God, with dissent and discord in their hearts, rather than make a sincere effort to attain a fuller unity in judgment, they will take their course: we are free to take ours.

4. The objections which we have formerly offered to the existing Bond, have not been met. It will be remembered, that we expressed no dissatisfaction with the matter of the Bond: but none the less do we think it injudicious to go forward and swear to it as it now stands. If our Bond is to be a *church* Bond, it is no every day matter. It is meant for an endurance of years to come—to be a binding up of the testimony of Jesus among us and our children. We insist that we have it, not only in substance, but as nearly right in form as we can

possibly make it. If, indeed, it is to be no part of our Constitution as a church—if it is to be only the individual Bond of those who choose to take it—if it is to serve no other purpose than merely to form the Constitution of a sort of voluntary association within the pale of the church, we care little, comparatively, about it. We hope, however, other views will prevail, and that when we do covenant it will be as a body—as a church: and that, in view of the emergencies of the times, we will at least try to do so harmoniously.

To be more definite, What is to hinder the preparation of a Bond, taking the present one as a basis, which shall, briefly and simply, express our true and recognised position in this land? What is to hinder our uniting in this, upon the principles we have advocated? We know of nothing—provided the entire church means to hold on to and apply the whole of our profession in doctrine, worship, discipline, and government; and in doing so to maintain a corresponding dissent from all against which we testify. Surely, this is not an extreme position.

· Surely, there is not any thing objectionable in all this.

We close by reiterating the views we expressed in a former number, as to the call *pressing* upon us at the present time to attempt Covenant Renovation. We mistake the signs of the times, if there be not symptoms of a tendency to relaxation in certain points—if there be not some necessity for "binding up the law among the disciples:" if there be not a loud call to endeavour after greater zeal and active energy in the work of Christ, and not least in that department of His work which relates to our peculiar calling as witnesses for the claims of Immanuel.

THE FORM OF CHURCH GOVERNMENT.

Inasmuch as the Reformed Presbyterian admits that we do not receive the "Form" without exception, and also that this exception relates to the very article where we had affirmed it to be located—that which refers to the settlement of ministers—and admits also that the Church of Scotland made this exception, we think it unnecessary to keep up controversy any longer upon this subject. We must say, however, that our contemporary ought, in the spirit of fair play to the truth of history, to state distinctly that the action of the Church of Scotland in making that exception in "receiving" the Form, was final. It never did again "debate and discuss" these subjects with the English Reformers. Events forbade the possibility of their doing Among themselves the question, as our readers well know, had long before been settled in principle; and hence, in 1649, Scotland abolished patronage as contrary to the "2d Book of Discipline," saying nothing about the Form; for the plain reason that nothing could be said in such a connexion. We must also state, that it strikes us as something strange when it is said, that we have yielded our views in reference to the "Form" and patronage, by saying that the clause "otherwise commended to the Presbytery" "may as well mean a patron as any body else." If it is so expressed—as it certainly is as to allow patronage, this is all that we have asserted. Our view is-and so stated-that it sanctions patronage. And this clause proves the fact to be so.

However, we accept the acknowledgment of the Reformed Presbyterian as all that is essential in our present circumstances. It admits, substantially, that we receive the "Form" as it was received by the Church of Scotland—giving no approbation of such of its principles and rules as are inconsistent with the rights of the Lord's people. So we hold: and so we must all hold, if we are consistent Covenanters.

ILLINOIS PRESBYTERY .-- A CARD.

Sparta, Feb. 15, 1859.

Mr. Editor,—Please publish the following notice:

To the Sessions of Illinois Presbytery: Dear Brethren,-I take this method of notifying you of the action of last Presbytery in reference to filling out a schedule framed by Presbytery, and sent to all the Sessions. It is now time the matter was attended to. You are hereby requested to attend to it immediately, and forward the schedule, filled out, to me at Sparta, Ill., in good time, so that it will be sure to arrive before I start to Presbytery; or if an elder is going to Presbytery, it will answer for him to carry it personally. The object in publishing this is to prevent neglect on the part of any of the Sessions, as the matter is one of importance. Lest any of you may have lost your schedule I herewith publish the form, which can be copied and filled out, according to direction of Presbytery:

"To the Session of the Reformed Congregation of -: Dear Brethren,-You are hereby earnestly requested and enjoined to fill up the accompanying schedule, and forward it with due diligence to the Clerk of Illinois Presbytery, in season to present at the meeting to be

held at Bethesda, Bloomington, Ind., May 17, 1859:

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"Number of communicants,
         66
             families.
         "
             elders,
             deacons,
"Number received on certificate.
"Number of members received by examination,
                      dismissed by certificate,
                                   discipline,
"Number of baptisms,
             deaths,
"Amount of salary contributed to Seminary Fund,
                                  Foreign Missions,
            "
                                  Home Missions.
"Query 1st. Is the salary sufficient for the comfortable support of
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your pastor?

"2d. If not, is the congregation able to increase it?

"3d. Is the amount promised as salary fully and promptly paid?" JOSEPH M'CRACKEN, By direction of Presbytery. Chairman of Committee;

(by whose request this is now published.) D. S. FARIS, Pres. Clerk.

AFFAIRS ABROAD.*

France, Austria, Italy.—The eyes of the world are now directed to these three countries with intense interest. Italy is discontented with foreign rule, and domestic oppression. Sardinia is the only exception: and Sardinia fo-The people of Italy are panting for an ments the dissatisfaction elsewhere. opportunity to expel Austria from Lombardy and Venice, and from the Papal cities of Bologna and Ancona, which it garrisons: to subvert entirely, or at the least, to neutralize the priestly power of Rome: to rescue miserable Naples from the hands of a base tyrant, and from Jesuitical domination. Some Italians go farther, and wish for a republic; but the great majority, it appears, are willing to follow the lead of Sardinia in substituting a decent government of any kind for existing monstrous systems. France, under Louis Napoleon, is determined, it seems, to bring about such changes, as that Italy shall be for the Italians, nominally at any rate: leaving considerable room for French influence, however. Louis knows, moreover, that unless something be done soon to satisfy the more moderate portion of the population of Italy, there is danger that all classes will coalesce in demanding and fighting for a republican government. It is said, too, that in addition to these reasons of State, Louis fears the Carbonari—a secret society to which he once belonged—and which has sworn to assassinate him as a traitor to its interests, and perjured, and have only suspended the decree, on the condition that he uses his power for the liberation of Italy. Austria is saturated with the spirit of despotism, ecclesiastical and civil. It means to uphold, if it can, the Papal authority, with all its disgraceful abuses—the King of Naples, in all his senseless cruelties—and every other bad thing in Church and in State. Austria holds a large part of Italy, and has vast influence throughout the peninsula.

This summary presents the leading causes of alienation among these powers, and which threaten to bring them into collision at an early period. They are all arming, and mustering their troops near the expected scene of conflict—which will be the same on which the Napoleon encountered Austria in 1796. England is working hard to keep the peace, but with small prospect of success. It is impossible that the war in Italy can be long deferred by diplomacy. It must come, and it will be a fearful one. The first cannon that roars along the Po will be the death-knell of the Papal secular authority.

AFFAIRS AT HOME.

New York City. The Trustee System.—As a general rule, it is indelicate to introduce into the pages of a magazine the doings of a particular congregation; but the exception occurs when these are of public concern. It is well known to our readers that Synod condemned almost unanimously, a number of years ago, the charter of the Second Congregation, and directed all congregations holding under that charter—the general law of New York—to alter the tenure of their property, so as to bring it in accordance with the law of Christ. The Second Congregation have long since done so. The Third, however, retains the charter. The following letter gives an account of proceedings there which the church should know: especially as we are supposed to be on the eve of Covenant Renovation. We necessarily abridge, for want of room. The writer gives his name, and is responsible for the facts:

^{*}We have been obliged to abridge our "Affairs Abroad" this month; and we have done so with the less reluctance, inasmuch as there has been less than usual new and important since our last issue.

"Mr. Editor,-We are passing through some changes in this great city, which we think have a general, as well as a local interest; for if 'one member suffer, all the members suffer with it.' 1 Cor. xii. 26. The Third Reformed Presbyterian congregation, of which I am a member, under the pastoral care of the Rev. Mr. Sloane, having contemplated the erection of a new church as soon as circumstances would admit, a special meeting of the congregation was called some time since, to consult respecting the sale of the present place of worship, and the choice of a new location. At said meeting, it was—'Resolved, 1st. That this congregation direct the Trustees to sell the church build-2d. That we approve of locating in 23d street, between the 6th and 8th During the discussion on this resolution, the Trustees declared, avenues.' through the chair, that they had sold the church, and bought lots already, so that the leave of the congregation was not necessary. On the two following Sabbaths a notice was read from the pulpit, calling another special meeting, to take into consideration the state of the house—the purchase of lots—the continuing of the Trustees in power, and farther instructing them in the premises, Remember, the house had been already sold, and the lots bought. had been the expectation of many, and not without reason, that we would improve the opportunity of building a new church to abandon the trustee system, and place the temporalities of the congregation under the control of the church and the regularly ordained officers appointed by the Lord Jesus Christ in his The continuing of the Trustees in power had reference to this exown house. The congregation met. The trustee system is continued, and the Trustees are directed to petition the Legislature for leave to mortgage the lots in 23d street for \$6,000, to carry forward the building. The work of subscribing had already commenced. And while I believe it to be the duty of every child of God to contribute, as God has prospered him, for religious purposes, and while I would most cheerfully aid in building another church in this city, yet I am conscientiously opposed to the trustee system, and to the placing of the church property entirely under a Board deriving authority from, and governed by the general law of the State of New York, enacted April, 1813, for the following reasons:—(1st.) Because the trustee, as an officer of a particular congregation, is without authority from the Word of God, or our subordinate (See Minutes of Synod, 1845, namely:- Resolved, That our Standards. Covenanted uniformity does not recognise as of Divine right the congregational trustee, but the Scriptural deacon.')

"2d. Because their oppressive system robs the people of God of their inalienable rights. It prevents, (1st,) all communicants from voting until they are twenty-one years of age; (2d,) excludes female members entirely; (3d,) excludes all communicants from voting in elections who have not paid pew rent for one year in the congregation. (See sec. 3d of the Act.) At such election any male person of full age, &c., &c., shall be entitled to vote. Sec. 7:—
'And be it farther enacted, that no person belonging to any church, congregation, or society, intended by the 3d section of this act, shall be entitled to vote at any election succeeding the first, until he shall have been a stated attendant on Divine worship in the said church, congregation, or society, at least one year before such election, and shall have contributed to the support of the said church, congregation, or society, according to the usages and customs thereof.' This non-residence and money power is, at times, terribly op-

"On my removal, with my family, from the city of Troy to New York, in 1843, I united with the Second Congregation, then and yet under the pastoral care of the Rev. Andrew Stevenson. I had in Troy witnessed the operation of this tremendous engine in a Presbyterian congregation, (to which I will afterwards refer;) but I little expected to find it among Covenanters. Two weeks after the sacrament, at which I was a communicant, the semi-annual meeting was held, an election took place. I was prevented from voting, because I had

pressive.

not been a year in the congregation; and when I insisted on an answer to a proper question, the Chairman (his name I withhold out of respect to his age) directed the sexton to bring in a police officer, and put me out of the house of God. I had no right either to speak or vote, though I was a communicant

and pewholder in the congregation.

"3d. Because it clothes aliens and irreligious men with power to administer the affairs of the house of God. According to secs. 3d and 7th of the Act, all male communicants have a right to vote in all elections after a residence of A Jew, Papist, or Mohammedan, may be a trustee; and sometimes even in the Covenanting church non-professors are, or have been trustees. judgment of Synod, after much and careful deliberation, is as follows.*

"Now, for the practical working of the absolute power, I refer to a decision of the Circuit Court in 1836, in the case of the First Presbyterian Church of Troy-a case which I watched with deep interest. The ground now known as the Central Park was then owned and occupied by said church. It had originally been given to the church by the Vanderhyden family, to be used only for a Presbyterian church; and should it ever cease to be so used, the property should revert to the heirs, if any, of the original donors. congregation was about to erect a new building, the Common Council offered a large sum for the ground, to be enclosed as a public square. The Trustees negotiated and made sale of the property, in opposition to a unanimous vote of the congregation; but before the crime was consummated against the congregation, or the title deeds signed, the Chairman and three members of the Board were libelled, tried, and suspended by Session for their conduct. gregation then believed themselves safe, as these men were no longer members of the church—that the suspension would make all their future acts null and The Trustees went forward and conveyed the title to the Common The congregation attempted to build the church. The Common Council restrained them, and the case came before one of the courts. trial lasted for six days, and was one of intense interest. The Trustees showed that they had been legally elected. Neither minor nor female, nor any one not contributing to the congregation had been permitted to vote for them. congregation pleaded the unanimous vote in opposition—the fact that they were suspended before the sale was completed, in order to restrain them, &c., &c. The late Judge Cushman, an humble Christian man, and one of the most profound jurists that ever graced the bench in our State, gave the charge, (Judge Vanderpool, his associate.) I quote from a pamphlet now before me his words. He said:— Gentlemen of the jury: The remarks I have to make in relation to the case now before you will be few and confined to two or three law points, as they apply to the case. (1st.) Were the Board of Trustees legally elected and inducted into office? I think this has been proven beyond a doubt. Have they superseded their power derived from section 4th of the act of 1813? (Here his Honour read from the statute.) In my judgment they have not. Gentlemen, with regard to the power of the trustee under this act, it is absolute; and while I do not coincide with the act in its application, yet it is the law, and you are bound to give a verdict accordingly. It must be remembered a trustee is not an ecclesiastical officer. He is a state officer, and no act of an ecclesiastical court can reach or affect a state officer during his term of office; nothing but misdemeanour or impeachment for some criminal act or offence, and then it must be by a petition from the congregation to the Legislature. That is the only power that can check him. But had the property been held by a Board of Deacons, instead of Trustees, they being ecclesiastical officers, the moment they are suspended their office ceases, and their acts cease to bind the congregation.' The verdict was rendered in favour of the Trustees.

^{*} This is before our readers, and we omit it.—En. Cov.

"4th. Because the system is in rebellion against the supreme judicatory of the church, (to which we have all promised due submission in the Lord,) and, consequently, against the Head of the church. (See Minutes of Synod in 1847.)

WM. J. Brown."

NOTICES OF BOOKS.

MEMOIRS, SELECT THOUGHTS, AND SERMONS of the late Rev. Edward Payson, D.D. Pastor of the Second Church in Portland. *Compiled by Rev. Asa Cummings, Editor of Christian Mirror. Three vols., 8vo. Wm. S. & Alfred Martien, Philadelphia. 1859.

Dr. Payson was, unquestionably, a remarkable man. His experience as a Christian man—recorded quite minutely in his diary, and incorporated in his Life—was, indeed, too strongly tinged with his constitutional melancholy, alternating with elevated frames, to be considered in all respects a just standard. Still, even this part of his history may be read with advantage. His Select Thoughts are brief, forcible, evangelical statements, either of doctrine, or of the rules and workings of the Christian life. His Sermons are the grand feature of the work. Many of them—a large part of them—are now published for the first time. We find in them occasional expressions, which we might criticise,—a certain theological tinge also, that does not appear to us as exactly the right. But these are but spots upon a bright disc. There is a singular warmth, and power, and evangelical savour running through them—often rising to a very high strain of eloquence.

The three large volumes can be had of the publishers,—price

only \$3.75.

Religious Cases of Conscience answered in an Evangelical Manner. By the Rev. S Pike and the Rev. S. Hayward. New Edition, with an Introduction by Rev. Henry A. Boardman, D. D. 12mo., pp. 432. Smith, English & Co., 40 North Sixth Street, Philadelphia. New York: R. Carter & Brothers. Boston: Gould & Lincoln.

This is the volume known to many of our readers by the title, simply, of "Pike and Hayward." It stands too high in the estimation of the pious to need our recommendation. It is one of the few books, which, after the Bible, deserve a place in every household. The "Cases" examined are as fresh now as when the work was first issued. Dr. Boardman's Introduction is very judicious, and will promote the circulation of the work.

HERMENEUTICAL MANUAL; or Introduction to the Exegetical Study of the Scriptures of the New Testament. By Patrick Fairbairn, D. D., Principal, &c., in the Free Church College, Glasgow. 12mo., pp. 524. Smith, English & Co., No. 40 North Sixth Street, Philadelphia. Sheldon, Blakeman & Co., New York. Gould & Lincoln, Boston. 1859.

This is a volume for the scholar and the student. It is characterized by the good sense, perspicuity, orderly arrangement, sound reasoning, and sagacity, which have rendered the "Typology of the Scriptures," by the same author, the standard in its department. It consists of two parts,—the first, occupied with the general examination of the subject of Interpretation. This is simple, yet full: giving in brief space the results of previous inquiries in this field, with the fruit of the author's own investigations. The student will find here every thing essential as a guide in exegesis. The second part consists in

the application of these principles to the examination of a large number of the most difficult questions of interpretation—for example, the genealogies of our Saviour, the quotations from the Old Testament, the import of certain terms, baptism, &c., &c. The work is very attractive in style. It reads well. Every student of Scripture would do well to procure and study it.

THE TRUE PSALMODY; or, The Bible Psalms the Church's only Manual of Praise. 18mo., pp. 246. Wm. S. Young, 1023 Race Street, Philadelphia.

This work is, to a great extent, a compilation from previous works upon the subject, imbodying a considerable amount—at least one-third—of original matter. The aspects of the times were supposed to warrant the attempt to bring the question of Psalmody anew before the churches in the form of a comprehensive, but necessarily succinct argument. The work is neatly got up, and will be sent by mail for 40 cents. Address the publisher.

We again notice the republication by Leonard, Scott & Co., 79 Fulton street, New York, of the great British Reviews. There are no other sources at all to be compared to these Reviews in the extent, and scope, and thoroughness, with which all questions of present interest are discussed. One of these—the Westminster—is strongly Rationalistic: and though able in other respects, it cannot be commended to general readers. The others are quite unexceptionable in their religious tone.

A MEMORIAL OF THE FUTTEHGURH MISSION AND ITS MISSIONARIES: with some Remarks on the Mutiny in India. By the Rev. J. Johnston Walsh, sole surviving Member of the Futtehgurh Mission of the Board of Foreign Missions of the Presbyterian Church. 12mo., pp. 338. Joseph M. Wilson, 111 S. Tenth Street, Philadelphia.

There is a sad interest about a volume like this. A happy and flourishing mission laid waste, and its earnest and faithful labourers cut off, in circumstances of fearful atrocity and terror, are events of no ordinary moment in the church's modern history: events in which all the friends of Christ are concerned. We have here before us their portraits—serious and earnest men—calm, and thoughtful, and no less earnest women: their labours, successes, apprehensions of coming peril, their faith and constancy, their lamentable, but not less certainly, triumphant death by ruthless hands. Their letters—many of which are in this volume—exhibit their gifts and their devotion. Surely, the church—especially that department of it whose missionaries they were—will cherish this memorial of her "martyred missionaries."

We have received from Joseph M. Wilson, THE PRESBYTERIAN MAGAZINE, for February, 1859—a monthly, now in its ninth year, edited by Rev. C. Van Rensselaer, D. D., containing, with some of a strictly denominational character, many articles of general interest.

From W. S. Young, 1023 Race street, Philadelphia, a copy of the Confession of Faith, on a small page—making 94 pages, with the texts—chapter and verse only—attached to each clause or paragraph. The type is good, and the whole very convenient as a pocket edition. It is done up in cloth cover: and from the same a copy, similarly got

up, of the Basis of Union of the United Presbyterian Church, to which we shall pay some attention hereafter.

We have just received from W. S. Young, but have not had time to examine, a Defence of the United Presbyterian Church, in a Reply to a Report issued by a New Associate Reformed Synod in New York, in October, 1858, an 8vo. pamphlet of nineteen pages, by D. C. M'Laren.

COMMENTARIES ON THE LAWS OF THE ANCIENT HEBREWS: with an Introductory Essay on Civil Society and Government. By E. C. Wines, D. D., Professor of Greek in Washington College, Pennsylvania. 8vo., pp. 640. W.S. & Alfred Martien, 606 Chestnut Street, Philadelphia.

Years ago we listened with great interest to a course of lectures delivered by the author of this work upon the laws of Moses. A part of these lectures have grown into a large volume,—the remainder, consisting of an analysis of the special statutes of the Mosaic code, are to form the subject of another volume. Dr. W. has made a remarkable work: one which, as the advocates of a Scripture polity, our readers should secure and study. Every minister of the church should have it by all means. The following summary statement of the judgment of the author upon the Mosaic code, will amply commend the work:—"The more this constitution is studied, the more will it be recognised as a free constitution; a constitution imbodying all the great principles of political wisdom; a constitution on several points in advance even of the age in which we live."

The only leading point in which we cannot agree with the author, is in reference to the Theocracy. The Most High was not King of Israel by "election"—nor in any sense in which He ought not now to be recognised as Lord by every enlightened nation. An error here leads to inadequate views of national duty towards God and his Christ. There are minor points, too, where we differ from Dr. W.; but none the less do we earnestly, and as strongly as we can, recommend all who have a desire to know more of the Divine wisdom and goodness exhibited in the Mosaic constitution, to get this work. It is the book of the times. It has been received with admiration by some of the most distinguished legal minds of this and other countries. We shall notice it more fully hereafter.

A CRITICAL AND EXPLANATORY COMMENTARY. By the Rev. David Brown, D. D., Protessor, Free Church College, Aberdeen. Wm. S. & Alfred Martien, 606 Chestnut Street, Philadelphia.

We have examined this Commentary with some care. It is a singularly learned, clear, evangelical, and sound commentary on all the gospels, condensed into the smallest possible space. We know of no work of the kind of any thing like equal value: a genuine "multum in parvo." It is imbued throughout with the spirit of the gospels—reverent, affectionate, and earnest. The price is but fifty cents: the most value we know of for the same amount of money.

THE GIANT JUDGE; or the Story of Samson. By Rev. W. A. Scott, D. D., of San Francisco. 12mo., pp. 240. Presbyterian Board of Publication.

It is satisfactory to find a writer of so much ability, turning his attention to the elucidation of Old Testament history. The spirit in

which the present work was undertaken may be judged of by the following extract from "Kiel," which he quotes in his Introduction:

"The great want of the church, at the present day, is a clear comprehension of the meaning of the Old Testament, in its fulness and purity, in order that the God of Israel may again be universally recognised as the eternal God, whose faithfulness is unchangeable, the one living and true God, who performed all that he did to Israel for our instruction and salvation, having chosen Abraham and his seed to be his people, to preserve his revelations, that from him the whole world might receive salvation, and in him all the families of the earth be blessed."

We have been instructed by this volume: and so, we think, will all who read it. He removes difficulties connected with Samson's history and character, with a masterly hand. Speaking of the early training of the "Giant Judge," the author deduces valuable inferences regarding family training. We quote some of his remarks, premising that the reference to "common schools" is not just in place. The rest is most important:

"A more healthy, vigorous kind of literature can be put into the hands of the young. In popularizing science, our school systems are almost emasculated. Our children are fed on pap, when they should have honest, hard bread and sound meat. In making a royal road to scholarship easy, we have denied them the gymnastics of the mind, and too many of them have stumbled over the ass's bridge, or are standing still upon it. The Peter Parley literature of our schools should be exiled to the islands of the southern Pacific.

"Family government and training must be resumed. One of the sources of the evils of the times, is in the relaxed state of family government. As the common schools and Sabbath-schools have prevailed, and have been made to take the place of family teachings, so the influence of parents has diminished. Now if the common schools and Sabbath-schools are made substitutes for family government, then it were a misfortune that they have ever been established. It is not their vocation to take the child from parental training. Their true place is auxiliary to the parent. They are to help the parent, but not to supersede him, or in the smallest degree weaken his influence."

CT SYNODICAL REPORTS.—The subscriber intends to publish reports of the proceedings of the approaching meeting of Synod, and has made such arrangements as that persons in all parts of the church, who may desire these reports, may receive them by mail. As it is expected that the next Synod will be an important one, it is presumed that many throughout the church will wish to obtain these reports. They will consist of a record of the proceedings, and a synopsis of the important speeches and remarks of members on all important subjects discussed. These reports will be taken daily, and published in one of the largest and best of the Pittsburgh daily papers. And as Synod is to hold a special meeting for Covenanting and for a Synodical Communion, beginning on the Friday previous to the meeting for business, the reports will be continued probably about, if not more than two weeks. The cost of the paper during this period, will be about twenty five cents. To all persons, therefore, who will transmit this sum to the subscriber, at Pittsburgh, the paper will be sent by mail, daily, during the sessions of Synod. Where there are many in one congregation wishing the reports, they can unite and send the money in bills: otherwise it can be remitted in silver, or in post-office stamps. careful to give the name of the post-office, and state to whom the papers are to be sent. To secure the reports from the first, it will be necessary to forward the orders in time for them to reach Pittsburgh before the 20th of May. Address N. R. Johnston, Pittsburgh, Pa.

COVENANTER.

MAY, 1859.

[From the (Belfast) Covenanter.]

SERVICES AT THE BURIAL OF THE DEAD.*

There is an evident tendency in our day to render the rites of religious worship, in various sections of the Protestant Church, imposing and impressive to the outward senses, and to conduct them so as to please the superstitious views and humour the prejudices of the masses of the people, especially of those who are styled respectable. choirs are introduced in conducting the public singing of praise in Presbyterian congregations; hence, too, the employment of hymns instead of the inspired Psalms, and of light and unsuitable tunes in public worship; and hence the plea that has been of late strenuously urged by numbers in different parts of the Presbyterian Church, that instrumental music should be used, as an appropriate accompaniment of Zion's service of song. To some of these innovations, we may direct particular attention upon some future occasion. Mean while, we purpose to notice a practice, which, during the last twenty or thirty years. has become extensively prevalent in the larger sections of the Presbyterian Church in these countries, which we cannot but regard as fraught with several serious evils, and as contrary to the express enactments of the standards and ecclesiastical authorities of the Presbyterian Church. and opposed to the spirit of genuine Presbyterianism. BURIAL SERVICE, as performed by Presbyterian ministers at the interment of their people—with the funeral sermons, that are frequently preached upon the same occasions. This practice has become so general of late, throughout the large Presbyterian body, that, in towns especially, and among the more respectable members of the church, it is constantly looked for, and it would be considered quite wrong to omit it in any instance. On the day of interment, not only is social worship conducted by the minister in the house of the deceased, but at the grave, or in the house of worship, portions of the Scripture are read, prayer offered, and an address is not unfrequently delivered. These services are generally conducted so as to flatter the relatives of the deceased—to make the impression that the person removed by death has certainly gone to heaven, and that the friends, whatever may be their moral character, may entertain the hope that they shall hereafter meet him in glory. The Scripture read-almost always a

^{*} We are pleased to have the opportunity of laying this article before our readers. It demonstrates that in refusing to follow the fashion of funeral services, we are sustained by the churches of the Reformation, as well as by higher authority. We hope it will be read with care.—ED. Cov.

part of the 15th chapter of 1st Corinthians, which speaks exclusively of the glorious resurrection of the righteous-is brought forward, even when the individual has lived ungodly, and given no evidence of repentance in death. The expressions uttered in prayer generally imply that the person has died in peace with God, and is gone to heaven; and often this is directly and fully declared, when addressing the Divine And if an address to the people is delivered at the grave, it seems to be considered altogether necessary that it should contain sentiments expressive of the full confidence that the deceased has died Ministers officiating in these services appear as if they knew of no other way to console the bereaved, than by conveying to them assurances of the certain felicity of their departed relatives. In order to do this, they misapply and pervert the words of sacred Scripturepronounce most presumptuously upon the final state of the dead—and delude the living with the thought that they are safe, while forgetting God, and following the example of those who were mere worldlings, or who lived and died neglecting religion. There are few courses of conduct on the part of ministers of religion more criminal than this. The plainest and most solemn declarations of the word concerning the indispensable necessity of the new birth and holiness of life, as a preparation for heavenly felicity, are, in effect, palpably denied; the conscience is defiled for the sake of becoming men-pleasers; and over the open grave, and in the immediate view of the eternal world, men are taught that they may serve God and mammon—that they may live without God, and yet die in hope!

Without dwelling on the unfaithfulness of ministers in countenancing and lending themselves to be parties to such a practice, or the manifold and enormous evils that result from it, we may advert to some historical views of burial services, and then show how plainly they are

opposed to the standards and spirit of Presbyterianism.

1. The whole history of the church clearly shows that funeral services have always been connected with corruption in doctrine, and the influx of superstition in practice. The mind of man has, in all ages, and among all people, been ever prone to superstition. The late venerable Dr. M'Crie* has sagaciously observed:—

"Vain speculation as to the state of the dead has been one of the most fruitful sources of superstitious hopes and fears; and nothing has tended more to beget and to nourish these, than the religious rites and ceremonies performed at death and at sepulture. False religion, in the various shapes which it has assumed among mankind, has invariably increased this moral malady; it is one great and salutary object of true religion to correct, and to prevent its recurrence."

Under the Old Testament economy, we have no mention made of funeral services, till in the latter days of the Hebrew Commonwealth, the superstitions and other corruptions of heathen idolatry were extensively adopted. The same distinguished writer justly observes:—

"In the Jewish religion, there were no sacred rites appointed for the dead, or performed at sepulture. Although the Jews were placed under a dispensation highly ceremonial—although the external observances of their worship reached to every department of society, and mingled with almost every duty and every event of their life—it is deserving of particular notice that their di-

^{*} M'Crie's Miscellaneous Writings, pp. 570, 571.

vine ritual prescribed nothing to be done at the moment of death, or in the act of interment. They had no burial service. He who provided that Moses should be interred secretly, so that 'no man knoweth of his sepulchre to this day,' lest the Jews should have abused it to idolatry, wisely and graciously guarded against a practice which He foresaw would easily degenerate into superstition. When they began to lose the purity of their religion, one way in which they corrupted themselves, was by joining in the funeral services and commemorations of the heathen, by 'eating the sacrifices of the dead,' and 'weeping for Tammuz.'

"There was no funeral service among the primitive Christians. When our Saviour died, Joseph of Arimathea, a counsellor, and Nicodemus, a ruler of the Jews, obtained permission to inter him, and they performed this office with all due reverence and honour. 'They brought a mixture of myrrh and aloes, about an hundred pound weight, and took the body of Jesus, and wound it in linen clothes, with the spices, as the manner of the Jews is to bury.' But they performed no religious service over Him. And when the women came to His sepulchre, early on the first day of the week, it was not to pray, or read, or sing over it, but 'to anoint His body with the spices they had prepared.' In the case of the first person who was honoured to fall a martyr to Christianity, we are informed that 'devout men carried Stephen to his burial, and made great lamentation over him.' But devout as they were, and deeply as they lamented his loss, we do not read of their performing a single religious act or rite over his grave. Nor is there the slightest vestige in the New Testament of any such practice among the primitive Christians."

Among the corruptions that entered the Christian Church soon after the apostolic age, various superstitious rites in worship were introduced, which ministered to the gross taste of the multitude, and served to augment the power of the priesthood. Among these the rites of sepulture, borrowed not from the Jews, but from the heathen, occupied a conspicuous place. Mosheim, in giving an account of the corruptions of the church in the second and third centuries, points out clearly the progress of superstition. From undue veneration for the martyrs, their funeral obsequies were performed with great solemnity. Their tombs were visited—assemblies for worship were held at them and the anniversary of their martyrdom was religiously observed. These commemorations, which came to be extended to others who died in the faith, were made at first by offering thanksgiving for the life and glorification of the deceased, and by prayers, that others might be induced to follow their example. The downward progress of uncommanded and superstitious rites is always rapid. Prayers over the dead were soon succeeded by prayers for the dead-and in due time, there sprung from these practices, purgatory, the merit of masses, saints' days, the worshipping of relics, pretended miracles, and other extravagant superstitions of Popery. At the era of the Reformation, the superstitious rites which had accumulated under the Papacy, as well as its unscriptural doctrines, were rejected. Several of the Reformed Churches, such as those of Holland and France, by express enactment, prohibited religious services at funerals, and disallowed the preaching of funeral sermons. Thus, in the "Discipline of the Reformed Churches of France," one of the Canons enjoins:-

"At funerals, there shall be neither prayers nor sermons, nor any dole of public alms; that so all superstitions and other inconveniences may be avoided, and those who attend the dead corpse unto its sepulchre, shall be exhorted to

behave themselves modestly while they follow it, meditating according to the object presented to them, and the hope of one more happy in the world to come."*

The Dutch Church, in their form of worship, expressly excluded the burial of the dead, as not being at all connected with Divine service. Funeral sermons were likewise pointedly condemned by various acts of their Synods. In a national Synod, held at Dort, in 1578, while speaking of the use of funeral sermons as dangerous, they explicitly enjoin that if any exhortations are uttered at the time of interment, the praise of the person deceased shall form no part of them. use of bells in the article of death, and at the time of interment, is also disallowed, as being a ceremony of Popery. The famous Synod of Dort, held in 1618, renews the same prohibitions, and employs similar language on this subject. The Reformed Churches of Hungary, Transylvania, Bohemia, and Moravia, displayed the same jealous concern to guard against all superstition and other abuses at funerals. The Church of Scotland, from the earliest period of the Reformation, was strongly opposed to all unscriptural and superstitious usages. settling the order of worship, the celebration of funerals, by religious services, was therefore expressly condemned and prohibited. The First Book of Discipline pronounces "prayers over," as well as for, the dead, "superstitious and vain." In respect of burials, it is enacted:-

"That the dead be conveyed to the place of burial with some honest company of the kirk, without either singing or reading; yea, without all kind of ceremony heretofore used, other than that the dead be committed to the grave with such gravity and sobriety, as that those who be present may seem to fear the judgments of God, and to hate sin, which is the cause of death."

In respect of funeral sermons, the following injunction is given:-

"As some require a sermon at the burial, or else some place of Scripture to be read, to put the living in mind that they are mortal, and that likewise they must die—'But let these men understand, that the sermons which be daily made serve for that use; which, if men despise, the funeral sermons shall rather nourish superstition and a false opinion, as before said, than that they shall bring such persons to a godly consideration of their own state.' It is pointedly added—as if anticipating and condemning what has become common among some Presbyterian ministers in our day—'Either shall the ministers, for the most part, be occupied in funeral sermons, or else they shall have respect of persons, preaching at the burials of the rich and honourable, but keeping silence when the poor and despised departeth; and this with safe conscience cannot the minister do. For seeing that before God there is no respect of persons, and that their ministry appertaineth to all alike, whatsoever they do to the rich, in respect of their ministry, the same they are bound to do to the poorest under their charge."

During the prevalence of the Prelatical in no vations, under the Perth Articles, in some instances funeral sermons were introduced, but no other burial service was practised. In the commencement of the second Reformation, even this innovation was condemned and rejected. The famous General Assembly of 1638, discharged all "funeral sermons, as savouring of superstition." In the Westminster Directory, adopted by the General Assembly of the Church of Scotland, in 1645, it is ordained—"That on the day of burial, let the dead body be de-

^{*} Quick's Synodum, vol. i., p. 44.

voutly attended from the house to the place of public burial, and there immediately interred, without any ceremony." And again-"For that praying, reading, and singing, both in going to and at the grave, have been grossly abused, and no way beneficial to the dead, and have proved many ways hurtful to the living; therefore let all such things be laid aside." The practice of the Church of Scotland has been generally in accordance with these enactments; the only exceptions have been in late years, when a disposition has been manifested, in various quarters, to show undue respect to persons of the higher classes, by some special services at funerals, and to please the fancy of some by conforming in some measure to the gorgeous rites of the English Prelatic Establishment. The whole spirit and genius of the Presbyterian system is plainly opposed to such rites as are not commanded in Scripture, and that tend to superstition. It justly lays the chief stress in the matter and manner of religious worship on Divine institution and appointment. It properly rejects whatever is destitute of a Scriptural warrant, and disallows what is showy and meretricious in worship, as "calculated to withdraw the mind from the contemplation of Him who is a Spirit, and to substitute a mechanical devotion in the place of

that which is rational and spiritual."

2. The burial service of the Church of England—though often praised for its simplicity and solemnity by persons attached to Prelacy, is on many accounts highly objectionable. It was adopted at first, on a principle that marred many parts of the English Reformation—that of retaining the principal rites and forms of the Popish Church, in order to give as little offence as possible to those who were attached to the ancient superstition, and of gaining them over the more easily to her communion. It was in this way that corruption spread extensively in the primitive church; and we need not therefore wonder that various gross abuses should have followed from the burial service of the Church of England. The practice of reading and praying over the dead tends to foster the idea that the service is some way or other beneficial to the dead. This idea is fostered by the phrase, which has become common, in reference to the employment of the funeral service—giving the person "Christian burial." The pompous and showy manner in which the burial of the dead is conducted, according to Prelatic usage-the minister and clerks, sometimes dressed in full canonicals, meeting the corpse at the entrance of the church-yard, repeating sentences of Scripture and responses at the grave, and formally committing the body to the ground, followed by prayers and the benediction—are designed to produce an imposing effect on the spectators. Then the passages of Scripture read, and the words spoken by the minister as they are applied, are highly objectionable. Many of the passages of the word, refer exclusively to the death of saints. ministers of the English Church, in a solemn address to God, express their hope that every person whom they bury rests in Christ. matters not how wickedly persons have lived and died, the same hopes and assurances of a blissful resurrection are declared, the only exceptions being those who have "died unbaptized, or excommunicate," or committed suicide. In the burial service, the officiating minister is made to say-"Forasmuch as it hath pleased Almighty God, in His great mercy, to take unto Himself the soul of our dear brother here

departed, we therefore commit his body to the ground, in sure and certain hope of the resurrection to eternal life." It has been justly observed, that from the frequent observance of such a rite at the burial of persons of all sorts of character, one of two things may be surely expected to follow—"either some persons will despise the whole as an unmeaning form, or a religious farce, or they will be hardened in sin

by the hope of obtaining absolution at death."*

3. Presbyterians very generally condemn the Prelatic Burial Service; and to a person who brings every thing to the Word of God, there is certainly little to recommend it for imitation. It deserves serious consideration, however, whether the practice which has grown up so much of late among Presbyterian ministers, of having religious services in the houses of worship, or at the graves of their people, is not essentially of the same nature, and leads frequently to similar With Presbyterian ministers—in many cases, the poor are suffered to be interred without any religious service—while, at the interment of the rich and respectable, a special service is hardly ever Then, though it is not declared in express words, as in the Prelatical Burial Service, that the deceased rests in Christ, and that his body is committed to the dust in certain hope of a blessed resurrection, the same thing is generally done in another way. sages of Scripture read—such as 1 Thessalonians iv., and 1 Corinthians xv., refer alone to the death and resurrection of the righteous-and yet these are brought forward at the grave of those who have lived and died ungodly. The prayers offered, too, not unfrequently contain expressions that declare the future happiness of the deceased. If addresses are delivered at the grave, or funeral sermons preached afterwards, the character of the departed is set forth in the most flattering colours, and relatives are consoled with assurances of the present happiness of those who have been removed from them by death, and of their re-union with them in heaven. We are acquainted with instances, not a few, in which this was done, when there was no evidence whatever of piety in life of the deceased; and the only thing that could be properly said of them was, that they occupied a respectable station in society, and that they were successful in worldly business.

This practice, which we have shown is clearly opposed to the express enactments of our Presbyterian standards, and repugnant to the spirit of Presbyterianism, has arisen and spread, partly from the disposition to please persons by flattering them into a good opinion of themselves and of their departed friends, and partly from the carnal policy of conforming as much as possible to the fashionable rites of the National Establishment, and thus preventing persons of the higher classes from leaving the Presbyterian Church, and joining the ranks of Prelacy. The practice is, however, unscriptural and anti-Presbyterian; and the effects, we have no hesitation in affirming, are, in all cases, injurious. It tends to foster superstition—ministers are tempted to abuse and misapply the Word of God. The state of the dead is expressly declared, or referred to by implication, as a matter to be believed. Those who have lived in the neglect of religious duties, or in immorality, are spoken of as if their happiness after death were certain.

The living are thus exposed to delusion and self-deception; and the warnings, as well as the precepts and solemn invitations of the Bible, lose their power. It is certainly high time that a practice so deleterious as burial services among Presbyterians were abandoned. While leading ministers of the body are boasting of their gospel liberty and freedom from Prelatical rites, it were befitting that they should set themselves in earnest to discountenance all superstition among their people, and to return to the simple Scriptural practice of primitive Christianity, and of Presbyterianism in its purest times.

MISSIONARY CORRESPONDENCE.

TOUR IN PALESTINE.

Bhamdun, October 29th, 1858.

Dear Brethren,—Being obliged to terminate my last so abruptly, I was unable to complete my account of Jerusalem, as I had intended and desired. I had reached as far as the pool of Siloam, in the description of our excursion around the city, when an opportunity offered of sending what I had already written to Beirut; and thinking it better to send, though unprepared, than to wait two weeks for another post, I did so, hoping to be able to forward the remainder ere the other should be required.

The canal, of which I was speaking, by which the pool of Siloam is supplied with water, is seventeen hundred and fifty feet in length, being five hundred and fifty more than the distance between the outlet and source in a direct line. This is the measurement of Dr. Robinson, who had the enterprise and courage to pass through the rockbound passage, and explore its various cuts and windings. The channel is approached by means of a flight of stairs, beneath which the water flows silently into the pool. We descended to the dark, damp cavern, and eagerly quenched our thirst from the sweet and crystal waters of

"Siloa's brook, that flowed Fast by the oracle of God;"

which, on account of their supposed healing and medicinal properties, are still held in equal veneration by Mohammedans, Christians, and Jews. Nearly opposite Siloam is the village of Kefr Selwan, a miserable little place, built on the southern shoulder of Olivet, towering to the east of the valley of Kedron-not improbably, from its position, the Mount of Corruption, (spoken of in 2 Kings xxiii. 13,) to the right of which Solomon is said to have built "high places for Ashtoreth, Chemosh, and Milcom, the idol abominations of the Zidonians, the Moabites, and the children of Ammon," whose gods he worshipped. A few minutes' ride, after leaving Siloam, brought us to the fountain of the Virgin, (the source whence Siloam is supplied with water,) also approached by a flight of steps, much longer than the channel at the pool. We descended as before, and took a drink, and then continued our way up the valley to the reputed tombs of Absalom, Jehoshaphat, Zachariah, and James, located in a line near together, on the opposite side of the valley. These solitary monuments, chaste in their style, unique in their design and in their appearance, particularly that of the first, bearing marks of great antiquity, are cut out of and constructed from the side of the rocky cliff, beneath which they stand, and are objects universally, I imagine, of no ordinary interest and attraction to the stranger. What may have been the original design of these so-called tombs, is wholly a matter of conjecture; but, that the two former are very improperly said to designate the true sepulchres of the distinguished characters whose memories tradition would have them commemorate, is evident from the positive testimony furnished to the contrary by the Word of God. Of the ignominious interment of the one it is said:-"And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled, every one to his tent;"-while the honourable mention is made of the other in the beautiful and touching record-"And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father, and Jehoram his son reigned in his stead." Such is the glaring contradiction of the Bible; and if the traditionary testimony of the two former is so unworthy of credence and regard, may not the accuracy of the latter be reasonably suspected, and the tombs of James and Zachariah be justly viewed as fictitious also? But however this may be, the incorrectness, according to Scripture, of the first two mentioned, is unquestionable. These cannot be, as reported, the tombs of Absalom and Jehoshaphat; they were not buried in this valley at all: so, whatever may have been the origin of the monument ascribed to the latter, the tomb of Absalom, so called, instead of being his place of sepulture, is doubtless the pillar which he reared up for himself in the king's dale. "For he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: as it is called unto this day, Absalom's pillar." receives additional confirmation, too, not only from the antiquated appearance and style of the tomb itself, which is not constructed so much in the form of a sepulchral monument as a pillar, such as described in the passage above; but also from the remarkable agreement of its locality, being in a prominent place on the east side of the valley of Jehoshaphat, over against the site of the temple, with "the king's dale" mentioned in 2 Samuel xviii. 18, in which Absalom's pillar is said to have been reared, and from an important fact well known to the dwellers in the Holy City, corroborated by the vast accumulation of little stones which we saw lying near the base of the pillar, that to this day a Jew never passes by the spot without casting a stone towards it, as an expression of his contempt for the unworthy conduct of the man whose memory it perpetuates—a thing which would scarcely occur in the East, where the ashes of the dead, good and bad. are held in such sacred respect, were it not some living testimonial of David's unnatural and rebellious son.

The ground to the right, as we ascended the valley, was strewn with Jewish tomb-stones, of various shapes and sizes, marking the last earthly resting-place of thousands, who have long since gone the way whence they shall not return—even to a land of darkness and the shadow of death, without any order, and where the light is as darkness. Turning to the left a little after, we rode up from the valley, and passing round "on the sides of the north," soon entered the Yaffa Gate, having completed the circuit of the city. Indulging ourselves

in a short rest after dinner, we had our animals re-saddled, and rode, towards evening, to the top of Olivet, passing on our way the reputed tomb of Mary, in the valley of Jehoshaphat-the Garden of Gethsemane, just beyond it-and about half way up the almost naked mountain side, a small stone tower, said to designate the place where Christ, on his triumphal entry into Jerusalem, attended by the joyous multitudes, crying "Hosanna! Blessed is he that cometh in the name of the Lord," beheld the city, and wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." We reached the wished-for summit just as the sun was setting; and grand, indeed, was the view of the city, especially of the temple area. The "buildings" of the temple must have been conspicuous from that point. It was probably somewhere near the place we stood that Jesus was, when his disciples Peter, James, John, and Andrew, came to him privately, "as he sat on the Mount of Olives, over against the temple," desiring to know the time when the things of which he had previously been speaking, should take place, and what should be the signs of their fulfilment. The most extensive view, however, is had from the church of the Ascension, an edifice erected here at some former period by the Christians, in honour of the great event from which it takes its name, from the cupola of which an interesting view of the surrounding country is presented, embracing the waste and sterile region between Jerusalem and Jericho-denominated the mountains and wilderness of Judea, and the mountains of Moab, towering loftily in the back-ground, containing between their desolate walls the parched valley of the Jordan, with the stagnant waters of the Dead Sea, apparently all motionless and dark as the unfortunate "cities of the plain," that lie entombed beneath their heavy surge. We were too late on our return to enter Gethsemane that evening, as we had hoped; so, having been shown the exact spot where Judas betrayed his Lord with a kiss, marked by a prominent stone outside the garden wall, we returned to the convent by the "via dolorosa," resolving to visit Gethsemane early on the following morning,—a resolution which we carried out much to our gratification. We rode to the little enclosure as soon as convenient on Thursday morning-were readily admitted by its old Italian gardener, and were happily surprised in finding it one of the most charming and inviting retreats we had seen either in or about Jerusalem-fragrant and smiling with roses, anemones, and other varieties of the floral species, yet venerable and grave with the time-worn appearance of the eight surviving olives embraced within its narrow precincts—the fathers of their kind, and the chief adorning of the sacred place. I say sacred, for whether the spot or not to which our Lord with his disciples was wont so frequently to resort, it no doubt constitutes a portion of the Scripture Gethsemane, wholly consecrated by his presence. Revolving in our own minds the awful and bitter agony of that dark night, "when Jesus went forth with his disciples over the brook Kedron, where was a garden, into the which he entered and his disciples," we could but feel it a solemn pleasure to be there: and being desirous of some memento of a place so hallowed and dear, we purchased some olive leaves, flowers, and seed of a rare and beautiful kind, and returned by descending the valley a short distance, then making our ascent to the right, and

passing almost under the shadow of the Harem, along the city wall, until entering the Zion Gate—called by the natives "Bab-en-Nebby David"—we made our way through the Armenian quarter to the place from whence we started.

The time was now near at hand when our trip to the Jordan was to be commenced—the bargain with the sheikhs who were to escort us safely down and up, had been completed—the necessary preparations had been made, and our Bedouin attendants were already assembled on our return, anxiously awaiting the signal to start. We were all excitement in the prospect of the short but interesting journey, as can easily be imagined. Lest, however, the necessity of such a course, namely, the employment of Arab chiefs, may not be fully appreciated and understood, I will briefly explain the reasons.

The country between Jerusalem and Jericho, now, as formerly, is infested with thieves. It is inhabited by small tribes of predatory Arabs, who, from time immemorial, have made it their business to attack and plunder, by their superior numbers, travellers and pilgrims indiscriminately, passing to and from the Jordan. Such a state of things, of course, being not only intolerable, but also most derogatory to the Turkish government, an agreement of late years has been made between the Arab chiefs and sheikhs of Jerusalem, ostensibly for the public protection, but more, it is to be feared, for the benefit of official pockets, where, by paying an exorbitant price beforehand, a guard of Bedouin sheikhs can be obtained, by no means a pecuniary saving to the traveller, if he chooses to leave his valuables behind; and has only this single advantage, which is much, however, when ladies are in the party, of being a pretty strong and certain security against molestation and harm.

We set out about 3 P. M., for Mar-Saba, nearly midway between Jerusalem and the Dead Sea-passing out of the Yaffa gate, and down the valleys of Gihon and Hinnom, by Enrogel, (as previously described,) where we struck the dry and stony valley, down which, during the months of winter, the Kedron pours its rapid waters, and empties itself into the East Sea. Our road from here was good, mostly in sight of the chalk-white bed of the dried up stream; but through a most desolate and fruitless region, quite destitute of vegetation, and most singularly illustrative of the fearful truth recorded in Jeremiah xvii. 6, 7-"Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like a heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited;" a threatening whose withering impress has been terribly stamped on that portion of Palestine. Indeed, with the exception of an occasional cluster of black tents, pitched to the right or left of the way, (the unmistakable index of some Bedouin encampment,) there was nothing whatever of interest to attract our notice, or to relieve the dull monotony of the lifeless and wearisome scene. We reached Mar-Saba, the place of our destination, between the hours of six and seven, where we pitched our tents and spent the night. Mar-Saba is a Greek convent, large and strongly built, on the right bank of one of the most precipitous portions of the valley of the Kedron, having more the appearance of a military fortress than a religious asylum for pious monks.

Its lofty walls and strong natural position, however, have been its only security in its isolation and solitude, during these many years, against the invasion of the Arabs, who would gladly have entered its secluded portals long ere this, and spoiled its rich and accumulated treasures. It was founded by the Greeks, in honour of a celebrated hermit called Saba, the tutelary saint from whom it takes its name; of whom there is a legend that in his searches for a suitable place to enjoy, undisturbed, his pious and heavenly contemplations, he happened upon a cave tenanted by a lion, which he boldly entered; and finding it agreeable to his purpose, meekly requested the monarch of the forest to retire, which he submissively did, leaving the saint the sole possessor of the rude dwelling-place, that has since given to the convent erected over it its lasting consecration and sainted name, Mar-Saba.

The wild and startling grandeur of the scenery about this place, I will not attempt to describe. It has no parallel in Palestine, nor in any place I ever visited, nor in any thing I ever read, except the twenty-third Psalm, which was not improbably drawn from this; for if there is any spot in the land of Israel from which the psalmist might be supposed to have taken the imagery of this beautiful song of Zion, which probably more than any other has comforted the dying pilgrim in entering that gloomy valley which it so graphically describes, it is this part of the Kedron's valley, with its gloomy and dismal shadows, as

viewed in the moon's pale light from some overhanging cliff.

We resumed our way at an early hour on the following morning, passing, as the day before, an occasional encampment of Arabs, affording pretty much the only variety we enjoyed, and the nearest approximation to vegetation we were able to discover in all the barren waste of the wilderness of Judea. When we had reached the last range of hills, however, overlooking the sea, the river Jordan, and the vast and sun-burnt plain through which its waters flow, a Mohammedan muleteer of the company, from Jerusalem, presuming upon a familiar acquaintance with all the places and objects of interest in the vicinity, from his having repeatedly made the trip, directed our attention to a Moslem wely on the right, which he very gravely said was the tomb of Moses—a curiosity, indeed—sufficient to supply all the deficiencies of interest for which the journey hitherto had been so distinguished.

Our descent from here was rapid, beneath the rays of a scorching sun, which seemed to grow more intense as we neared the sullen and sluggish shores of Bhar-el-Lut, (Sea of Lot,) one of the names among the natives by which this wonderful lake of destruction and vengeance is known. We reached it between twelve and one, and tasted its bituminous waters, which, though they look remarkably clear and pure, are in the highest degree salt, bitter, and nauseous to the taste, and of such a degree of specific gravity as to enable one to float on their surface without motion. This may seem almost incredible; but having made the experiment with most of the party, we know the fact to be true.

According to the most accurate observations, it is about seventy miles in length, twenty in its widest part in breadth, and five hundred feet below the Mediterranean—seldom ruffled by the wind, having no visible outlet, and yet constantly receiving the waters of the swelling Jordan, which make no essential increase or decrease upon its quantity.

A profound and almost death-like silence reigns over and around the dreary spot, where once stood Sodom and Gomorrah, and the cities of the plain, producing an impression on the mind of the beholder that can never be erased, and with the exception of a traveller now and then, never visited but by the footsteps of the wild Arab, who only approaches it with feelings of the most superstitious awe and dread.

Our course from here was directed to the Jordan, over undulations of white clay soil, bleached by the burning sun-probably near to, if not a portion of, "the clay ground between Succoth and Zeredathah, where king Solomon cast the brazen vessels for the house of the Lord." 2 Chron. iv. 17. The whole plain is a desolation, and the prediction that "the strangers that shall come from a far land shall say when they see the plagues of that land, and the sicknesses which the Lord hath laid upon it, and that the whole land thereof is brimstone and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah, and Zeboim, which the Lord overthrew in his anger and in his wrath; -- wherefore hath the Lord done thus unto this land?" has been literally ful-Nothing grows upon its surface, "except a few stunted thorns and shrubs, which wear the brown garb of the desert." How changed since the time of Abraham! when the Jordan, overflowing all its banks, fertilized that wide and extensive plain, making it as productive as the garden of the Lord! What a scene to look down on from one of the lofty peaks of the mountains of Moab! It was probably with this picture spread out before his vision—the rich and fertile plain of the Jordan extending northward—the city of Jericho before him, and the Dead Sea stretching southward, with the waters of the Jordan flowing into it, that Moses got the idea which he so beautifully expresses afterwards to the Israelites before his death. "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live." We reached the Jordan hungry and thirsty, but were so annoyed with little flies, that we were obliged to shorten our stay, not only for our own sakes, but also for the comfort of our ani-The point we touched was the one usually visited by travellers, and is said to be the place where Jesus was baptized, and where Joshua led "the Israelites over on dry ground." Whatever may be the truth of the former conjecture, the latter, if the modern village called Jericho is any where near the site of the ancient city, must be a mistake, as it is expressly said, "And the people passed over right against Jericho;" which would make the supposed place of crossing three hours to the south of Jericho-that being the time it took us to travel it. We reached the modern village near sunset, where we spent the night. As ever, yours in the gospel, JOSEPH BEATTIE.

(For the Covenanter.)

REV. DAVID STEELE.

As the name of this individual is occasionally seen in our monthlies in connexion with what is called the Reformed Presbytery, it may be well for some readers of these journals to be reminded of his history,

and to learn his present position. It will be remembered that Rev. Robert Lusk and Rev. David Steele were members of the Synod of the Reformed Presbyterian Church, which met in the city of Allegheny in the year 1840; the latter a constituent, and the former a consultative member. Synod then met by delegation. cions had been entertained by different persons intimate with these men previous to the meeting of Synod, that they intended at that Synod to take a bold and decisive stand in favour of some favourite measure; and if they could not carry it, they would decline the authority of the church, and set up an independent party. They had said nothing publicly to produce such an impression; but their conduct was thought to be mysterious, and they had thrown out insinuations at times which excited suspicion. But as they sat in Synod till its final adjournment, and took part in all its proceedings, and manifested no peculiar opposition to its decisions, and received their share of the travelling fund, it was thought that all suspicions touching the faithfulness and the honourable conduct of these men had been groundless, and should be dismissed. For in every case in which faithful men had been aggrieved by the prevalence of evils in the church, they laboured long and hard for the removal of the evils complained of; and it was only when hope had utterly failed, that they formed the design of separation, and when this intention was formed it was publicly avowed, and the supreme court solemnly warned, its authority openly declined, and reasons given for the course taken. This was the way in which all the Reformers acted in coming out of the Church This was the course of Rev. John M'Millan in leaving the Established Church of Scotland, and of all the Seceders and the Free Church in leaving that corrupt establishment. As these men had done nothing of all this, and as Synod had postponed, under the pressure of business, final adjudication on the subject of voluntary associations, which it had been suspected was the hobby on which they intended to ride out of the church, it was supposed if any such design had been indulged it had been abandoned, and that they intended henceforth to act as consistent and peaceable members of the church. But how great was the surprise and regret of their friends, when it happened to leak out that on the day after the adjournment of Synod they had, with an elder or two, in a private room, and in a clandestine manner, separated themselves from the church, violated their solemn ordination vows, and set up what they called the Reformed Presby-Even if they had had reason for separating from the church, their conduct in this instance was so entirely unprecedented and disorderly, that faithful and orderly people in the church could show them Their separation from the church met, as might be expected, with almost universal condemnation; and they found few followers, except some who had been privately alienated from the church under party drill before the meeting of Synod; and since then those who have united with them have generally been somehow disorderly persons, some of them under the censures of the church for scandalous sins.

But these men could give no sensible reason for making another rent in the mystical body of Christ. The chief, if not the only reason assigned for this sinful separation from the church deserving any con-

sideration, was that some of the members of the church had joined with Christians of other denominations in anti-slavery and temperance This subject had been discussed, to some extent, in Synod; and it was thought that with proper time for deliberation and comparing of views, a general agreement, if not entire harmony, might be arrived at in the deliverance of Synod on this matter. Hasty and rash legislation seldom does much good in the church. Moreover, the members of the church who had joined in anti-slavery societies manifested no desire or inclination to depart from Covenanting principles, but believed they were exemplifying and carrying out their principles in anti-slavery operations. In these circumstances "Synod postponed the paper on this subject till the next meeting, with a view to early attendance at said meeting." Messrs. Lusk and Steele did not leave the church because Synod refused to adopt their views, but simply because it did not adopt them at the time which they wished. Their conduct, in this instance, looks more like the pet of a spoiled child, than the deliberate judgment of a sober man. Every one must see that this act of ecclesiastical suicide was committed without a cause, and in circumstances of peculiar aggravation.

On the ensuing September 17, 1840, the conduct of these men came before the Ohio Presbytery at its semi-annual meeting at Brush Creek, O., when a libel was formed against them, charging them with a violation of their solemn ordination vows, following divisive courses, slandering the ministers and courts of the Lord's house, and fostering contention and strife among the members of the church; and they were then several times cited to attend and answer to the libel. They refused to attend, when the following resolution was passed by the

court:--

"Resolved, That the Rev. Robert Lusk and the Rev. David Steele be, and hereby are, in the name of the Lord Jesus Christ, suspended from the exercise of their office, and from the privileges of the church, until, by confession of their sin, and satisfactory repentance, they re-

turn to duty."

At the next meeting of Synod in 1841, in Utica, O., the matter of voluntary associations was taken up, according to the resolution of the previous meeting, and was discussed and acted on with entire calmness and harmony among the members. In the mean time the antislavery movement assumed a political form; it had previously occupied only moral ground, and Covenanters throughout the country every where stood aloof from these political movements. Thus by the judicious action of the Synod, and the co-operating influence of Divine Providence in political movements, the church was entirely freed from agitation on this subject, and it ceased to be a practical question.

A person not acquainted with the men might have hoped that as the ground on which they left the church had failed them, they would confess their sin, return to the church, and ask to be again restored to the exercise of their office, and to their privileges. Pride and ambition, and a large measure of natural obstinacy, stood in the way of this humble and Christian course. But to keep up the party on the ground on which they had seceded from the church, was plainly impossible. Other ground must be taken, or their followers would leave them. Here was the dilemma. But necessity is the mother of inven-

All at once new light burst upon their eyes; and they looked, and behold, the Testimony of the Reformed Presbyterian Church in the United States was erroneous and contradictory; and the old Scotch Testimony, adopted in 1761, at Ploughlandhead, was the only platform on which the new party could stand and be continued. The Testimony of the church, which these men had so long approved, and so often and solemnly sworn to maintain, was east aside, and a Testimony not adapted to, and never designed for the church in this land, put in its The Testimony of the church in North America, intended, and well adapted to point out and warn her members of the prevalent errors and evils in this country in the present age, is abandoned; and a Testimony adapted to a former age and a foreign country, and of course silent on many popular sins in this age and land, is preferred That Testimony is faithful in testifying against the Erastianism of the British government, but says nothing about the infidelity of the government of the United States, for this government did

not exist when it was prepared.

This Testimony, with a change in the terms of communion, to correspond with the new light obtained, and a notion of Mr. Steele about history being a term of communion in the church, is the ground of the new party. But what this new doctrine of history being a term of communion is, we have not been able to learn. For although Mr. S. has often explained his new doctrine, and again explained his explanations, yet some of his followers have been as unable as ourselves to tell what he means. There is one thing, however, he intends. the end of the old Scotch Testimony he has added a number of misrepresentations and caricatures of our church and Synod in this country, and he intends that this part of historical testimony shall be believed by his followers. He rejects the true history of the church, which she has herself prepared and approved, and asks people to believe the false history which he has written himself. He professes that he and those united with him are the only true Covenanters in the world occupying the whole ground of Covenanted Reformation; and yet he rejects the Second Book of Discipline, the complete symbol and imbodiment of Scotland's Reformation, which is also approved in the old Scotch Testimony. Truly the legs of the lame are not equal.

Respecting Mr. Lusk, the leader in this schismatical movement, little need be said. He has gone to give an account of his stewardship; but whatever may have been his state or end, it would certainly have been good for the church if he never had had a place in it. The two congregations over which he was successively pastor—Conococheague and Walnut Ridge—were almost destroyed by him, and were only preserved by a dissolution of the pastoral relation. In the year 1825 he declined the authority of Synod, became independent, and took his congregation, confiding in his integrity, with him. The congregation, however, soon saw that they had been deceived by his misrepresentations, and most of them returned to the church. In the year 1835, being left almost alone, he returned also, confessed his sin, for which he had been suspended from the ministry and the privileges of the church, and it was hoped by some manifested true repentance. But the people generally had no confidence in him. He

was every where disliked. And finding he could not rise in the church as he expected, and having secured the confidence of Mr. Steele, and alienated him from the church, he hoped with his influence and cooperation to be more successful as the head of a new party. Mr. Steele was taken in his snare, and in 1840 they left the church.

Unjustifiable and silly as is the ground on which this party stands, it is nevertheless looked upon with some sympathy and favour by different classes of people. There is a class of honest, well-meaning, but weak-minded people in the church, who are pleased and taken with pretensions in favour of old things. The adoption of the old Scotch Testimony was doubtless intended to cater to this well known feeling. There are restless and ambitious spirits sometimes that feel they can never rise in a large and well governed congregation, but may become quite distinguished in a little faction. "Better be the first man of the village, than the second man in Rome." There are persons who have been laid under censures by the church for scandalous sins, but have not grace to confess them. There are others who are opposed to the strictness of the law of our church, forbidding the common use of intoxicating drinks. There are others who do not like the Covenanted Reformation in reference to deacons being permanent officers in the church. There are others—self-righteous and pharisaical characters—who imagine that the church is not pure enough for them. "Stand by thyself, I am holier than thou." There are others who believe that the wrath of man worketh the righteousness of God, and delight to hear awful denunciations of Divine wrath pronounced upon all other Christians, and to see them hanging by a hair over the bottomless pit, provided their own sins are not reproved. They think that all this malice, and wrath, and clamour, and evil-speaking, is faithfulness in the preacher. There are others who, having little or no piety, indulge in wrath, and malice, and envy, and evil-speaking against their brethren, and find the church an uncongenial place to foster and display these evil passions, will feel themselves quite at home in the new party. From the little success that this party has had, we trust there are few of the above characters in the church. John Knox, Jun.

AMERICAN SLAVERY.

Rev. Dr. Van Rensselaer, in his late rejoinder to Dr. Armstrong, enumerates the following popular errors in regard to slavery. We are pleased to find so much even as this from the pen of an influential minister and editor of the Old School Presbyterian Church. It would have been far more acceptable had the Doctor gone on to advocate *immediate* emancipation. Slavery is a sin, to be denounced.

"It is a mistake to suppose that the slaves have not a natural desire for freedom, however erroneous may be their views of freedom. There are certain natural impulses which belong to man by the constitution of his being. No slavery can quench the aspirings for liberty. It is allied to his hope of immortality—it is the ethereal part of his nature which oppression cannot rend. It is a torch lit up in his soulby the hand of the Deity, and never meant to be extinguished by the hand of man.

"It is a mistake to suppose that slaves possess no natural rights. Your remarks that slavery secures to the slaves the right to labour in a better way 'than it is secured to a more elevated race of labourers in Europe, under any of the systems which prevail among the civilized nations of the Old World,' will hardly be received by autocrats and despots as a plea for reviving slavery on the Continent. Indeed, the new Emperor, Alexander of Russia, is engaged at this very time, in the very great work of doing homage to Christian civilization, by emancipating all the serfs of the empire.

"Another error consists in regarding the Africans as an inferior race, fit only to be slaves. Infidelity, as you are aware, has been active at the South in inducing the belief that the negro belongs to an inferior race, if not a distinct one. This doctrine is the only foundation of perpetual slavery. It is alike hostile to emancipation, and injurious to all efforts to elevate the negro to his true position, as a fellow-man and an immortal. The slaves belong to Adam's race; are by nature under the wrath and curse, even as others; subjects of the same promises, partakers of the same blessings in Jesus Christ, and heirs of the same eternal inheritance. How the last great day will dissipate unscriptural and inhuman prejudices against these children of the common brotherhood!

"It is an error to suppose that the African slave trade ought to be revived. Among all the popular errors of the day, this is the most mischievous and wicked. God denounces the traffic in human flesh and blood. It has the taint of murder. Our national legislation righteously classes it with piracy, and condemns its abettors to the gallows. And yet, in Conventions and Legislatures of a number of the slaveholding States, the revival of the African slave trade meets with favour. This fact is an ominous proof of the demoralization of public sentiment, under the influence and operation of a system of slavery.

"Another error is, that slavery is a permanent institution. Slavery in the United States must come to an end. Christianity is arraying the public opinion of the world against it. The religion of Jesus Christ never has, and never can countenance the perpetuity of human bondage. The very soil of the planting States, which is growing poorer and poorer every year, refuses to support slavery in the long run. Its impoverished fields are not often renovated, and the system must in time die the death of its own sluggish doom. Besides, the competition of free labour must add to the embarrassments of slavery.

"In short, slavery is compelled to extinction by the operation of the natural laws in the providence of the ever-living God, which laws act in concert with the spirit and principles of his illuminating Word.

"Another popular delusion is, that slavery will always be a safe system. Who, that has a knowledge of human nature, does not tremble in view of future insurrections, under the newly-devised provocations of reviving the slave trade, banishing the free blacks from the soil, and prohibiting emancipation? The future of slavery in America will present, in all probability, a dark and gloomy history, unless our beloved brethren exert themselves, in season, to arrest its progress, and to provide for its extinction."

ANOTHER QUERY AND ANSWER.

Since we made up our list of queries in last number, we have received a very earnest communication asking us to consider the subject of "occasional hearing:" and particularly inquiring as to the "weight to be attached to the statement in the Historical part of the Testimony"

on the subject.

We would respond, at length, to these inquiries, were it not that we are well satisfied the whole matter will be taken up by Synod at the coming meeting. And from what we have learned from various quarters, it is high time. We need not disguise it—there is by no means uniformity among us in regard to this thing. Not many years ago, we were, apparently, unanimous in drawing the line between us and other denominations against whose position, in many or fewer respects, we bear testimony, so as to keep apart from them not only as to the sacramental, but also, official ministerial fellowship. That the vast majority of the church is still sound on this question, we feel quite confident. But there must be some action by which this shall become unmistakably evident—some action that will restore the uniformity in practice, which we have now partially lost. This is demanded—

1. By the merits of the case: for—omitting many other considerations—if our people would refuse to accept the ministerial and pastoral labours of one who should oppose any of the doctrines of our Testimony, or even decline to vindicate them, or who should act inconsistently with them, either by incorporating with the civil institutions of the country, or by the use of uninspired songs in public devotions; or in any other such-like way, with what consistency can they go out after such ministers? Do they not declare by such conduct that they make light of our peculiar position? Or to put the case in another form, With what propriety can we attend upon the ministrations of those without our bounds, when we would subject to discipline any of our own ministers who should profess their views, and adopt their practices? If we are right in our Testimony—and in maintaining it by the discipline of the church, let us be consistent, and not tear down,

practically, what we essay to build up.

2. This is demanded by our well-recognised profession and established practice. The statement in the Testimony to which allusion has been made is express as to the understanding and rule of the church—"We cannot consistently join, either statedly or occasionally, in the communion of any other church, in word," &c. True, this is in the Historical Testimony, but it is not mere history. It is the solemn assertion of the church in her supreme judicatory as to the purport of her doctrine on this subject; and, moreover, it is presented as a well-fixed rule of action. The same considerations apply, substantially, in interpreting and applying this language, as in the case of that part of the Testimony which defines the relations of the Reformed Presbyterian Church to the civil institutions of this country. Both are in the same division of the Testimony; but both imbody declarations in reference to the mind, and judgment, and position of the church—one towards the state, the other towards the churches. both alike are further interpreted and confirmed by the uniform practice of her members until a decline began. Every body knows that we have all along been subjected to the reproach of bigotry, for this

reason especially that we have not practised "open communion" either in word or sacraments—as we have been stigmatized by any number of hard names, because we have refused to incorporate with the national institutions.

3. Action is demanded by a regard to the peace of the church. The longer, the worse. There is but one issue before us, unless this "divisive" course is arrested as soon as it can be. If we fear, by a proper exhibition of our judgment on the matter as a church, and, if necessary, by some exercise of discipline, to give rise to trouble, we will find this very trouble that we would avoid, rising, hydra-headed, among us ere long. We use strong terms. Action on this subject, and right action, is imperatively required by our regard for the unity of the Reformed Presbyterian Church. Laxity here, unless we are greatly mistaken, will not long be tolerated.

THEOLOGICAL SEMINARY.—MEETING OF THE BOARD OF SUPERINTENDENTS.

Allegheny, March 22, 1859-7 P. M.

The Board of Superintendents met, and the meeting was opened with prayer. Members present—Messrs. Sloane, Crozier, Stott, Willson, and Scott. The latter was appointed Secretary.

Discourses, as specimens of improvement, were delivered by four of the students, on which suitable criticisms were made by the Board.

Adjourned, to meet to-morrow, at 9 A. M.

March 23-9 A. M.

The Board met, and after prayer proceeded to examine the class on

Theology, Hebrew, and Church History.

The first Professor having resigned his professorship immediately before the opening of the session, the remaining Professor has taken charge of the instruction of the students, assisted by two of the brethren of the Pittsburgh Presbytery, the Rev. Messrs. Newell and Hunter; the former in the junior Hebrew class, and the critical study of the New Testament, and the latter in Church History.

The Professor read a full report of the instructions given by him

during the session. It is as follows:

PROFESSOR'S REPORT.

Dear Brethren,—At the commencement of the session, in the embarrassing circumstances into which the Seminary had been unexpectedly brought, I applied, with the approbation of such members of the Board as I had an opportunity of consulting, to Rev. John Newell, and Rev. Joseph Hunter, whose local position made them available, for their aid in the duties devolving on me. They readily acceded to my request, and rendered valuable services. Mr. Newell took the charge of the Hebrew studies, except in the case of the senior class. He also attended to Biblical Criticism in the New Testament. Mr. Hunter heard the recitations in church history. I have requested these brethren to prepare statements of what was done under their direction, to be submitted to you.

Under my supervision, the recitations were in Turretine, the Confession of Faith, Hebrew, and Pastoral Theology, including Homiletics. On Mondays and Thursdays, all the students recited in Turretine. They were required to read the lesson in their rooms, and to answer from notes or from memory,

questions on the part read. In this way we have proceeded from Locus Tertius, De Deo uno et trino, to Locus Septimus de Angelis. These examinations were generally satisfactory.

In Hebrew, the senior class read the first fifteen chapters of Jeremiah. These were read with care and with attention to the rules of Scripture exegesis. This

class recited every Tuesday.

Lectures, in part written, and in part oral, were delivered on Wednesday, on the Confession of Faith, beginning with chap. 15, (where I learned the lectures ended last session,) and ending with chap. 23. On each day of this

exercise the students were examined on the lecture last delivered.

In the early part of the session some lectures were read on Pastoral Theology. Friday was the day appointed for this part of our work. Finding, however, that some things must be omitted, or at least very imperfectly done, I changed the lecture into homiletical exercises. From the beginning of the session Friday evenings were spent in hearing discourses delivered, and skeletons read by the students. Each student delivered two discourses, and read two, and some of the advanced classes, three skeletons. Mr. Newell was present on these occasions, and aided by his criticisms to make the exercises profitable to the students. In the latter part of the session, I availed myself of the opportunity of criticising these skeletons to give instruction in Biblical interpretation, and sermonizing. This was done on Friday. Some time, also, was spent in reading in the Bible, and the Psalms in metre. The object of this exercise was chiefly to cultivate the art of reading the Scriptures with fluency and correctness. The results were very satisfactory.

The number of students in attendance, was eleven. With but two or three exceptions, and these not of a serious character, their health was good. Their attendance at the recitations was punctual and regular, and their deportment satisfactory. In addition to their worshipping in the weekly societies in the

congregation, they held a prayer meeting every Friday in the Hall.

We have not been without some tokens of Divine favour, for which we desire to be thankful. I trust that God will own the feeble services rendered, and bless them to prepare a faithful and successful ministry for the church.

Respectfully submitted.

THOMAS SPROULL.

Allegheny, March 22, 1859.

Reports were also read by Revs. Newell and Hunter. They are as follows:

REPORT OF REV. JOHN NEWELL.

By an arrangement with Synod's Professor at the opening of the session, I

took charge of classes in junior Hebrew and Biblical Criticism.

As there were two students entering the Seminary who had not previously attended to Hebrew, a class was formed to suit them, which met as regularly as circumstances permitted. The usual plan of study was followed. In Grammar, "Tregelles' Heads of Hebrew Grammar;" and in reading, the first chapter of Genesis, and the thirty-seventh, were gone over.

The other division of the class, consisting of those who had previously paid some attention to the study of the language, met twice a week. The first and second parts of Gesenius' Grammar were studied, and twenty-six Psalms were read, and most of them reviewed. The attendance, and attention given, were

satisfactory throughout.

The class in Biblical Criticism met during the session on the forenoon of Saturday, and during the last month twice a week. The portions of the Greek Testament selected for study, were the Epistles to the Galatians and the

Ephesians.

In translating and examining these Epistles attention was paid to the grammatical structure of the original, and to the particular forms of exposition used, as well as to the arguments employed, and the connexion of the whole. Be-

sides, voluntary weekly exercises were assigned to the students, and generally written out and read in the class. The dialect of the New Testament, the critical analyses, and exegesis of the text, the signification and use of important words and phrases, which occurred in reading, with other kindred topics, formed the subjects of these exercises, and the matters of discussion at our meetings. These have been well attended, and evident interest manifested in the lessons of the class.

Respectfully submitted.

JOHN NEWELL.

REPORT OF REV. JOSEPH HUNTER.

The following synopsis of study in the Historical department, is respectfully submitted:

1. The period of history studied, was the 5th and 12th centuries inclusive.

2. The recitations, reviews included, were eight.

3. The improvement of the students has been ascertained through questions asked on the most important points in each recitation.

4. The answers were generally such as would be desired.

5. The attendance and decorum good.

Respectfully submitted.

JOSEPH HUNTER.

The Board took a recess till 12 P. M.

At the close of the recess met, and heard discourses from five of the students, on which remarks were made by the members of the Board.

The Board is much gratified with the state of the Seminary, as as-

certained by the examination and discourses of the students.

On motion, the Board approve of the course adopted by Professor Sproull, in calling to his aid, in the labours of the session, Messrs. Newell and Hunter; and wish to submit to Synod the propriety of remunerating them for their services.

A petition was presented by the students, asking the Board to endeavour to obtain an enlargement of the Theological library. In pursuance of this object the petition is referred to Synod, with the earnest recommendation of the Board that means may be used for an early compliance with the prayer of the petition.

The Board took a recess till 71 P. M.

At the expiration of the recess the Board met; and, according to the appointment of a former meeting, Mr. Scott read an address to the students on the subject of mental culture; and Mr. Willson, at the request of the Society of Inquiry, read an address on the elements of success in life, especially in the ministry of the gospel.

Resolved, That the Secretary be instructed to issue an order on the Treasurer of the Theological Seminary for the travelling expenses of the members. And further, that the Secretary obtain a book for the

permanent record of the minutes of the Board.

Adjourned with prayer.

DAVID SCOTT, Secretary.

NEW ENGLAND-ITS THEOLOGY AND PROSPECTS.

It would seem that the fires of religious controversy, which have long been slumbering, are about to be rekindled in New England. A new name has arisen on the side of error, to take the place of the Emmons, the Hopkins, the Taylors of the past generation. And instead of New Haven and Newport, it is now in Andover, that the new light has dawned. The new name is Park, and the new school consists of Parkites. Park is Professor of Theology in Andover—the

successor of Dr. Woods. The essence of his system is the exaltation of feeling, taste, interior sense, as a judge and a guide, rather than doctrine and dogmatic teaching. He is able, shrewd, popular, and, we fear, if the quotation which we are about to give is true, unscrupulous: ready to follow in the footsteps of other corrupters of the faith in making use of any arts to advance his supposed improvements in theological teaching. Dr. Parsons Cooke, of Lynn, thus describes his modes of operating for the supplying of parishes with ministers of

his own stamp:

"His eye is on every vacant parish, to put his own instruments in the most commanding positions, and exclude those not subscribing to his creed. Complaints have been loud and frequent that students in the Seminary must either give their adhesion to the peculiar views of the Professor of Theology, or go out with diminished prospects of settlement; and not only does he interfere to control the settlement of his own pupils, and secure the places of influence to his party adherents, but I have a case of this kind now in my eye. A people not twenty miles from Boston, were about giving a call to one of the best settled ministers in Massachusetts, but a decided Calvinist. Nine-tenths of the people were in favour of the call. Professor Park saw some leading individuals of the parish, and earnestly and with great decision dissuaded them from proceeding in the case. Such was the effect on the people that the measure was defeated. The concurrence of presidents and professors of colleges is vital to his success; so the virtual appointment of such officers is conceded to him. The agencies of benevolent societies are important instruments of moral or material power for him; and he has made more progress in bringing some of them under control than I am willing here to disclose."

Another avenue is open to him—the Congregational Board of Publication. Dr. Cooke has taken this matter in hand also. We quote from a correspondent of the Presbyterian:

"Dr. Cooke has lately issued a protest against some proceedings of the Congregational Board of Publication. His ground of complaint is that that Board—the influence in which Professor Park, it seems, has managed to absorb—has put several works on the Atonement into the Professor's hands, to write introductions for them. One of these was Dr. Griffin's work; and by the legerdemain peculiar to the subtle Professor, Griffin and the others have suddenly become Parkites in theology. To this systematic 'perversion' by introductions which forestall the author, and make him hold sentiments which in life he is known to have abhorred, Dr. Cooke objects. He is not quite prepared to have Professor Park 'act the gentleman usher for the whole succession of New England theologians' whose works the Board intends to publish, however important the office might be to the Professor himself. But as he stood alone in the Board—the others of like theological views having been gradually weeded out by the Secretary—he resigns, and publishes his 'protest.'"

It is a rule, to which, we think, it would be hard to find an exception—that the sowers of "tares" resort to means which are themselves sufficient to stamp their doctrines with the reprobation of every honest man. The above is a fair specimen. We are glad, however, to see that there are able men on the ground to watch over the interests of sound doctrine. We add, that a Review has been commenced—issued quarterly in Boston—for the maintenance of orthodoxy, and which promises to be an able exponent of Calvinism: but whether even this may not be diluted with some of the theological isms of that region, we cannot say. The fact of its establishment is a sign of the times, and an encouraging one. We will watch, with interest, the progress of the controversy.

TEMPORAL BENEFITS.

The controversy regarding the purchase of temporal benefits—whether believers receive a title to them through the atonement of Christ—may be considered as nearly ended. The "Basis" of the United Presbyterian Church makes no reference to it. Still, there lingers a disposition in some in the new church to retain the views so long advocated by the late Associate body, and to interpret the Confession of Faith and Catechisms as teaching this doctrine. It is for this reason we notice a paragraph on this subject in the Presbyterian Witness of February 26. The writer says:

"The Confession and Catechisms clearly represent all the benefits of Christ's purchase as spiritual; such as are applied to the soul by the Spirit of God, and received by the faith of the believer. We are taught to 'pray that of God's free gift we may receive a competent portion of the good things of this life, and enjoy this blessing with them.' Are not the Confession and Catechisms sufficienly explicit on this subject for all the purposes of the church's profession and the practical religion of her people?"

On this we remark-1st. That while the Shorter Catechism states, very truly, that we "are made partakers of the redemption of Christ by the effectual application of it to us by His Holy Spirit," and that this is accomplished "by working faith in us," it by no means follows that the doctrine is taught that "all the benefits of Christ's purchase are spiritual," and are "applied to the soul by the Spirit of God." In other words, that these benefits are all internal to the believer. Because—(1.) Among these benefits is "adoption," which is defined to be a reception "into the number," and the conferring of a right to all the "privileges of the sons of God." Among these privileges may be reckoned, it is true, a filial spirit; but it also includes—the Larger Catechism expressly asserts this—some which are external to the believer: for the adopted of God "are under his fatherly care and dispensations," and are "admitted to all the liberties of the sons of God." Now, in reference to these, adoption makes no change—we might say the same of justification—in the character, in the soul of the child of God. (2.) It is precisely among these "benefits" entering into the idea of adoption that we find a right, based upon the redemption of Christ, to the "bread of children" -an interest in such promises as relate to the temporal welfare of the saints of God. Hence this writer, and others of similar views, put out of sight a most important and precious part of the privileges of the believer, when they will see none—take no account of any—unless such as consist in a change of character wrought by the direct agency of the Holy Ghost upon the soul itself. If this omission had reference only to a title to our daily bread, it would be an error, and, we believe, a very hurtful one, but, consistently followed out, it would extend much further: it would deprive the child of God of all the comfort that arises from the fact that he is under God's "fatherly care and dispensations," as these are his by an interest in Christ and his redemption.

2. The exposition of the 4th petition quoted above, is equally misunderstood. If the reception of "the good things of this life" through "God's free gift" be incompatible with their reception through the purchase of Christ, then the believer's sins are not "freely pardoned." Pardon is both purchased and free; and why not, equally, the enjoyment of the good things of this life? Besides, is not this petition to be offered up for Christ's sake, as well as the other five? Again: this whole subject is treated of fully in the exposition of the same petition in the Larger Catechism, which says, "Acknowledging that in Adam, and by our own sin, we have forfeited our right to all the outward blessings of this life, and deserve to be wholly deprived of them by God, and to have them cursed to us in the use of them," &c. If this be so, how has this forfeiture been reversed—this deprivation hindered, but through the atonement of Christ? The forfeiture must be legal—the violated law demanded it: otherwise there could have been no forfeiture. The punishment of treason cannot extend beyond the penalty annexed to treasonable acts. Any thing beyond this would be unjust. But if this forfeiture were legal, it can be reversed, and the right restored only by satisfaction made to the law through which it came.

3. The writer of the above is misled by not considering—(1.) That all the results of the work of the Holy Spirit are not reducible to the same category. He works in the soul: but this department of his special work results—not only in changing the character, but also the state of the sinner. Hence the Spirit is said to "justify." (1 Cor. vi. 11.) This He does, not directly, and officially, but indirectly, inasmuch as He produces in the soul that faith which unites to Christ, the Justifier. (2.) Not considering that the atonement of Christ was the condition of a covenant—that covenant including among its promised blessings, not only a change of heart, but multitudes of good things besides, some of which are of such a nature that they cannot be wrought "in the soul." For example, the resurrection of the body, and its conformity at last to the glorious body of Christ. Yet this is a fruit of Christ's purchase, and is the work of the Holy Ghost. Not considering that besides the agency of the Holy Spirit, which is indispensable—in the sense already referred to—to the enjoyment of every blessing, the Spirit is the immediate source of life, breath, of food, of light, of all good: that He, as the Vicar of Christ, carries on the administration of affairs. "Thou sendest forth thy Spirit, they are created; and thou renewest the face of the earth." Ps. civ. 30.

We cannot give up the cheering thought that our daily concerns are under covenant care—a care secured by the blood of Christ: and that, if believers, we have a right, in Christ, to the watchful supervision, and paternal gifts of "our Father in heaven."

CIRCULAR.

We need not urge attention to the following circular. The design is to collect materials for history. Very small things, apparently, are valuable.

[Ed. Cov.

To Pastors and Elders: Dear Brethren,—The "Presbyterian Historical Society," in its anxiety to accomplish the important object of its organization, has deemed it advisable to address the Sessions of the several branches of the Church which it represents, and request them to render such aid as they may be able.

No plan has suggested itself with more promise of success in the collection of the relics and records which are scattered over our country, than calling the attention of pastors and elders to them in their respective fields of labour. It

will, therefore, be regarded as a most valuable contribution to the cause with which the Society has been intrusted, and in which we know you must feel a deep interest, if, in addition to having announced from your several pulpits the existence and design of the Association, you will procure by such methods as you may consider most efficient, and transmit to us old sermons, (in manuscript or print,) old theological works, pictures of old churches, likenesses of deceased ministers, and any thing else within your reach, which in your judgment may be worthy of preservation. By these separate efforts it is hoped the work will be thoroughly achieved which stands so vitally connected with the history of our beloved Zion.

Please let your remittances be addressed to "Samuel Agnew, Esq., Librarian of the Presbyterian Historical Society, 821 Chestnut Street, Philadelphia."

ALFRED NEVIN,
BENJ. J. WALLACE,
JAS. M. WILLSON,

Committee.

Editors of religious papers will confer a favour by giving this Circular one or more insertions in their columns, and directing attention to it by an editorial article. The branches of the Church represented in the Society, are the two General Assemblies, the United Presbyterian Church, (composed of the Associate and Associate Reformed,) and the two branches of the Reformed Presbyterian Church.

Philadelphia, March 25th, 1859.

*** Reformed Presbyterian please copy.

AFFAIRS ABROAD.

India.—The rebellion in India is thoroughly subdued. Oude is pacified. With two exceptions, all the leaders have either been killed, or have yielded. British Christians—and even her statesmen—now feel more sensibly than here-tofore the high obligations resting upon the country to rule India for India's good, and vigorous efforts are making to increase the number of missionaries. The government will try to be as neutral as possible; but, we think, will be compelled to give countenance to Christianity, and to withhold it from idolatry. The American missionaries write encouragingly of their prospects since the reestablishment of peace. We give an extract regarding schools from the report of the Lahore station of the Presbyterian mission:

"It was remarked in our last report that the disturbed state of the country had had the effect of considerably reducing the number of our pupils. Since then the English school has filled up, and we now have more than one hundred scholars in that department. The Persian schools, however, are still smaller than they formerly were. There are in connexion with one of them about one hundred pupils, and with the other, twenty-five. It thus appears that we have about two hundred and fifty pupils in all our schools. It is confidently hoped that the arrangements which are soon to be made, will have the effect of increasing the attendance. Many of the more advanced scholars in the English department, have obtained employment in government offices. Consequently, some of the higher branches are no longer taught. Philosophy, geography, arithmetic, and above all, the Bible, have been taught in both the Persian and English schools."

This is not quite a fair specimen of the condition of all their stations. From others the reports are more favourable even than this. The admission of native Christians to civil office, will remove one great barrier, heretofore, in the way of a public profession of Christianity.

Australia.—The mission of our brethren of the Synod of Ireland to Australia, appears to be in a flourishing condition. We find the following in the (Belfast) Covenanter. Mr. Moore is the missionary; and, from every account, a very competent one:

"By a private letter to the Editor of the Covenanter, from the Rev. A. M. Moore,

Geelong, Australia, dated December 14th, we learn with much gratification that the sacrament of our Lord's Supper was dispensed, for the first time, in the Reformed Presbyterian congregation in Geelong, on Sabbath, the 5th of December On the previous Sabbath, Mr. Moore ordained to the office of Ruling Elder in the congregation Mr. James Ramage, a young man from Douglas Water congregation, Scotland. Another individual had been elected to the Eldership, but was not ordained previously to the communion. Mr. Kay, a venerable Elder, who was in Australia previously to Mr. Moore's coming, was unable to attend through lengthened indisposition, so that there was enjoyed the assistance of only one Elder on the solemn occasion. On the Fast Day, after the explanation of the terms of Communion, a number of persons were admitted to the fellowship of the Church, which, including the minister and his wife, now amounts to forty four individuals. six persons sat down at the Lord's table; some of them from a considerable distance in the country. The services were refreshing, and appeared to have a deep and salutary impression upon all who were present. At a congregational meeting, held on Monday evening, immediately after the public worship, a Congregational Missionary Society, for the purpose of aiding in spreading the Gospel and the Testimony of the Reformed Presbyterian Church among the isles of the Pacific, was established."

Turkey.—We have frequently furnished our readers with general statements regarding the spread of gospel truth in Turkey, particularly among the Armenians. It begins now to attract the attention of the Turks themselves, and even of the higher classes. The following detailed accounts are full of interest and encouragement. They are from the pen of Mr. Bliss, who writes from Constantinople:

"A short time since, one of the city colporteurs, in passing the palace of the Minister of Foreign Affairs, offered his salaams to the chief steward of the establishment, who was sitting in the gateway. His salutation was so promptly and politely returned, that the brother ventured to stop and enter into conversation with him. Preceiving that he had a package of books, the steward inquired what they were. The colporteur replied, 'They are Bibles and Testaments.' 'In Turkish?' 'Yes.' 'Ah,' said the steward, 'let me see them.' A copy of each was handed him. Having examined them, and asked many questions in regard to their contents, he offered to take them into the palace and see if the Pasha or any of his family desired to purchase. The colporteur most gladly accepted his offer, and gave him a copy of the Bible, New Testament, and Psalms. The steward was gone but a few minutes, and returned with the money, and many thanks for having brought them.

"A few days after, this same colporteur offered his Bibles to a Turkish Effendi of high rank, as he was passing his stand. The offer led to a conversation, which ended in the Turk's inviting him to visit him in his own house, and bring any of his friends with him. At the time agreed upon for the visit, the colporteur, accompanied by a converted Turk, called at the house of the Effendi, and was received with much cordiality. Several of his friends were with him at the time, to whom the two brethren were presented as Protestants. After the usual formalities, the conversation turned upon the authority of the Scriptures, and the divinity of Christ, and lasted for more than three hours. The interview was highly satisfactory to the brethren, and especially to the convert from Islamism, who was delighted at the opportunity of preaching Christ to his countrymen under such favourable circumstances. This visit was by special and urgent invitation, followed by another from one of the missionaries, who was able to inform him more fully in regard to the doctrines of the gospel. The case of this Effendi has interested us much, from the fact that he is one of the more learned of the Turks, a man religiously disposed, and possessed of great influence among the higher classes. He is by no means ready as yet to discard Mohammedanism, but is open to conviction, anxious to know what the Bible teaches, and what are the arguments in favour of Protestant Christianity.

"In a city about thirty miles directly east of Broosa, resides an eminent Turkish Khoja, who by his devotion to Islamism, has won for himself a most extended influence. Indeed the reverence for him is so great, that men of high rank, governors, and judges, on occasion of a visit to his retreat, never sit in his presence except upon invitation. During the last month, the pastor of the Protestant church at Broosa made a tour through that district, and spent a number of days in this city. Through the agency of a friend, the pastor was invited to an interview with this

Khoja. He called at the hour appointed, and gave his name to the servant. When his arrival was announced to the Khoja, he arose at once, and received him at the door with the most marked attention, taking him by the hand, and leading him to the seat of honour. The interview lasted for more than five hours, and was exceedingly pleasant. Their conversation was almost entirely upon spiritual religion. The pastor's heart was filled with joy at the spirit manifested by his host, and the interest he exhibited in the great work Christ came to accomplish for lost man. Such was the eagerness of the Khoja to know more of Christ and his atonement, that our brother presented him with a copy of the Turkish Scriptures. The gift was received with the most manifest gratitude, and will, no doubt, be read and re-read with great profit."

There has been some difference of opinion regarding the effect of the late decree allowing religious liberty in Turkey: some holding that it will rather be injurious in its results, inasmuch as it is far in advance of the sentiment of the Mohammedan masses: others, admitting this, still think that it will be very effectual itself in bringing the public mind to a nearer conformity to its provisions. Experience, so far, favours the latter view; especially as it regards the European and Western Asiatic provinces of the empire. The character and power of the decree have been tested in different places: and it is now acknowledged, at least by the more intelligent Turks, to warrant even a Mohammedan to become a Christian with legal impunity. The following from the correspondence of the (London) Beacon, is important in this connexion:

"A Protestant Armenian preacher lately went to Erzengian to propagate the gospel. There is no Protestant church or congregation there, and some of the Armenians of the place were highly indignant that a man should come among them for such a purpose. They made complaint accordingly to the Governor, telling him that this individual was an infidel, a framason, (Free Mason,) &c., and begging that the might be forthwith expelled. The Governor sent for him, and said to him, 'So you are a man without any God, or any religion, or any prayer, or ceremony whatever, a mere framason, are you?' The Protestant was astounded to hear such charges, and assured the Governor that these were all calumnies of the Armenians, and that he was a worshipper of the true God, &c. Upon this he delivered a long religious discourse to the Turk, explaining his true belief, and when he had finished, the Governor said, 'You seem to be a well-instructed man, and to know well what you are about. . . Go, my friend; go in peace. It is plain that you were never made to preach in a desert.' Thus saying, he dismissed the suit, and in that way taught the Armenian complainants that there is religious liberty in Turkey. The question about the hen and the egg is a fair specimen of the kind of questions

often put to witnesses in a Turkish court.

"I have another important occurrence to relate in illustration of the extent of religious liberty in Turkey. A quarrel between some Armenians and some Protes, tants occurred in Yozgat, the capital of a pashalic, in the very heart of Asia Minor, at least four hundred miles east from the capital. The scene of the quarrel was the Protestant bookstore, and the occasion was a religious discussion. The Armenians, to give weight to their arguments, (rather weak in themselves,) proceeded to blows. The next day the Pasha's Court was the scene of complaints from both sides—the Protestants demanding redress from the Armenians, who had violated their premises, and also the law of religious liberty, as well as the civil law; and the Armenians demanding that the Protestants should be compelled to refrain from talking with any one on religious subjects. The Pasha listened to the complaints patiently, until he understood fully the bearings of the subject; when, seated in the midst of his gray-bearded judges, he addressed the chief men of the Armenian community who were present, saying, 'It is the will of our sovereign ruler, the Sultan, that there should be religious liberty throughout the empire. Every man is allowed to think as he pleases on religious subjects. Even Mussulmans may now become Christians, if they please. Is it not so, my lords? (turning to the judges;) upon which they all gravely bowed assent, and stroked their long beards-though, if the real truth were told, probably every one of them was cursing the Pasha in his heart, for making such a statement, true though it be, and then appealing to them to corroborate it. But this was not all. The Pasha continued his discourse: 'In Constantinople we hear that whole families of Mussulmans are becoming Protestants, and nobody molests them; and if my own son should come to me to-morrow and declare himself a Protestant, I could do nothing."

Blackwood's Magazine says truly, "Turkey is evidently a doomed power," and speaks of the "disintegration of the Turkish empire" as an event that "cannot be delayed above a few years." The above extract shows that it is not as a "power" only that Turkey is "doomed." The Mohammedan religion is on the wane.

Hungary.—This ancient kingdom is now but a province of Austria; substantially incorporated with the empire, but still retaining its own traditions and aspirations. It is largely Protestant. The Westminster Review gives the following statistics:

"In 1847 the Catholics were 6,852,700, their Church was governed by three archbishops, 16 bishops, and could boast 9,422 priests, and 323 nuns. A law of the kingdom prohibited the introduction of any non-Hungarian priests.* The United Greeks counted 1,447,400, their four bishops sat in the Chamber of Magnates, and their priests, 1,367 in number, were educated with the Catholics. We thus find the whole number of orthodox believers to be 8,510,100, while that of the Dissenters was 6,365,300. Of these, 2,452,500 were Independent Greeks, with one archbishop, seven bishops, and 1,590 priests, 1,338,200 Lutherans, 2,524,400 Calvinists, and 50,000 Unitarians in Transylvania. Both the Reformed Churches divided the kingdom into four circles, each governed by a superintendent, responsible to a president, who was generally a layman; the Lutherans had 549 ordained ministers, and 37 assistants; the Calvinists 1,468 ministers, and 116 assistants. As regards education, the position of the Protestants was superior to that of the Catholics. Their colleges, some of which dated from the sixteenth century, were entirely free from Government supervision, while the Catholic establishments, the expenses of which were defrayed by the religious orders, or out of the confiscated property of the Jesuits, were under the control of the Consilium Regium."

One object of the Austrian government is now to get the Protestant Colleges under its control. The Review says:

"History tells us of a bishop of Erlau who forcibly seized on the Protestant college of Eperies in the seventeenth century, and gave it to the Jesuits, and of abbots who depopulated the Protestant villages on their estates. The means employed at present are less violent, but quite as dangerous. The Jesuit propaganda, carried on by the religious societies and the foreign monks and nuns, is directed against the Reformed religion itself, and various decrees of the Government menace the independence, if not the existence, of the Protestant colleges. By one of the most recent and important of these, each college is obliged to maintain a fixed number of professors, receiving salaries determined by the Government. Should the endowment fund be insufficient, the Government engages to bear these charges, provided the direction of the college be resigned into its hands; and if this offer is re-fused, the college is to lose its power of conferring degrees. The peril contained in this regulation is obvious. To accept Government aid is to place the lyceums in the hands of the Jesuits: and few, if any, of the Protestant endowments will suffice to support the number of professors fixed by the decree; while if assistance be refused, and the power of conferring diplomas lost, the scholars will be deprived of the outward rewards of an academical education. In this emergency the Protestants have exerted themselves strenuously to increase the endowments of their colleges by fresh donations, and we learn that some nobles have pledged themselves to pay a certain sum yearly to the Protestant treasury; but their incomes are so reduced by the exactions of the Government that there is reason to fear their power may not be equal to the necessity, and we have indeed heard that certain colleges are likely to be closed, rather than deliver their pupils up to the Jesuits. Perhaps Protestant England, profuse in its expenditure on religious missions, will not look on with indifference while the only Protestant colleges in the east of Europe are destroyed, but will rather act again as she did in the case of the Transylvanian college of Enyed, part of whose endowment, furnished by English subscribers, is still invested in the English funds. Some subscriptions have, to our knowledge, been already forwarded. But the English Parliament and people seem to have evinced more substantial sympathy for Hungarian independence and Protestantism in the days of Anne, than may be safely counted on in those of Victoria."

^{*} This excluded the natives of other States of Austria.

The same writer confirms the statement that Papists are leaving their bishops in great numbers in Austria, in all places where the late Concordat is strictly enforced.

Rome.—There is trouble in the counsels of the Vatican. Austria and France are quarrelling about Italy, and especially about Rome. Each is jealous of the other: while they differ also in their views of the Papal States; which France would secularize—put in the hands of laymen,—while Austria would keep it as it is. In the mean time, the battalions of Louis Napoleon are in Rome, and likely to remain there. The request of the Pope for their removal has been withdrawn. He knows well that his place would hardly be worth a day's purchase, without the protection of foreign bayonets. Some change must soon take place, however. Even the Papal States are becoming ashamed of the demoralized and impoverished condition of the "States of the Church." We give a few words on this subject from the London Quarterly Review:

"There is a want of employment for the population; the life of the agricultural peasant is hard; and there is no outlet, such as is afforded by the army or navy, for the wilder spirits who are enamoured of a life of adventure, and indisposed to the drudgery of labour. Idleness leads to vice, the passions are strong, murder inspires no horror and no remorse, the assassin escapes from the weak, perhaps the conniving police, and flies to the mountains, and there, under some experienced capo-brigante, graduates in guilt. But the chief cause of the evil is the sympathy of the people with crime; and for this we must in some degree blame the administration of criminal justice, which is not such as to enforce respect or inspire fear. Criminal processes are tedious, their results uncertain and capricious. . Above all, the primary education in the Roman States is bad, and in the remote villages is none at all. Religion has degenerated into formalism. The clergy are few in numbers,* feeble in influence, and in many cases, it is said, but little advanced in the moral or intellectual scale beyond their flocks, whose ill-gotten gains they share as the price of expiatory masses."

Piedmont. The Waldenses.—Sardinia still holds its own against all the efforts of Popery, at home and abroad, to restore the old regime of tyranny, civil and ecclesiastical. The government is in advance, however, of the people of the rural districts. In Sardinia, as every where else, the cities have become the strongholds of the work of reformation. The Waldenses are at work, but meet with opposition. The following is a late account:

"In Piedmont, the work of evangelization still makes progress, notwithstanding all the war excitement. The last two mission stations occupied by the Waldensian Church are as interesting for the work going on there, as they are important from situation. They are the towns of Voghera and Casale. In the former, M. Coucourde, one of the most active and promising of the young ministers, has been appointed by the Waldensian Table, and already his labours have excited the fear of the priests. In many of the villages around regular meetings are held on stated days, at which he expounds the Scriptures, and, among the rest, one very numerously attended has been held for some time in the village of Guazzora."

The result has been mob violence, excited by the priests, but put down by the civil authorities.

Holland.—We have already furnished our readers with accounts, from different sources, of the present religious condition of Holland. We now present a summary given by Rev. T. de Liefde, of Amsterdam. It is the fullest we have seen, and will repay perusal:

"Holland's religious condition is at present worth the most earnest consideration of the friends of truth and liberty. Of its three millions of inhabitants, two-fifths confess the Roman Catholic creed. The three other fifths belong, with the exception of about 100,000 Dissenters (Lutherans, Separatists, Mennonites, and Armi-

^{*} In the rural districts. They superabound in the city of Rome.—En. Cov.

nians) and about 60,000 Jews, to the National Church, which is a Calvinistic Pres-This Church was formerly a State Church in the most strict sense byterian body. of the term, till in 1795, when the Revolution broke out in France, it was disjoined from the State in so far, that the membership of that Church was no longer required for getting an employment in the State offices. In 1848 the new charter was issued, by which the State was declared to have no creed or religion of its own, so that all denominations now have the same rights. Consequently the King is not bound to any creed. The Government consists of Protestants and Roman Catholics, and nothing prevents a Jew from becoming a Minister of State. Notwithstanding all this, the King calls the Synod of the National Church; and since all the ministers of the Church receive a great portion of their salaries from the Exchequer, no minister can enter upon his pastoral charge without the King's permission. Besides, the Professors of Divinity in the three Universities are, by Act of Parliament, declared to be office-bearers of the State, and not of the Church; and the students for the holy ministry are compelled to receive the whole of their instruction from those Professors. Now, since the State has no creed of its own, of course the State officebearers are not bound to any creed either. Consequently it is quite intelligible that, for instance, in Utrecht there is a Professor of Philosophy, whose college the students for the ministry must attend, and who unhesitatingly declares that the gospel is a 'wasp's-nest of fables;' while in Leyden the Professors of divinity proclaim that they doubt whether Christ was born of a Virgin. The system of the professors of Groningen is well known. It is a mixture of Platonism and Schleiermacherianism, and professes Christ as some high angel.

"In consequence of all this, the prevailing spirit of the National Church is that of Unitarianism and Rationalism, with which the other Dissenting bodies, namely, the Lutherans, Mennonites, and Arminians, have complied. The number of the ministers of the National Church is about 1,500. That of the ministers of the Dissenters referred to may be calculated as 150. Out of these 1,650 Protestant ministers, scarcely 100 are known as orthodox preachers. The National Church has, as yet, not done away with its old orthodox Confession of Faith. But since 1816, the Synod have issued such regulations, that no minister is bound to that Confession. Indeed, in 1854 two eminent Unitarian and Rationalistic ministers were accused before the Synod because of their notoriously known heresies. The Synod gave a verdict, that it could not be denied that the opinions of the two gentlemen were contradictory to the standards of the Church, but that, since it was not clear that those opinions were at variance with God's Word, both were to be acknowledged as legal office-bearers of the Church. Of course, no other verdict could be expected

from a Synod which consisted of Unitarians and Rationalists.

"Since the Government, as well as the population, consists of Roman Catholics and Protestants, every thing is tried to keep matters as latitudinarian and colourless as possible. Christ must be banished every where, for His sword would upset

the peace of the nation.

"Consequently, in the sessions of Parliament the offering up of prayer is abolished. In January, 1858, a school bill was issued, by which the schoolmasters in all the National Schools are forbidden to use the Bible, or to give any religious in struction whatever, in order not to offend a Roman Catholic or Jewish child. And in nearly all the Dutch villages the National Schools are the only schools of the

population!

The Separatists are a body of about 50,000 souls. They seceded from the National Church on account of its heresies. They are an orthodox body divided into 160 churches, with 140 ministers. After a few years of persecution they, on their request, received the permission from the Government to exist as a regular denomination, and are since acknowledged as such. They strongly adhere to the old standard of the National Church, and consider themselves as the original Reformed Church of Holland. Accordingly, they have adopted the old laws and regulations for Church organization of 1618, so that their Church is based upon a strong State-Church system, such as it was in the days of Maurice of Orange and William III. They also, by Act of their Synod, have petitioned salaries for their ministers from the Government, and it is very likely they will get them ere long.

"But there is a strong aversion to secession among the learned, fashionable, and aristocratic classes of the nation. Such men as Dr. da Costa, Dr. Capadose, Groen van Prinsterer, Esq., Elvutyan Soeterwonde, Esq, the Baron Mackay, and other Christians of high character are, and continue members of the National Church. They complain deeply of its fallen condition, but still remain in it with the hope that some time or other the Lord will restore his Church. It is difficult, however,

to say on what foundation this hope rests, since it is not to be expected that a State consisting of two-fifths Roman Catholics and three-fifths Protestants will presently turn orthodox. One has often tried to console the Dutch Christians by referring to Scotland's Church, which in the former century was likewise invaded by a spirit of Neology. But it must not be forgotten, that in Scotland there were no Catholics, and that the Government of Scotland had an orthodox creed.

"The orthodox Christians in the National Church, however, do not sit still altogether. There is scarcely a town of any consideration in which they do not try to carry the knowledge of the gospel to the people, either by founding day-schools, sewing and knitting-schools, or by sending out colporteurs to sell Bibles, and to visit the poor people in their houses. In some few places, such as Amsterdam, the Hague, Rotterdam, &c., they carry on regular Scripture explaining meetings."

Great Britain.—The principal topic of civil and political interest in Great Britain, is the Reform Bill, prepared by the Derby cabinet. The Liberals refuse to support it, unless so modified as to change entirely the principles on which it is founded. So far as we can discern, there appear to be but few, comparatively, who are willing to go as far in the extension of the franchise as to make even an approach to universal suffrage. The object appears to be to extend it so far as to embrace all those who by education, or thrift, will probably use the privilege of voting with judgment. The difference between the Tories and Liberals is rather in regard to the distribution of the votes in Parliament. How it will result, just now, we cannot foretell: the probability is that it will lead to a change of administration. For the sake of European liberty, we hope so. Later accounts say that Parliament will be dissolved.

France. The War.—The latest accounts to the date of our writing, indicate the possibility of the anticipated war being postponed for a little. There is to be a Congress of the European powers. It can be but a postponement. The impelling causes are too many and too potent to be long restrained. No wonder the great powers earnestly desire peace. The conflict, when it does come, will be most fearful, while revolution will attend its march.

OBITUARIES.

Mas. Phebe Beall.—The subject of this obituary was born May 28th, 1818, in Washington county, Pa., near Canonsburgh; and died near Martinsburgh, Knox county, O., on January 9th, 1858. Her parents—David and Jane M'Nary—were members of the Secession Church, under the pastoral care of Dr. Ramsey, with whom she united when very young, and continued a member of good standing until March 3d, 1840: at which time she was united to Mr. James Beall in marriage, who was then a member of the Associate Reformed Church. Shortly after she, with her husband, removed to Licking county, O., and on certificate united with him in the Associate Reformed congregation of Martinsburgh; in which connexion they remained until a few years ago, when he, having become somewhat acquainted with the principles of the Reformed Presbyterian Church, and being fully satisfied of the truth and importance of the principles of said church, accordingly united with it; and he, and a few others, obtained a new organization by order of Presbytery, and shortly after procured a small portion of Rev. A. M'Farland's time as their pastor.

These circumstances caused the deceased to read and study our principles as exhibited in our standards and other writings, so far as she had opportunity, which resulted in a conclusion similar to that of her husband, and she united with the

same congregation.

A little over three years before her death her disease commenced with a hemorrhage of the lungs. Shortly after she gave birth to a son. Her disease, in defiance

of all medical aid, terminated in confirmed consumption.

During her sojourn in Ohio she appeared at times to be somewhat desponding concerning her interest in Christ. While she lay at Utica her mind was by turns clouded with many doubts concerning her spiritual condition. At other times she appeared to find comfort in the promises of the gospel, especially when they were unfolded to her mind by her pastor and other friends who conversed with her. Some time after this she remarked to a friend, that while she was in health she

was sometimes so cold and lifeless that she was unable to pray, and that she feared she was none of Christ's; and she had prayed that God would send the rod, rather than permit her to remain in this lifeless condition, and now it had come.

But shortly after this she began to find an end to her fears, and to find light and comfort in God's word, which she read, and meditated thereon much; and was much engaged in prayer. She was generally cheerful; and, when able, attended to the wants of her family. While she did not appear to be insensible of her sins and vileness, she continued to the last to have a strong confidence in Christ, her all-sufficient Saviour. One time, in particular, when in conversation with her busband about leaving her little family behind her, she became somewhat excited and grieved. He exhorted her not to indulge in such grief, but to endeavour by faith to commit herself and her family into the hands of her all-sufficient Saviour, and

seek preparation for death, and he would take care of her family.

Shortly before her departure she talked calmly and freely to her husband about the preservation of his health, the management of the children, and the disposal of his effects among the children; and told him with great earnestness and solemnity that they were no more hers, and that she had by prayer and faith given them all to Christ. She warned her children against the dangers of this insnaring and wicked world, and exhorted them to seek Christ above all things. She wrote several letters to her friends in Pennsylvania, advising them to attend to the duties of religion; and told her husband to write to her mother and friends after her death, and bid them farewell for her, and tell them that she died in the faith of the gospel, and to prepare to meet her in heaven. On being asked by her husband if she had any thing to regret concerning the change she had made from the Associate Reformed Church to the Reformed Presbyterian Church, she answered—"Nothing that she knew of;" but replied, "None but Christ." In her last illness she wished to hear nothing of the sayings of good men, even the best, but Christ and the promises of his Word, lest her weak mind should be somewhat diverted from the true Foundation.

Her pastor living thirty miles or more from her, and being unwell himself, did not get to see her when on her death-bed. She spoke frequently of her strong attachment to her pastor, and frequently lamented the small portion of preaching we obtained from him. She was always at her place in the house of God, whether the sacraments, preaching, or social meeting, when the weather and her health permitted. She became strongly attached to a friend who frequently visited her during her illness, and said that she received great comfort and encouragement through his instrumentality, and earnestly prayed that God's blessing might rest upon him and his. And now, let me ask, Who can calculate the worth of such a prayer? Has that friend lost any thing by his attention to one of Christ's children? Was not the time well spent? Who would not desire such a blessing? And let me ask the reader, How often do you visit the sick, especially those of the household of faith? Are you a preacher, or an elder? You are especially bound to attend to this duty, and that frequently. Let us all consider the great reward promised to those that visit Christ, when sick, in the person of his brethren; and also the dreadful denunciation against those who neglect this duty. Matt. xxv. 34, 46. While all God's promises were dear to her, yet her faith in her last hours appeared to cling more immediately to a few favourite passages, such as John xiv. 2, 3-" In my Father's house are many mansions," &c. Com.

"Died, in the city of Philadelphia, on the 12th of December last, John L. Arm-

strong, in the 23d year of his age.

The subject of this notice was the eldest son of Sarah Armstrong, (widow,) a member of Ballylaggan Congregation in County Derry, Ireland, who emigrated in 1845 with five small children, connecting herself with the First Reformed Presbyterian Church, Philadelphia. Her meek and faithful efforts to train him up in the way of the Lord were amply rewarded in his marked and early piety, and he was

admitted to membership in the 17th year of his age.

When the Third congregation was organized, he became a member of it. He was much distinguished for his Christian meekness, humility, and zeal, so that a holy desire to promote the glory of God appeared to occupy the primary place in his heart. The office of deacon, to which he was ordained a few years ago, "he used well, purchasing to himself a good degree, and considerable boldness in the faith of Christ Jesus." His disease, under which he lingered for ten months, was consumption of the lungs. Believing that his work was a work of faith, his labour a labour of love, his patience was a patience of hope in the Lord Jesus Christ.

COVENANTER.

JUNE, 1859.

THE HEBREW COMMONWEALTH.

COMMENTARIES ON THE LAWS OF THE ANCIENT HEBREWS: with an Introductory Essay on Civil Society and Government. By E. C. Wines, D. D., Professor of Greek in Washington College, Pa.

Civil government is not well understood. The great mass of mankind—the great majority of the nations of the world—know very little of its origin, limits, functions, and proper ends. Hence, in part, their wretched systems of civil polity—despotic, or anarchical. Even in many nations of Europe, this ignorance is only less deep and pervading than in countries less favoured with the influences of learning and revelation, and a varied and instructive experience. That existing systems are, very largely, far from working well, is made quite manifest by the condition of the European world: discontent widely diffused among the more thoughtful and intelligent classes, and apprehension and disquietude in the seats of power. For these, indeed, there are in, perhaps, all cases, other reasons than ignorance of the legitimate calling of civil authority, but this is to a great extent one cause of the restlessness of the nations. Nations more favoured still—the Protestant and free nations, while they have ascertained some rules of national organization and polity, have not yet arrived at any determinate and acknowledged principles on many important elements of civil government. Hence, questions are constantly arising in reference to the elective franchise, the tenure of office, the relation of government to the God of heaven, to religion, morals, and even education-particularly the kind of education which the nation hould foster and ex-In a word, there is a feeling abroad that much is yet to be regarded as experimental—that we have not yet attained to principles absolutely immutable: different nations, not decidedly unequal in intelligence, in industry, in morals, and in religious opportunities, adopting and acting upon principles very diverse, and even opposite in ch Not a few men-able, patriotic, and learned-have dire their attention to these subjects, and have sought to find the so of these difficulties in the study of human nature, in the exaof the social compact, and of the records of national experoccasional references to the Scriptures. Nor have their There has been progress, and, wi altogether fruitless. in the right direction. Some errors have been exp! eradicated, some principles ascertained and pretty

the consent of the right-minded. It is now acknowledged that government is for the people: that, in some way, and to some extent, it must, as legitim/ate, rest upon the basis of popular acceptance; that it should be a government of law, as contrasted with the mere controlling will of any one man; that there should be no class legislation—such, at least, as ten ds to restrict any other class in the enjoyment of its natural rights and immunities, and that education should be regarded as an object of governmental care. In a word, there has been an unmistakable amelioration of the general condition of society, as a governed society, in these more advanced nations, since the great awakening of the human mind in the sixteenth and seventeenth centuries: leaving very much, however, to be yet determined and fixed in the public mind and heart. As to the whole subject, it requires still to be investigated with diligence and wisdom, none the less for all that has yet been accomplished.

The fact, as we have just stated it, is very remarkable. It is true, that within certain limits, changes will be called for, in legal enactments. The growth of society will furnish occasion for these. The varying customs and habits of different communities will require certain adjustments for the smooth working of fundamental principles. But why this state of uncertainty as to fundamental principles themselves? Are there no laws which enter into the very essence of the social fabric? Are there no prime rules which define the sources, the functions, the boundaries of civil power: the relations of the government to the people, and of the various parts of the government to each other? Is national polity nothing but empiricism? Is there no science

of government?

f To answer these questions, we need not refer to such sources of inquiry as have already been alluded to. These have been long tried, and almost exhausted. Still, we are not without resource. remains to us one fountain of information, which has been too long neglected, or if resorted to, often greatly perverted—the Word of God, and, in particular, the record which it gives of the constitution of a commonwealth by the teachings and authority of God himself, and the workings of this constitution for a period reaching over centuries, and in circumstances peculiarly trying. Dr. Wines has struck the true vein. We wonder that it has never been explored before in its details. True, there are the works of Godwin, Lowman, Salradon, Michaelis, Jahn, &c.; but these have been undertaken with the design of ascertaining facts that might be used in the interpretation of Scripture, and in elucidating the doctrines of religion, rather than the indication of principles for the regulation of matters relating to the organization of nations and the management of political affairs. These our author keeps constantly in view, pursuing his examination of the divinely instituted code, that he may learn and teach the will of God regarding civil government. In the volume before us the "great principles" of the Jewish civil polity are examined, with their "application in forming the constitution of the state, and administering the affairs of the government:" the rights and duties of persons are unfolded as defined and prescribed in this code: its laws of property are next considered: then its criminal jurisprudence: and, lastly, its "sumptuary and sanitary regulations." These form the

subjects of the II. Book,—the first—with which we are now less concerned, with general inquiries regarding civil government; the vocation of Moses, &c.—topics collateral only, but not without an important bearing upon the leading design of the work. We propose to present an outline of the results to which the writer arrives; and, then, to examine some statements, in which, we think, there has not been displayed his usual accuracy and acumen.

Among the "principles" of the Hebrew code, Dr. Wines reckons-1. "The unity of God;" 2. "The national unity;" 3. "Liberty:" asserting, very truly, that "the freedom of Palestine will bear a favourable comparison with that of any nation in any age of the world "-that "the constitution was as free as it could be, consistently with its own safety and stability," and that "it is probable, that the Hebrew people enjoyed as great a degree of public liberty, as can ever be combined with an efficient and stable government." 4. "The political equality of the people." This he asserts in very strong terms:-"The members of the body politic, called into being by the constitution of Moses, stood upon a more exact level, and enjoyed a more perfect community of political rights, dignities, and influence, than any other people known in history, whether of ancient or modern times." illustration and confirmation of this statement, reference is made to the laws regarding landed property. Of this part of the Mosaic codethe allotment of land to each family, with the provision for its restoration, if alienated, at the end of fifty years, it is said, and we are sure with truth:

"It made extreme poverty and overgrown riches alike impossible, thus annihilating one of the most prolific sources, as well as powerful engines of ambition. With the denial of the means of luxury, it took away all the ordinary incitements to it, in the example of a titled and wealthy aristocracy. It gave to every member of the body politic an interest in the soil, and consequently in the maintenance of public order and the supremacy of law, which he had not even the power to part with. It made the virtues of industry and frugality necessary elements in every man's character. Its tendency was to secure to all the citizens a moderate independence, and to prevent those extremes of opulence and destitution, which are the opprobrium of modern civilization.

"The agrarian law of Moses elevated labour to its just dignity, and removed the odium, which adhered to it in all other ancient states. . . . It was as much fostered by the government, it was as generally practised, and it was as honourable among the ancient Hebrews, as it is even in New England. St. Paul says, 'If any man will not work, neither shall he eat.' 2 Thess. iii. 10.

"This saying of the apostle was but the reflection of a common Hebrew sentiment, and shows in what estimation labour was held by that people. Intelligent labour, manly labour, independent labour, labour thinking, and acting, and accumulating for itself, was the great substantial interest, on which the whole fabric of Hebrew society rested."

5. "A magistracy elected by the people." This is a statement of prime importance, and is considered by the writer in detail. He refers to the passage in Deut. i. 13—"Take you wise men, and understanding, and known among your tribes:" explaining this direction as a warrant to make their choice from among themselves. That this was so, the terms employed clearly indicate. Allusion is made to the selection, by the people, of three men from each tribe, (Josh. xviii. 4,) to make a survey and division of the land of Canaan after the conquest—

a most important charge, involving the most important interests of the whole nation. Again, when a head was subsequently wanted for the tribes in a dangerous crisis, Jephthah was made "head and captain" by "the people." Judg. xi. 11. Elsewhere, the case of Samuel is quoted, (1 Sam. vii. 5-8,) and we think on good grounds, as an illustration of the same principle. The law of the kingdom (Deut. xvii. 15,) implies the doctrine of popular election. "Thou shalt in any wise set him king over thee, whom the Lord thy God shall choose:" and, hence, when Saul had been designated by God himself, there was, notwithstanding, an assembly of the public called; and at such an assembly, it is said, (1 Sam. xi. 15,) that "they"—the people "made him king." We add, that the case of David furnishes a very remarkable illustration of the same principle: for even after he had reigned in Hebron three years and a half over Judah, and by the defection of Abner and the death of Ish-bosheth the ten tribes were disabled from carrying on the war against Judah, David did not undertake to be their king until "all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the Lord: and they anointed David king over Israel." 2 Sam. v. 3. death of Solomon, "Rehoboam went to Shechem, for all Israel were come to Shechem to make him king." 1 Kings xii. 1.

That after the establishment of kingly rule, the principle of election, so far as related to the chief magistracy, was modified by the use of hereditary descent—not, however, necessarily to the first-born—is unquestionable; but, still, it was not annulled: and as to the other officers—particularly those styled "elders"—there is no reason to

believe that it did not remain in full operation.

6. Dr. Wines says that another "principle" was, "That the people should have an authoritative voice in the enactment of laws." That this was the fact—so far as regards municipal regulations, and such questions as those of peace and war, we do not question: but we are not prepared to go so far as he does in extending this "voice" of popular authority to the entire body of the Jewish code. He refers to the expressed assent of the people (Ex. xix. 8) to the laws prescribed of God. He styles this the "freeman's oath to observe that constitution." This it was; and, hence, it is true that "the Hebrew constitution was adopted by the Hebrew people, as truly as the American constitution was adopted by the American people." But this is not enough to warrant the assertion of his sixth principle. The truth is, the author is here misled, as we shall show hereafter, by his mistaken views of the relation of the Jewish people to God as their God.

"The responsibility of public officers to the people," is affirmed as a 7th "principle" of this constitution. That there was some such element in the system, is abundantly evident; but not, we think, as Dr. W. defines it. The fact is, the officers of the Jewish state were chosen for life; and, hence, there could not be among them that kind of responsibility to the popular judgment which exists in this country, where, at the close of a brief term, nearly every functionary must retire quietly, or run the gauntlet of the polls. In some cases, this "rotation" in office is regarded as necessary, for the purpose of giving some other candidate for glory—or money—his chance. No such folly was wrought in Israel. There, office was for the good of the

commonwealth; here, the principle of "rotation," as popularly understood and acted upon, is nothing more than the old, monarchical, and aristocratic doctrine, that office is for the office holder: and, hence, it occurs constantly, that men are turned out, or left out, it matters not how well they have filled their station, just about the time when they have acquired experience enough to make them really efficient. Rotation in office is, just now, the great bane of this country. Dr. W. has in this instance—and it is not the only one—allowed his prejudices in favour of every thing American to warp his judgment of the Mosaic code. Instead, he should have gone through that code without looking at the United States at all. We hope he will attend to this in subsequent investigations.

8. He enumerates the "cheap, speedy, and impartial administration of justice." Into this we cannot enter. It is passed over by our author with great brevity. It deserves a more careful inquiry. have no doubt that in this respect, the Jewish code was immensely superior to any other that we have any account of. "That terrible and ruinous evil, 'the law's delay,' was unknown to the Hebrew jurisprudence:" and this not only in civil suits, but in criminal trials as well, in which the "law's delay" is "terrible," not to the culprit, but to the community. It has often appeared to us, that the forms of procedure in use in this, and many other countries which claim to be the most advanced in the science and practice of law, are devised rather for the support of swarms of legal counsellors, &c., &c., and for the obstruction of justice, than for the proper administration of justice. Israel it was far otherwise. Things were there speedily attended to: costs would be a small item: and we have no doubt, that while the state was imbued at all with the spirit pervading its system of law, judgments were, generally, very fair and impartial. It would be well if this feature of God's law were more regarded.

9. "Peace was another vital principle of the Hebrew constitution." On this our author dwells—confirming his statement, and explaining in the light of it various specific enactments—as, for instance, the law forbidding the use of cavalry. We quote—for it is new to us, but without endorsing it—the explanation of a very remarkable occur-

rence, which has given rise to no little conjecture:

"This view of the pacific character of the Hebrew constitution is strengthened by a forcible argument of Michaelis,* in which that learned writer undertakes to prove, that the sin of David in numbering the people, which has so puzzled the commentators, consisted, not in any ambitious motions, hid in the secret chambers of his own heart, but in openly aspiring at the establishment of a military government, and in attempting, with that view, to subject the whole nation to martial regulations, to form a standing army, and so to break down and ride over one of the fundamental provisions of the constitution,—the many successful wars which he had carried on having, in all likelihood, filled his mind with the spirit of conquest."

10. "That agriculture constitutes the best basis of the prosperity and happiness of a state." The fact, we presume, will be generally admitted: and also, that the honourable and safe character of husbandry was pre-eminent among the economical arrangements of the

^{*} Com. on the Laws of Moses, Art. 174.

Dr. W. enters largely, however, into this part of his inquiry, and has collected a great mass of very important facts. We give his summary of the probable reasons for the discouragement of commerce by the laws of Moses:

- "1. Commerce would tend to counteract the first and highest principle of his polity, since it would lead the Israelites to contract intimacies with foreign nations, which could hardly fail to draw them into idolatry. 2. It would entice too many citizens to leave their own country and settle in foreign lands, which would weaken the sentiment of patriotism, and at last cause them to forget their relations and their home. The merchant is, in some sense, a citizen of the world, and has no such ties, either of interest or affection, binding him to his native land, as the man who lives upon his hereditary farm. 3. It would introduce luxurious tastes and habits, before the nation was rich enough to bear the expense of their indulgence. Commerce is more apt to be hurtful, than beneficial, in the infancy of a state. 4. Maritime commerce would be likely to stir up enemies, against whom they could not successfully contend, without special divine assistance, which it would be irrational to expect, when engaged in pursuits prejudicial to true religion. It would, in all probability, have embroiled them with the Sidonians and Tyrians, just as, in modern times, we have seen France incurring the irreconcilable enmity of England and Holland, by the establishment of an East India trading company. 5. The vicinity of these two commercial nations, and the constant passage of Asiatic trading caravans to Egypt, secured to the Israelites all the most important advantages of foreign commerce."*
- 11. "The industry of all the citizens." In this connexion, there might, very properly, have been introduced some inquiries regarding the nature of the servitude existing among the Jews. If it be found, as it is, that the tendency and design of the laws of Moses was to foster universal industry, and this, mainly, among the eleven tribes-Levi held a peculiar position—it is absolutely impossible that slaveholding could have had an existence as an element of Jewish society: any such slaveholding as we are familiar with; for all know that industry-agricultural industry particularly-is regarded as degrading in slaveholding communities. Wherever the slave code exists, the direct tendency and certain result is to raise up a class of idlers who live to spend and sport.

12. "Small proprietorships, and the cultivation of all the territories

[private] of the state by the actual owners."

13. "The inviolability of property, and the sacredness of the family relation." Here also-especially under the latter clause-it would have been well to have shown how utterly repugnant was the Mosaic code to that horrible system, which, in this country, dooms its victims to live without any marriage contracts, or, properly speaking, family relations.

14. "The sanctity of human life." In this respect, no code, an-

cient or modern, has come up to the Hebrew code.

15. "Education of the whole body of the people, especially in the knowledge of the constitution, laws, and history of their own country." Here we quote:

"The details of the arrangements for the education of the Hebrew people, contained in the Pentateuch, are but scanty. We are, therefore, greatly in the

^{*} See on this subject Mich. Com. on the Laws of Mos., Art. 39.

dark, as to the specific means employed. So far, however, is clear, that the Mosaic law required that the greatest pains should be taken to mould the minds, the principles, the habits, and manners of the young. again and again, commanded to teach their children, from infancy, all the words of the law, and all the glorious facts of their national history. They were enjoined to talk of them, when they sat in the house, and when they walked by the way, when they lay down, and when they rose up. Deut. vi. 7. The whole system of legislation was crowded with commemorative rites and festivals. the meaning of these, it was taken for granted, that the young would inquire, and it was ordained that their curiosity should be satisfied by the explanations of their sires. Ex. xiii. 4, 15. The passover reminded them of the wonders of the exode; the pentecost, of the terrific splendours which accompanied the giving of the law; the feast of tabernacles, of the hardships and miraculous supplies of the wilderness; and the monumental heap of stones at Gilgal, of the standing of the waters of Jordan upon a heap, to afford a passage to their forefathers. Even the borders of their garments, their gates, the frontlets between their eyes, and the posts and lintels of their doors, were to become their teachers by the laws and maxims which were inscribed upon them. Deut. vi. 8, 9.

"It is hence plain, that Hebrew parents were required, not only to teach their children orally, but also to impart to them the arts of reading and writing. Since they were commanded to write them, they must themselves have learned the art of writing; and since they were to write them for the use of their children, these must have been taught the art of reading. There is reason to believe that the ability to read and write was an accomplishment more generally possessed by the Hebrews, than by any other people of antiquity.* This was certainly the case in the time of our Saviour. In his addresses to the common people, he constantly appealed to them in such words as these: 'Have ye not read what Moses saith? Have ye not read in the Scriptures?' Matt. xii. 3; xix. 4; xxi. 16; xxii. 31; Mark ii. 25; xii. 10, 26; Luke vi. 3. Such language implies an ability, on the part of the people, to examine the Scriptures The same thing is indicated by a fact, stated by the evangefor themselves. lical historian concerning the inscription placed over the head of Jesus at his crucifixion: 'This title then read many of the Jews.' John xix. 20.

"An important function of the Levites was to superintend the education of the people. . . . In full harmony with the spirit of the Mosaic laws, and indeed as a natural result of their operation, higher seminaries of learning, under the name of, schools of the prophets, (1 Sam. xix. 18; 2 Kings ii. 3, 5,) were introduced and established among the Hebrews. These institutions were presided over by men venerable for their age, character, ability, and learning. The notices of these schools in the sacred book are rather scanty, and this has given rise to various opinions concerning them. From their name some have conjectured, that they were places of instruction in the art of prophecy. This absurd fancy was borrowed by Spinoza from the rabbins, and by him handed down to his followers; whence these sage logicians have inferred that prophecy was among the practical arts of the Hebrews, as much as carpentry or engraving. But of this we may be certain, that the schools of the prophets were seminaries of prophets, meaning by this term inspired men, only in so far as that those who were best instructed in the divine law, being best fitted to convey God's commands to the people, would for that reason, be most likely to be chosen by him for that purpose. They corresponded to the colleges and universities of modern times.

"Such a system of mental and moral culture as that for which the Hebrew constitution made provision, could not be without rich fruits. The result was, that the nation reached a high point of literary attainment and distinction."

^{*} Matthews' Bible and Civ. Gov., Lect. 4.

This is all true and important; but we must again find some fault in regard to the use of terms. The "constitution, laws, and history," which the Jews were required to learn, were not a system like that of the United States. This latter may be studied, as it is usually studied in the schools, and the learner scarcely ever hear whether there be a God. Not so in Israel: their constitution, &c., were religious: they set the Most High, as the living God, ever before the view of the student. While the Jewish child was studying his country's laws and history, he was at every step acquiring a knowledge of the attributes, providence, and mercy, of the God of Israel. Was there ever a better system of national education devised? Let that be thought of.

16. "Union." No doubt: but, we confess, that stated in this bald form, the term is rather too suggestive of a fanaticism for the union of states, irrespective of the right end of every legitimate union, with which our ears are dinned and our hearts sickened in these latter days. However, it is true of Israel. They were bound to be a united people—united in the worship of God, in the wholesome administration of law and justice, in the possession of the blessings of freedom. Such should be the union of states and nations. On no other terms is union worth maintaining. A union that runs counter to any of these is no

real union, but a conspiracy against God and man.

In presenting these fundamental elements of the Jewish constitution in this systematic form, and with arguments and illustrations which, in the main, carry conviction to the reader, our author has done excellent service to the cause of the Bible, and of humanity. Whence, in such an age—nearly three thousand five hundred years ago—did such a code originate? Was it the contrivance of man? Was it merely an improvement of some pre-existing code? Surely not. If it be so—and this work proves it—that this system of law and of national polity excels even the modern codes of the most cultivated nations in its elementary principles, and also in its detailed legislation, how is it possible to deny that it came from God? That Moses was but a "mediator"—speaking and legislating as he was taught of God? And what apology is there for Christian nations in their neglect to study this part of the Word of God, that they may have national wisdom?

We have already intimated that we cannot accord with the writer's view in reference to the relation between the Jewish people and Jehovah as their God. Dr. W. adopts the very common view of the theocratic nature of the Israelitish government. He employs some singular expressions:

"Moses is solemnly summoned to Mount Sinai. Verse 3. There he receives a commission to propose Jehovah to the Hebrew people, as the civil head of their state. Verses 3—6. Descending from the mount, he assembles the head men, called 'elders of the people.' In due form he submits the proposition to the convention as from Jehovah. Verse 7. Thereupon the meeting formally gives its assent, in the name and behalf of the nation. Verse 8. Moses then re-ascends the mount, and returns 'the words of the people to Jehovah;' that is, carries their official reply to him, a reply made by the people through their representatives, the 'elders.' Verse 8. Having thus received formal assurance of the willingness of the people to meet his proposal, Jehovah completes the covenant by acceding to it in a manner equally formal. This he does by replying to Moses, as the nation's plenipotentiary and representative. 'Lo, I

come unto thee in a thick cloud, that the people may hear when I speak with thee." Verse 9.

Following out these principles, the "covenants" at Horeb, &c., are all explained as public acts of election—the people choosing the Most High as their Chief Magistrate, and, by the exercise of some modified power or prerogative, giving their sanction to His laws. In all this there is a most serious error: first of fact, and second of principle. Of fact, for God was the God of Israel long before the transaction at Sinai. Ex. xix. As their God, he had been with their fathers, had watched over them in Egypt, had delivered them, by a mighty hand, from Egyptian bondage. And even as to the laws, then solemnly promulged-these were but the reiteration of the moral code which bound them, individually and socially, as they bind all men, or the reiteration, with some minute specifications and some additions, of institutes ceremonial, and judicial, which had, in their essential elements, been long known and obligatory. Of principle, because the Most High and Eternal never nominated himself as a candidate for office! The very thought is derogatory to his infinite dignity and paramount The God of heaven possesses an underived and inchienable right of dominion over all the works of his hands. It is absolutely absurd to suppose that He can, or ever did, divest himself, even temporarily, of his supremacy over any people, to receive it again at their hands! The truth is, there was in this covenant transaction, a call made upon the people of the most authoritative kind to acknowledge, by a social act, the authority of one who is supreme God, independently of any expression of the popular will, and to submit themselves to his laws. There were, it is true, sanctions appended to this eall; but so there are to all God's commands. He threatens and promises, as well as enjoins. When a people say, "All that the Lord hath said we will do, and be obedient," they "take hold of his covenant," and become by their act-what they are bound to becomehis voluntary and obedient subjects and children.

Again: while it is true that there were special opportunities furnished the Hebrews for ascertaining the mind and purpose of God in certain emergencies, and while He sent them his prophets to give more full intimations of his will-it does not follow that their government was not a true, proper civil government. Such interpositions were comparatively rare,—they were rather to intimate the purpose of God in certain cases—or designed to point out the path of safety or of victory, than to teach any thing relative to moral duties already revealed, or to the ordinary administration of the government which was otherwise provided for. In short, so far as the covenants of the people were concerned, there was nothing in any of these transactions which is not imitable by the nations now—if they were but rightminded and right-hearted-nothing that has not been exemplified by the saints of God-as by the Waldenses in their valleys in the dark days of their trials, and by the Scottish church, and kingdom of England in connexion with Scotland, and by others during the ages of the Reformation, and subsequently-nothing that will not again be exemplified by the nations of the world, (Isa. xix.,) when they shall

be thoroughly enlightened and converted.

We advert to this, not only because the Theocratic doctrine is an

error, but also because it has exercised a hurtful influence in the preparation of this work, and mars its value. We think we have discovered its workings in the partial concealment of the religious element in the Jewish code. True, Dr. W. mentions as the first principle of the Hebrew constitution, the "unity of God;" but he goes off into a disquisition about idolatry, polytheism, &c., which need not have employed there so much of his attention, and what we see with more regret, he does not even mention as a fundamental principle of the Jewish code, that which stands next to the acknowledgment of Jehovah—the support, countenance, and preservation of the true religion. We do not see how he could have missed this. The place which it occupies in the books of Moses, in the historical books, and in the prophetical, is like that of the sun in the heavens; and yet our author does not see it very clearly. Surely, he would not interpret the Mosaic constitution by the constitution of the United States!

But while we have not hesitated to express our dissent from this, and some minor positions, we are free to say that this is a volume which deserves a most careful study. It will mark an era, if we mistake not, in Biblical study. The advocates of Bible law have been put at disadvantage, owing to the want of such a work, in which the marked superiority of the God-given constitution of the Israelitish commonwealth to all others, then and now, is conclusively shown. The errors of this work will be discarded: and the truth become transparently clear, ere long, that to learn the principles of national polity, we must resort to the Scriptures. Of course, ceremonial and judicial details were peculiar; and except so far as they illustrate principle, are not to be held as specific law to other nations. We heartily commend this volume, as a whole, to the careful examination, of all who would know the true foundations of national prosperity and happiness; and will look with expectations of no ordinary kind for the second volume, in which the author promises an elucidation of the particular laws of the Hebrew code.

MISSIONARY CORRESPONDENCE.

TOUR IN PALESTINE.

Beirut, November 9th, 1858.

My Dear Brethren,—Jericho, or Rîha, the modern name of the place, is situated on the western side of the great valley—probably a distance of an hour and a half or two hours from the nearest part of the Jordan, and between one and two miles east of the site of the ancient city, in the midst of a sterility and barrenness on all sides surrounding it, that makes it the fit and proper abode of its wretched and degraded inhabitants; and, with the single exception of what is shown to be the house of Zaccheus, only distinguished by the most painful and lasting reminiscences to the traveller for its poverty and fleas.

Taking our leave of Riha, we set out at an early hour, on Saturday morning, for Ain es-Sultan, or fountain of Elisha, some three-quarters of an hour farther west, hoping, as the day threatened to be very warm, to have ascended from the thirsty plain and escaped its burning heat ere the sun had reached his strength. Of course, having made the resolution, our next business was to carry it out. So, giving our Arab

sheikh the word, he quickly conducted us to the ancient fountain, whose pleasant waters we found as fresh as the day when the prophet healed The precious liquid issues from the base of a little hill, perhaps too regular to be natural, finding egress, as is common with the fountains in Syria and Palestine, from a plurality of sources, into a basin of good dimensions, containing a variety of small conically-shaped shells, of which we gathered a supply—besides a number of little fish. The blessings of this valuable fountain can scarcely be over-estimated, in that wasted and dried-up land, where there is neither dew nor rain for a large proportion of the entire year, to either fructify or moisten It springs forth like a stream of life, from the very bosom and embrace of death, carrying fertility and verdure wherever its enriching waters flow. We took a farewell drink, and then passing around the height, soon came upon the spot, where, according to the conjectures of the most critical tourists, once stood the accursed city, design nated by nothing in the way of ruins or remains, excepting a few grasscovered mounds of rubbish-if such, indeed, they may be-the only monuments that survive its otherwise utter destruction and disappearance,—thus making it what it was doomed in after ages to become, a perpetual illustration of the fearful adjuration uttered by the successor of Moses in Joshua vi. 26-" Cursed be the man before the Lord that riseth up and buildeth this city Jericho; he shall lay the foundations thereof in his first-born, and in his youngest son shall he set up the gates of it"-a prediction most signally and literally fulfilled in an attempt presumptuously made at a later period to frustrate the mandate of Heaven, spoken by the mouth of Joshua, the captain of the Jewish people. 1 Kings xvi. 34. Our curiosity satisfied, we hasted from the lonely and deserted spot, leaving Quarantana, or the Mount of Temptation, to our right, a naked and rocky peak, towering some thirteen hundred feet above the plain thus distinguished, as being the supposed place of our Saviour's fasting and trial, when he was led up of the Spirit into the wilderness to be tempted of the devil. The scene was bleak and dreary, and from the bright reflection of a glowing sunlight painful to behold; but disagreeable as it appeared, the thought of the wondrous victory achieved there over the defeated and vanquished enemy of souls, inspired us with a peculiar interest and veneration for an object, in all other respects unsightly and cheerless in the extreme. We had the pleasure of seeing in this vicinity what we had long and anxiously been looking for-a pretty yellow little fruit growing on bushes by the way-side, called the apples of Sodom. We dismounted and plucked a few for specimens, and resuming again our journey, were brought, after thirty-five or forty minutes' brisk riding, to what, by some, has been denominated the site of the New Testament Jericho, on a sloping brow of the precipitous mountain range that bounds the western side of the plain, near the termination of a deep, wild wady; and with the exception of some fragments of foundations, a few tumulus-like elevations, and the imperfect remains of an old Roman road, probably the very way-side by which the two blind men were sitting on whom the Saviour had compassion and restored to them their sight-there is scarce a lingering trace of its former pomp and greatness, when, under the auspices of Herod the Great, it contained a large hippodrome, or circus, and was adorned

by numerous palaces, embracing an area, it is said, of some sixty stadia, or seven miles and a half in circumference.

The prospect from this point was truly grand and extensive, and would have been highly appreciated, had it not been for the scorching rays of the sun, which, notwithstanding our hurry and hopes to escape, poured down here so heavily upon us, that we had not proceeded far on our way towards Jerusalem, ere we were obliged to take refuge for a time beneath the shelter of a projecting rock; and as we sat and refreshed ourselves, under its invigorating shadow, we appreciated more than ever before the appropriateness and force of the prophet's language—"And a man shall be as a hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land"—an illustration most beautifully descriptive of Him who is "as the shadow of a great rock

in a weary land" to every pilgrim travelling heavenward.

Our way from here, though somewhat wearisome and tedious, was alleviated in a measure by the advantages afforded us from the ancient road, which, in many places, we found in a tolerable state of repair. Portions of the country were cultivated, but generally it was neglected, wholly destitute of verdure, and to a large extent a dreary waste. Thus our road continued for a couple of hours or more, when we arrived at the ruins of a khan enclosing a well, supposed by some to be the "inn" alluded to by our Lord, to which "the good Samaritan took the Levite who had fallen among the thieves." The supposition is a very reasonable one-being situated equally distant between Jerusa-We had been made to believe by our Arab attenlem and Jericho. dants that we should find water to quench our thirst here. ourselves disappointed and not a little chagrined, we continued on our journey, riding in the constant hope and expectation of refreshing ourselves with a cooling draught until we had spent at least another hour, when we had the pleasure of dismounting and resting ourselves to our heart's content. Leaving this beautiful fountain, we wound our way up a rocky hill, and soon came in sight of Bethany. It is a miserable little place, and on entering the village we found plenty ready to conduct us to the places of curiosity—the tomb, or sepulchre—so called, of Lazarus, and kindly hold our horses for us while we explored, which we did in turns, as the place would not admit of our all descending together-and have only to say that if that was the place from which Lazarus was called forth, the gazing multitude had reason to admire his expertness in making such an ascent, bound hand and foot, as well as wonder at the miracle. It is a small, deep cavern, entered by a dark winding staircase of more than twenty steps. From Bethany we reached Jerusalem by the Mount of Olives, where we were glad to spend another Sabbath of sacred rest.

As ever, yours in the gospel,

J. BEATTIE.

LETTER FROM MR. DODDS.

Beirut, March 25th, 1859.

Dear Brethren,—It was our happiness to receive, I think about three weeks ago, yours of January 6th. It is always refreshing to hear from home. Scarcely any letter comes to us without bringing some intelligence that is cheering and heartening; and even when your communications to us contain—as from time to time they must—news of an opposite description, it is a kind of a privilege to sit down

and weep with our weeping Zion.

We indulge the hope that nothing will turn aside the church from the renovation of her covenants at the appointed time. We look forward with great anxiety to the consummation of this measure as the commencement of better times for the church, or to another failure in it as the beginning of more disastrous days than have yet overtaken her. Our covenant God is long-suffering, but he will not for ever allow us to trifle with him with impunity. We speak thus earnestly rather from a deep sense of the importance of the subject, than from any apprehension that our brethren will decline the opportunity which is now offered to them—perhaps for the last time, if slighted now—of honouring our gracious and exalted Mediator with a public and united expression of allegiance to his throne.

We have, much against our inclination, been in Beirut all winter. We were more than a month later than we expected in getting down from the mountains, and did not get established in our house in Beirut till after the rains had set in, and the season of travelling was over. Mrs. Beattie was in feeble health most of the winter, but is now quite recovered. The rest of us have all been well. We have had an opportunity of exercising our ministry here in such sort as we were able, but not with so much satisfaction to ourselves as if we had been in some place where they would have had more need of us. Still, the fact that we are as yet understood but very imperfectly, goes far to

reconcile us to the length of our residence here.

It is our intention to leave Beirut in a month. The affairs of Zahleh still remain as they were. The Turkish government moves slowly in every thing. It is only now, fifteen months after the Yaffa outrages, that the judgment of the Porte has been pronounced on its perpetrators; and when at length sentence against them has been obtained, it is only confinement to hard labour for life, instead of that death which they richly deserve; and this unseasonable leniency is looked upon with grief by all Americans in this country; for I have never found in Americans here that squeamish antipathy to the execution of strict justice which is so prevalent a feeling at home. Those who trust in princes and the children of men, are foredoomed to disappointment; and all whose affairs have very much connexion with their counsels, must expect much that is annoying and vexatious. For our part, we have, after maturely considering the revolutionary aspect of affairs in Mount Lebanon, and certain symptoms of an approaching crisis in the political condition and relations of Syria, decided not to go back to Zahleh without letters from the Pasha of Beirut, which he will not give us till he has re-established his own authority there. be a short time, or it may be a long time—or it may never come at all, for human things are all uncertain: but if it does not take place before the time comes for leaving Beirut, it is our design to go to Safed; and once there, we care comparatively little how long the business of Zahleh hangs in suspense. Who knows but the father of mischief, in keeping us out of Zahleh, is driving us to a place where we may do him more harm than we could do him-or than he did us-in Zahleh?

It is our endeavour to commit our ways to the Lord, in the hope that

he will guide our steps.

Safed is a town of Galilee, about five hours north of Tiberias, peopled by Jews, Christians, and Mohammedans. It is one of the holy places of the Jews, and has been for ages a celebrated seat of Jewish learning. Before the earthquake of 1837, which laid the greater part of the town in ruins, it contained eight or nine thousand inhabitants. It has since been rebuilt, and shows little or no traces of the earthquake; but I know not its present population. Mr. Beattie visited it last year, and found it a thrifty-looking place. There are many villages around it, some of them Christian, and some of them Muslim. The adjacent region is much frequented by the wandering Arabs, on account of its good pastures. As a place of residence it will have few attractions. It is far from the sea-board, and not on any of the frequented lines of inland traffic. I apprehend that opportunities of receiving and despatching intelligence will be few and far between. its recommendation to us is, that it is the centre of a region far away from all missionaries, although nominally within the field of the Church of England mission in Jerusalem. If it be our lot to go to Safed, we will tell you more about it after we get there; if not, this will suffice. We are tired of suspense; we are tired living among other missionaries,-not because we do not love them, but because they do not need our presence or our help. We wish to be engaged in the instruction of those who have access to no other instruction. We wish to have something to write about to our brethren at home.

The Turkish government seems to have in view some important modification of the state of things at present existing in Syria; and it may be forced to accept of a modification of them, such as it very little expects or desires. For the last six months troops have been transported by little and little from Istambul to Syria, and still they The object of this measure seems to be the abolition of that feudal form of society, which now has place among the inhabitants of Lebanon and the Nusairiyeh mountains, and the reduction of all those tribes—comprising, perhaps, half a million souls—into more direct and complete subjection to the Porte. By what I have been enabled to observe for the last half year, I am inclined to think, that the Pasha of Beirut is attempting, as a preliminary to this measure. to stir up a war between the Christians of Lebanon and the Druses. There is reason to believe that such an object, and still more, such measures for its accomplishment, will be looked upon with disapprobation by European Powers, and if persisted in, will provoke their interference—partly to give a check to the insolent pretensions of Islam, and partly to gain some place for their own fingers in the affairs of Syria. In such a case, Russia would interfere in the interest of Greek Christians, France in the interest of Oriental Papists, and England from an unwillingness to allow any other European power more of a say-so than herself in the affairs of Syria. It would not be in the least surprising to see Syria, in less than two years, in the same position in which Egypt is now-nominally a part of the Turkish Empire, but really less dependent on the Sublime Porte than on European Powers.

The gospel is now beginning to make some progress among the Mus-

lims in Constantinople. Many of them are inquiring after and reading the Bible, numbers give some attendance on the ministrations of the missionaries, and some have embraced Protestant Christianity without molestation. The concessions made to Christians by Abdul-Mejid at the close of the late war, meet with little or no opposition from his Turkish subjects; but they are looked upon with the utmost detestation by Muslims of the Arab race. Theirs peculiarly, they imagine, "are the giving of the law, and the service of God, and the promises," and theirs, too, the fathers; and they can see no reasonableness in granting to any who cannot say "There is no God but the One, and Mohammed is the Prophet of God," rights equal, in any respect, with those of the sons of Islam. Still, I think the signs of the times indicate that the day is not far distant when the whole Mohammedan world will be opened to the Christian missionary; and I am firmly persuaded that the Muslims will enter into the kingdom of God before Oriental Christians. One thing, at least, must be said to their credit; and that is, they are the only people in Syria that will not sell their religion.

If we do not learn to take joyfully the spoiling of our goods, it will not be for want of usage. Some time ago the house in which our goods are stored by us, in Bludan, was entered by some one who helped himself to so much as he thought proper—we have not heard how much. The thief has been found, and some of the goods in his possession; but whether all have or will be recovered, we do not know. The snow on the mountains, and circumstances at home, have hitherto hindered us from going over to see about the matter; but our brethren in Damascus will do all that they can do in the premises without our presence. But if we could get fairly under way in our missionary work,

we would care less what becomes of our goods.

I wish you would publish in some conspicuous place in the magazines the following directions for sending letters to us. Let the letters first be closed as usual, directed to us through the care of George C. Hurter, Esq., Beirut. Then, let the whole be put in an extra envelope, directed to James M. Gordon, Esq., No. 33 Pemberton Square, Boston, Mass., with the postage paid to Boston. If they desire to pay the postage, or any part of it, let them enclose for Mr. Gordon in the outer envelope stamps to the desired amount; if the stamps be too few, the defect will be charged to us; if too many, the excess will be set down to our account. The advantages of this way, of sending letters will be-1st, that they will be more certain to come regularly; 2d, that there will be much saved in postage, ordinarily a quarter dollar will perhaps be enough for a single sheet; 3d, if at any time when any of our friends write to us, it be not convenient for them to pay the postage from Boston to Syria, the letter will come as well without it; and if they have any delicacy about writing without paying the postage, they can make it up at another time. So, boxes and every thing, will come more surely through Mr. Gordon than otherwise; even small parcels, if sent to him by despatch, (expense to Boston prepaid,) will reach us without any other uncertainty than that which attends every thing that is committed to the sea; only they must be directed to the care of Mr. Hurter, and accompanied with a letter to Mr. Gordon. All send much love. Love to all your families.

By order of the Mission.

POLITICS-THE CHURCH AND THE PULPIT.

This article we take from the Biblical Repertory. It contains very seasonable truth, and indicates that there is hope that even the Conservatives—as they style themselves—are beginning to see the sin and folly of refusing to apply the Word of God to the sins of politicians and nations.—ED. Cov.

How politics have come, in a Christian land, to be considered as beyond the pale of Christian restraints, and politicians to deem themselves entitled to impunity of the revealed law, is a very curious question, and one of no little practical import. In all other occupations, our citizens recognise it as the duty of him who ministers in holy things, to apply the doctrines of Scripture to their conduct, for reproof, for admonition, or comfort; and whether he does so or not, the more respectable hold themselves amenable thereto, as the law of their moral existence. Among politicians, however, it is becoming the fashion to reject the application of Scripture. Their acts are assumed to lie out of its range; not because immaculately righteous, it is clear, for they speak of them habitually in the opposite light; but because it is taken for granted that whatever touches the government of the nation or the movements of party, is entitled to special indulgence, or to be judged by the principles of a different code. To say of any topic that it is a political one, is deemed equivalent to saying that the pulpit must let it alone. Very convenient for the purposes of the sinner, to have an occupation into which the law of God is not to follow him; or, at least, which furnishes a plea for resisting, and telling the messengers of the gospel that this is not in their line. But is statesmanship one of that kind? If we have rightly perused the page of history, no other branch of worldly business has been so largely indebted to the wisest and best of men, or to the word of revelation. Or have politicians, in the midst of their many exposures and temptations, and admitted sins, some recuperative powers, rendering them independent of that wisdom which cometh down from above—some peculiar resources from below, whereby, though they may fall, they will certainly rise again, with renewed rectitude, from the bosom of the democracy, as Antæus of old, from contact with the earth? Singular as it is, some such notion-vague, undoubtedly; it could not exist otherwise-seems to pervade the public mind, the principal symptom of which is a morbid sensitiveness to the application of gospel truth to the conduct of public men and public affairs.

Progressively, for many years, has this error been insinuating itself into the spirit of our politics, until it has seriously impaired both the moral and intellectual stature of political men. There was a time when citizens went to the polls under as true a sense of duty as they went to church, and when the wisdom and dignity of American councils filled the hearts of all advocates of human rights in every land with triumph. Well is it that many pious people do so still; but their number has certainly diminished, while that of a giddy and ignorant multitude has increased—a multitude disposed to jostle the more orderly aside, and with whom it is disagreeable for them to mingle. The effect is apparent in every branch of government. That sound principle, which separates the church and state, has by the inactivity of Christians, and overbearing of the worldly, been forced into most unnatural

distortion. An agency there is pervading all human affairs, which is skilful at engrafting evil upon every popular good; and an indispensable condition of orthodoxy in politics, as well as in theology, is sleepless watchfulness over interpretation of good doctrine, and over honesty

of meaning in forms of sound words.

We fully appreciate the objection to political harangues from the pulpit, and regard with as much horror the act of turning the house of God into a place for advocating the merits of office-seekers, as we should that of making it a place of merchandise, or a rhetorical bazaar, in which to trade in the talents of a gifted minister; and hold it to be equally to the interests of religion and of the state that the church should not embroil itself as a party in the secular government; but a just abhorrence of such profanation has been carried by our people to an unwarrantable length. Though we would have the service of God's house defended from all such contact, we cannot fail to see that pious people are under the most solemn obligations to avail themselves of the proper vehicles of political opinion, to make the gospel bear upon the policy of the country. It has been too much left out of view that the profession of politics, like every other occupation of man, has its moral and religious aspects, in which it stands, as truly as any other, in need of the correctives of the divine word. An act of violence perpetrated by a politician, in carrying forward his measures, is just as truly violence as if it occurred in any other hands; dishonesty in a politician, though generally covered by some plausible name, is nothing but dishonesty; drunkenness does not cease to be a vice, because the privilege of indulging in it is defended by a party and yet it cannot be denied that the sentiment is prevalent, which holds every thing taken up by politics is thereby defended from the reproofs of the gospel. It behooves us to reflect and see whether we are prepared for it, before we admit the doctrine and carry it out, that, no matter what a man's character and conduct, as soon as he takes up the profession of politics, the minister of God is bound to refrain from disapproval of his vices, and to acquiesce in all he may say and do, and sustain all his measures, no matter how flagitious, by a docile silence; and that even against crime, if committed for political purposes. he must hold it indecorous to remonstrate. Such is positively the meaning of the political public. Are Christians prepared to accept In short, it is neither more nor less than the old intolerance of monarchical sovereigns, which we, in the capacity of sovereigns ourselves, are attempting to enforce, on our own behalf. King Majority, like King Ferdinand, must not have his measures questioned, nor his servants interfered with by either expostulation or criticism. also was the opinion of Ahab in olden time, but Elijah thought otherwise, and has had some credit for resisting him. It is the duty of the church to follow the operations of the civil government with a vision enlightened by the word of God, and without becoming a party in the conflict of its business and passions, its sectional or personal issues, to labour faithfully, by the use of Scriptural means, to imbue the public mind with a due sense of religious obligation in political conduct, and to refrain from the condemnation of no vice, because it has been adopted by government, or become a public or party measure.

(For the Covenanter.)

CHRISTIAN UNION.

Christian union is one of the great questions of the day. In this question is involved the present truth,—it is the great test question of orthodoxy. This question is one of the most prominent signs of the times, whether we look at the church or the state. The "disjecta membra," both of church and state, seem strongly inclined to come together; drawn—not by any principle of affinity, but by some carnal policy. The Republicans and Anti-Lecompton Democrats conglomerate, pro tem., not because of any harmony of principles, or unity of design, but to serve a purpose—to break down a party to which they are both hostile. They can co-operate in pouring out all the vials of their common wrath on the present Administration, but not in carrying out the great principles of truth and righteousness.

The principles of truth and righteousness are not held by either, much less are they held in common by both. They do not unite, because they are one; hence, in adopting a platform, on which they intend to co-operate, they attempt rather to disguise their antagonism, than exhibit their unity; and it is by keeping up a continual whirl of excitement that they expect to draw away public attention from their opposing principles. They well know that so soon as quietude is restored to the heterogeneous mass—the opposing elements—they will

separate like oil and water.

And the shattered fragments of a corrupt Presbyterian Church are inclined to unite on precisely the same corrupt principles. Corrupt masses, both in church and state, are actuated by the same principles: either ignoring, or concealing conflicting sentiments; or compromising known differences, or making them matters of forbearance. It is the removing, not the ignoring or compromising of differences, that constitutes union. When two different denominations have, to the entire satisfaction of each party, removed all existing differences both in faith and practice, they are prepared for union, because they are one, not in name only, but also in fact; but, until existing differences are removed, they are not prepared for union, for "two cannot walk together

except they be agreed." But compromising differences is so far from preparing the way for union, that it is laying a foundation for division; because it is laying a foundation for strife and contention. It was plead by leading men in the late union between the Associate and Associate Reformed Churches, that "it is perfectly Utopian to expect union on any other principle than that of compromise." We consider that this doctrine, concerning compromise, involves some of the very worst of Popish doctrines. It endorses the Popish distinction between essentials and non-essentials, or mortal and venial sins; it proceeds on the ground that we are bound to adhere steadfastly to doctrines or duties that are essential, but that we are warranted to let go non-essentials—though this may be a sin of minor magnitude, especially when we can do more good by letting them go, than by holding them fast. It proceeds on the ground that though it is, in general, a duty to contend for the truth, yet we are not bound to contend for all truth; though it is, in general, a duty to perform duties, yet we are not bound to perform all duties, especially when we can do more good by transgressing the law than

by keeping it. If we earnestly contend for every article of faith, and for the practice of every duty, we divide the church—do evil; but if we are charitable, liberal, and disposed not to contend for every article of faith, and not to insist on the performance of every duty, or avoiding of every sin, we may unite the church—do good. It proceeds on the ground that men may be indulged,—if not in opposing, yet in laying aside some articles of faith, and neglecting some duties, or, in other words, may be indulged in committing sins, provided they be not mortal sins.

It takes it for granted that the church has a right to make changes in her faith and practices, provided this change is in non-essentials; for the removing of an article from our creed is a change in it, as truly as adding an article to it; and the compromising of an article is laying it aside, or burying it. This doctrine of compromise lays on God himself the blame of dividing the church, by giving to his church doctrines, the contending for which only tends to divide, instead of unite the church; and whatsoever disparages one part of divine truth disparages the whole system, and brings dishonour on its AUTHOR.

A PROTESTER.

SLAVERY AND THE CHURCHES.

The Ecclesiastical and Missionary Record—the organ of the Free Church of Canada—after commenting upon the iniquity of slaveholding, as exhibited in the late sale by auction of some hundreds of slaves in Georgia belonging to the estate of a leading Episcopalian of this city, adds:

"Mean while, the question most interesting to Christians is—What are churches doing? Can they look on, and see, under the guise of law, the perpetration of such unbearable wrongs? How all the apologies for such a system as is here described, perish in the light of Scripture, interpreted with any regard to its letter or spirit! Would that revivals in churches attested, as they ought—their genuineness, by united, earnest, remonstrance with every State in the Union legalizing slavery. And can we be otherwise than doubtful of that religion, which can endure, without remonstrance, the violation not only of the primary rights of individual man, but the sacredness of the God-ordained domestic ties, and of the deepest and dearest feelings of the human heart; nay, the practical abandonment of millions, deprived of the art of reading, to the darkness of an artificial heathenism?"

These are pertinent questions. The world looks on with no little interest—friends and foes to evangelical religion alike—to learn whether the religious movement which has been made the subject of so much favourable comment for some years and more, is working out any promising results as to the character and position of the churches on this matter of human bondage. In this city, one, at least, of the most active of the ministry in this movement, is about equally notorious for his vehement opposition to every effort for the emancipation of the oppressed. Nor have we learned that any change has yet been effected in this city through the increased religious interest of the day. We wait, however.

COVENANTING.

Inasmuch as the question whether the church will now covenant by swearing the Bond before us, or not, will be decided before this number of the Covenanter sees the light, we are not careful to consider in detail the views of the Reformed Presbyterian as presented in the May number. We find in them, however, some singular misapprehensions. And—1. It says:

"It ought to be borne in mind, that the Bond is not now before the Church for alteration or amendment. It has gone through the whole course of preparation, revision, overture, amendment, and adoption. The adoption was, if we are not mistaken, by a unanimous vote of Synod. It has now all the force of a synodic deed. If it were never to be sworn, it stands with all the authority that the supreme judicatory of the Church can give it."

If so—if it have already "all the force of a Synodic deed," the question still recurs, As what? and for what? Certainly not as a finished transaction. The Bond has been prepared for a purpose, and until it has been used for that purpose it is no "deed" at all, using the term in the sense of law, enactment, &c.: it is only a step of preparation for a "deed."

2. After some deductions from the misapprehensions on which we

have commented, our contemporary proceeds:

"It is something new to us in Presbyterianism that the final action of the people is necessary to give validity to Church deeds. The people have a duty to perform. To renew the covenants is both their duty and privilege; and we are greatly mistaken if they will need any ecclesiastical constraint to engage in the duty when the opportunity offers. They have never been found backward in seconding and sustaining the doings of the Synod in any good work."

If the "deed" be a social deed—like covenanting—we cannot see how it can be called a "church deed" at all, unless it is one in which "the people" unite. The question is not about "constraint," or any thing of the sort: but it is a transaction, in which they will be as members of the church, expected to take a part. Or does it remain—and this is the view of the Reformed Presbyterian—with every individual to say whether it shall have any "validity" as regards himself? In other words, is this all in such sense voluntary as that any man may refuse to unite in it? If the latter, how is it "an ecclesiastical covenant" while it is but a mere symbol of a voluntary association within the church?

3. It is added:

"Our cotemporary inquires: 'If the Bond is not a Church deed—if it is to occupy no place among our recognised standards, what is it?' There is here an assumption, that Church deeds and Church standards are the same thing, and on this assumption is based an argument against covenanting with the present Bond. If all Church deeds were standards, then every new act of Synod would require a new term of communion binding to it. In the close of our Terms there is a reference to synodic authority sufficiently explicit. 'Due subordination in the Lord to the authority of the Synod.' Synod has put the seal of its authority on the Bond; and to that authority we have engaged to be subordinate in the Lord."

On this we remark—(1.) What has all this to do with such an act as a "social covenant?" From its very nature such a covenant is necessarily the covenant of the whole body—in other words, it is a standard; it shows the position of the body, which is the definition of a "standard." If it does not do this, it has no relation to the body as such—so it has ever been held—with one late exception. (2.) Does not our contemporary abandon entirely his own position in the last

clauses of our extract? If these mean any thing, they mean that the church—in her members—is bound to take the Bond. If this be not

their meaning, why refer to "subordination" at all?

4. There are some answers furnished to our queries, supposed to be put by an inquiring outsider. As to all these, it is only necessary to say that these answers would all be pertinent, provided the members of the church were not at liberty to reject the Bond—to have nothing to do with it. How any man could learn the position of the church from a covenant Bond, to which the assent of all her members is not required, we confess our utter inability to see. It may be that the "mind of the Synod" may be learned by it—but certainly not the "mind" of the church, provided the Bond is not really taken by the church, but by a part of it—the rest standing aloof.

5. The Reformed Presbyterian represents us as "agreeing" with it as to the meaning of the expression, "as received by the Church of Scotland." As we understand it, our contemporary asserted very earnestly that the entire Form was "received by the Church of Scotland." This, we proved, she did not do. It assented to our views—admitting, after long resistance, our argument that there was an exception—and just the exception we had maintained to exist; and so we came to agree. This he now represents as our acceding to his views! This strikes us as rather strange: but the human mind is a

very singular thing.

6. It is intimated that we suggest the preparation of a new Bond

by the Convention:

"But if the convention is to prepare a new Bond, as seems to be foreshadowed in the remarks in the February number of the Covenanter, then we are opposed to it, and can take no part in it. Is a convention above the Synod, and can it set aside Synod's deeds? This it must assume to do before it can prepare a new Bond. And when that Bond is prepared, what authority has it? It is purely a private document belonging to those who framed it; but of no authority whatever in the Church. And what seems strangest of all, is, that this proposal comes from the quarter where it is considered that our Bond in which we covenant must be made a term of communion. be Presbyterianism, then our ideas of Presbyterianism are sadly at fault. should call it disorder to go on to covenant in a Bond that had not received synodic sanction. The special meeting of Synod could not sanction it. was not called for that purpose, but to covenant in the Bond already prepared, and special meetings can transact only the special business for which they are And we would call it tyranny to require the people under ecclesiastical penalties, to swear a Bond thus prepared."

It is only necessary to say in reply to all this, that we have never even "foreshadowed" any thing of the kind. We do believe that Synod at its regular meeting can prepare such Bond, and put things in train for a happy, and concerted, and intelligible renovation of our covenants. Should the Convention agree to this course, it need take no specific action, but merely let the past be past, and begin anew with all the additional knowledge we have already acquired.

7. Our contemporary thinks that if we do not now covenant, we never will. Why so? We cannot see how this follows. If we cannot unite in taking a Bond whose very nature as an ecclesiastical "deed" we cannot mutually agree upon—and which it admitted not to be as good a one as could be prepared—why is it impossible to

unite in a better Bond, and one whose relation to the church as a "standard" shall be better understood?

8. There are reasons, besides, why we are not prepared for going on now. We are not united. We are divided. True, covenanting is a bond of union,—but only when there is a spirit of union—a desire for it-sorrow for the want of it-and a purpose to follow the things that make for true union. None of these do we see among us. Nether socially nor ecclesiastically, do we manifest any purpose to be united in one profession and practice. To enter into covenant while

thus alienated, would be an offence to the Most High.

We can see no reason to depart in the least degree from the position which we have taken. If we covenant, let it be in a Bond into which we can enter heartily, and which will occupy a place among our recognised church deeds-that will exemplify the ordinance of covenanting in the spirit and form in which it was exemplified by our covenanting forefathers. Without this, it will result in a miserable failure. We are more concerned that we engage rightly, and with the Divine acceptance, in so solemn a work, than as to what others may in the mean time think of us.

CHRISTIANITY ACTIVE—AGGRESSIVE.

Christianity is essentially a self-sustaining, self-extending power. It carries within its own bosom the principle at once of its stability and of its continued expansion. It holds its ground, and advances onwards to fresh conquests, not by dint of external or adventitious forces, but by the power of an internal living spring essential to its own nature. It may be furthered by outward circumstances, or it may be hindered by them; it may be nursed and cherished by earthly power, or repressed by its iron hand; kings may be its nursing fathers and queens its nursing mothers, or they may strive, in their madness, to smother or to strangle it; but meanwhile it lives, and grows, and spreads, and moves onwards, with them or in spite of them, through a divine and internal principle of its own. That principle is love. That great first law of the kingdom of God, engraven at first on the heart of the Church in the moment of her Pentecostal baptism, and renewed evermore by the same divine finger on the bosoms of successive generations of Christians, constitutes at once her distinctive essence, and her vital sustaining force. The law alike of her existence, and of her propagation and growth, is the law of self-sacrifice—the grand new commandment of a self-denying, self-forgetting, self-devoting love. By virtue of this she is what she is, and advances onwards to what prophecy and the eternal decree of love destines her to be. It is at once her exchequer and her armoury,—the exhaustless spring from which she draws all needful material supplies, and the mighty spiritual weapon by which she wins human hearts and subdues the world. "The love of Christ constraineth us;" "Ye are not your own, but are bought with a price;" "To me to live is Christ;" "It is more blessed to give than to receive;" while words like these live within the breasts of Christians, and wield their full legitimate influence, the Church can never want either the material resources or the vital agencies necessary to sustain her perpetuity and to advance her

progress. Like those majestic steamers of the boundless ocean, which are the pride of our modern navigation, she will still move onward in her destined path through the ages, in the midst of changeful winds and waves, either bending them, if favourable or neutral, to her own

ends, or, if adverse, dashing grandly through them all.

It was thus that, for three centuries together of her earliest history. Christianity won her way. She was at first a homeless, friendless stranger on the earth. No earthly throne sheltered her, no earthly kingdom assisted her, either by influence, or revenues, or arms. went forth, from her birth-place in Bethlehem's stable, "without purse or scrip," and, like her Divine Master, for many years "had not where to lay her head." Without temples, without colleges, without academic foundations, or cathedral estates, or ecclesiastical revenues, or civil status, or names of dignity and honour, she had no treasury but the free-will offerings of her members, no endowment but the unchangeable promise of her Master. Instead of being favoured by human power, she was persecuted. She was the one illicit and proscribed religion of the Roman world-her Master a name of infamy, and her members the "filth of the earth and the offscouring of all things." The victim by turns of imperial oppression, of popular fury, and of philosophic scorn, she continued from age to age an alien and an outcast among men, and had no certain home on earth save in the penal mine, the dungeon, and the catacomb. Yet she grew. The living fire spread, the mysterious leaven fermented and diffused itself, the mustard-seed grew into a tree, and its mighty shadow stretched wider and Converts were multiplied by thousands, province after province caught the heavenly fire, and long before the close of the time of trial, the infant Church had grown into the firmest and the strongest power in the Roman world. While every thing else in society and the state was decaying and waxing old, it alone was fresh, buoyant, progressive, and the pride of the imperial eagle bowed at last before the triumphant majesty of the cross. As to the "silver and the gold" needful to sustain the holy war, she "lacked not any thing." The love of the martyr flock was to her an inexhaustible source of supply. She never could be poor or stinted for means, who held in her hands the keys of myriads of Christian hearts. They who so freely gave their lives for the Lord's sake, could not refuse aught of their perishable substance of which that Lord "had need." Much indeed of that first fervour, which in the apostolic day "abounded unto the riches of a liberality" unparalleled in the world's history, gradually died away: men quickly began again to deem that something at least that they possessed was their own; even an apostle had reason to complain that all men sought their own, not the things which were Jesus Christ's; yet still, even in the worst times, there were not wanting all over the Roman world thousands of human hearts to whom to live was Christ, and who were willing to spend their all, as well as be themselves spent, for His sake. That was the Church's first patrimony; and marvellously productive did its revenues prove for all the purposes of her work and warfare on the earth. Churches were founded; ordinances were maintained; charities were upheld; manuscripts of the holy oracles were transcribed and multiplied; missionary bands were sent forth to the most distant regions of the earth; new congregations,

diocesses, patriarchates, sprang up every where;—and all while yet she possessed not a single foot of ground on earth, and the great body of her members were the very poorest of the people. That was the grandest era of church consolidation and church extension the world ever saw. It was a great aggressive war, which in its progress fed itself, not indeed by the extortions of oppression, but by the all-sub-

duing, all-constraining power of love.

This, accordingly, is the normal condition of the Church of Christ. We see, in this its first grand development, what her essential nature and genius is, and what through all after-ages she is destined to be. The same power which sufficed to establish her on the earth, will suffice also to perpetuate and carry her forward. By the very law of her existence, the desire and the effort after expansion is bound up with her very life. No sooner does an individual soul receive Christ, than he longs to make Him known to others. Having freely received, a divine instinct prompts him freely to give, and the Christian is already in heart a missionary. So is it with the Church as a body. Just in proportion as she lives, does she strive to expand and grow. Her evangelic vitality and her evangelistic activity are bound up inseparably together.—North British Review.

AFFAIRS ABROAD.

Aneiteum.—Mr. Inglis, the missionary of the Scottish brethren to this island of the Pacific, gives the following statistics of the mission. They are full of interest and encouragement. The zeal of these converts may shame the carelessness of many in more favoured lands:

"Within the last four years and a half, since marriage under a Christian form was established on my side of the island, I have married 110 couples; fifty of these couples have been married within the last fifteen months, and twenty-five of them within the last three months. During the first fifteen days of the present year I married sixteen couples. There are at present on my side of the island not more than about thirty unmarried marriageable women, to about 300 unmarried marriageable men. Still the gospel is rapidly improving the social condition of this people. Four years ago the number of males exceeded the number of females by 320, now the difference is only 270, so that Christianity must have saved the lives of fifty females within that time, or about a hundred over the whole island. Under six years of age the number of boys and girls is equal. Female infanticide is arrested. I have married more than twenty widows, who, had heathenism continued, would have all been strangled and cast into the sea with their husbands; and there are eight or ten more widows who are not married who would doubtless have met the same fate. I trust the female members of our Church will think of these facts, for they are facts, and not conjectures, the results established by carefully collected and accurately prepared statistics, -and that many a widow's mite will, on this account, be cast into the treasury of the Lord for the extension of his Son's kingdom. If the Lord continue to vouchsafe unto us his blessing, it will be practicable, at no If the Lord continue to vouchsate unto us his blessing, it will be practicable, at no very distant day, for every man to have his own wife, as well as for every woman to have her own husband. We publish the banns only once. This, from the smallness of the island, is sufficient to prevent any improper marriage; especially as I never marry any till the following Friday; and here, as in more enlightened lands, gossip, with her hundred tongues, gives full publicity to such events; and they must live in some very remote corner, who do not hear, between the Sabbath and the Friday, of any intended marriage. Besides this I solemnize all the marriages publicly in the church at the Friday prayer meeting, when especially if a marriage publicly in the church at the Friday prayer meeting, when, especially if a marriage is to be celebrated, there are upwards of three hundred people present. I have neither private marriages nor private baptisms; every thing is done publicly with us, that the remembrance of a public profession and the fear of public opinion, may come into the aid of a weak or wavering resolution.

"But while the temporal and social blessings of Christianity are so conspicuous on this island, we trust that the Lord in his mercy is communicating higher blessings through the instrumentality of his word. On Mr. Geddie's side of the island there are a hundred and twenty church members, and a large number of candidates. On this side there are ninety; of these, eighteen were admitted at our last communion. Among those last admitted were two women, who live about eight miles distant, who attended my candidates' class for eighteen months. The class meets every Friday when I am at home; but during all these eighteen months, the one was absent only twice, and the other only four times."

China.—We find the following account of the Shanghai mission of the Presbyterian Church in this country, in the "Foreign Missionary" for May. It is from the pen of one of the missionaries:

"Those of us able to preach here have been abundant in labours. Mr. Lowrie has maintained a regular weekly service in the mission chapel on the Lord's day, as mentioned in last report. We already find the house too small, and are talking of adding ten feet to its length. The school children and the servants in the employ of the mission families occupy most of the room. Besides this, Mr. Lowrie has kept up a regular service in the city chapel three times a week, on an average, until the extreme heat of summer set in; and Mr. Culbertson, since his arrival, has preached regularly there every Sabbath afternoon.

"Mr. Culbertson gives his whole time to the work of translation, and is now engaged in reviewing the second book of Kings. Dr. Bridgman and he are preparing for publication a revised edition of the entire New Testament, in a form fitted for

distribution.

"Besides endeavouring to disseminate the truth by oral proclamation and the printed page, we have not neglected another potent instrumentality. The education of the Chinese youth in the principles of Christianity is yearly becoming with us a subject of deeper interest. We are happy to say that we have made some progress in this department during the past year. Another girls' school has been commenced, under the superintendence of Mrs. Gayley, and already numbers twenty pupils. During the coming year we expect to open another boys' school, thus making four in all, two girls' and two boys'. We have nothing special to report concerning these schools. During the year the attendance has been good. Portions of the Scriptures in the colloquial have been committed to memory; and through the catechetical form of instruction, the meaning of these portions has been opened up to the minds of the pupils.

"Mr. Lowrie has made a tour of a week, in company with Mr. Blodget, of the American Board, preaching the gospel through the towns and villages within a range of thirty miles south-east of Shanghai. He is much encouraged by the kindness with which he was received, the readiness on the part of all to listen to the truth, and the interest manifested by some who had heard the gospel before, to learn

that way more perfectly."

Japan.—The Protestant churches are availing themselves of the opening in Japan to give the gospel to that singular people. Missionaries have been sent to the open ports by the Reformed Dutch Church, by the Presbyterian Church, and by the Episcopal: the former sends two ministers and a physician; the next, a medical missionary and his wife; the latter transfers two ministers from Shanghai, in China, to Nagasaki. The following account of this empire will be read, under these circumstances, with fresh interest:

"The empire of Japan consists of three large islands, lying on the eastern coast of Asia, between the degrees of 31 and 46 north latitude, and stretching nearly diagonally from south-west to north-east. These three large islands are surrounded by a vast number of small ones, included under the same nation and government, and, it is said, containing more than 3,000 in their list, [or about 1,000 according to some authorities.] The whole territory thus included, we find estimated by different authorities from 160,000 to 240,000 square miles. The islands are of such a different size and shape, and their whole coasts are so indented with deep bays and harbours, that the difficulty of an accurate estimate of superficial territory must be very great; and actual surveys cannot determine the question till a far higher civilization is made to rule over it. The population of this empire, thus extended and divided, is more than thirty millions; or nearly the same as the present population of the United States."

The late treaty provides for the free exercise of the Christian religion, and for liberty to erect houses of worship; and, it is believed, that the provisions of the treaty will be faithfully observed. No mention, however, is made of efforts to convert to Christianity the inhabitants of the country: and it is not improbable that difficulties may arise in this quarter so soon as any successful attempts are made: but God will provide. We cannot but believe that this long-secluded people are now to receive the gospel. They are a manly, ingenious, industrious, and, in a sense, cultivated people, but deplorably licentious in morals and in manners: needing the healing and cleansing virtues of "the river of the water of life" as much as the debased and savage tribes of the South Sea Islands.

India.—Peace again reigns throughout India. Two or three of the leaders of the rebellion are still at large, but the country is completely quieted. Missionary labours have been renewed, but in most instances the schools are not yet nearly so full as formerly. Preaching, however, is listened to generally, with more than former attention, and promises greater fruits. The following from Mr. Woodside, of the New Light mission, is remarkable. He speaks of Dehra, where he is located:

"We are greatly encouraged by the unexpected application of a large number of people from beyond the Ganges for baptism. A deputation from the village had come during my absence. They returned soon after I came home, and have since been here. The deputation consists of three leading men of the community they represent. We have examined them thoroughly, and have at last determined to baptize them on next Sabbath. We find that one of them has been a student of Christianity for six years. Another for between three and four years; and the third for more than one year. They are still very partially instructed, but we think we cannot refuse them admission into the church. They state that about 100 persons have all determined to profess Christ, owing to their instructions; and that from 500 to 600 persons are likely soon to embrace Christianity in their neighbourhood. I expect to proceed to their village in a short time, to see what God is doing there. May this not be the beginning of the great work for which in America you have during the past year been so earnestly praying? These people are chiefly of the sect known as the 'Kabir Pant.' It is very possible the whole 'pant' or sect may soon join the standard of the Redeemer. Such success would be actually embarrassing to us. Even now we feel hardly prepared for the events before us. But God's power is not limited; and He will, I trust, give us wisdom and strength to meet all demands upon us. In addition to the above, there are several very interesting cases of inquiry in the Dhoon."

Germany.—Our notices from the German kingdoms and states have been rather scanty of late. That, upon the whole, there is religious progress making in the right direction, we have evidence enough, notwithstanding the very serious obstacles which the friends of truth encounter every where. The following is encouraging:

"A comparison of the religious statistics of Germany in 1840 with those of 1858, shows that the number of Protestants in nearly every State has increased in a larger ratio than that of Roman Catholics. In Hanover, for instance, the number of Protestants in 1843 was 1,400,000, and that of Roman Catholics, 200,000; in 1858 the number of Protestants amounted to 1,610,000, that of Roman Catholics to 217,000; showing for the former an increase of 16 per cent., and for the latter of only 8 per cent. The whole number of Protestants in the States of the German Confederacy is at present 20,100,000; that of Catholics 23,150,000. If we include all the non-German provinces which are under the sceptres of Austria and Prussia, the proportion is as follows: Protestants, 25,300,000; Catholics, 40,150,000. In consequence of the more frequent intermigration of the two denominations, the exclusively Protestant or Catholic character of some German States disappears entirely-Protestant congregations arising in the Catholic countries, and Catholic congregations in the Protestant countries. But it is a remarkable point of difference that, while no case is known where a whole Protestant congregation has turned Catholic, a number of instances may be adduced in all parts of Germany, where whole Catholic congregations, or at least the large majority of them, have been received into the evangelical church. If the number of Catholic priests who have turned Protestants, were compared with the number of Protestant clergymen who have gone over to Rome, the former number would be found to be at least four times as great as the second."

PITTSBURGH PRESBYTERY.

Pittsburgh Presbytery met on the 18th of April, and after a sermon by the Moderator, and constitution, proceeded to the routine business.

Two of the Theological students, T. P. Stevenson and R. D. Sproull, delivered specimens of improvement, which were very satisfactory.

Messrs. W. W. M'Millan and John K. Faris delivered trials for licensure, which were heartily sustained, and they were licensed to

preach the gospel.

A call from Rehoboth congregation made upon T. M. Elder was sustained, presented, and accepted by the candidate; and Wednesday, 11th of May, at 11 o'clock, A. M., was fixed upon as the time for ordination at Piney, by a commission consisting of Revs. T. Sproull, R. Reed and J. Hunter, and Elders John Reed and Richard Dill.

A call from Brownsville, Ohio, on J. A. Thompson, was received and

sustained as a regular gospel call.

REPORT OF COMMITTEE ON SUPPLIES.

OIL CREEK.—J. J. M. Clurkin, last Sabbath of August, to preach preparation Sabbath—dispense the sacrament on the first Sabbath of September, aided by T. M. Elder. Rochester—J. Crozier, first Sabbath of May, and first Sabbath of September; J. Hunter, first Sabbath of July. Piney—W. W. M. Millan, last Sabbath of April, and third Sabbath of May; first Sabbath of May, Mahoning; second Sabbath of May, Bear's Run. SLIPPERY ROCK—J. C. K. Faris, second Sabbath of May. New Castle—J. C. K. Faris, third Sabbath of May; J. Crozier, one day discretionary. Hottabaugh—J. J. M. Clurkin, two days discretionary. Portersville—J. Love, second Sabbath of June, preparation Sabbath, and dispense the sacrament on the third, aided by R. Reed. Centreville—R. Reed, fourth Sabbath of June. Sunbury—R. Reed, first Sabbath of July. Penn's Run—A. M. Milligan, one day discretionary.

Submitted. J. Hunter, Chairman.

Presbytery adjourned to meet in this place on the day of the adjourned meeting of Synod, at 10 o'clock, A. M.

PHILADELPHIA PRESBYTERY.

Philadelphia Presbytery met in First Church, Tuesday, 26th April, at 10 A.M. Ministerial members all present, and elders from all the congregations except Conococheague and Baltimore.

J. M. Willson was chosen Moderator, and S. O. Wylie Clerk for

the ensuing year.

Statistical reports were referred to a special committee, with instructions to prepare them for presentation to Synod at its coming meeting.

Rev. J. K. Milligan, being present in court, was invited to sit as a

consultative member.

The dispensation of the sacrament is granted to the Baltimore congregation on second Sabbath in May. S. O. Wylie to attend to it, with such assistance as he may be able to procure. J. Kennedy to preach preparation Sabbath. Liberty of moderating a call was also given. J. M. Willson to attend to it when requested by session and congregation.

An interim committee was appointed to arrange for any supply

that Synod may grant Presbytery.

A Presbyterial report was adopted, and the Clerk directed to sign

it and lay it before Synod.

Presbytery adjourned to meet in Second Church, Seventeenth street, on the first Tuesday in November, at $7\frac{1}{2}$ o'clock, P. M.

NOTICES OF BOOKS.

THE GOSPBL FOUNTAIN; or the Anxious Youth made Happy. By James Wood, D.D. 18mo., pp. 275. Presbyterian Board of Publication, 821 Chestnut Street.

To make the doctrines of grace clear to the comprehension of youth, and to remove objections to them, are labours as important as they are difficult. Dr. W. attempts to accomplish both these objects in the volume before us, which treats-1st. Of the plan of redemption in general, as a gracious plan. 2d. Of Christ, our Redeemer. 3d. Of justification by faith. 4th. Of moral impotence. 5th. Of sanctifica-6th. Of good works. And 7th. Of the perseverance of the The work professes to be a dialogue between father and son: and considerable use is made of anecdotes—we think wisely—in illustrating the various topics. We cannot say so much for the introduction of hymns and verses on nearly every page: nor do we understand why the author speaks of Dr. Watts' "versification of the 51st Psalm." The doctrinal views presented and explained in this work are Calvinistic. The explanations are, generally, clear: the illustrations just and pertinent. But where does the writer find, -on what does he base the distinction between the "merits" of Christ, and his "righteousness"-regarding the former as his "personal excellence and dignity?" We have never met this before, and are not prepared to receive it.

THE PARLOUR PREACHER; or Short Addresses to those who are determined to win Christ. By W. Mason, Author of "The Spiritual Treasury." 18mo., pp. 108. Presbyterian Board of Publication.

This volume consists of a series of meditations upon selected passages of Scripture—each occupying about two pages. They are all exangelical, some doctrinal, some practical: just such as the earnest seeker would desire. We commend this volume as most excellent of its kind.

What Think YE? or Questions which must be Answered. 24mo., pp. 88. Presbyterian Board of Publication.

A list of the questions referred to and examined, will serve as a recommendation of this work, so far as the subject of it is concerned. "What think ye of Christ? Why will ye die? Lovest thou me? Will ye also go away? To whom will ye go? Why sleep ye? Why are ye troubled? Hast thou faith? Can ye drink of Christ's cup? Where are the nine?" These are all, it will be observed, Scriptural inquiries. The remarks upon them are apt and striking.

BIBLE STORIES IN SHORT WORDS. 18mo., pp. 84.
STORIES ABOUT AFRICA. 18mo., pp. 72. By Robert Moffat, long a Missionary in South Africa.

JESSIE MORRISON; or the Mission of Flowers. 18mo., pp. 156.

EARLY AND LATTER RAIN; or the Convict's Daughter. 18mo., pp. 156.

These are all issues of the Presbyterian Board, designed for juvenile readers. They are illustrated with wood cuts, and are among the best works of their kind.

LITTLE JANIE; or Sunshine in the House. 18mo., pp. 119. Presbyterian Board of Publication.

A good book for the children.

THE PASTOR OF GEGENBURG. Translated from the German. 18mo., pp. 91. byterian Board of Publication.

A good book for ministers, and all others who would deal with great Its motto is-"Freely ye have received, freely give."

From the same Board we have received a number of Tracts, which we consider excellent: "Hearing and Hardening," "Before and after Church," "Why are you not a Christian?" "Future Destiny of Sinners," "Are you on the Lord's Side?" "Pay your Church Dues," "What can I Do?" "The Hebrew Inquirer," "Will ye have this Christ?" "The Old Man and his Granddaughter at Enville." last is a 12mo. of 24 pages, and contains not only an interesting narrative, but a singularly perspicuous and forcible presentation of the doctrines of grace. Our readers could do few better things than the procuring and circulating of such tracts as these.

The Worship of the Presbyterian Church. This is a 12mo. tract of 34 pages, by the late Dr. Miller, of Princeton, issued by the above Board. It defends Presbyterian worship-treating of all the points of this kind in which it differs from the Episcopal.

Blackwood's Magazine, for March, contains some very important articles-particularly "The Castes and Creeds of India;" "Italy, her Nationality or Dependence;" "Napoleon III. and Europe."—The North British Review, for February, is equal in ability to any of its predecessors. It treats of the Algerian Literature of France, Carlyle's Frederick the Great, Fiji and the Fijians, the Philosophy of Language, Sir Thomas More and the Reformation, Internationalism and the Limits of Religious Thought, De La Rive's Electricity, Scottish Home Missions, Reform .- The Edinburgh Review, for January, has articles on the following, with other subjects: "Help's Spanish Conquest in America, The Roman Catacombs, (a most interesting article,) Life and Organization, (a very learned and curious essay upon a subject of the highest scientific moment,) The History and Prospects of Parliamentary Reform."-The London Quarterly, and The Westminster Review, also contain each articles that will be read with profit. We quote from each in a former page of this number.

These Reviews are, just now, of the utmost importance to a right understanding of European affairs. They are published by Leonard Scott & Co., 79 Fulton street, New York; and can be had separately

or at lower terms, when all are taken together.

We have received the "SIXTEENTH ANNUAL REPORT of the Ma-

nagers of the New York State Lunatic Asylum," located at Utica, transmitted to the Legislature at its present session. This report is well arranged, very full, and very well written. It appears that the whole number treated during the year 1858, was 784—the average under daily treatment, 489. Of these, 114 recovered—a smaller proportion than in some previous years,—33 were discharged in an improved condition, 99 unimproved. We find over thirty causes mentioned of mental derangement in those admitted. The report shows that "religious excitement" is by no means the fruitful source of insanity which some have supposed it to be,—that it is far less so than such "popular errors" as "Second-Adventism, Spiritualism, and the like morbid social phenomena." The expenses of the year have been about \$104,000. We take this occasion to mention again "The Opal"—a monthly magazine which we receive—edited by the inmates of this institution. These reports will repay careful study. There still remains a large field for philanthropic effort in making proper provision for the care of the incurably insane. These are now, unless wealthy, subjected often to treatment far different from that which they should receive.

A COMMENTARY ON THE EPISTLE TO THE ROMANS. By Charles Hodge, Professor in the Theological Seminary at Princeton. For the Use of Sunday-schools and Bible Classes. Sixteenth Edition. Wm. S. & Alfred Martien. 1859. Phila.

This is a low-priced edition of Dr. Hodge's well-known Commentary on the Romans. It is, however, well got up, and substantially bound in cloth. A work so well known and universally approved by such as are sound in the faith, needs no recommendation of ours. Address the publishers, 606 Chestnut street, Philadelphia.

THE YOUNG CHRISTIAN WARNED; or Pastoral Counsel against Conformity to the World. By the Rev. J. E. Rockwell, Brooklyn, N. Y. 18mo., pp. 138. Presbyterian Board of Publication.

All Christians—young and old—need "line upon line:" the young, of course, particularly. This volume, then, treats of a subject of prime importance: and it is well handled: it gives the results of no little thought and experience. We have here "Scripture tests of conduct—The world viewed in the light of eternity—The dangers of worldly pleasure—Signs of decay in the Christian life—Directions to the backslider—Happiness only in God—and the Christian's high calling." An excellent book for the parent to put into the hand of his adult offspring, or the friend to present to his youthful associate or acquaintance.

Lor's Wife: a Warning against Bad Examples. By the Rev. W. J. M'Cord, Tribes Hill, N. Y. 18mo., pp. 78. Presbyterian Board of Publication.

A selection, and illustration of instances found in the Scriptures of the fatal results of copying bad examples. A good book.

THE RULE OF FAITH. Fifth Lecture, delivered before the Protestant Alliance of Nova Scotia, at Temperance Hall, Halifax, on Friday Evening, February 11th, 1859. By Rev. Wm. Sommerville, Cornwallis, N. S. 12mo., pp. 32.

A lecture characterized by the clearness of thought, sound reasoning, condensed argument, force of language, and fidelity to principle, of a writer already known in the field of controversy. We quote a paragraph:

"Britain affords illustrious specimens of that resolute adherence to the truth of the Scriptures which God honours, has honoured, and will honour. we to the bleak mountains and waste moors of Scotland, and learn the results of a ready concession of every thing but what the Bible taught. When the puissant arm of Britain's monarch attempted to coerce enlightened consciences in that land, there lived those who were prepared to jeopardize, to surrender their lives in the high places of the field. The most remorseless exercise of power was not able to subdue them. No concession inconsistent with the Word, was their motto engraven on their every act. At what the world would still scorn as splitting of hairs they were adepts. Pray for all the Covenant blessings upon their persecutors and persecuting king they would; but when such a prayer is demanded as a test of loyalty their lips are firmly closed, and their approach to a Throne of Grace must not be tainted by a corrupt motive instigating the act. A drop of ink allowed to fall at the foot of a paper presented for subscription would exhibit neither a name, nor a letter of a name, but that drop would be interpreted into an approbation of the document on which it falls; and although the alternative of subscription is death—death is The simplicity with which their respect for Scripture was manifested is entitled to universal admiration. Of these old Covenanters, a handful abandoned to utter ruin (they were neither philosophers nor politicians, but fearlessly applying the Rule of God to the state of society, and measuring by it the throne and the cabinet,) dared to pronounce Charles II. a tyrant, and his government a conspiracy against the government of God and human rights. When the wise and the great speculated and hesitated, trembled and procrastinated, they boldly proclaimed their convictions, and, proceeded to act upon them. Exposed, of course, to all the rage of the oppressor, and to the obloquy of their less upright brethren, their blue banner waving upon their native hills was an index of the nation's state which Continental Europe could not mis-In eight short years the kingdoms of Scotland and England enunderstand. dorsed their rebellion, repudiated the oppressor, and placed William of Orange he throne. An important part did these men play in the Revolution of When the Convention of Estates deliberated upon the measures inupon the throne. volved in the pending Revolution, the men who pursued them as the foxes of the desert dared not trust their personal safety to their own myrmidons. They invited their former victims to come armed to Edinburgh. The call was responded to: and securely did the Nation's representatives pursue their deliberations, covered by the lofty and unyielding spirits, the bold hearts, and the strong arms, of the Cameronians. These were disappointed in their hopes for The revolution gave us all the liberty, civil and religious, that we enjoy; but gave not to them the desired supremacy of the Bible: and Scotland's Church has passed through the ordeal of three secessions; the good name of Episcopacy can be saved only by a disruption of England's Establishment; and the battle of Popery must be fought over again, under the heavy disadvantage of a neutral or counter working administration in Britain, and Nova Scotia, and elsewhere. This digressional illustration you will pardon: but I wished to put in a word in favour of men very much misunderstood and calumniated, not blameless, but blameless in that in which they are most blamed; who, insisting that the Scriptures are a supreme rule to all men in all things affecting character and manners, private and public, had the presumption to be wise eight years before wiser men, and the hardihood to enter the field of strife eight years before the men of might had buckled on their armour."

"THE EVILS OF INTEMPERANCE"—a tract of 16 pages, by the Rev. Wm. F. Findley, and "Christian Forbearance," by W. P. Carson, another tract of 16 pages, are among the last issues of the Presbyterian Board of Publication. Both seasonable, and well written. Such tracts are eminently deserving of a wide circulation.

ROBERT AND HAROLD; or the Young Marooners on the Florida Coast. By F. R. Goulding, of Georgia. With a Map and Illustrations. 7th Edition. 16mo., pp. 362. Wm. S. & Alfred Martien, 606 Chestnut Street, Philadelphia. 1859.

This is a very ingenious attempt to instruct youth in many matters relating to natural history, natural phenomena, methods of cure in case of disease, wounds, &c., and in various expedients of the Robinson Crusoe kind. The attempt is very successful. Facts and instructions of the kind alluded to are very skilfully interwoven with a story in which some young people are the principal actors. Art is here so well used as to conceal the art itself: and instead of dry dissertations, the result is a tale—said, moreover, to be founded on facts—which young persons will read with almost, if not quite as much interest, as millions have read the masterpiece of De Foe.

OBITUARIES.

Died, at his residence in Muskingum county, O., Sabbath evening, April 10th, 1859, David Forsythe, an Elder of the Reformed Presbyterian congregation of

Salt Creek, after a few days' illness, in the 75th year of his age.

Mr. Forsythe was brought up and ordained an Elder in the Associate Reformed Church. Being dissatisfied with that church on many points, he acceded to the Reformed Presbyterian Church just seven months before his death. This step was taken after long, painful and prayerful consideration. The only difficulty which he ever spoke of being in his way, was his having to separate, ecclesiastically, from nearly all his relatives,—his wife, who survives him, their children, and a large circle of near relatives, are members of the United Presbyterian Church—a son also, a minister in that church;—leaving all these was a severe trial. He spoke afterwards of his satisfaction with the course which he had taken.

Deceased was among the earliest settlers in this part of the state, having emigrated from Pennsylvania with his parents in early life. He was extensively acquainted, and highly respected by all who knew him. He gave comfortable evidence through life, and at his death, that he has entered into peace, and rests in

his bed, for he walked uprightly with men and God. Isa. lvii. 2.

Died, on the evening of April 12th, of consumption, ELIZABETH, wife of JAMES CAMPBELL, a Ruling Elder in the Reformed Presbyterian Church, Rochester, N.Y., aged 41 years.

She leaves a husband and nine children to mourn her loss, who are happy to say that they mourn not as those who have no hope, but would desire to improve this

sad dispensation.

"We cannot tell who next may fall Beneath thy chast'ning rod; One must be first;—but let us all Prepare to meet our God."

[Com.

Died, at her residence in New York, on the 9th of February last, Mrs. Ann ELIZA FISHER. Her singular worth displayed in a long and diversified life, requires a

passing tribute to her memory from a friend who knew her well.

Mrs. Fisher was born in Orange county, N. Y., in 1798. Her father's name was Benjamin Van Keuren, of a family well and respectably known. At the age of nineteen years she united herself in the Christian church, by a profession of her faith, in the congregation known as the "Goodwill Church," (O. S. Presbyterian,) then under the pastoral charge of the Rev. Mr. Osborne. Her profession and subsequent life gave good evidence that it was made in a sincere conviction of the truth, and such a knowledge of Christ as was effectual and saving. Her father was eminently Calvinistic. The duties of religion were always her care, and her early convictions never seemed to languish, but as she advanced in years and in knowledge, her devotion to the service of God remained steadfast and exemplary. She studied to walk with God, in a life hidden from common observation, but studious of his approving eye: Since her death a large collection of her manuscripts have been found, sufficient to make a good-sized volume in print, consisting of a private journal of her religious sentiments and the exercises of her heart, carefully written, and very much in character with "Meikle's Meditations." This journal

(Continued on third page of cover.)

COVENANTER.

JULY & AUGUST, 1859.

MINUTES OF THE SYNOD OF THE REFORMED PRESBY TERIAN CHURCH IN NORTH AMERICA.

SPECIAL MEETING.

Allegheny, May 20th, 1859-10 o'clock, A. M.

According to appointment of last meeting to hold a special meeting for covenanting and the administration of the sacrament, Synod met and was constituted with prayer by the Moderator. The roll was called. The following ministerial members were present:—J. C. Boyd, S. Bowden, S. Carlisle, J. Crozier, R. B. Cannon, J. French, J. Galbraith, J. Hunter, N. R. Johnston, R. Johnson, Joshua Kennedy, James Love, D. M'Kee, J. J. M'Clurkin, H. P. M'Clurkin, J. M'Cracken, J. M. M'Donald, J. Middleton, A. M. Milligan, J. S. T. Milligan, J. K. Milligan, W. Milroy, James Neill, W. L. Roberts, R. Reed, A. Stevenson, T. Sproull, S. Sterrett, D. Scott, D. Shaw, J. Stott, J. R. W. Sloane, J. R. Thompson, J. B. Williams, J. Wallace, J. M. Willson, R. Z. Willson, M. Wilkin, P. H. Wylie, S. O. Wylie, J. W. Shaw, J. Newell.

On motion, ruling elders certified to the regular meeting were admitted to seats. The elders are as follows:—A. Bowden, J. W. Bowden, W. Brown, J. S. Cannon, S. Henry, J. M'Daniel, J. M. Milligan, W. Russell, J. Reed, T. Smith, Samuel M'Ilhenny, Francis Wilson, Samuel Becket, Henry Dean, W. Bradford, J. Robinson, T. Reynolds, James Matthews, A. J. Edgar, A. Bovard, J. W. M'Cullough, R. Adams, James Hughes, J. Huston, James Carson, Walter M'Crea, R. Keys, C. Jameson, Daniel M'Millan, M. Stewart, R. Allen, G. Spence, J. Kennedy, W. Kennedy, R. Forsythe, R. C. M'Kee, J. N. Cannon, James

Campbell, D. Boyd, J. Reed.

On motion, ministers ordained since last meeting were admitted to seats. They are as follows:—J. M. Johnston, Syracuse; J. M. Dickson, Brooklyn; D. S. Faris, Bethel; H. H. George, Cincinnati and Xenia; T. M. Elder, Rehoboth, Pa.; and J. M. Armor, Craftsbury.

The hour for public worship having arrived, Rev. J. M. Willson explained part of the sixty-fifth Psalm, verses 1—4, and preached from Ezra ix. 6. The Confession of Sins was then read by Rev. W. Milroy—followed by a sermon from Rev. James Love, from Exodus xii. 26. After public worship, Court took a recess till 7 o'clock, P. M.

Same place-7 o'clock, P. M.

After recess, Court came to order. Rev. A. M. Milligan offered the following resolution in relation to covenanting: "Resolved, that we now proceed, according to the order prescribed, in the work of public, social, ecclesiastical covenant renovation." After a protracted discussion, the ayes and noes were called for, and are as follows:

AYES .- W. Brown, J. Galbraith, J. Kennedy, D. M'Kee, A. M. Milligan, J. S. T. Milligan, W. Milroy, R. Reed, T. Sproull, S. Sterrett, J. R. W. Sloane, J. R. Thompson, J. W. Shaw, S. O. Wylie, P. H. Wylie, J. M. Johnston, D. S. Faris, H. H. George, T. M. Elder, J. K. Milligan, S. Bowden, Francis Wilson, S. Becket, A. Bovard, R. Adams, J. Carson, D. M'Millan, Matthew Stewart, R. C. M'Kee, J. N. Cannon, J. Campbell, D. Boyd, A. Bowden, J. W. Bowden, W. Russell, J. S. Cannon, John Reed, J. Hunter, S. Henry, T. Reynolds-40.

Noes.-J. C. Boyd, S. Carlisle, R. B. Cannon, J. French, James Love, H. P. M'Clurkin, J. M. M'Donald, James Neill, W. L. Roberts, D. Scott, J. Stott, J. B. Williams, J. M. Willson, R. Z. Willson, J. Wallace, J. Newell, A. Stevenson, A. C. Todd, S. M'Ilhenny, W. Bradford, John Robinson, J. Matthews, J. Hughes, W. M'Crea, R. Keys, C. Jameson, G. Spence, J. Kennedy, W. Kennedy, R. Forsyth, T. Smith, J. M. Milligan, J. M. Daniel, J. Middleton-34.

Nor Voting .- John Crozier, J. J. M'Clurkin, Robert Allen, A. J. Edgar, H. Dean, J. M'Cracken, John Houston, J. M. Dickson, J. M. Armor, J. W. M'Cullough, M. Wilkin, R. Johnson-12.

Adjourned with prayer, to meet to-morrow morning, at half past 9

o'clock.

Same place—May 21, $9\frac{1}{2}$ A. M.

Court met, and was constituted with prayer by the Moderator. the members present except N. R. Johnston, R. Reed, D. Shaw, and H. H. George. W. F. George appeared.

Rev. S. O. Wylie offered the following preamble and resolution:

Whereas, Synod at its session last evening resolved that we now proceed with the work of public, social, ecclesiastical covenant renovation; and whereas, it appears upon a record of the vote, that a large minority are unwilling to proceed with the work of this meeting-a state of things not contemplated when the special meeting was appointed; and whereas, Synod deem it inexpedient, under the circumstances, to covenant to-day, as appointed at its last regular meeting; therefore

Resolved, That no further steps be taken in the matter at the present meeting.

The preamble and resolution were adopted. Synod adjourned with prayer, sine die.

SAMUEL STERRETT, Moderator.

J. C. Boyd, Clerk.

MINUTES OF THE SYNOD OF THE REFORMED PRES-BYTERIAN CHURCH IN NORTH AMERICA.

SESSION XXXI.

Allegheny City, May 24th, $1859-7\frac{1}{2}$ P. M.

The Synod of the Reformed Presbyterian Church met according to adjournment; and after a sermon by Rev. J. R. W. Sloane, (the Moderator's Alternate,) on 2 Tim. iv. 2, "Preach the word," was constituted with prayer by the Moderator.

Synod adjourned with prayer, to meet to-morrow morning at 9

o'clock.

Same place, May 25th—9 o'clock, A. M.

Synod met pursuant to adjournment, and was constituted with prayer by the Moderator. The members present were ascertained, and are as follows:

Ministers.
J. C. K. Milligan,
A. Stevenson,
J. R. W. Sloane,
S. Carlisle,
J. R. Thompson,
J. B. Williams,
N. R. Johnston,
J. W. Shaw,
J. M. Armor,*
J. M. Dickson,*
R. Z. Willson,

J. M. Willson, S. O. Wylie, J. Middleton, D. M'Kee, Joshua Kennedy,

T. Sproull,
J. Crozier,
J. Galbraith,
S. Sterrett,
J. Hunter,
J. J. M'Clurkin,
A. M. Milligan,

W. Slater, James Love, R. Reed, T. M. Elder,* H. P. M'Clurkin, J. Newell.

> D. Scott, S. Bowden, M. Wilkin, R. Johnson, J. M. Johnston,*

NEW YORK PRESBYTERY.

Elders.

J. Nightingale,
John Kennedy,
A. Bowden,
J. W. M Cullough,
F. Wilson,

James Hughes,

G. Spence,

PHILADELPHIA PRESBYTERY.
R. Keys,
W. Brown,
R. Forsythe,
W. Bradford,
James Kennedy,

PITTSBURGH PRESBYTERY.

Henry Stewart,
William Finney,
James Campbell,
James Carson,
S. Henning,
R. Allen,
J. N. Cannon,
M. Stewart,
A. Orr,
R. C. M'Kee,
A. Miller,

S. Becket,

W. M'Crea,

ROCHESTER PRESBYTERY.
James Campbell,
D. M'Millan,

Congregations.
First, New York.
Second, New York.
Third, New York.
First, Newburgh.
Second, Newburgh.
White Lake.
Topsham.
Coldenham.
Craftsbury.

Brooklyn.
Korttight.

First, Philadelphia. Second, Philadelphia. Third, Philadelphia. Fourth, Philadelphia. Conococheague.

Pittsburgh and Allegheny.
Monongahela.
Union and Pine Creek.
Beaver and Jackson.
Wilkinsburgh.
Springfield, &c.
New Alexandria.
Slippery Rock, &c.
Miller's Run.
Londonderry.
Brookland, &c.
Rehoboth.
Salt Creek.

Rochester.
York.
Sterling.
Toronto, C.W.
Syracuse.

^{*} Ordained since last meeting.

Ministers. W. Milroy, J. S. T. Milligan, P. H. Wylie,	LAKES PRESBYTERY. Elders. C. Jameson, D. Boyd, J. M. Milligan, J. S. Cannon, W. Russel,	Congregations, First, Miami. Second, Miami. Garrison. Southfield. Lake Eliza.
J. C. Boyd,	J. M'Daniel,	Utica and Sandusky.
J. French,	A Damand	Cedar Lake. Cincinnati.
H. H. George,*	A. Bovard, Thomas Reynolds,	Xenia.
tomas Walless	ILLINOIS PRESBYTERY.	Old Bethel.
James Wallace,	James Matthews, W. Kennedy,	Elkhorn.
J. M. M'Donald,	S. M'Ilhenny,	Sharon.
R. B. Cannon,	T Smith	Rehoboth. Bloomington.
D. J. Shaw, J. Stott,	T. Smith,	Princeton.
W. L. Roberts,		Maquoketa.
	J. Robinson,	Church Hill.
J. M'Cracken,	H. Dean,	St. Louis.
D. S. Faris,*	A. J. Edgar,	Bethel.
A. C. Todd,		•
W. F. George, James Neill.		
James Neill.		

Absentees.—S. M. Willson,† J. M. Beattie, T. Hannay, J. Milligan,† J. M'Lachlan, A. M'Farland,† J. Dodds, R. Hutcheson,† B. M'Cullough, W. Sloane;† and the missionaries to Syria, R. J. Dodds and J. Beattie.

CONGREGATIONS NOT REPRESENTED.

New York Presbytery .- Ryegate and Barnet, Boston, Bovina, Argyle.

Philadelphia Presbytery.—Baltimore.
Pittsburgh Presbytery.—Brownsville.
Rochester Presbytery.—Lisbon, Perth and Carlton Place, C.W. Lakes Presbytery.-Jonathan's Creek, Macedon, Rushsylvania.

Illinois Presbytery.—Linn Grove, Clarinda, Vernon.

The rule requiring the calling of the roll in the election of Moderator and Clerk, was suspended. J. M. Willson was chosen Moderator, S. Bowden Clerk, and J. W. Shaw Assistant Clerk.

Absentees at last meeting of Synod were called on to give their reasons of absence. A. C. Todd and J. W. Shaw gave reasons which

were deemed satisfactory.

D. Scott, in behalf of J. M'Lachlan, stated that the reason of Mr. M'Lachlan's absence at the present meeting, is sickness in his family. Synod resolved to hold its sessions from 9 A. M. to 12 M., and from

3 P. M. to 6 P. M.

Illinois Presbytery and Rochester Presbytery had leave each to hold a meeting in this place during the sessions of Synod.

T. Sproull, James Wallace, and James Kennedy, were appointed a

Committee to report a schedule for Devotional Exercises. The Moderator appointed the following Committee on Unfinished

Business: -J. W. Shaw, J. C. Boyd, and John Kennedy.

S. O. Wylie (S. Bowden, Alternate) was appointed to preach before Synod, at its next meeting, on the subject of Foreign Missions; and J. M. Willson (D. Scott, Alternate) on Domestic Missions.

Synod resolved to hold a public meeting next Monday, at 7½ P. M., in regard to missions; and a special Committee, consisting of S. O.

^{*} Ordained since last meeting. † Absent by indisposition.

Wylie, W. F. George, and H. Dean, were appointed to make arrangements for the exercises of such meeting.

The minutes of the last meeting of Synod were put into the hands

of the Committee on Unfinished Business.

The Second Church, in the city of New York, was selected as the

place for the next meeting of Synod.

It was moved and seconded that there be a Synodical Communion during the sessions of the next meeting of Synod. This motion, after some discussion, was laid upon the table for the present.

A. M. Milligan was appointed the Moderator's Alternate to preach

the opening sermon at the next meeting of Synod.

The rule in regard to the times of meeting was suspended, and Synod took a recess till 2 P. M.

Same place—2 o'clock, P. M.

After recess, Synod came to order. Members all present except J. M. Johnston, who had received during the recess, a telegram, informing him of sickness in his family. Minutes were read, amended,

and approved.

The Moderator appointed the following Standing Committees:-On Presbyterial Reports. - A. M. Milligan, S. Carlisle, J. Robinson. On Discipline. - J. Stott, J. Galbraith, A. Bowden. On Theological Seminary .- S. O. Wylie, D. Scott, J. M'Daniel. On Signs of the Times.—A. Stevenson, J. C. K. Milligan, J. Nightingale. On Foreign Correspondence.—W. L. Roberts, T. Sproull, M. Stewart. On Missions. J. R. W. Sloane, James Wallace, W. Kennedy. On Finance.-J. Hunter, J. M. M'Donald, D. Boyd. On Presbyterial Records.—New York Presbytery, J. S. T. Milligan, D. M'Kee, J. M. Milligan; Philadelphia Presbytery, J. B. Williams, R. Johnson, G. Spence; Rochester Presbytery, W. Milroy, A. C. Todd, R. Allen; Pittsburgh Presbytery, Joshua Kennedy, D. J. Shaw, W. Russel; Lakes Presbytery, H. P. M'Clurkin, W. Slater, James Campbell, (of Pittsburgh Presbytery;) Illinois Presbytery, J. R. Thompson, J. French, A. Miller.

The Committee on Finance were instructed to prepare a statement of the moneys given to the different schemes of the Church, and report at this meeting.

Twenty-five dollars (\$25.00) were ordered to be paid to the late

Clerk, out of Synod's Literary Fund.

The Committee to prepare a schedule for Devotional Exercises re-Report accepted, amended, and adopted, and is as follows:

Your Committee recommend:—1. That the meeting be held to-morrow, at 7½ P.M. 2. That the Moderator preside in the meeting, and open the exercises with praise and prayer. 3. That the necessity, means, and advantages of a revival of religion be the subject of discussion, and that Rev. D. Scott and J. Stott be the speakers. 4. That Rev. J. Love close the exercises with prayer and praise. THOMAS SPROULL.

Respectfully submitted.

Papers called for, and numbered as follows:-Paper No. 1. port of Committee on Publication of Testimony. No. 2. Report of Board of Foreign Missions. No. 3. Report of Board of Domestic Missions. No. 1. Petition of Presbyterian Historical Society. 5. Report of Pittsburgh Presbytery. No. 6. Memorial of John Thursby. No. 7. Petition of Session of Union, Pine Creek, &c.

8. Memorial of Session of Brookland in regard to ordination of elders. No. 9. Protest and Appeal of H. M'Cluey from Pittsburgh Presbytery. No. 10. Petition of Board of Geneva Hall. No. 11. Petition of M. Robinson. No. 12. Report of Illinois Presbytery. No. 13. Memorial from Session of Rehoboth, Iowa. No. 14. Letter from Synod in Ireland. No. 15. Petition from the students in Theological Seminary, asking for an increase of the Library, referred to Synod by the Board of Superintendents. No. 16. Appeal of J. P. Herron from Lakes Presbytery, No. 17. Complaint of J. P. Herron against Lakes Presbytery. No. 18. Memorial from Presbytery of the Lakes.

Paper No. 1. Read; and so much of it as relates to finance referred to the Committee on Finance, and the remainder to a special Committee consisting of D. Scott, H. P. M'Clurkin, and H. Stewart, No. 2. Read and referred to Committee on Missions. No. 3. Read and referred to same Committee. No. 4. Read and referred to a special Committee, consisting of N. R. Johnston, A. M. Milligan, and R. Keys. It was stated that the Moderator had been appointed by said Historical Society to deliver before this Synod a historical account of the Reformed Presbyterian Church, but was not in readiness to do so. No. 5. Laid on the table, and the reading of Presbyterial reports made the order of the day for to-morrow, at 3 o'clock, P. M. No. 6. Read and laid on the table for the present. No. 7. Read and disposed of in same way. No. 8. Read and disposed of in same way. No. 9. Referred, without reading, to Committee on Discipline. No. 10. Read and referred to a special Committee, with power to call for persons and papers; said Committee to consist of one member from each Presbytery. J. C. Boyd, T. Smith, W. Brown, J. R. Thompson, J. Hunter, and D. M'Millan, are that Committee. No. 11. Read and laid on the table for the present. No. 12. Laid on the table for the present. No. 13. Read and referred to Committee on Discipline. No. 14. Read and referred to Committee on Foreign Correspondence. A letter from the Scotch Synod, which was not present, but had been published, was referred to same Committee. No. 15. Read in part, and referred to Committee on Theological Seminary. No. 16. Referred, without reading, to Committee on Discipline. No. 17. Disposed of in same way. No. 18. Read and laid on the table for the present.

The Committee to make arrangements for the public missionary meeting, reported. Report accepted, amended, and adopted, and is as follows:

The Committee to arrange for the exercises of the Missionary meeting recommend the lottowing:—That the speakers be J. M. Armor, A. M. Milligan, W. F. George, and A. C. Todd; and that afterward opportunity be afforded to any member of Synod who may wish to address Synod on the subject. We further recommend that the speakers be requested to limit their addresses to twenty or twenty-five minutes. Respectfully submitted.

S. O. WYLLE, Chairman.

Committee on Unfinished Business reported. Report accepted, and taken up item by item for consideration. It is as follows:

The Committee on Unfinished Business report—That they have examined the minu es of the last meeting, and find them properly and carefully transcribed. The congregation of Coldenham does not appear in the list of congregations, and your Committee recommend its insertion in the proper place.

The Committee report the following items of Unfinished Business:-Item 1. The

consideration of "Rules of Ecclesiastical Procedure, (see Covenanter, November, December, 1855.) 2. Ministers directed to call the attention of the people to the subject of Systematic Beneficence, (Cov., 1857, p. 332.) 3. Committee on Foreign Correspondence directed to answer any communication that may be received from Synod in Scotland, (page 357.) 4. Request to take "Geneva Hall" under care of Synod; postponed until this meeting of Synod, (page 357.) 5. Letter to be forwarded to our former brethren, (page 357.) 6. Committee on Endowment of Theological Seminary directed to invest the funds, (page 358.) 7. Committee on Distribution of Beneficiary Fund, (page 358.) 8. Committee on Signs of the Times. Respectfully submitted.

J. W. Shaw, Chairman.

Item 1. Laid on the table for the present, and made the order of the day for Friday morning. Item 2. It was resolved that whereas the matter referred to in this item has been neglected by many of the ministers, that such ministers be directed to attend to the duty before the next meeting of Synod. Item 3. The letter sent by the Committee was read. The report of the Committee was accepted, and their action approved. The letter was ordered to be published with the minutes:

PHILADELPHIA, October 27, 1858.

To the Synod of the Reformed Presbyterian Church in Scotland:

Dear Fathers and Brethren,—Your letter addressed by your Committee to the Synod of the Reformed Presbyterian Church in the United States, was received by its Committee of Foreign Correspondence. Synod, at its last meeting, instructed the Committee to receive and reply to any communication that you might be pleased to send before its next meeting. In accordance with these instructions we, at a meeting of Committee in Philadelphia of this date, perform the agreeable

service assigned to us.

It gives us unfeigned pleasure, dear brethren, to hear from you, and to learn of the Lord's gracious dealings with you. In all that you are enabled to do and to endure for the cause and testimony of Christ we rejoice, united as we are with you by the strong bond of a common faith once delivered to the saints, and pledged as we are to our common Master to contend earnestly for that faith, as a sacred trust committed to us. Such is the nature of the union among the witnesses of Christ, that success in any one part of the field of conflict where their warfare is appointed, has an inspiriting effect on those who are contending elsewhere in the same field against other forms of opposition, whilst a discomfiture or failure, to any extent, has, in equal proportion, a disheartening influence on the ranks engaged in the defence of truth. It is an important part of their duty to encourage and animate one another, in finishing their testimony, that by the Divine blessing on their instrumentality, the greatest good may be brought to men, and the highest glory to God, in the enthronement of Messiah as "King of kings and Lord of lords." It is our earnest prayer that you and we, while continued in the church below, and that those who succeed us when we shall have been taken to our rest, may have grace to "stand fast in one spirit, with one mind striving together for the faith of the gospel."

The judgments of God to which you allude, are eminently worthy of the most attentive observation, and of the most diligent improvement. By these he is teaching the nations the neglected but important truth, that he holds them to a strict accountability for their disregard as well of His authority as of the rights of their subjects. May we not see, in the commotions that in every country betoken the instability of existing civil institutions, in the uncertainty and often the failure of diplomacy to prevent the breaking of international compacts, and the prevalence of war with all its horrors, and in the financial derangement and embarrassment so generally existing, clear and incontestable evidence that God has a controversy with the nations of the earth, and that he is bringing to its close? Surely by these doings of his almighty hand, he is saying to them, "Be wise now therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little." And with equal plainness does he say to his people, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. Be still, and know that I am God: I will be exalted among the heathen,

I will be exalted on earth." And while we contemplate with wonder and awe these scenes as they pass in review before us, let us with stronger faith and firmer purpose, go on with the work assigned us, confident of its ultimate and certain

We have noticed with concern and sorrow, the removal by death of some of your ministers. To us it seems hard to part with faithful and beloved companions in labour and tribulation for the cause of Christ, But our Master knows best how to carry on his own work, and he can and he does raise up instruments from among the youth, to succeed those whom he has honourably relieved from service and taken to their reward. "He has the residue of the Spirit." We are thankful that the places in your ranks vacated by death, are already filled by promising pastors,

In your mission to the New Hebrides we feel a most lively interest. you are fully justified in saying that it is "the most remarkable mission of modern times." In an eminent degree there "the wilderness has become a fruitful field." We fervently pray that the devoted young men whom you have recently sent out, preserved in their long and perilous voyage, may be efficient and successful, with the esteemed and devoted brother in Aneiteum, in diffusing the blessings of the gospel over the neighbour islands. And we desire, too, when we hear of the untiring energy and perseverance of your missionary among the Jews in London, to offer at the throne our petition that God would bless his labours for the salvation of the dispersed and benighted children of Abraham. He will, in his own time, "take the veil from their hearts when Moses is read," and "the receiving of them shall

be life from the dead."

Our missionaries in Syria have encountered difficulties. But should this seem strange? Can we expect peaceably to possess the land until it is first subdued? Will "the prince of this world" give up without a struggle a dominion so long held by usurpation? While these things are trying to our patience, they should be incentives to our zeal and diligence. It is no obscure indication of the terror which the standard of Messiah our Prince produces in the ranks of his enemies, that our brethren have on the very threshold been refused the opportunity of erecting that standard which is an "ensign for the nations." At the latest accounts they were still in Bhamdun, prosecuting the study of the Arabic language. We hope that in the ensuing summer they will be engaged actively labouring in the field of their selection, or in some other locality to which a gracious and all-wise Providence shall direct them. It is not to be overlooked, however, that the present condition of the Turkish empire gives but little promise of rest and protection to any foreigner within its limits. It is not to the Sultan, nor to any firman he may publish, but to God alone that we must look for safety for our dear friends, from unreasonable and wicked men. He will have "respect to his covenant, for the dark places of the earth are full of the habitations of cruelty." We bespeak for our missionaries in their trials your earnest prayers at the mercy-seat.

A conference of Committees of our Synod and of the Synod of our brethren who separated from us, was held in Allegheny last August. The proceedings of the conference, we presume, you have seen, as they were published in our magazines, and in the magazines of the other Synod. The meeting was pleasant. A spirit of kindness and a desire to heal the breach were evinced on both sides. We do not see, however, that the prospect of re-union is very encouraging. Our respective positions are clearly defined in the papers that were mutually given and received. It is evident from these papers that we must remain as we are, unless one or the other give up what we respectively hold to be constitutional ground. That ground, they assert, is an adherence to the principles of our common Testimony in our profession, but forbearance in the application of these principles to the civil institutions of the country. We, on the other hand, contend that the principles of the Testimony demand of us separation from the government of the country, by withholding our allegiance from it either declared or implied. And we may add, that it is the fixed purpose of our ministry and membership not to depart from that po-Fidelity to Christ requires us to stand fast. And we see little hope of our brethren coming to our ground. Their people have drunk too deeply of the pleasures of political excitement, to subject themselves not only to the withdrawment of these, but also to reproach and opposition from the active supporters of the government. We may add, too, that the union of the Associate and the Associate Reformed churches in this land, has furnished a point of affinity and attraction toward which we see, by many indications, the majority of them are evidently moving. Nor do we think the cause and testimony of Christ will lose any thing by their entire

absorption by that body. Their position then will be nothing different from what it is now; and we will be allowed the sole use of our honoured and appropriate name, that has been employed in times past with so much success to induce Covenanters from Scotland and Ireland to abandon the faith and practice in which they were brought up, and to which they had pledged themselves by solemn profession.

It is not without some hesitancy that we attempt to comply with your request to give you our views respecting the religious excitement that has been prevailing in this country. This arises not from any reluctance to communicate freely with you on any subject, nor yet from any apprehension that your opinion on this subject will differ from ours, but from the likelihood that by others, both in this land and elsewhere, our views, however clearly we may present them, and however just we may show them to be, will be misunderstood and misrepresented. Still the subject is one of present importance, and we deem your request a call on us to give you our views on it.

That God will bless his church with a revival, we most confidently believe; that the time for such a manifestation of his favour is not far distant, we fondly hope; and that the excitement to which you refer may be some indication of its nearness, we readily admit. It would be rash and unwarrantable for any one to assert that the Spirit of God had nothing to do with this work. And it would be equally so to deny that it has been the means of genuine conversions. What we mean to say respecting it is, that it is not all that is claimed for it by those who have been its active promoters; and that it has not been productive of all the good that has

been ascribed to it.

There are some facts to which we invite your attention, as furnishing data from which to form an opinion respecting this movement. The Old School Presbyterian Church, that was among the most active in it, and that claims to have had a good deal to do with its beginning, is deeply implicated in the crime of slavery. is no evidence that this excitement has had the slightest effect to open their eyes to their sin, but they have rather taken confidence to themselves that their position in reference to that great evil is the right one, from the fact that they have been so largely favoured with the outpouring of the Spirit. They also manifest a continued and increased attachment to human songs as the matter of praise in the worship of God; and this is true of all the churches in which this excitement has to any great extent prevailed. Those denominations that were farthest from the truth seemed to possess most of the revival spirit. Independents, Methodists, Baptists, Episcopalians, and even Unitarians and Universalists, claim to have had a share of the shower that fell so copiously in every part of the land. The reading and preaching of the word, the means of Christ's appointment for converting souls, were superseded by the exhortations and prayers of laymen in union meetings, and these were regulated as it regarded their duration by the watch or clock. Speakers in these meetings were not allowed to introduce controverted subjects; and as the meetings were made up of all classes of religionists, the speeches consisted not of Scriptural doctrines exhibited to the understanding and applied to the heart, but of mere exhortations addressed to the feelings. These are facts known and in many instances boasted of as an important discovery in the mode of converting sinners, that was about to introduce a new era to the world and to the church.

And what have been the results? We have it not in our power to present to you the statistics of these revivals, nor would we do so if it was in our power. They are wholly unreliable. But there are other statistics, unquestionable as to their truth, and convincing in their testimony on this subject. We allude to the statistics of crime throughout the country, and especially in those cities where the revival most extensively prevailed. It is the general belief that never did wickedness more abound in our land than at the present time. Oppression, murder, suicide, cruelty, fraud, Sabbath-breaking, licentiousness, profanity, and all other kinds of vice, unblushingly walk abroad at noon-day. Political corruption, in most aggravated forms, is practised from the highest to the lowest departments of official administration; and this, too, before the eye of large and influential churches, and by their members, without so much as a rebuke. Secret associations, irreligious and infidel in their character, are multiplying, and churches that have had most of the revival are conniving at them. And we may add, that in place of men being influenced by this excitement to "stand in the ways, and see and ask for the old paths," its effect has been to make them more indifferent to the eternal distinction between truth and error. With a favourable opportunity for knowing, we do say that we are not aware of a single instance in which it has led to more enlarged views of, and a stronger attachment to the doctrines of Divine Revelation, especially those that are emphatically the present truth; but we do know of instances in which the very opposite has been the case. Many have been added to the church, we admit; but let it be remembered, that the increase has been in proportion to the relative distances of the churches from the standard of truth, and not unfrequently by a retrograde movement from purer to less pure churches. These facts we deem it our duty to lay before you, that you may draw your own conclusions from them. And we would only add, that we doubt not that He who works by weak, and often by what seems to us unsuitable instruments, will bring good out of this excitement, owning and blessing whatever is his own, and foiling and disappointing the adversary in all his attempts to impose on the church, by "transforming deceitful workers into the apostles of Christ." And we are very sure that God will, in due season, "send times of refreshing from his presence."

We have incidentally mentioned the union of two branches of the church in our land. They are now called the United Presbyterian Church. How much this will tend to the promotion of the cause and testimony of Christ remains to be seen. Their Basis of Union, in its assertion of the great truths for which the witnesses have contended, is in advance of the former creeds of these churches. This seems encouraging. But it must be added, that we see no evidence that the United Presbyterian Church is disposed to carry out in practice the doctrine of the Headship of Messiah over the nations, and the obligations of his law on rulers and ruled. They mingle in politics, and are active supporters of a government that acknowledges not God, nor his Son, nor his law. While, to a good extent, we have their aid and co-operation in the work of Christ, on the points mentioned above we have to contend without them, and oftentimes against them. But if God be for us, who can be against us? He will arise and plead his own cause.

can be against us? He will arise and plead his own cause.

We are not without some tokens of Divine favour and approval amidst all our trials and discouragements. Our land is blessed with peace, and God has caused the earth to bring forth of its fruits enough to supply the wants of its inhabitants. We are blessed with some measure of peace and prosperity in the church. An encouraging number of young men are coming forward to the ministry. We need greatly a spirit of zeal, self-denial, and energy; and we need, above all, the blessing of the Most High, in order to our success in his cause. Pray for us, dear brethren, as we also desire to pray for you, that in our respective fields of labour we may be honoured as the instruments in maintaining the testimony of Christ, until that tes-

timony shall have prevailed in his enthronement as Lord of all.

Hoping to hear from you at the next meeting of our Synod, we subscribe ourselves, your brethren in Christ.

By order of Committee.

THOMAS SPROULL, Chairman.

Item 4. Referred to special Committee on Geneva Hall. Item 5. The report of the Committee was accepted; and while matters connected with the letter sent by the Committee were under consideration, the rule requiring adjournment at 6 P.M. was suspended, and Synod adjourned with prayer.

Same place—May 26, 9 A. M.

Synod met, and was constituted with prayer. Members all present except A. C. Todd, absent by indisposition; and J. M. Johnston, called home by sickness in his family. Minutes read, amended, and approved.

The Clerk was authorized to procure a book in which to transcribe the minutes, and to draw on Synod's Treasurer for the price of the

same.

The minutes of the special meeting of Synod were put into the hands of the Committee on Unfinished Business.

D. J. Shaw laid on the table of Synod the sum of \$100, left by Daniel M'Caughan, late of Bloomington, Indiana, for the benefit of the Theological Seminary. It was ordered that a receipt be given for the above sum by the Moderator and Clerk of Synod; and the money handed over to the Treasurer of the Theological Seminary, as a part of the Endowment Fund.

The Committee on Finance were instructed to prepare and report

a plan for the revival of the Travelling Fund.

Papers called for and numbered as follows:—Paper No. 19. Report of J. A. Long, late Treasurer of late Theological Seminary Debt Fund, with accompanying document. No. 20. Report of Philadelphia Presbytery. No. 21. Protest and appeal of Rev. W. Sloane. No. 22. Report of New York Presbytery. No. 23. Case of Rev. J. B. Johnston versus T. M. Hutcheson, referred to Synod by Presbytery of Lakes. No. 24. Report of Presbytery of Lakes. No. 25. Report of W. Brown, Synod's Treasurer, on the various funds in his hands. No. 26. Communication from W. Brown, Trustee of Synod's bonds, in regard to the renewal, &c., of said bonds. No. 27. Report of Treasurer of Library Fund. No. 28. Memorial of Thomas M.

Paper No. 19. Read and referred to Committee on Finance. No. 20. Laid on table until the afternoon. No. 21. Referred, without reading, to Committee on Discipline. No. 22. Laid on table until afternoon. No. 23. Referred to Committee on Discipline, to report some action to be taken on it by Synod. No. 24. Laid on the table until afternoon. No. 25. Referred to Committee on Finance. 26. Read and referred to said Committee. No. 27. Disposed of in No. 28. Referred, without reading, to Committee on same way. Discipline.

The Committee to whom was referred the petition of the Presbyterian Historical Society reported. Report accepted and adopted, and

is as follows:

Your Committee to whom was referred Paper No. 4, being a petition of the Presbyterian Historical Society, report that the petition asks Synod to recommend the congregations under its care to take up collections in behalf of the Society, not an annual collection, but simply one for this year.

Your Committee are fully persuaded that the petition should be granted, not as a favour done to the Society so much as to our people, since it is a privilege to

have opportunity to contribute to a good cause.

The petition sets forth reasons which plainly evince that it should be granted.

We therefore recommend the adoption of the following resolutions:

1. That the petition of the Presbyterian Historical Society be granted, and that we recommend that a collection be taken up, in behalf of the Society, in all the congregations under our care.

2. That the petition, which contains valuable information, be published in the

published minutes.

Respectfully submitted.

N. R. Johnston, Chairman.

PETITION OF THE PRESBYTERIAN HISTORICAL SOCIETY.

The undersigned petitioners, in behalf of the Presbyterian Historical Society, respectfully represent to the Synod of the Reformed Presbyterian Church, met at Allegheny City, Pennsylvania-That this Society was organized in the year 1852 and incorporated by the Legislature of Pennsylvania in the year 1857; and all branches of the Presbyterian Church are, or may be, united in the Society; and that the object is to collect and preserve the materials, and disseminate the knowledge of the history of the Presbyterian Church,

Your petitioners respectfully ask your venerable body to recommend a collection to be taken up in behalf of the Society, by such churches under your care as may

feel favourably disposed.

The grounds for this petition are, First, that the objects of the Presbyterian Historical Society are ecclesiastical in their nature, and are important, useful, and deserving of all practical encouragement.

Secondly, that the establishment of a library, and the collection and publication of

historical materials, cannot be prosecuted without pecuniary resources.

And Thirdly, that no method seems so likely to procure funds, as well as a general co-operation in promoting the ends of the Society, as to make a presentation of

its claims to the churches.

Your petitioners would further state, that your venerable body is not asked to recommend an annual collection, but simply one for this year; and that their design is to obtain a PERMANENT PUBLICATION FUND, similar to that of well-established historical societies.

Trusting that your body will regard with favour the petition herewith presented, we are respectfully, in behalf of the Presbyterian Historical Society, your brethren

in Christ,

C. VAN RENSSELAER, Committee, GEO. H. STUART,

Philadelphia, May 12th, 1859.

The business under consideration at the adjournment yesterday was resumed, viz., Item 5. Report of Committee on Unfinished Busi-The letter sent by our former brethren to Synod's Committee, was read. In this letter a joint meeting of the Committees appointed by the two Synods was requested, and the time and place of such meeting suggested. This proposal was acceded to, and the conference held in this city, in August, 1858.

The following proposals were made by Synod's Committee as the only practicable Basis of Union:

1. That we dissent from the Constitution of the United States, because of its immoralities.

2. That this dissent from the Constitution requires to abstain from the oath of

allegiance, and from oaths of office binding to support the Constitution.

3. That it prohibits voting for officers who must be qualified by an oath to support the Constitution.

4. That it prohibits sitting on juries, as explained by our Testimony, understanding that such juries do not include various other juries, where there is neither an incorporation with the government, an oath to an immoral law, nor any implied engagement to support the Constitution.

The letter sent by Synod's Committee in reply to the above communication, was also read. The report of the Committee was accepted, and their action approved, in regard to the meeting in conference, the Theses proposed as the only practicable Basis of Union, and the letter sent by the Committee in reply.

Item 6. Laid on the table for the present; the report to be presented to-morrow morning. Item 7. Laid on the table for the present. Item 8. The Chairman of Committee, J. B. Johnston, not being present, H. P. M'Clurkin reported. Report accepted, and re-

committed for the purpose of being condensed.

Committee on Unfinished Business reported upon the minutes of the special meeting. Report accepted and adopted.

Synod had a recess to 3 P. M.

Same place—3 P. M.

After recess Synod came to order. Members all present. Minutes

read, amended, and approved.

Papers called for and numbered as follows:—Paper No. 29. test and appeal of James Hooks from New York Presbytery. No. 30. Report of Rochester Presbytery. No. 31. Statistical report of Philadelphia Presbytery.

Paper No. 29. Referred, without reading, to Committee on Discipline. No. 30. Laid on the table until the order of the day comes up. No. 31. Referred to Committee on Presbyterial Reports. Board

of Superintendents of Theological Seminary reported.

cepted, and referred to Committee on Theological Seminary.

Synod proceeded to the order of the day, the hearing of the Presbyterial reports. Paper No. 5. Report of the Pittsburgh Presbytery was read, and referred to Committee on Presbyterial Reports, except so much as relates to licensure of Theological Students, which is referred to Committee on Theological Seminary. It is as follows:

REPORT OF PITTSBURGH PRESBYTERY.

To the Synod of the Reformed Presbyterian Church, to meet in Allegheny City, May 24th, 1859.

Dear Fathers and Brethren,—The Presbytery of Pittsburgh would respectfully report, that our condition is still encouraging. Harmony prevails in our courts of judicature; and though no remarkable or special revival has taken place among us, yet we are not without evidence of the Master's presence. Days of Fasting and Thanksgiving have been observed, and pastoral duties attended to. Our Presbytery meets semi-annually. We have fifteen ministerial members; thirteen are settled pastors; Rev. R. J. Dodds is missionary to Syria; Rev. John Newell is Principal of Allegheny City College, where many of our youth are receiving an education. Rev. Thomas Hannay is at present on a visit to the church in Britain and Ireland.

Rev. John Wallace, about the time of the last meeting of Synod, made defection from the principles and profession which he had made with us, and united with the Associate Reformed Church. His name was, therefore, stricken from our roll. We have fourteen congregations: one, namely Brownsville, is vacant, but has a

prospect of an early settlement. We have also several missionary stations, which

are in an encouraging condition.

Since your last meeting we have licensed and sent forth five probationers, namely, J. A. Thompson, who has accepted a call to Brownsville; T. M. Elder, J. M. Johnston, J. C. K. Faris, and W. W. M'Millan, all of whom give promise of usefulness. On the 11th instant, T. M. Elder was ordained and installed pastor of the congregation of Rephotoh. gation of Rehoboth, Pa.

We have nine theological students: of the first year, M. Hutcheson; of the second year, T. P. Stevenson, J. W. Sproull; of the third year, A. J. M'Farland, J. L. M. Cartney, W. Milroy, R. D. Sproull, R. M. C. Thompson; of the fourth year,

Our field of labour is very extensive, and will require a large amount of labourers to perform missionary service. We therefore request Synod to remember us in the

distribution of supplies.

We also request that Synod would hereafter change the rule in regard to licensing students at the end of the fourth session, so that they may be licensed at the end of the third session, with the express understanding that they return and

complete the fourth.

S. B. Taggart, a theological student of the third year, whose expenses were for two winters paid from the beneficiary fund, has abandoned the principles and fellowship of the church and gone over to the Old School General Assembly, where he has been received as a theological student. He has by scurrilous letters, and otherwise, endeavoured to cast disgrace upon his former brethren, and to draw His name has been stricken from the list of our theological others away with him.

students, and he suspended from the privileges of the Church.

That God has a controversy with our church, is indisputably evident. His hand has been laid on many of her members, the ministers not excepted. She has experienced sore and bitter chastisement; all have felt the rod. What is the cause Has she covered her sins? If so, be assured they will find her out. she spent her strength about matters of minor importance, and left the great and weighty matters of the law uncared for? Has she kept he distinctive principles in the dark? As a witnessing church, has she kept the great doctrine of Messiah's headship over the nations prominently before the world? As a covenanting church, has she not too long delayed the renovation of the covenant with her God?

We are looking forward to the special meeting of Synod as one of vital importance to our church; and we firmly believe that Synod cannot longer defer the work of covenant renovation, without great sin, dereliction in duty, and fear of in-

curring the sore displeasure of the church's Head. By order of Presbytery.

R. REED, Moderator.

Paper No. 12. Report of Illinois Presbytery, read and referred to Committee on Presbyterial Reports, except what relates to Domestic Missions, which is referred to Committee on Missions. It is as follows:

REPORT OF ILLINOIS PRESBYTERY.

To the Synod of the Reformed Presbyterian Church to meet in Allegheny, May 24th, 1859.

The Illinois Presbytery respectfully submit the following report: We have had four meetings since last Synod, all characterized by a good degree of harmony and

fraternal feeling.

There are at present twelve ministerial members, five of whom are without charges. The pastoral relation between Rev. William Sloane and Elkhorn congregation has been dissolved; also between the Rev. J. M'Cracken and Clarinda; and Mr. M'Cracken has been installed to the pastoral charge of St. Louis. Dr. Roberts labours at Maquoqueta as stated supply, having accepted a call from that place; but, owing to peculiar circumstances, not yet being installed. Mr. Todd has accepted a call from Elkhorn, and steps have been taken to install him at an early date. Mr. W. F. George came into our bounds last fall, certified by Lakes Presbytery. Mr. D. S. Faris was ordained to the office of the holy ministry, and installed to the pastoral charge of Bethel, October 7, 1857.

Our congregations, of which there are fourteen, are generally flourishing. Seven are vacant. Five of these have been granted moderation of calls. The Vernon congregation has made out a call on Rev. Robert Johnson, which was duly forwarded to Rochester Presbytery. Besides these vacancies, there are many missionary stations under our care. We therefore hope Synod will send us all the

help they can.

Pastoral duties, and days of Fasting and Thanksgiving, have been attended to. Presbytery endeavoured, without success, to obtain information on which to base a report to the Board of Domestic Missions. We have therefore managed our Domestic Mission Fund through our own treasurer. Presbytery hope in future to be punctual with the report, and to claim a share in the distribution of Synod's Home Mission Fund. We have the following missionary stations:

Indiana.-Morgantown. Illinois.-Staunton, Bloomington, Lodi. Iowa.-Bre-

mer Co., Davenport, Washington, Albia. Minnesota.-St. Paul.

All which is respectfully submitted. D. S. Faris, Clerk.

We append a statistical table, showing the condition of our several congregations, so far as Sessions have reported.

Paper No. 20. Report of Philadelphia Presbytery, read and referred to Committee on Presbyterial Reports. It is as follows:

REPORT OF PHILADELPHIA PRESBYTERY.

Since last Synod, Presbytery has had four regular meetings, all of them characterized by the utmost harmony and good feeling. In regard to our internal condition, no change worthy of notice has occurred since our last report. Our congregations are the same, and our pastors continue in the assiduous discharge of duty in their respective fields of labour. In some cases there has been feebleness of health,—and to such an extent, as to require, for a time, an intermission of active duty; but the Head of the church has remembered his servants and people, and in a good measure restored to vigour where he had seen fit to visit. He who holds the seven stars in his right hand has reasons for covering, at times, their light with a cloud, and when his purpose is accomplished, removes it, and makes his people glad again beholding their teachers clothed with health.

We have under our jurisdiction six congregations, in five of which pastors are settled; and the other, the Baltimore congregation, is anxious to obtain a settlement, and has made earnest efforts for this purpose, but hitherto without success. Their numerical growth for some time past has not been rapid; in some cases former numbers have scarcely been maintained, owing partly to the fact that of late years few have been coming to us from the fatherland, and partly to an incessant drain by migration to the Western States. While a considerable number of our people have been removed by death during the past two years, it is gratifying to record that few have made defection from our Testimony—a fact that speaks

well for their steadfastness, considering that we have just passed through a period of intense religious excitement. We have to deplore, however, the absence of Divine influence, as evinced in the feebleness of our attainments and our efforts in the kingdom of God, though not without some intimation of his quickening and reviving presence. Encouraging accessions to our congregations have been made from the young, and apparently a deeper interest has been evinced in our sacramental services than on many former occasions.

Presbytery respectfully crave of Synod due consideration in the distribution of licentiates and unsettled ministers. We need the services of at least one additional labourer all the time, and could employ to advantage, during the summer months,

two, if not three.

Days of Fasting and Thanksgiving have been observed by our congregations, as Synod directed at its last meeting, and also by appointment of Presbytery at its meeting last fall.

Presbytery have called the special attention of congregations under its care to

the action of last Synod on the matter of the deacon.

JAMES M. WILLSON, Moderator.

SAMUEL O. WYLIE, Clerk.

Paper No. 22. Report of New York Presbytery, read and referred to Committee on Presbyterial Reports, except what relates to Domestic Missions, which is referred to Committee on Missions. It is as follows:

REPORT OF THE NEW YORK PRESBYTERY.

The New York Presbytery respectfully report—That within our Presbyterial limits are fifteen congregations, three of which—Argyle, Boston, and Bovina—are vacant; one place for preaching, Fayston; thirteen ministers, twelve of whom are stated pastors, and one of whom at present, Rev. R. Z. Willson, is without any The settled congregations are all self-sustaining, with the exception of Brooklyn and Topsham. We have under our care and supervision one literary student, Mr. J. C. Nightingale; and at our fall meeting Mr. W. Graham will be licensed to preach the glorious gospel as a candidate for the sacred ministry. last meeting of Synod, we have organized a congregation in Brooklyn, Long Island, N. Y. The field is extensive and promising, and the congregation active. Rev. J. M. Dickson was ordained and installed pastor of it, December, 1857. M. Armor was ordained and installed pastor of Craftsbury, Vt., October of the same year; and Rev. J. C. K. Milligan, who had been received on certificate from the Lakes Presbytery, installed in the First, New York, 16th of June, 1858. The pastoral relation existing between Rev. J. R. Lawson and the congregation of Boston was dissolved at the October meeting of Presbytery, 1857, after receiving a call presented from the congregation of Southstream, New Brunswick; and he was dismissed at his own request to the sister Presbytery of Nova Scotia and New

It is our exceedingly painful and distressing duty to intimate that at our regular meeting, November, 1858, the very grave and serious charge of adultery was presented against our venerable and dearly beloved father, and brother in the sacred ministry, and senior Professor in the Theological Seminary of the church, Rev. James Chrystie, D. D. The purity of the church, our solemn vows and obligations, love to the soul of the party accused, the glory of the Lord Jesus Christ, the King and Head of Zion, the respectability of the source from whence the information came, impelled Presbytery, notwithstanding the apparent improbability and the previous unblemished reputation of the accused, to proceed to its immediate and thorough investigation. A libel charging him with the commission of the sin, was duly served. He was cited to appear and answer at a special meeting of Presbytery, held November 3d, 1858. He appeared, read a paper neither affirming nor denying the crime wherewith he was charged, but denying the authority of the court in the premises, and withdrew. With deep and sincere regret we state that the charge was fully substantiated; and Presbytery having found him guilty, unanimously deposed him from the office of the ministry, and suspended him from the membership of the church for the sin of adultery and declining the authority of the court in a most contumacious manner, until he gives evidence of repentance.

The days of Fasting and Thanksgiving appointed by the Supreme Judicatory, have been observed by the congregations within our bounds. The sacrament of the Lord's Supper has been administered twice each year in most of the settled

congregations under our care, and once in our vacancies. Attendance upon Divine ordinances has been good, and we trust personal and family godliness is not on the decline. Licentiates have appeared within our bounds, and laboured with acceptance. We have need of ministerial aid. We trust that in the distribution of supplies to the respective Presbyteries, we will receive so much as is consistent with the claims of other portions of the church, and of the field intrusted to our

The Synodical directions given to the respective Presbyteries, namely, that these Presbyteries be directed to forward to the Board of Domestic Missions a full account of the funds and of their missionary operations, and that all our congregations be requested to take up collections annually, and place their funds at the disposal of the Board, we deem exceedingly inconvenient, cumbersome, and perplexing. In consequence of it, Presbytery is incapable of entering into any positive engagements, however necessary, to sustain and aid a weak congregation, their funds not being at their own, disposal; and when engagements which are morally and legally binding, mature, they cannot be met. We therefore urge upon Synad the provision of the plan for distributing the Domestic Mission fund Synod the revision of the plan for distributing the Domestic Mission fund.

The fall of 1857 will be long remembered: 1st. For the manifestations of Divine displeasure against the inhabitants of the land in the very sudden, wide-spread, and desolating money panic which swept over the To us belongeth shame and confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. Yet we record it with sincere gratitude to the church's Head, that there was a much less amount of suffering among our people, notwithstanding the very general distress, than was anticipated; and that the financial interests of our congregations were not crippled to

any great or lasting extent by its existence and prevalence,

2d. For the religious excitement, usually styled a revival, by which it was accompanied and succeeded. Daily meetings for prayer and Christian converse were held in several churches in many of our cities, towns, and villages. It was pleasant to witness the masses thronging the places which had been selected for meeting. We fondly cherish the hope that good in many instances has resultedsouls saved. Yet it was matter of sincere lamentation that in these meetings for prayer little allusion to sin; little, if any real confession of personal, ecclesiastical, and national transgressions; no anxiety to become acquainted with the truth, in fact all distinctive truths were intentionally and designedly ignored, hence the excitement has not tended to the diminution of crime, the prevention of fraud or Sabbath violation; nor has it been accompanied with reformation of doctrine, worship, or discipline, in the church; neither has it on the part of the nation been succeeded by any return to its allegiance to Christ Jesus, the Mediator, or to the adoption of his law as the standard of civil legislation. N. R. Johnston, Clerk.

Paper No. 24. Report of Lakes Presbytery, read and referred to Committee on Presbyterial Reports, except so much as relates to Geneva Hall, which is referred to the special Committee on that matter. It is as follows:

REPORT OF LAKES PRESBYTERY.

The Presbytery of the Lakes would respectfully report the following to the Synod of the Reformed Presbyterian Church:

That they have ten ministerial members, all of whom are in charge of congregations. Rev. A. M'Farland, through indisposition, has been unable to attend upon the duties of his charge for some eighteen months; we are happy to say, however, that the prospects for his recovery are favourable. Rev. R. Hutcheson, at present without a charge, is still within our bounds. Rev. J. K. Milligan receiving a call to the First congregation, New York, was dismissed by certificate, to the New York Presbytery. Rev. W. F. George, at his own request, was dismissed to the Illinois Presbytery. Since your last meeting Rev. J. B. Johnston has left the communion of the Reformed Presbyterian, and connected himself with the United Presbyterian Church, and the following is the decision of Presbytery in his case: Resolved. That Rev. J. B. Johnston be, and hereby is, suspended from the privileges of the Reformed Presbyterian Church, and from the exercise of his ministry therein, until he give evidence of repentance and reformation.

We have under our care thirteen congregations, three of which are without pas-

tors, namely, First Miami, Rushsylvania, and Macedon.

Since your last meeting there has been but one ordination and settlement, that

of H. H. George over Xenia and Cincinnati congregations.

We have five theological students under our care—W. P. Johnston and J. C. Smith, of first; D. H. Coulter, of second; D. Reid and J. T. Pollock, of fourth year.

As far as we know, the ordinances of grace have been attended to in all our congregations with a considerable degree of care, though we have to confess there are not so many evidences of vital godliness as we would desire. The days of Fasting and Thanksgiving appointed by Synod, as also corresponding days in the last year, have been observed by the respective congregations.

We have, besides our vacancies, several missionary stations of importance,

which we are endeavouring to cultivate with some care

The Literary Institution in part under our care, and which has with one consent been offered to you by the Board, is in such a condition that without the active effort of the whole church, the money of the church invested in it will be an entire loss. We earnestly urge upon you the necessity of your acceptance of the institution, and of instituting sufficient efforts to resuscitate the school, and make it contribute to the general interests of the church, if on investigation it may be found expedient.

At our last meeting we had under consideration the subject of a revival of religion—made some recommendations to the respective congregations, which we trust have been a stimulus to a new effort in lifting up a testimony for the truth.

We feel the great necessity of the church holding fast to her time-honoured Testimony, now that the church and the world seem to be shaking. We would rejoice that some things cannot be shaken; and though hills be cast into the midst of the sea, God is the church's refuge. Though the billows rage, the Lord sits on the floods, and shall sit King for ever.

We would mark with mingled fear and sorrow, the sad events which have occurred in our bounds and elsewhere-would see in them the hand of God, who has covered Zion with a cloud in the day of his anger; but who will also arise upon his church in the evening time and heal us, and we shall glorify his name.

H. H. GEORGE, Clerk. Respectfully submitted.

Paper No. 30. Report of Rochester Presbytery, read and referred to Committee on Presbyterial Reports. It is as follows:

REPORT OF ROCHESTER PRESBYTERY.

The Presbytery of Rochester respectfully report-That we have six constituent members, eight congregations, and a few missionary stations. Two of our congregations are without pastors; and these, with the missionary stations, have not received the amount of preaching which they desired, and for which they are willing to pay, in consequence of our inability to fully supply them without making entirely too great a draft upon our constituent members. We therefore request, that in the distribution of labourers you will allot to us the time of one. Since your last meeting the congregation at Syracuse has been re-organized, and Josiah M. Johnston has been ordained and installed as its pastor, with encouraging prospects of increase in the congregation.

So far as known to us, there has been a pretty general attendance upon religious ordinances; the days of Thanksgiving and Fasting appointed by Synod, and those appointed by Presbytery for the past year, have been observed; and although there is not in the several congregations that zeal for the glory of God, that growth in grace, nor that increase in numbers that we could desire, yet, inasmuch as we find among our people generally a purpose to hold fast the form of sound words, as also some accessions to our congregations-some who "come up to the help of the Lord against the mighty"-and internal peace, we feel inclined to "thank God

and take courage."

A call from Vernon congregation, under the care of Illinois Presbytery, has been made upon one of our members, Rev. R. Johnson, and lies upon our table without presentation, in consequence of the congregation of Toronto not being notified. The statistics of congregations will be found accompanying.

M. WILKIN, Clerk. All which is respectfully submitted.

The Committee of Conference with our former brethren was revived, with the addition of the name of D. Scott.

A special Committee, consisting of J. R. W. Sloane, S. O. Wylie, xiv.—22

and W. M'Crea, were appointed to draft resolutions on the subject of

N. A. Johnston, S. Bowden, and W. Brown, were appointed a Committee to request a copy of the sermon preached at the opening of

Synod, for publication.

It was unanimously Resolved, That this Synod memorialize the Congress of the United States, asking them to acknowledge the authority of Jehovah and his Son, the Mediator, and the obligation of his law; and to take measures to effect the deliverance of the millions of human beings in bondage under its constitution and laws; and a special Committee, consisting of R. Z. Willson, A. M. Milligan, J. M. M'Donald, and J. Campbell, of Rochester, were appointed to draft such memorial, and report at this meeting of Synod.

The Committee on the Distribution of the Beneficiary Fund reported. Report accepted, and referred to Committee on Finance.

Committee to examine the records of the Pittsburgh Presbytery reported. Report accepted and adopted, and is as follows:

The Committee appointed to examine the records of Pittsburgh Presbytery, report-That they have examined said records, and find nothing in them contrary to the law and order of the church. JOSHUA KENNEDY, Chairman.

Synod adjourned with prayer, to meet next morning at 9 o'clock.

Synod met, and was constituted with prayer. Members all present, except F. Wilson, absent by indisposition, and W. F. George, M'Daniel, and Reynolds, who soon appeared. Minutes read, amended. and approved.

Papers called for, and amended as follows:—Paper No. 32. Report of Treasurer of Theological Seminary. No. 33. Report of same on investment of Endowment Fund. No. 34. Statistical report of New

York Presbytery.

No. 32. Referred to Committee on Finance. No. 33. Disposed of in same way. No. 34. Referred to Committee on Presbyterial Reports.

Committee on Records of Lakes Presbytery reported.

accepted and adopted, and is as follows:

Committee appointed to examine the Records of Lakes Presbytery, report-That they have examined said Records, and find nothing in them contrary to the law and order of the church. H. P. M'CLURKIN, Chairman.

Committee on Signs of Times reported again. Report accepted and adopted, and is as follows:

The following Causes of Fasting and Thanksgiving are reported:

CAUSES OF FASTING.

An attentive observation of God's dealings with his church and the nations is always necessary and useful. There is great sin and danger in not heeding the voice of God in providence, as appears from Isaiah xxii. 12-14.

We are called to fasting, as a church, when we look to our own condition, and the condition of other ecclesiastical bodies around us, and also the condition of

civil society.

Among ourselves we find many causes of fasting. 1. The weakness of grace in our hearts. We can apply, very appropriately, the language of the Psalmist, to our spiritual condition: "Have mercy upon me, O Lord; tor I am weak: O Lord, heal me; for my bones are vexed." The injunctions, "Be strong in the Lord, and in the power of his might," and "Be strong in the grace that is in Christ Jesus," are not obeyed by us as their importance demands. When we come to examine ourselves by the word of God, we find all the graces of the Spirit very feeble in our souls. Our faith is feeble. The words used frequently by Christ in upbraiding his disciples for their weakness of faith, may be applied to us: "O ye of little faith." We all need to cry to God in earnest prayer, "Help thou mine unbelief." The unclean spirit out the mouth of the dragon labours with great assiduity to make the witnesses stagger at the promises through unbelief. As a consequence of the weakness of faith, and closely connected with it, we mention the coldness of our love. "Faith worketh by love." We do not manifest by our lives that our love to God in Christ is sincere, constant, ardent, and supreme. Our love to the word of God is not burning, as David's was, when he said, "O how love I thy law, it is my me-

ditation all the day." Neither is our love to the church and her ordinances ardent and operative. Our love to the brethren is weak. The very opposite of this grace often manifests itself in our conversation and lives. Christ's direction, "Forgive, and ye shall be forgiven," is not much heeded by us. Our love to the souls of perishing sinners is evidently in a low condition. We do not "abound" in the grace of liberality, as commanded. Our godly sorrow for sin is not deep and poignant; this appears by our neglect of the work of self-examination and the duty of fasting. We fear there are few among us who keep personal fasts, as Nehemiah, Ezra, and Daniel did. Family fasts are not common among us. Entirely too little attention is given by the members of the church generally to the causes of fasting, specified by Synod in proclaiming fasts. Being but little affected with godly sorrow for our own sins, we "sigh and cry" but little "over the abominations done in the midst" of the Gratitude to God for all his goodness is not much cultivated by us. Our zeal is inactive. "But it is good to be zealously affected always in a good thing." Our hope is not lively, for we are very unholy; "and every man that hath this hope in him, purifieth himself, even as he is pure." Reverence for God does not characterize us as it did David, when he said, "My flesh trembleth for fear of thee; and I am afraid of thy judgments." In reviewing all our graces we have good reason to be humble before God, and cry out, "My leanness, my leanness, wo unto me." Isaiah xxiv, 16.

2. The strength of our corruptions. Every one of us can truly complain, with the apostle. Rom. vii. 21—24. Corruptions work constantly and powerfully against grace. They give great trouble in pride, ambition, envy, &c. By these Satan succeeds in tempting us to sin. "For out of the heart proceed evil thoughts, murders, adulteries, fornication, thefts, false witness, blasphemies." We are commanded, "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." In this we fail, and make but slow progress. We have to confess before God, "We are all as an unclean thing, and all our righteousnesses are as but filthy rags." Isa. lxiv. 6.

3. The prevalence of sin among us. When we compare ourselves with the Jews in Jeremiah's day, and find many sins charged upon them, prevalent among us; such as incorrigibleness under judgments, hardness of heart, pride of orthodoxy, worldliness, insubordination, covenant violation, and "departing away from our God, speaking oppression and revolt," we are not careful to "walk worthy of the vocation wherewith we are called." We are all more or less contaminated by the sins of society around us. Church courts have much trouble in exercising discipline on offenders to secure the purity of the church in any good degree. In our con-

fessions to God, we can truly use the language of Isaiah lix. 12.

4. The spirit and manner of our attendance upon the ordinances of grace. Many things prevent us from attending to the duties of religion, which do not justify our conduct in God's sight. Our personal resolution ought to be that of the Psalmist. Psalm lv. 16, 17. Few among us can say in his spirit, "I prevented the dawning of the morning, and cried; I hoped in thy word. Mine eyes prevented the nightwatches, that I might meditate in thy word." We are formal in our family devotions—while we attend to the outward forms punctually, we do not perform them heartily and profitably. The instruction of children by parents is not attended to so diligently and prayerfully as God requires. Deut. vi. 6. 7. Many parents among us overlook the direction and promise. Prov. xxix. 17. This is an age of indulgences, self, parental, and ecclesiastical. Social worship is not attended as a privilege. All do not manifest an interest in social meetings, by punctual attendance at the hour and place appointed—by selecting appropriate subjects of conversa-

tion—by thinking and speaking upon the subjects given for the edification of fellow-members—by singing appropriate Psalms—by reading suitable portions of God's word, when called to lead in these exercises, and by endeavouring to be appropriate in their prayers, adapting them wisely to the necessities and capacities of all the members. We disobey the command given, Col. iii. 16. We are chargeable with many and great sins in attending upon the public ordinances. We do not profit by them as we might. We are often weary of them. The Lord's day is not observed by us as God requires. Taking a review of all our sins, we may say, "O my God, I am ashamed and blush to lift up my face to thee, my God; for our iniquities are increased over our heads, and our trespass is grown up unto the heavens."

5. God's providential ways of dealing with us as a church call loudly upon us to humble ourselves before him. We all acknowledge that "the Lord hath covered the daughter of Zion with a cloud in his anger." As a church we do not succeed in any of our public enterprises as we wish. We have been long delayed in the renewal of our covenants as a church. Our missionaries have been hindered in their work. Some have made a departure from the principles which they long and ably defended. One, whom the church had highly honoured, has fallen into scandalous sins, so that one of our Presbyteries, in the faithful exercise of discipline, has deposed him from the office of the ministry among us. By this fall the deepest disgrace is brought on us. Mouths of enemies are opened in reproaches, and the hearts of God's witnesses are saddened and much discouraged. God has in various ways been afflicting the ministry of the church. Death has visited many of our family circles during the last year. Our congregations are not growing and healthy. A spirit of discord appears among us. When we look prayerfully at all these providences we may deplore our calamities, saying, "We wait for light, but behold obscurity; for brightness, but we walk in darkness." Isaiah lix. 9, 11.

When we look at the condition of other religious denominations, we see many

things which call us to mourning before God.

1. Many of these churches maintain erroneous and heretical principles. This is an evil very prevalent in our day and land. The time spoken of by the apostle,

2 Tim. iv. 3, 4, is now upon us.

2. The worship of God is corrupted by the most popular churches of our day. This appears more especially in the ordinance of praise. Productions of men of corrupt minds are used as the matter of praise by many. The spirit and manner of conducting this part of the worship, by many large congregations, afford matter for sorrow to the devout Christian. Of such it may be truly said, "This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men." Instead of "disapproving, detesting, and opposing" these corruptions, and endeavouring to remove them, according to solemn vows, we find many, in the purer branches of the church, giving countenance to them, by attending on the ministration of ordinances where these things prevail; thus, they show, that though they do not the same, yet they "have pleasure in them that do them." Family worship is much neglected. It is not required to be observed by every household as a Divine institution. Parental instruction is too often superseded by Sabbath-schools. These churches do not require of all their members a regular attendance upon social worship, as one of God's ordinances. Thus we see they are not careful to "receive, observe, and keep pure and entire all such religious worship and ordinances as God hath appointed in his word."

3. Unfaithfulness in the exercise of discipline is a very prevalent evil in the churches. Many great sins are not considered censurable offences, such as slavery, "the sum of all villanies;" being members of ungodly associations, and this, too, under the most solemn secret oaths; and aiding in carrying out laws which directly contravene the express statute of Heaven. Ministers are not faithful to "cry aloud, and not spare." Through their unfaithfulness the churches have become "a hold

of every foul spirit."

4. Still remaining in connexion with the government of the United States. This all the churches do which allow their members to vote and hold office under the government. The very pertinent question, 2 Chron. xix. 2, may be put to them, "Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord." It is not only vain, but very wicked, to endeavour to uphold what God assures us he intends to destroy. That God will destroy all the present existing civil governments, we think is clear from their character and the declarations of Scripture, "For the nation and kingdom that will not serve thee shall perish: yea, those nations shall be utterly wasted." "The

wicked shall be turned into hell, and all the nations that forget God." This is a time, when the words of Jeremiah vi. 16 are very appropriate. When we look at all the evils existing in the churches around us, we may well say, "The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and

the city full of perverseness." Ezek. ix. 9.

The sins of nations call loudly upon us to humble ourselves before God. Nations, as such, continue to disown Christ as their Prince. They still reject God's law, which is the supreme rule by which civil government is to be constituted and administered. The true church of Christ receives no national support. Sabbath is nationally desecrated. The vilest characters are exalted to the highest offices of the nation. Slavery still finds a place in the constitution of this land. Legislation is still on the side of the oppressor. Millions are annually spent for perpetuating and extending this accursed system of robbery. Efforts are made for reviving the African slave trade, with all its horrors. talked of with a neighbouring nation, because she is not willing to sell a part of her territory, that slavery may be extended. Panting fugitives are still hunted down and re-captured in Northern States. We may now use appropriately, the language of Eccles. iv. 1. Courts of justice are vilely perverted, so that we may truly say, "I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there." Popery still increases in this land; infidelity is rampant; drunkenness still rolls on as a mighty torrent, sweeping millions to ruin. As our knowledge of the world increases, our sorrow increases. Profanity, sensuality, and a disregard of truth and justice, are every where prevalent. These sins are highly aggravated, because committed in the midst of light, previous warning, and very terrible judgments. "They know not, neither will they understand: they walk on in darkness; all the foundations of the earth are out of course." God's anger at the sins of nations is very evident by the vials of wrath which he is pouring upon them yearly. Judgments are manifest in the seasons. During the past year God has visited our land, in many parts, by disappointing the hopes of the husbandman. A great European war is thought to be near at hand. "The Lord's voice crieth unto" us in loud, distinct, and repeated tones, saying, "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil."

For these, with many other causes which the true Christian will discover by attending to the work of self-examination, Synod appoints the first Thursday of February, 1860, as a day of fasting, humiliation, and prayer, to be observed by all the

people under its care.

CAUSES OF THANKSGIVING.

When we look at the providences of the Mediator in the light of his word, we can discover many things which call forth the gratitude of the true believer. He says to us by these, as well as in his word, "O give thanks unto the God of heaven, for his mercy endureth for ever." We would mention the abundant supply of all our temporal wants during the past year, and the prospects of plenty now before us. God is not dealing with us as our iniquities deserve. We can truly say to God, "Thou visitest the earth and waterest it; thou greatly enrichest it with the river of God, which is full of water; thou preparest them room, when thou hast so provided for it." God has not said in his providence toward us and our land, as he did of old to the nation of Israel, when he took a view of their sins, "Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes also shall be taken away."

2. The blessings of civil and religious liberty which we enjoy, and which prevail so extensively over the world. True, there are millions in our land deprived of these great blessings; but this ought to excite in our hearts more real gratitude to God for his distinguishing goodness to us, in allowing us "to dwell safely under our vine and fig tree." "Praise the Lord, O Jerusalem; praise thy God, O Zion, for he hath strengthened the bars of thy gates; he hath blessed thy children within thee. He maketh peace in thy borders, and filleth thee with the finest of the wheat." In some Popish countries, Protestants are not privileged to enjoy these blessings; still we have good cause to bless God that they are so generally enjoyed throughout the nations. For these our martyred fathers suffered, bled, and

died. For them let us bless the Lord.

3. The educational advantages which we enjoy, should not be forgotten by us in our thanksgiving to God. God "teaches us more than the beasts of the earth, and maketh us wiser than the fowls of heaven." We are so constituted as to be susceptible of great intellectual improvement and enjoyment, and God is highly favouring us with great opportunities for becoming wise. Education advances against all opposition made to it by Papists and others. It is becoming almost universal throughout the free States. Art and science are making great advances, and afford great facilities to us in various ways. Thus men are discovering the truth of the declaration, "The works of the Lord are great, sought out of all them that have pleasure therein."

4. It is cause of thankfulness, that the true character and abominations of the great evils of the day are being more and more exposed. This is done by the discussions of great principles. The cruelties and horrors of slavery have been long and ably exposed. Popery, with all its abominations, is faithfully testified against, by many, in Protestant lands. The evils existing in civil constitutions, are being discovered and spoken against with more freedom and earnestness. The corruption and dishonesty of men and governments are now being brought to public view.

For all these things we ought to "thank God, and take courage."

5. The gratifying progress of the Lord's work among ourselves and throughout the world. The Bible still spreads. Missionaries are sent into the destitute portions of our earth. God, in his holy providence, is opening "great doors and effectual," into Africa, China, India, Japan, and other very dark parts of the world. "Thus saith the Lord God, Behold, I will lift up my hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders." God is fulfilling this in our day,

and for it we must praise him.

6. We are called upon to thank God for the continuance of gospel ordinances among us, notwithstanding all our abuses of them. Prayer, praise, the communion of the saints, the preaching of the word, and all those precious means by which grace is communicated to the soul, are enjoyed by us. The number of young men in our school of the prophets, gives good reason to hope that God will not execute his threatening against Israel of old upon us. "Behold, the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." Amos viii. 11. These ordinances are still accompanied by the gracious influences of the Holy Spirit. Some are still converted; God's people are sanctified and comforted. "Bless the Lord, O my soul, and forget not all his benefits."

7. The grounds of hope which we have from God's promises, the light of prophecy, and the signs of the times, that the day of Zion's troubles draws near its close, give cause of gratitude. "The acceptable year of the Lord" is also "the day of vengeance of our God." The great judgments inflicting at present upon the nations, and still threatened, afford matter for praise and thanksgiving. "Let Mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

The righteous shall rejoice when he seeth the vengeance,"

For these and other reasons, Synod appoints the fourth Thursday of November next to be observed as a day of thanksgiving and prayer, by all the people under its care. Respectfully submitted.

H. P. M. CLURKIN.

Synod proceeded to the order of the day, namely—Item 1 of Unfinished Business, the consideration of the "Rules of Ecclesiastical Procedure." The whole report was re-committed for revision; and the Committee were instructed to publish it in overture, when so revised, as soon as possible; and the inferior courts directed to report upon it next meeting of Synod.

The Committee on Finance reported in part. Report accepted, and taken up item by item for adoption. As amended and adopted,

it is the following:

The Committee on Finance would respectfully report. Your Committee would recommend:

1. That the balance of \$159.68 belonging to the Library fund, in the hands of Rev. A. Stevenson, be expended by J. M. Willson and A. Stevenson in purchasing books for the Theological Seminary.

2. That the balance of \$281.32 as we find it, remaining from sales of the Testi. mony, be paid over to Mr. Brown, Synod's Treasurer, for the use of the Literary

3. Your Committee has examined the report of the executors of Dr. Willson; find it correct. Synod is still due that estate \$540.09. Your Committee recommend that a Receiver, in place of Mr. Long, deceased, be appointed, and that means be devised to liquidate that debt at once.

4. The Committee, in compliance with the direction of Synod, have prepared the

following plan for defraying the travelling expenses of delegates to Synod:

First. That all our congregations be directed to take up collections, to go into a general fund for this purpose.

Second. That each congregation be required to contribute eight dollars for each

delegate, in order to entitle their delegates to draw from it.

Third. That this fund shall be distributed in proportion to the actual expense When the delegates get excursion or half-fare tickets, the incurred in travelling. dividend shall be made on the basis of the actual cost.

Fourth. Unsettled ministers shall be entitled to draw from the fund equally with

other members.

5. Your Committee has examined the reports of Synod's Treasurer on the various funds intrusted to him, and find them correct; and we feel free and relieved from much responsibility, in making this statement, inasmuch as these reports have been audited by the members of the Board of Foreign Missions, and pronounced correct.

6. The following sums have been received by our Treasurers, since last meeting

of this court:

1 F	or the Literary Fu	ınd.	_		_				_		\$138.65
9 F	und for Superann	nated	Minie	ters	•	•	•	•	•	•	20.85
2 T	heological Semin	ary Fi	nd minns	,	•	•	•	•	•	•	2 778 66
	und for the Educ										
	n the Foreign Mi										
8. O	n me roreign wn	Tund	r una,	•	•	•	•	•	•	•	1 287 15
6. D	omestic Mission	runa,	•	•	•	•	•	•	•	•	1,30,1.10
	Total amount,	_					_				\$8,883,51

7. Your Committee has also examined the report of Mr. Brown, trustee of Synod, in regard to certain bonds, and find that he has renewed them in accordance with the direction of this court, and recommend Synod to approve of the steps taken by him in that matter.

8. Your Committee would also request Synod to inquire of Mr. Brown whether all bonds and interest held by other persons have been paid over into his hands,

in accordance with the former action of this court.

9. Your Committee also find among the reports of Mr. Brown a note of two hundred dollars on Cherry street congregation, Philadelphia, legally transferred to the Treasurer of Synod; and as we understand that this note now belongs to the Endowment fund, recommend that it and all interest due thereon be paid over into the hands of the Treasurer of the Seminary of the Reformed Presbyterian Church.

J. Hunter, Chairman.

In carrying out the matter referred to in Item 3, delegates from sessions, ministers, and ruling elders, came forward, and either paid, or pledged themselves to pay whatever sum they saw meet, in order to liquidate this debt. A. Bowden was appointed Receiver. The following sums were paid:

By members of Syn	od and otl	ners, for themselve	s,				\$242.00
By H. Dean, for cong	regation	of St. Louis				•	20.00
By A. J. Edgar,	"	Bethel					15.00
By Wm. Finney,	"	Monongahela,					5.00
By J. Hunter,	"	Wilkinsburgh,			•		5.00
By John Kennedy,	u	2d New York,		-			40.00
By D. M'Millan,	"	37 1-					10.00
By W. Russel,	"	Lake Eliza.					5. 00
by iii. washely		•				_	

The following sums wer	e pledged:								
By Rev. R. Johnson, fo	or self, .								5.00
By Rev. S. Sterrett,	"								5.00
By D. Boyd,	"	•							5.00
By James Campbell, for	or congregati	on of	Roche	ster,					25.00
By T. M. Elder,	"		Rehob	oth,	Pa.,				10.00
By Rev. J. French,	"		Cedar	Lake	, ´				5.00
By Rev. H. H. George	. "		Cincin	nati	and :	Xenia,			20.00
By C. Jameson,	"		1st Mi						10.00
By R. Keys,	"		1st Ph	iladé	lphia				20.00
By S. M'llhenny,	"		Sharor) .	٠.	, .	_		25.00
By J. Matthews,	11		Old Be						10.00
By J. Robinson,	44		Churc						5 00
By D. J. Shaw,	"		Bloom			-			10.00
By M. Stewart,	"		Slippe			&c.			5.00
								_	\$160.00

Collections were also pledged:—By J. Nightingale, for First New York; by J. W. M'Cullough, for First Newburgh; by Rev. J. W. Shaw, for Coldenham; by Rev. M. Wilkin, for Sterling; by W. M'Crea, Salt Creek.

While a substitute for Item 4, in the report, was under consideration, Synod took a recess to 3 P. M.

Same place-3 o'clock, P. M.

After recess, Synod came to order. Members all present except Dickson, Roberts, and H. Stewart, who soon appeared. Minutes read and approved.

Committee on Records of Illinois Presbytery reported. Report accepted and adopted, and is as follows:

Committee appointed to examine the Records of Illinois Presbytery, report—That the records of only two meetings were submitted to them, and that they find nothing in them contrary to the law and order of the church, except that in one instance the signature of the Moderator is wanting.

J. R. Thompson, Chairman.

Committee on Records of New York Presbytery reported. Report accepted and adopted, and is as follows:

Committee appointed to examine the Records of New York Presbytery, report—That they have examined said records, and find nothing in them contrary to the law and order of the Church, except that the pages are not numbered.

J. S. T. MILLIGAN, Chairman.

Committee on Discipline reported. Report accepted and laid upon the table for the present.

The business under consideration before the recess was resumed, namely, the 4th Item of the report of the Committee on Finance. The substitute was, after considerable discussion, adopted.

In regard to Item 8, it appeared that all the bonds had been transferred with the exception of one, which will be transferred as soon as it can be attended to.

Report of the Committee on Discipline was taken up. It was amended and adopted, and is as follows:

Committee on Discipline report—That paper No. 13, is a memorial from Rehoboth session, Iowa, asking an answer to the following queries: 1st. Can a session with propriety give a certificate of dismission to a member asking it, who does not intend to leave their bounds, or connect himself with any other congregation? 2d. Can a session receive the resignation of an elder, who has been charged with no breach of law or order, but who asks to lay down his office, because he thinks its

burdens prejudicial to his spiritual interests? We would answer both these ques-

tions in the negative.

Paper No. 16, is Protest and Appeal of J. P. Herron from Presbytery of Lakes. The extracts of minutes necessary to perfect the papers, are found among those numbered 17. The reasons of appeal do not seem to have been given in, in proper time. They bear date December 11th, 1853, and it is presumed the appeal was from the action of Presbytery, which met in the fall of that year. Seemingly to justify this, it is stated, extracts were not received until the 1st of December. On the whole, we recommend that the appeal be dismissed.

No. 17. Complaint of J. P. Herron against Lakes Presbytery is not transferred; and without some satisfactory reason for that omission, we deem it irregular. Moreover, extracts of minutes, in some cases are not dated, nor do they appear in all

cases properly authenticated.

No. 19 is Protest and Appeal of H. M'Cluey. The necessary papers accompany,

and we regard the papers in a state of readiness for the action of Synod.

No. 21. Protest and Appeal of Rev. W. Sloane. This is also in readiness for the

action of Synod.

No. 23 is a reference from Presbytery of Lakes, and No. 28 a memorial of Thos. M. Hutcheson. The Committee recommend that these papers be returned to Lakes Presbytery to be adjudicated upon.

No. 29. Protest and Appeal of James Hooks, is ready for action of Synod. Respectfully submitted.

J. Stott, Chairman.

Paper No. 19 was read, in part, and made the order of the day for to-morrow morning. No. 21 made the order of the day for to-morrow, to follow Paper No. 19. No. 29 made the order of the day for to-morrow, to follow No. 21. Papers Nos. 8 and 18, in regard to mode of ordination, were taken up, and referred to a special Committee, consisting of D. Scott, S. O. Wylie, and R. Keys. Said Committee to report at next meeting of Synod.

Synod adjourned with prayer, to meet to-morrow morning at 9

o'clock.

Same place—May 28th, 9 A. M.

Synod met, and was constituted with prayer. Members all present except J. Campbell, of Pittsburgh Presbytery, and Williams, who soon appeared. Minutes read, amended, and approved.

A. Bowden, (6 Hubert street, New York,) was appointed Receiver for the estate of the late Dr. Willson, in place of J. A. Long, deceased; to whom all moneys pledged on yesterday are to be forwarded,

on or before the 10th day of August.

The Committee on Finance reported in full. Report accepted, and laid upon the table for the present. Committee appointed to draft a memorial for Congress reported. Report accepted, and laid upon the table for the present. P. H. Wylie presented a resolution on the subject of covenanting, which was laid upon the table for the present. Committee on Geneva Hall reported. Report accepted, and laid upon the table for the present. Committee on Presbyterial Reports reported. Report accepted, and laid upon the table for the present. Committee on Records of Rochester Presbytery reported. Report accepted, and laid upon the table for the present. Letter from a Committee of the General Assembly of the United Presbyterian Church, enclosing their Basis of Union for the consideration of this Synod, was read and referred to Committee on Correspondence with our former brethren; the Committee to report at this meeting of Synod.

Synod proceeded to the order of the day, the Protest and Appeal

of H. M'Cluey from Pittsburgh Presbytery. The parties were heard. After the parties were removed, it was moved and seconded that the Appeal be not sustained. While this motion was under consideration, the rule in regard to the times of meeting was suspended. After considerable discussion, the motion not to sustain the Appeal

Synod adjourned with prayer, to meet on Monday morning at 9

o'clock.

Same place—May 30th, 9 A. M.

Synod met, and was constituted with prayer. Members all present except Bovard, Crozier, W. F. George, M'Crea, Stewart, and P. H. Wylie; all of whom soon appeared, with the exception of Slater and W. F. George. Minutes read and approved.

Rev. C. C. Foote, Agent for the Coloured Refugees in Canada, addressed the Synod in regard to the object of his agency. It was

Resolved, That Synod has heard with satisfaction the statements made by Mr. Foote, and commends this object to the sympathies of our people. Contributions to be forwarded to Horace Hallock, Esq., Detroit, Michigan.

D. Scott was appointed to prepare a full narrative of the "Division

of 1833," to report at next meeting of Synod.

Synod proceeded to the order of the day, namely, the Appeal of Rev. W. Sloane. The papers were read. The appellant not being present, J. S. T. Milligan was appointed to represent him. The parties were heard. After the parties were removed, it was moved and seconded that the Appeal be sustained. After some discussion, this motion was carried.

Synod proceeded to the next order of the day, the Appeal of Jas. Hooks. The papers were read; and while the appellant was being

heard, Synod took a recess to 3 P. M.

Same place-3 P. M.

After recess, Synod came to order. Members all present except Armor, M'Cracken, H. Stewart, and Slater, who soon appeared, with the exception of Slater. Minutes read, amended, and approved.

Committee on Theological Seminary reported. Report accepted, and laid upon the table for the present. Committee on Missions reported. Report accepted, and laid upon the table for the present. The Committee to whom was referred a communication from the General Assembly of the United Presbyterian Church, reported an answer to said letter. The report of the Committee was accepted. The letter was ordered to be published with the minutes, and a copy to be sent by the Clerk to the Assembly's Committee on Correspondence. It is as follows:

The Committee on the Communication from the General Assembly of the United Presbyterian Church report the following letter, to be sent in reply to the commu-

Dear Brethren,—Your letter containing a resolution of your Reverend Body, and enclosing a copy of the Basis of Union of the United Presbyterian Church, was re-

ceived during the session of our Synod.

Your kind and fraternal greeting we most heartily reciprocate, and unite with you in the prayer that "the great King and Head of the church will direct the way." by which the friends of Zion and of the truth shall be led to see eye to eye." We have his sure promise that he will accomplish this in his own time.

The steps by which you have arrived at your present position, we have watched with attention and interest. It gives us joy to find in your Basis of Union the statement and assertion of some of the principles for which we have long contended. The supreme dominion of Messiah as Lord of all—Prince of the Kings of the earth, occupies a place in your testimony, and our hearts rejoice on this account. It is the application of this and kindred principles to the civil institutions of the country, that has placed us in the position of dissenters from a government that ignores the claims of our Prince. In our view it is only by maintaining this position that we can consistently carry out our principles, and succeed in bringing our land into subjection to its Lord and King. Our present standing has been deliberately taken, and in the strength of Divine grace we purpose to hold on till the great end—the enthronement of Messiah—shall be effected.

With earnest prayer for your success in every good work, we subscribe ourselves your fellow-labourers in the cause of Christ.

THOMAS SPROULL, Chairman.

Synod proceeded to the order of the day, the Appeal of James Hooks. The parties were further heard. After the parties were removed, it was moved and seconded that the Appeal be sustained. This motion, after some discussion, was carried, and the decision of the lower courts reversed.

J. C. K. Milligan presented the following preamble and resolution,

which were adopted:

Whereas, Secret Associations and Slavery are present evils of enormous magnitude, and are rapidly extending their power and pernicious influence in this land; and whereas, in our present Testimony, there is no direct and explicit utterance against these sins proportionate to their prevalence and heinous character; and whereas, there is a demand for a new edition; therefore

Resolved, That Synod proceed to take, at once, the requisite steps for adding a

section on Secret Societies, and a chapter on the subject of Slavery.

The Moderator and T. Sproull were appointed a Committee to prepare the articles contemplated in the above resolution; said Committee to report at next meeting of Synod. W. Bradford proposed certain queries on the subject of "Occasional Communion," which were laid upon the table. The resolution of P. H. Wylie on covenanting was taken up and amended; and after some discussion, the whole matter was laid on the table. D. Euwer resigned his place as Treasurer of the Theological Seminary. His resignation was accepted; and D. Gregg, of Pittsburgh, appointed in his place. All bonds, money, &c., pertaining to this fund were ordered to be handed over to Mr. Gregg.

Synod adjourned with prayer, to meet to-morrow morning at 9

o'clock.

Same place—May 31st, 9 A. M.

Synod met, and was constituted with prayer. Members all present except Edgar, M'Ilhenny, Matthews, Slater, and Wallace; all of whom soon appeared, with the exception of Slater. Minutes read, amended, and approved.

Committee on Foreign Correspondence reported a letter to be sent to Irish Synod. Report accepted and adopted. The letter was ordered to be published, and a copy of it to be sent to the Irish Synod, signed by the Moderator and Clerk. The correspondence is as follows:

LETTER FROM THE IRISH SYNOD.

Knockbracken, Belfast, April 28th, 1859.

Beloved Fathers and Brethren,—By the appointment, and in the name of the Supreme Judicatory of the Reformed Presbyterian Church in Ireland, with which we

have the honour and privilege to be connected, we send you cordial fraternal greetings, on the occasion of your assembling in Synod. We feel that we are under peculiar obligations to take the deepest interest in all that concerns your character and honour, your work and trials, your extension, prosperity, and blessing, and ever to cultivate with you a holy fellowship. Though in local position you and we are widely separated, we regard ourselves as most closely united to you in the possession of a common Testimony—in the profession of the same blessed truths—and, above all, in the most intimate and endearing relation to one glorious Head.

From the earliest period of the existence of the Presbyterian Church in North America, it is now universally admitted that large numbers of its most distinguished ministers and most worthy members were emigrants from this country. Thus the gracious providence of the Mediator was displayed, in elevating the character of those who were compelled to leave their native country through oppression, or Prelatic intolerance, and in rendering them instruments of advancing his truth in The early history of the branch of the Covenanted Reformed Church which you represent, has to us, in particular, a special interest. Many of your revered fathers went out from us, and through the favour of the church's glorious Head, they were enabled, amidst difficulties and trials unknown to others, to plant the covenanted vine in different parts of the United States, and to sow in the wilderness the seed of the Reformation, which is destined yet to bear prosperous fruit through many coming generations. The first planting of the Reformed Presbyterian Church in your land afforded the most gratifying proof of the excellence and power of the distinctive principles of her Testimony, and of their adaptation to various countries and climes, and to different and diversified states of society. It showed, moreover, the vast advantages of adhering closely to the Scriptural order and peculiar usages of a witnessing church, as contrasted with the loose and latitudinarian sentiments and practice for which some plead in the present day-as, under the Divine blessing, it was mainly owing to your forefathers standing aloof from immoral civil systems, and refusing to have intercommunion with corrupt or defective ecclesiastical organizations around them, that the covenanted cause obtained a footing, and spread throughout America. With equal interest, we have regarded the subsequent events of your history-your rapid growth and extension-the eminent ability with which distinguished fathers with you expounded and advocated the great leading truths of the testimony of Jesus, and faithfully applied them in their manly protest against corrupt civil and ecclesiastical systems-and, above all, the fidelity and self-denial shown, when, more than a quarter of a century ago, you were subjected to a testing and severe trial, through the apostacy and defection of former brethren, and you were enabled to hold forth the testimony of covenanted confessors and martyrs, and to choose reproach and suffering rather than compromise it in any article.

For all the grace that Zion's King has given you to be faithful—for all the honour He has conferred upon you in your efforts to maintain his blessed cause, and advance his kingdom, we ever desire to be unfeignedly thankful. We greatly rejoice in your increase and prosperity, and in your recent solemn trials—especially those that peculiarly affect the ministry, we most deeply sympathize. The intelli-

gence of some of these has affected us with profound sorrow of heart.

When he whose name is Jealous has stained the pride of our glory, and covered with shame the daughter of Zion, we would bow in deep humility to the Divine dispensation. The lessons of rebuke and warning administered by such trials, we regard as addressed to the whole church, and as specially spoken to the ministry and eldership—teaching us impressively to "cease from men," to cultivate habitually spirituality of mind, and an awful sense of our solemn responsibility, and to abound in watchfulness, and in fervent prayer that He who sits as a "Refiner of silver" would "purge the sons of Levi," that they may "offer to Him an offering in righteousness."

Dear Brethren, notwithstanding these trials, and others which you may expect to have to encounter, in maintaining a Scriptural testimony, you should regard yourselves as being called to a great work for the advancement of the Redeemer's glory, and you have manifold reasons of thankfulness for all the means and encouragement which are graciously given you for its performance. It is an important and glorious mission to lift up a standard for "Christ's Crown and Covenant," and to disseminate the knowledge of the fundamental truths of a Scriptural testimony in a country so extensive as yours, and among a population composed of the mingled races of many lands. The activity and energy which are characteristic of the Ame-

rican people, when devoted to the advancement of such a mission, will, we cannot

doubt, be productive of the most blessed results.

We rejoice to learn that your Theological Seminary, notwithstanding the severe trial that befell it at the commencement of the last session, has continued to prosper. Our earnest desire is that it may receive all needed encouragement and support from the whole church under your care—that its teachers may be graciously sustained and blessed in their arduous labours—and, that as the fruit of their faithful instructions, and of the prayers of the church, the candidates for the ministry may themselves experience, in large measure, the Spirit's gracious influences, and numbers of able and devoted labourers may be prepared for important and honourable work in the Redeemer's vineyard.

In the prosperity of your Foreign Mission we cherish a deep and prayerful inte-The disappointment and trials that have befallen your esteemed missionaries in Syria are only such as the servant of Christ may expect to have to encounter in carrying the light of Scriptural truth to an apostate and degraded people, and in invading the territory that has long lain under the power of the Prince of Darkness, and been ruled over by his ready instruments—a superstitious and idolatrous priest-We rejoice in the gracious supports that have been vouchsafed to your beloved missionaries and their families, when placed in great difficulties, and exposed to various disheartening trials. We desire to be truly thankful, that, through the good hand of our God upon them, they have been preserved from fainting in the day of trial, and that they are animated by the fixed resolution and fervent desire to go forward in the prosecution of their mission, and that there is a prospect of the removal of the obstacles that at present impede its progress. Such tokens for good lead us to entertain the conviction that the delay and disappointment that have happened to your mission to the land of God's ancient people, shall eventually turn out to the furtherance of the gospel; and they should encourage you to go forward in this great work, in the spirit of more earnest prayer and greater self-denial, and with full reliance upon the grace and strength that are promised to those who devote themselves to the enlargement and establishment of the Redeemer's kingdom.

With more than ordinary interest we regard your proposal to engage in renewing the federal deeds of our illustrious forefathers, and to covenant publicly as a Synod, in a Bond suited to the present time and to your circumstances. We trust and pray that you may be prospered in carrying into accomplishment this important design; and that no obstacle may be suffered to arise to hinder your access to such a precious ordinance, and your enjoyment of so high and eminent a privilege. peculiar dangers and temptations of the present times—the trials that are approaching to faithful witnesses—the revival of the church, and the great work in which she is called to engage for the world's conversion—all seem to point to federal dedication as a duty peculiarly seasonable and incumbent. This is a Divinely appointed means of uniting, strengthening, and blessing the friends of truth; and the past experience of Christ's faithful church warrants the assured expectation that public social covenanting, rightly essayed, will be followed by spiritual refreshment and enlargement to Zion. From having ourselves been privileged not long since to engage in this great duty, we feel constrained to testify, to the praise of the church's exalted Head, that we have already as a church reaped from it many precious fruits. We cannot cease, therefore, earnestly to desire that you may be enabled, through the grace of our covenant God, to engage on the present occasion, in the same holy and honourable service, and that from its faithful performance, you may afterward realize the same and still more abundant spiritual blessings.

May we use the freedom, dear brethren, from the consideration of the present solemn aspects of Divine Providence, and of movements in the churches and in civil society, to remind you of the necessity laid upon covenanted witnesses every where, to maintain a full and faithful testimony against prevailing error and corruptions—of observing carefully the Scriptural order and distinctive usages that have been handed down to us from our faithful ancestors, and of guarding constantly against the loose and latitudinarian practices that have been brought into many even of the evangelical sections of the church? Thus acting, we will walk in the footsteps of Christ's flock—brethren in different countries will be inspired with increased confidence in one another, when all adhere to what has been already attained—"walk by the same rule, and mind the same thing"—and the members of the church, and its rising youth, will be guarded against those ways of defection by which others have been misled, to the gradual and utter abandon-

ment of a faithful testimony.

The tidings of an extensive religious awakening in your country have reached us, as they have been widely circulated and hailed very generally throughout the While we would be aware that such evils may be found connected with this movement as may require covenanted witnesses, who are bound to give no countenance to error in doctrine, or corruption of Divine institutions, to stand aloof from it; we trust, at the same time, that much good may in the end result from multitudes being awakened to a sense of the overwhelming importance of Divine things, and from the churches being excited to more general and vigorous efforts for reclaiming the careless and impenitent, and for the promotion of evangelical missions, both in Christian and in Pagan lands. Though we may be constrained to take no part in unscriptural plans of union, should we not feel that a gracious revival of the Spirit is greatly needed among us; that there may be Divine power accompanying the word preached, and life and vigour in the administration of ordinances—that increased spirituality and activity may characterize the ministry, eldership, and members of the church—that there may be a much fuller dedication of their worldly substance, and other talents, for the promotion of the Lord's work in the earth-and that devoted efforts, corresponding to our solemn vows and high privileges, may be put forth for the salvation of perishing sinners, and for the conversion of Jews and Gentiles? Under the impression of such views, the Synod with which we are connected, at its last annual meeting, instructed the different Presbyteries and Sessions to hold special meetings for united prayer and conference, with the object of promoting revival throughout the church. We trust that in answer to the prayer of his people, the Lord will, in fulfilment of the abundant promises of his word, pour out the Spirit from on high, and send to the church

"times of reviving and refreshment" from his own presence.

In relation to the present state and prospect of our ecclesiastical affairs, we have, as a Synod, grounds of deep humility, and at the same time, manifold reasons of thanksgiving and praise. We have not remembered as we ought our solemn vows, nor improved our precious opportunities, nor brought forth fruit according to our abundant privileges. And yet our gracious God has dealt with us in great mercy, and has conferred upon us many signal tokens of his special favour. Peace and harmony largely prevail within the church. Much brotherly concord and affection distinguish the ministry, and are manifested in all the courts of the Lord's house. The spirit of Christian liberality is to a considerable extent displayed, and is evidently on the increase among our people; and we have reason of devout gratitude, that while they generally manifest sincere attachment to the testimony of Christ, they give some evidence, likewise, of consistent and earnest piety. Our Theological Hall continues to afford much satisfaction to the whole church; and the disposition is every where manifested to yield to it all needful support, and to render it still more efficient. Already we begin to reap the precious fruits of such an institution among ourselves, in the youth who have received their theological training therein, when called to preach the gospel, exhibiting abilities of a high order, and being generally acceptable throughout the church. The important duty of furnishing a proper temporal support to the ministry, is now generally recognised among us; and our people have, of late, evinced a gratifying disposition to do much more than

was formerly thought on for this object.

Our missions to the British colonies of North America, to Australia, and to Romanists in the west of Ireland, are, in general, in a satisfactory and vigorous condition; and were we able to supply to them such an increase of support and of labourers as their importance demands, we would have the prospect of considerable extension, and of reaping much precious fruit. Our beloved missionaries in Nova Scotia and New Brunswick faithfully maintain a covenanted standard, and labour perseveringly and successfully. Though in some places, of late, they are somewhat impeded by ecclesiastical movements of other bodies around them, their devoted labours have, under the Divine blessing, secured a firm foothold for a Scriptural testimony, and have served to diffuse widely the knowledge of its grand principles. We feel that these brethren have very large claims upon us for additional encouragement and support. Our excellent missionary to Australia has acquitted himself to the entire satisfaction of the church. A congregation has been fully organized under his able and efficient ministrations, which though yet small, has from the first been self-supporting, and which manifests an earnest and devoted spirit for the propagation of a faithful testimony. We have recently resolved to send a second missionary to Australia; and the members of the church have shown their interest in this proposal by beginning readily to contribute funds for this object. Of late we have been encouraged to prosecute with vigour, and to

extend the field of our mission to Romanists in Connaught, by several liberal offers of persons of property-either unconnected with the church or in its membership, to aid us in sending additional labourers into this district, or to maintain the regular preaching of the word to Romanists and neglected Protestants therein. The Commission of Synod, at a recent meeting, likewise resolved to establish a mission to the Jews, and agreed to refer the matter to the Supreme Judicatory to devise suitable measures for carrying it forward. Thus have we been called and encouraged to "strengthen the stakes" and "lengthen the cords of Zion"-thus are we urged and impelled to labour for the establishment of the Redeemer's kingdom. Our greatest present want is that of a supply of suitable labourers for the all important mission and work of the church; and for this and a more copious effusion of the Spirit, to prepare and qualify instruments, and to water the seed sown, we bespeak a special interest in your prayers. Feeling that we ought to do much more than we have ever yet attempted, for the spiritual illumination of our native land, and for the spread of the Saviour's renowned fame in other countries, we desire to be earnestly concerned that the Lord, who calls his servants to his honourable work, would shed forth his Spirit abundantly, that the number of those who publish salvation and say unto Zion, "Thy God reigneth," may be greatly increased, and that the wilderness may speedily become a fruitful field.

The times in which we live are ominous of great and momentous changes. are on the eve of great shakings in the heavens and earth. The kingdoms of the Beast are apparently about to be speedily convulsed with war and civil commo-The harvest and vintage of the earth are fully ripe. Our position at such a crisis, as witnesses for Messiah's crown rights, is one of high honour and responsibility—but withal beset with no ordinary trials and dangers. We are soon to be called to finish our testimony; and the last conflict and the slaying of faithful witnesses cannot now be far distant. Be it our great concern and yours, dear Brethren, to aim to be faithful to the death, as we expect to receive the crown of life. Let us study to keep the word of the Saviour's patience, by avoiding all connexions and compliances that would in any way compromise a Scriptural testimony. Let us abound in diligent and devoted labours for the advancement of our Master's cause, and wait in patience and hope the sure and certain coming of Christ, to destroy anti-Christian, infidel, and despotic powers, and make Jerusalem a praise

in the earth.

With earnest desires, dear Fathers and Brethren, that you may enjoy abundantly the gracious presence and blessing of Zion's King in your solemn convocation and that the efficacious power of the Spirit may accompany your decisions-and wishing you grace, mercy, and peace, from God the Father, and from our Lord Jesus Christ,

We remain yours in the bonds of covenant truth and love.

THOMAS HOUSTON, (Signed by order of the Synod's Commission.) WILLIAM TOLAND,

Committee of Foreign Correspondence.

LETTER TO THE IRISH SYNOD.

Esteemed Fathers and Brethren,-The Synod of the Reformed Presbyterian Church in North America reciprocate your "cordial and fraternal greetings," and

respond to your kind and sympathizing letter.

It is certainly a beautiful feature in the administration of the kingdom of providence, and a happy illustration of the unity of the church, that many of our ministers and members are natives of a distant isle, who have found a home in our land, and a field of extensive usefulness. We have no barriers of prejudice, nor any ecclesiastical enactments founded in an exclusive selfishness, which separate us from our brethren of foreign lands; but we welcome the faithful of all nationalities to a home in our land, and cordially receive them to our bosom. We acknowledge the strength of this bond of affinity with the lands of our fathers. other denominations of American Christians, our origin is traceable to the exile from fatherland; yet the vine thus transplanted has taken deep root in the soilhas become indigenous-and we must express our gratitude for the abundant fruits of its native growth. A large number of our ministers and members are of American birth; and many can reckon their ancestry back to the fourth ge-

We are cheered by the assurance that you appreciate our fidelity in the conflict of 1833. We abide faithful to the distinctive principles involved in that con-

flict, of which we have given a recent proof in the Theses expressing unqualified dissent from the United States Constitution and Government, propounded to our former brethren in a late conference held with them by a Committee of this Synod,

and which they rejected as a Basis of Union.

The Lord hath indeed covered our Zion in a cloud with his anger, in the painful case to which you so delicately allude; and our "eye runneth down with water" when we think thereon;—yet our confidence is in Him who bringeth good out of evil, and who renders faithful discipline often effective in rescuing the prey from the hand of the mighty.

We rejoice to learn of the prosperity of your Theological Hall as an effective instrumentality in preparing a ministry for the church. Our own Theological Seminary has survived the blow inflicted by the adversary, and promises fairly, and that ere long, to become an equally successful means in promoting the welfare of

our Zion in training her sons for the ministry.

Gladly, dear Brethren, do we hear of the prosperity of your missionary enterprises. We feel excited by your zeal, and encouraged by your success; and trust in our Lord, who hath the heathen given him for his inheritance, and the uttermost part of the earth for his possession, that he will speedily remove the obstacles out of the path of our devoted missionaries, and give them victory over the emissaries of the man of sin and devotees of the impostor, and make their ministry successful in gathering in that land the travail of the Redeemer's soul, so that their labours and suffering shall not be in vain.

It becomes the witnesses to be wise and prudent during times of great religious There is no doubt at the present time a countless number of redeemed souls upon the earth. These are represented by the one hundred and forty-four thousand, and all these shall be gathered into the kingdom. The Redeemer acts

as a sovereign as to the means and times of their ingathering.

We live, moreover, in the time of the influence of the three unclean spirits, like frogs, who infuse into the souls of men their despotic superstitions and infidel sentiments. When the Spirit of Christ operates widely in the conversion of the ransomed, these foul spirits under the Prince of Devils, become exceedingly active and operate in the same communities. Thus the injunction becomes doubly obligatory, "Try the spirits, whether they be of God." Much prey, no doubt, has been wrested from the hands of the spoiler; but a small and scattered band, indeed, has been added to the ranks of the two witnesses; and their testimony has been rendered the more difficult and obnoxious. Notwithstanding, "Let the children of Zion be joyful in their King."

We have not succeeded, as yet in renewing the covenants of our fathers. few obstacles are in the way, which we hope will be ultimately removed. In the mean time we hold ourselves bound by the federal engagements of the church, and we still look forward to the time when with one heart and one mind we will

bind ourselves in covenant with God.

The time, dear Brethren, of the end is no doubt near at hand. We must mutually gird on our armour. The conflict will be terrible, but brief; the victory will be to the faithful. "Therefore, wait ye upon me, saith the Lord, till the day that I rise up to the fray; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may call upon the name of the Lord, to serve him with one consent." Zeph. iii. 8, 9. "He that testifieth these things, saith, Surely I come quickly. Amen. Even so, come Lord Jesus." Rev. xxii. 20.

With sincere prayers, beloved Fathers and Brethren, for your welfare, we re-

main yours in the bond of our common profession and testimony.

W. L. Roberts, Chairman.

Allegheny, June 1st. 1859.

Committee appointed to draft resolutions on the subject of Slavery reported. Report accepted, amended, and adopted, and is as follows:

The Committee to whom was referred the subject of Slavery, report-

Resolved, 1. That slavery—the holding of men as property, to be bought and sold as "chattels personal," is a "malum per se," (an evil in itself,) wholly at variance with every precept of the Divine Word-and a gross outrage upon every attribute of our common humanity.

2. That we are more and more firmly convinced, that the Constitution of the United States is the great stronghold and bulwark of this system of violence and oppression, and that therefore we will continue to testify against it, refuse to swear

the oath of allegiance to it, or obey its unholy requirements.

3. That the infamous fugitive slave bill, which makes the North the hunting ground of the slaveholder, which expressly contravenes and contradicts God's fugitive law, namely, "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee: he shall dwell with thee, even among you in the place which he shall choose, in one of thy gates, where it liketh him best: thou shalt not oppress him"—and the yet more infamous Dred Scott decision, which not only makes slavery in every sense a national institution, but expressly declares that "the coloured man has no rights which the white man is bound to respect," are perversions of justice and judgment so enormous, that they are not only to be violated in letter and in spirit, but demand, as the consummation of national iniquity, that the ministry direct against them the denunciations and the judgments of God's word.

4. That we discover no hope for the slave, no prospect of his deliverance from the principles of any of the political organizations of the day; that, therefore, we continue to stand aloof from all connexion with them, and rely as heretofore upon the power of truth blessed by the Spirit, rather than political power, in the contest

with oppression.

5. That we esteem it our special duty to bear firm, faithful, and explicit testimony against those ecclesiastical organizations which continue to admit within their pale those who make merchandise of the souls and bodies of men, and who, although frequently and earnestly importuned, refuse not only to utter any testimony against this evil, but wholly to give any deliverance whatever upon the subject. Our motto is still, "No union with slaveholders, political or ecclesiastical."

6. That those who attempt to defend slavery from the Bible—to impose upon the community the enormous lie, that God by his word sanctions a sin so heinous, are guilty of one of the worst and most dangerous forms of infidelity exhibited in this

age and nation.

7. That we will continue, each one in his place, as God may give us opportunity, to labour and pray for the emancipation of the captive, the coming of that day when God will break every yoke, undo the heavy burdens, and let the oppressed go free.

Respectfully submitted.

J. R. W. Sloane, Chairman.

Committee to solicit a copy of Opening Sermon for publication reported. Report accepted, adopted, and is as follows:

Your Committee has solicited Mr. Sloane for a copy of his Sermon, and he has placed it at their disposal.

The publication of the Sermon is referred to that Committee, and they are authorized to draw on the Literary Fund for the expense of the same.

Report of the Committee on Theological Seminary was taken up, and considered article by article for adoption. As amended and adopted, it is the following:

REPORT OF COMMITTEE ON THE THEOLOGICAL SEMINARY.

Four years have elapsed since the re-organization of its Theological Seminary by Synod, and already the Church is reaping and enjoying the fruits of the institution. Much good was anticipated, and the results are such as ought to be deemed satisfactory, and to call forth thanksgiving and praise from our own hearts and from the hearts of our people to the Head of the church. In the past history, and in the present condition of the Seminary, there is much to encourage the hopes of the church, and to animate her to sustain it by her prayers and her contributions.

church, and to animate her to sustain it by her prayers and her contributions.

After a careful examination of the report of the Board of Superintendents, the Committee deem it but an act of justice to say that the Board has discharged its duties in a manner every way satisfactory. We take pleasure, also, in saying that the Professors have filled their several chairs with marked ability and success, as appears from the very satisfactory progress made by the students under their instruction, in the various branches of theological science. The number of students

in attendance, during the last session, was eleven; for their names and theological

status, we refer to the report of the Board.

The first chair in the Seminary has been vacant since last September, by the resignation of the senior Professor. In the judgment of the Board, the interests of the Seminary during the late session have not suffered damage in consequence, the second Professor having, with the consent and by the advice of some members of the Board, devolved some branches in the prescribed course of study on two ministerial brethren in the vicinity of the Seminary, of whose services the Board speak approvingly, and recommend some remuneration therefor by Synod. This recommendation has the approval of the Committee, and we advise that the sum of one hundred dollars (\$100) be given as an acknowledgment on the part of Synod for their seasonable help. It is also the opinion of your Committee, that in view of the increased responsibility, care, and labour devolved upon the second Professor, his salary for the past year should equal the amount originally designated by Synod, and accordingly they recommend that Professor Sproull be authorized to draw on the Treasurer of the Theological Seminary for the sum of two hundred dollars (\$200) additional.

It is for Synod to determine whether it will proceed at this meeting to fill the vacant chair in the Seminary, by the election of a new Professor, or allow it to remain for the present as it now is. The Committee have no doubt that the sooner this can be done the better for the interests of the institution, provided Synod sincerely and earnestly seek to be led by God's counsel in a matter of such grave im-

portance.

In view of the present reliable resources of the Seminary Fund, and to avoid the incubus of debt like that from which the church has been lately relieved, the Committee have come unanimously to the conclusion to recommend a reduction of its contingent expenses. A considerable item of expense, exclusive of Professors' salaries, is unavoidably connected with every institution of the kind, and is necessary to its successful operation. A large draft is made on the treasury to meet the expenses of members of the Board in connexion with meetings at the close of the annual sessions. The Committee think that the Board might so arrange, that only part of their number meet at once, so that while curtailing the outlay of funds nothing would be lost in fact to the Seminary itself. A smaller meeting and longer time occupied in the examining exercises would, perhaps, tend rather to benefit than to damage the interests of the institution. We further recommend that, at the close of each session, the Board assign to the young men such reading and studies as in its judgment will profitably employ their time during the summer, and that the professors ascertain their proficiency by examination, at the commencement of the session, and report the same to the Board when it meets.

The petition of the students, referred by the Board to Synod, craving attention to the insufficiency of the Library, has been read by us, and we are satisfied that something should be done as speedily as practicable with a view to its improvement. A full and carefully selected Library is indispensable to every institution of the kind. Without it, students cannot be expected to make any thing like adequate progress in the acquisition of the literature necessary to the creditable and successful exercise of ministerial functions. We recommend that a collection for the beuefit of the Seminary's Library be raised in our several congregations on the first Sabbath in September, and that the money be remitted to Synod's Treasurer, to be expended under the direction of the Board of Superintendents. We think that something might be done in the furtherance of the same object, by soliciting from our people donations of books, and by appointing some one to call on the principal publishing houses in our cities, and request their interest in the matter.

The only other matter requiring the notice of the Committee, is the reference from the Pittsburgh Presbytery. Synod is asked to alter its rule requiring students to spend four sessions in the Seminary prior to licensure, and allowing Presbyteries the discretion of granting license to students at the end of the third year, on the condition that they are to return to the Seminary the fourth session. No reason is assigned enforcing the request, and the Committee know of none why it should be granted. On the contrary, in our judgment, there are reasons why the permission sought should not be granted; and to shorten the course of theological study would, in their opinion, tend to depreciate the standard of ministerial qualifications—a result, we think, to be deprecated and guarded against by every possible precaution. The Committee, therefore, recommend that no change be made in its existing rule on the subject of the reference.

Respectfully submitted.

The report of the Board of Superintendents was ordered to be published, and is as follows:

The Board of Superintendents of the Theological Seminary, report as follows: Our last meeting was held on the 22d of March, and was continued till the evening of the 23d. The students in attendance were—of the first year, W. P. Johnston, J. W. Sproull; of the second year, A. J. M'Farland, R. D. Sproull, W. Milroy; of the third year, J. O. Baylis, J. Pollock, D. Reed; of the fourth year, W. Graham, J. K. Faris, W. W. M'Milan.

Nine of the students delivered discourses before the Board; the others were ex-

cused on account of the state of their health.

The students were examined on the various subjects of their studies as minutely as our limited time allowed. The discourses and examinations gave pleasing evidence of the progress made by the students during the session. In this connexion we take pleasure in adding that the examination showed that instructions on the different branches of study had been assiduously given.

The Board further report the fact of the resignation of Dr. Chrystie, the first Professor, which was communicated to the chairman of the Board immediately before the opening of last session. The painful circumstances connected with which are already known to the church, and will come under the notice of Synod in another

In these circumstances, the second Professor called to his aid, by advice of some members of the Board, in the instructions of the session, the Rev. Messrs. Newell and Hunter. To this course, the Board, when met, gave its approval; and call the attention of Synod to the propriety of remunerating these brethren for the services thus rendered.

All which is respectfully submitted. By order of the Board.

Allegheny, 26th May, 1859.

J. R. W. SLOANE, Chairman. DAVID SCOTT, Secretary.

All persons having books belonging to the Seminary Library, are directed to return them to the same at their earliest convenience. J. M. M'Donald was appointed to make inquiries, &c., in regard to lost books.

It was Resolved, That the Professors in the Seminary be held as co-ordinate; that the salary of each be \$400, and that the provision requiring one of the Professors to have no pastoral charge, be re-

scinded.

Synod proceeded to the election of a Professor by ballot. Clerks were appointed Tellers. J. M. Willson was elected Professor, and the election declared unanimous. Pastors are directed to bring the matter of the Endowment Fund before their congregations, and the Presbyteries before the vacancies under their care. S. O. Wylie and A. M. Milligan were appointed a Committee to inform Rev. J. M. Willson of his election as Professor, and ask his acceptance. M. Wilkin stated that \$500 had been bequeathed to the Theological Seminary, under certain conditions. M. Wilkin is appointed to institute the necessary inquiries, &c., in regard to this matter.

Synod proceeded to elect a Board of Superintendents of Theological Seminary, in lieu of the former Board, whose term has expired. J. R. Thompson was chosen from New York Presbytery; S. O. Wylie, from the Philadelphia Presbytery; A. M. Milligan, from Pittsburgh Presbytery; S. Bowden, from Rochester Presbytery; J. C. Boyd, from Lakes Presbytery; W. L. Roberts, from Illinois Presbytery. S. O. Wylie was chosen Chairman of the Board. It was determined that the session of the Seminary close on the 4th Tuesday of March.

The Committee appointed to inform the Professor elect of his election, reported that he had accepted. Report was accepted, and Com-

mittee discharged.

The report of the Committee on Geneva Hall was taken up and adopted, and is as follows:

The Committee on Geneva Hall would respectfully report—That they have examined the books and papers of the Board of Geneva Hall, and heard the statements of a member of the Board, and others—and have obtained the following facts: 1. That the property of Geneva Hall consists in a college building

	and lots, (4.5 of an acre.) estimated a	it.					\$5,000.00	
	Four houses and lots, estimated at .						3,250.00	
	A library of 491 volumes,						•	
	The original endowment was						31,488.50	
	Whole amount,	as fol	lows:				\$39,738.50	
	Of the endowment there has been col	llecte	d,				\$2,927.50	
	Owing to the interest not being paid in, the	: Bo a i	rd boı	rowe	d, an	d ha	ave expended	ĺ
h	is in the payment of Professors' salaries.				•		-	

The present state of the endowment is—

	to present state of the endownsont is—
1.	Endowment secured by notes, in the hands of J. S. Johnston,
	Treasurer of Board of Geneva Hall,
2.	Endowment in property, consisting of the above-mentioned four
	houses and lots,
3.	Endowment by subscription,
	Interest due September 1st, 1858-most of it from September
	1st, 1855, which is not computed,
	The whole amount of present endowment,
5	The amount of indebtedness is

6. The said property of Geneva Hall is held as follows: The college building and lot, containing about four-fifths of an acre, and the four houses and lots, are secured by deeds to "Geneva Hall," and said deeds are legally

recorded, and are in the hands of the Board.

The said Board of "Geneva Hall" is organized under the general law of Ohio for the incorporation of colleges and academies; and the charter of said Board secures that "all property, real, personal, or mixed, the title whereof is, or shall be vested in said body corporate, shall be for ever held and used for the benefit of said Reformed Presbyterian Church," (see act of incorporation and Statistics of Ohio, vol. i. p. 193.) The present members of the Board are all members of the Reformed Presbyterian Church, and are as follows: William Pollock, James S. Johnston, J. C. Smith, Samuel P. Johnston.

The Board of Geneva Hall and the Lakes Presbytery, which has the supervision of the educational part, petition Synod to take the institution under its care. (See minutes of last Synod, p. 57, Covenanter-petition of the Board, paper No. 10,

and report of Lakes Presbytery.)

Your Committee therefore have unanimously resolved, that the consideration of

the whole matter be referred to Synod.

Respectfully submitted. J. C. Boyd, Chairman.

A. M. Milligan offered certain resolutions on the subject; during the consideration of the first of which the vote to adjourn finally at 12 M., was re-considered, and the rule fixing the time of meeting in the afternoon was suspended. Synod took a recess to 2 P. M.

Same place, 2 P. M.

After recess, Synod came to order. Members all present except Allen, A. Bowden, Dickson, W. F. George, Matthews, A. M. Milligan, Roberts, Slater, and H. Stewart; all of whom soon appeared, with the exception of Slater. Minutes read, amended, and adopted.

Synod resumed the business under consideration before the recess. S. P. Johnston, one of the Trustees, was allowed to address the Synod in behalf of Geneva Hall. The resolutions presented by A. M. Milligan were amended, adopted, and are as follows:

1. Resolved, That this Synod accept the offer of Geneva Hall, made by the Trus-

tees and the Lakes Presbytery.

2. Resolved, That Synod appoint a Committee to define the relation which this Synod shall sustain to the institution, and mature a plan of operations, and report at the next meeting of Synod.

3. Resolved, That Synod leave the institution under its present management until a permanent arrangement can be made, directing the Board to take the most efficient means in their power for carrying on the institution and liquidating the debt.

4. Kesolved, That it is inexpedient to enforce the payment of the present endowment subscriptions; but that Synod recommend to those who have subscribed, that so far as practicable they continue their subscriptions.

D. Scott, R. Johnson, A. M. Milligan, and W. Milroy, were ap-

pointed the Committee contemplated in the second resolution.

Report of Committee on Presbyterial Reports was taken up and considered, article by article, for adoption. It was amended and adopted, and is as follows:

The Committee on Presbyterial Reports respectfully report—That we have carefully examined the reports put into our hands, and find them encouraging.

The bounds of the church's habitation are gradually extending, and the number of her children increasing-peace is within her walls, and prosperity within her

We recommend the following distribution of supplies. W. Sloane, J. Neill, Wm. F. George, except six weeks in Lakes, Illinois: R. Hutcheson in the Presbytery of the Lakes till July-from July till September, Illinois, and return to Presbytery of the Lakes; R. Shields, Presbytery of Lakes; A. Montgomery, New York Presbytery, except months of June and July; W. W. Millan, till July 1, Rochester Presbytery—New York Presbytery till September, thence to Philadelphia Presbytery; J. C. K. Faris, Pittsburgh Presbytery till first of August—Philadelphia Presbytery till first of October—New York Presbytery till the end of November; R. Z. Willson, New York Presbytery; J. Milligan, Pittsburgh Presbytery.

Your Committee have prepared a complete statistical report, so far as practicable. Many of the reports are defective-some of them we think superfluous. We recommend that a uniform table be published, to be filled up by the various congregations before our next meeting, and that Presbyteries be directed to endeavour to have complete statistics hereafter. We recommend that the statistics be published.*

Respectfully submitted. A. M. MILLIGAN, Clerk.

Glengary, C. W., which had been put under the care of Rochester Presbytery, was restored to New York Presbytery. A. Bowden, Receiver, stated that he had paid \$363 to the executors of the estate of late J. R. Willson, for which they had given him their receipt.

The report of the Committee on Missions was taken up, amended,

and adopted, and is as follows:

The Committee to which was referred the Reports of the Board of Foreign and Domestic Missions respectfully report—That they have examined both these documents, and find that they present a healthful and encouraging condition of these two great departments of the church's work.

The Committee recommend that Synod express its highest satisfaction with the manner in which the operations of the Foreign Board have been conducted. No

change is recommended.

The Committee also recommend in this connexion, that Synod express its commendation of the prudent and firm course which the missionaries have pursued in the very trying circumstances in which they have been placed, specially with reference to the temporary expulsion of Mr. Dodds from Zahleh.

As to the slight diversity of judgment between the Board and the missionaries

with reference to freight upon articles of outfit, your Committee express no opinion,

but recommend that the Board be instructed to pay said expenditure.

The operations of the Board of Domestic Missions have been somewhat embarrassed, not as we conceive so much from any defect in the mode as from the failure of Presbyteries to fulfil its requirements.

We therefore recommend—1st. That Presbyteries be enjoined to prepare full reports of all sums received and disbursed, and report seasonably to the Board for its action.

2d. That the Board of Missions be directed to delegate no Licentiate to any Presbytery for a shorter period than three months, and that no Licentiate be permitted to enter upon the stated labours of a pastor until his appointments are fulfilled.

All of which is respectfully submitted.

J. R. W. Sloane, Chairman.

The reports of the Boards of Foreign and Domestic Missions were ordered to be published, and are as follows:

The Board of Foreign Missions report—At the date of our last report, May, 1857, our missionaries were in Damascus, prosecuting their studies in the Arabic, and gathering such information regarding an eligible location for their proper work, as they could acquire previously to a personal examination of the field about them. Their attention was early fixed upon two places, Hums and Zahleh, both lying to the north-west of Damascus-both large and influential towns, and at that time, For reasons which have already been laid before the church both unoccupied. in their published correspondence with the Board, they finally fixed upon Zahleh, after personal inspection, as the most accessible and desirable location. The judgment of the missionaries of the Associate Reformed and Irish Presbyterian Churches, who have been long in that field, coincided with theirs; and having spent the summer of 1857 in Bludan, a healthy and pleasant village on the sides of Lebanon, Mr. Dodds was enabled, though with some difficulty, owing to the opposition of the Popish priesthood, who wield great influence over the people there, to secure a dwelling for himself and family at a reasonable rent, and repaired thither in the month of October, 1857, Mr. Beattie having returned to Damascus, inasmuch as it was found impossible to procure house room for more than one family in Zahleh. Mr. Dodds remained here, pursuing his studies and availing himself of the few opportunities which presented themselves, to make known the way of salvation, disposing of books, &c., until May, 1858, when the Mutran, or Metropolitan, succeeded in arousing such a state of feeling among the priests and some of the people as compelled him to retire from the city, after some manifestations of violence on the part of his enemies. The civil authorities professed to take no part against him, but were unable to control the hostile spirit of the ecclesiastical functionaries. Hence, on the 11th of May, 1858, Mr. Dodds and his family passed over to Bhamdun, a village some twelve or fifteen miles from Beirut, and not far from the road to Damascus. The American Consulate being vacant at the time, his case was brought before the British Consul, who took it up very warmly, and succeeded in procuring an order from the government, requiring the authorities of the town to restore Mr. Dodds to his position in Zahleh. Upon the arrival of the American Consul, Mr. Johnston, the matter was placed in his hands, but as yet, nothing further has been accomplished, for the reason that Zahleh is in a state of rebellion against the Turkish government, as it has been for the past ten years, nor is it possible as yet to say at what time that door may again be opened. That it will be, and under circumstances more than ever favourable, our missionaries have no little confidence. We should add that all Mr. Dodds' expectations were realized in Zahleh as a favourable location. Friends were raised up, and opportunities of making known the truth were as frequent as could have been anticipated.

In reference to these unexpected and apparently adverse events, we would recognise in them the hand of Him who "doeth all things well." The work of missions is eminently a work of faith. Our faith is tried, and the faith of our missionaries, that we and they may see more clearly, and feel more deeply, our entire dependence upon Him in whose hands are the hearts of all men—whose prerogative

it is to "cpen and no man shutteth, to shut and no man openeth."

In the mean time, Mr. Beattie, who had spent the winter of 1857-8 in Damascus, had left that city—having sent his goods to Zahleh, where a house had at length been rented for him—for the purpose of making a short tour in Palestine, expecting to reach Zahleh, and settle there in a few weeks. He and Mrs. B. in company with some missionaries of the Associate Reformed Church, travelled safely until near the termination of their tour, when they were assaulted and robbed in the neighbourhood of Jaffa, by some wandering Arabs. Providentially they escaped without experiencing any personal violence, and made their way to Bhamdun, where both families met, and remained until the beginning of the wet season, when they repaired to Beirut. They were in Beirut at the date of our last accounts,

but had made arrangements to remove about the first of May to Safed, a large town about fifteen miles north-west of Tiberias, long held by the Jews as one of their three sacred cities in Palestine. It is now inhabited by Jews, Mohammedans, and nominal Christians. This is supposed to be a not unpromising field for the mission work which they propose to undertake there, while awaiting the issue of events

regarding Zahleh, upon which they still keep an eye.

No time, however, has really been lost. Our missionaries have not been idle. They have made some visits to Zahleh during the past summer, and have found much encouragement to look for a welcome reception on the part of the civil authorities and many of the people, were the existing difficulties adjusted. In the month of October, 1858, Mr. Dodds made an excursion to the regions lying to the morth as far as ancient Antioch, gathering some interesting information, which has been now for some time before the church in the pages of the periodicals. They have had good opportunities for the study of the language of the country, and have prosecuted it with diligence. An attempt has been made at preaching, which we believe indicates an unprecedented progress in the acquisition of this very difficult tongue, and gives assurance that, life and health continued, our missionaries will be soon able to engage actively in their proper work. They have secured, we learn from various sources, the respect and esteem of the missionaries of other bodies, and of the people generally of their acquaintance, and are gaining that knowledge of the state of society, customs, &c., which is most valuable, if not indispensable, in reference to their future labours.

Synod is already aware that rumours existed, at one time, of anticipated troubles in Syria, arising out of the hostility of the Mohammedan population to every form of Christianity. Native Protestants particularly appear to be the objects of undisguised hatred, and at one time nothing less than a fearful outbreak of Moslem fanaticism was expected in Damascus. This was restrained, however, by an adverse movement on the part of some of the nominal Christian communities of Lebanon, who poured down upon the plain in great numbers, to the dismay of the riotons Mohammedans. An order has lately been addressed by the government at Constantinople to the Pashas of Damascus and Beirut, to extend all necessary protection to the native Protestants of Syria. At no time have our missionaries been exposed to personal danger from this cause, nor is any thing of the kind now an-

ticipated.

The accounts furnished by the missionaries generally, and others, all go to show that the field which we have selected is one eminently worthy of being cultivated, and highly promising. Not a few Christian congregations have been formed, chiefly composed, as yet, of converts from the nominal Christian sects. Bibles are freely circulated in various parts of the Turkish empire, and are read with increasing interest, even by Mohammedans, of whom a few have received and professed the truth of Christ. Christendom is becoming known, respected, and feared-and such changes are taking place in the Moslem mind in regard to education, particularly female education, as give no indistinct intimation of the near approach of a time when the entire Eastern mind will be far more readily accessible than for centuries past. Indeed, observation confirms the calculations of prophecy, which indicate the speedy advent of the "end" of the Mohammedan power, and the wasting away of the Moslem religion. We may take courage and go forward, in the confident expectation that ere long the mountains shall be laid low and the valleys exalted, that the chariot of the gospel may move on in majesty and power, scattering blessings in its progress over a land so long waste and desolate.

Mr. Dodds and family have enjoyed, we believe, nearly uninterrupted health. Mr. and Mrs. Beattie have not been so highly favoured—they have had some attacks of disease, and have been called to mourn the early decease of their first-born. At the date of our last accounts, however, they were all in the enjoyment of good

health.

The fiscal operations of the Board will be submitted in detail by the Treasurer. The fund has been prosperous, and indicates by its seasonable and full receipts a most encouraging interest in every section of the church, in the great work which we have undertaken. There was a balance on hand May, 1857, of thirteen hundred and eighty-nine dollars and forty-seven cents, (\$1,389.47.) The receipts since, from all sources, have been four thousand and twenty-nine dollars and fifty-eight cents, (\$4,029.58.) The expenditures, three thousand nine hundred and thirty-two dollars and ninety-five cents, (\$3,932.95,) leaving a balance in the treasury, April 20th, 1859, of fourteen hundred and eighty-six dollars and ten cents, (1,486.10.)

One item, in connexion with these operations, we bring to the notice of Synod. On the departure of the missionaries, the Board furnished them, as stated in our last report, four hundred dollars (\$400) each, as outfit. A part of this was expended in this country, and a part in England, in procuring such articles for domestic use, as it was understood could not be procured at all, or at least so well in Syria. The missionaries have regarded the Board as responsible for the freight on such articles, while the Board have unanimously come to the conclusion that this was included in the sum paid for outfit, and hence have not felt at liberty to make any further allowance for this purpose. Inasmuch, however, as this was the understanding of the missionaries, we have thought it proper to refer the decision of this matter to Synod.

It was stated in our last report that the sum of fourteen hundred and forty dollars and seventy five cents (\$1,440.75.) not needed at that time for present use, had been invested in Allegheny county bonds. This investment Synod approved. We regret to say that the payment of the interest of these bonds has been refused by said county, and this under circumstances which preclude the hope that payment will be soon resumed unless enforced by process of law. Such process has been undertaken by the holders of a portion of the bonds of this county, and a mandamus has been issued by the Supreme Court of the State, requiring the payment of the interest on them. Similar process has been entered by some of the holders of that portion of the bonds in which we are interested. It is possible, however, that some arrangement may, after all, be entered into, by which parties holding these bonds may receive a large proportion of the face of them. If so, we will certainly be no losers. At all events, we feel confident that this investment is not lost, though its collection may be postponed. And we have abundant ground of thankfulness that through the liberality of the church, the operations of the Board have not been crippled for want of these funds.

All of which is respectfully submitted. James M. Willson, Secretary.

Samuel O. Wylie, Chairman.

Philadelphia, April 26th, 1859. The Board of Domestic Missions report—That there was a balance in the treasury at the date of the last report to Synod, May, 1857, of one hundred and forty-five dollars and twenty-two cents (\$145.22)—the receipts since that time to April 20th, 1859, have been thirteen hundred and eighty-seven dollars and fifteen cents, (\$1,387.15)—of these receipts, from the income of invested funds, three hundred and three dollars and eighty cents, (\$303.80)—from Presbyterial treasurers, missionary societies, and individual contributors, one thousand and eighty-three dollars and thirty-five cents, (\$1,083.35.)

The expenditures have been fifteen hundred and eight dollars and ninety cents, (\$1,508.90)—leaving a balance in treasury, to above date, of twenty-three dollars

and forty-seven cents, (\$23.47)

The distribution of funds has been as follows: to the *Philadelphia* Presbytery for two years' supplement of salary in Third congregation, Philadelphia, \$167.00. To the *New York* Presbytery for supplementing salaries and for missionary purposes, \$300.00. This Presbytery has supplemented in the congregations of Brooklyn and Topsham—its missionary stations are Argyle and Fayston.

To the Pittsburgh Presbytery, for supplementing salaries and for missionary purposes, \$596.66. This Presbytery has supplemented salaries in Springfield and Brownsville congregation—its missionary stations are Penn's Run, Perry, Conneaut-

ville, Rochester, Yellow Creek, Wellsburgh, and Bull Creek.

To the Presbytery of the Lukes for supplementing salaries and missionary purposes, \$445.24. This Presbytery has supplemented salaries in the congregations of Macedon, Novi, and Detroit, Lake Eliza, and Cedar Lake—its missionary stations are Savannah, Coshocton, and Walnut. Some feeble congregations have also received aid.

We have received no application from either the Illinois or the Rochester Presbyteries, nor do we know whether they have been conducting any Home Missions

or not.

The operations of the Board have been rendered more difficult and less satisfactory than would be desirable, from the fact that the receipts into this fund have fallen much short of the demands made upon it: owing perhaps, in part, to the financial storm which swept over the country soon after the adjournment of Synod; but chiefly, we fear, to an unpardonable misapprehension of the character and importance of the Domestic Mission scheme. The cardinal element of this scheme,

is that the stronger should assist the weaker; the more fixed and compact portions of the church, those which are, as yet, in a more scattered and fluctuating state. Of course, for the working of a system based on this principle, the more favoured sections of the church ought to contribute more than they ask for; in other words, supply their own domestic wants and put into this treasury a sum besides, to be used elsewhere. Whether they have done so or not, they know as well as we.

Again, we have some reason to apprehend that the directions to Presbyteries contained in the resolutions of last Synod on this subject, have not been, in all cases,

This accounts, perhaps, for some irregularities. examined and followed.

Finally, the Board has been put to some trouble, from the fact that there has not always been the requisite definiteness, even in the form in which applications have

Still with all these drawbacks, the Board is satisfied that its operations have been beneficial. We have no doubt that more funds have been collected than otherwise would have been; that more preaching has been furnished to out-places; that some salaries have been judiciously increased beyond what they would have been; that the existence and workings of the Board have tended in some measure, as was hoped, to cultivate a spirit of fraternity and mutual interest. Whether any modifications are called for, we submit to the judgment of Synod; but would earnestly insist upon a close study of this scheme, as exhibited in the report and resolutions establishing it, and a larger measure of liberality in contributing to its

As to that part of the duties of the Board which relates to the distribution of supplies to Presbyteries, we have to say that it has been found somewhat troublesome. We have heard no complaints, but feel the delicacy of the charge. We would

suggest to Synod, that this whole subject be revised.

All which is respectfully submitted. SAMUEL O. WYLIE, Chairman.

JAMES M. WILLSON, Secretary.

The present Boards were continued.

The supply of the pulpit in First congregation, Philadelphia, during the winter, was referred to the Board of Domestic Missions. The assigning of departments of study to Professors, respectively, was left to the Board of Superintendents.

Report of Committee on Records of Rochester Presbytery was

taken up, amended, and adopted, and is as follows:

The Committee to which were referred the records of Rochester Presbytery report-That, having examined these records, they find nothing therein contrary to the law and order of the church.

Respectfully submitted.

WILLIAM MILROY, Chairman.

The remaining part of the report of Committee on Finance was taken up and adopted, and is as follows:

Committee on Finance would report the remaining items:

1. That the Committee on the Beneficiary Fund have paid out \$378.00 to Students of Theology. Your Committee recommend Synod to approve of what they have done.

2. Your Committee has examined the reports of Mr. Euwer, Synod's Treasurer for the Theological Seminary, and finding them correct, recommend their publica-Joseph Hunter, Chairman.

tion. Respectfully submitted.

Synod expressed as its judgment, that the Theological Seminary now under its care is the same Seminary as that of which the late Dr. Willson was Professor.

Report of Committee on Memorial to Congress was taken up and

adopted, and is as follows:

The Committee appointed to draw up a memorial to Congress report-

That they have prepared a memorial, and submit it to the examination of Synod. We recommend that copies of the memorial be printed for general circulation, with such alteration as may be required; that the original copy be signed by the Moderator and Clerk, and transmitted to the Senate and House of Representatives of the United States, as soon as practicable after the opening of Congress. We also recommend, that the members of Synod and others circulate this memorial for signature as widely as possible, and that Rev. S. O. Wylie be appointed to receive these memorials when the signatures are completed, in order that they may be simultaneously forwarded to Congress.

Respectfully submitted.

R. Z. WILLSON, Chairman.

To the Senate and House of Representatives of the United States:

The memorial of the Synod of the Reformed Presbyterian Church, now in session in Allegheny, Pa., showeth-That, desirous to promote the best interests of the country, and knowing that "the Most High ruleth in the kingdom of men;" that the Lord Jesus Christ is "Prince of the kings of the earth" and "Governor among the nations;" and that the law of God is the "law;" knowing also, that nations and rulers should acknowledge God and submit to our Lord Jesus Christ, obeying God's commands, your memorialists are also convinced that this nation does not thus submit itself to God in its constitution, and exposes itself to the denunciations of God's wrath-"the nations that forget God shall be turned into hell"-we, therefore, pray you to take measures for the amendment of the constitution, so that it may contain,

1. An express acknowledgment of the being and authority of God.

An acknowledgment of submission to the authority of Christ.
 That it should recognise the paramount obligation of God's law, contained in the Scriptures of the Old and New Testaments.

4. That it may be rendered, in all its principles and provisions, clearly and unmistakably adverse to the existence of any form of slavery within the national limits.

W. Brown, J. Caldwell, A. Bowden, and J. R. W. Sloane, were appointed a Committee to wait on the publishing houses, and obtain their aid to the Seminary Library.

Synod Resolved, That when it adjourn, it will adjourn to meet in the Second church, New York city, on the fourth Tuesday of May, 1861,

at $7\frac{1}{2}$ P. M.

The thanks of the Synod were returned to the Railroad Companies which have furnished the members excursion and return tickets: and to W. Brown and D. A. Grier, for their aid in procuring the same. The thanks of Synod were also returned to the brethren in Pittsburgh and Allegheny, for their hospitable entertainment of its members.

The minutes were ordered to be published in the Reformed Pres-

byterian and Covenanter.

Synod adjourned with prayer and singing the 133d Psalm.

J. M. WILLSON, Moderator.

S. Bowden, Clerk.

APPENDIX.

STATISTICS OF THE REFORMED PRESBYTERIAN CHURCH.

NEW YORK PRESBYTERY.

Congregations,	Pastors.	Elders	Deacons	Families	Communicants	E By Profession	ä By Certificate	By Dismission	ë By Censure	e By Death	Baptisms
Second, New York, Third, New York, Brooklyn, First, Newburgh, Second, Newburgh,	J. R. W. SLOANE, J. M. DICKSON, S. CARLISLE, J. R. THOMPSON,	8 6 6 2 7 4	8 1 4 4 2	90 31 95 50	169 330 200 72 207 122 49	29 19* 34 50 i	7 9 12 n fuil	4 34 4	1	3 13 4 2 9 5	7 30
Boston,	J. M. BEATTIE, J. M. ARMOR,	7 5 2 2 4	5 2 3	70	153 60 40 18 35 58	3				2	9
White Lake, Topsham,	J. B. WILLIAMS, N. R. JOHNSONE, HILADELPHIA	4 4 . P	3 2 R I	32 33	70 51 Y T	5 E R		3	3	3	6
First, Philadelphia, Second, Philada., . Third, Philadelphia, Fourth, Philada., . Baltimore,	S. O. WYLIE, J. MIDDLETON, D. M'KEE,	6 7 3 5	8 5 3	90 32 30		24 20 4	15 11 17 4	18 11	31 n fu 1	li. 10 4	18 16 20 3
Conococheague,	J. Kennedy, PITTSBURGH	3 P R	4 EE8	28 3 B Y	68 T E	5 R Y		1		2	3
Brookland, &c., New Alexandria,	. THOMAS SPROULL, . ROBERT REED, A. M. MILLIGAN, .	7 5 11	3	51	375 141 192 96	}		12			7
Rehoboth, Union, Londouderry, .	. John Crozier, T. M. Elder, John Galbraith, James Love,	8 4 7 5		44 50 24	112 132 69	9		7			8
Salt Creek, Springfield,	. H. P. M'CLURKIN, . J. J. M'CLURKIN, . W. SLATER,	9 5 9	6	42	147 95 104	;					
Slippery Rock, . Wilkinsburgh, . Brownsville,	T. HANNAY,	5		3(7()					
Stirling,	. M. WILKIN,	P R.	E S	4(TE 75	5 6	. 5	1 3			12 19
York,	S. Bowden,			27	96	3 7 3 4		4		4	

	LAKES PRE	SE	3 Y ?	T E	RУ.						
Congregations.	Pastors.	Elders	Deacons	Families	Communicants	E By Profession		Ву	Ву	e By Death	20
Southfield,	W. Milroy, J. S. T. Milligan,	5 4	4	44	112	28	12	3	2	2	
Detroit and Novi, Garrison, Cincinnati and Xenia, Utica, Jonathan Creek, Eden and Seville, Sandusky, Cedar Lake,	Josiah Dodds, H. H. George,	4 3 3 4	2 1 1 3		31 30 71	4	4 6			2 7	1 6 7
	J. C. BOYD, A. M'FARLAND,	2 4	2 3	17 17	40	5		2		3	5 6
	P. H. WYLIE,	2		16 13	34 42	T.		1			
n d t	ILLINOIS PR								1		
Bethel, Old Bethel,	JAMES WALLACE, .	4 5	4 4		124 100	9 4	10 2	4 3	1	4 2	
Bethesda,	VINEED TRADECE,	3	4	27	73	3	8	3		2	2
Elkhorn,		7	4		146		4	2		1	20
Church Hill,		5	4		114		3	1			18
Sharon,	JAMES M'DONALD, .		6		180		9	15	3	8	
Rehoboth, Linn Grove,	R. B. CANNON,	6	3	45	116	8	19	5		3	18
Clarinda, Vernon,		3 2 2	4 1	25 17 11	60 30 29	5	8	4		1 3	4 1 5
Princeton,		4	4	32	88	6	7	6	2	1	14
St. Louis,		3	2	20	5 3	9	9	2	2	1	8

THE LATE MEETINGS OF SYNOD.

I. The Special Meeting. A Convention met on the day preceding that fixed for the special meeting, in the church in Allegheny, and was well attended. The object of the Convention was to compare opinions in regard to the propriety of proceeding with the renovation of our covenants, as contemplated in the appointment of the special meeting of Synod. But few of those who took part in the discussion, were inclined to go forward. Some had objections against the Bond; others were influenced by the state of things in the church, which was regarded as rather unfavourable; while all seemed to allow a good deal of weight to the fact in reference to the penning of the Bond, to which allusion has, more than once, been made in the pages of the Covenanter. For the purpose of the discussion a resolution was presented, which was subsequently withdrawn, having answered its design in eliciting discussion.

Synod met on Friday morning, May 20th; and having made up the roll by the admission-where the elders enrolled in 1857 were not present-of elders certified to the regular meeting, entered upon the services of the Fast-day, preparatory to the communion. J. M. Willson preached in the forenoon, from Ezra ix. 6; and the Confession of Sins having been read at the close of the morning service by W. Milroy, J. Love preached in the afternoon, from Ex. xii. 26. Synod met in the evening; and, after extended debate, passed a resolution by a small majority of the voters, but by a minority of those present, to proceed with the work of covenanting. This resolution, however, was virtually rescinded the following day, in view of the fact that so large a proportion of the Synod were unwilling to go on at this time. The special meeting then adjourned sine die. J. Galbraith preached Saturday A. M., from Num. xiii. 27. In the afternoon the Terms of Communion were explained by T. Sproull, and tokens distributed by him to the members of his congregation; and by D. Scott, who had been appointed to this duty by Synod, to its members. The action sermon was preached by W. L. Roberts, from 2 Cor. ii. 8. D. Scott attended to the debarring and inviting, and served the first table. The other tables-there were nine in all-were served by James Wallace, (Heb. xii. 1,) J. C. Boyd, (Ps. xxii. 16,) A. M. Milligan, (Heb. xii. 23,) J. M. M'Donald, (Acts xvi. 34,) R. Johnson, (Mark xvi.,) A. Stevenson, (the trials of the Christian, &c.,) J. C. K. Milligan, (Gen. xxxii. 26,) and J. Crozier, (Song v. 9-16.) The members of Synod communed together at the first and second tables, elders having been assigned by Synod's Committee, to unite—at their request—with the elders of the congregation, to wait upon the tables. A. Bowden preached in the evening, from Ps. xvii. 15. On Monday W. Milroy explained Ps. exxx., and J. Stott preached from 1 Chron. xxii. 19.

It was a delightful, and, we feel assured, a very profitable season. For the first time, the Synod met at the Lord's table; and we express the judgment of all, when we say, it was "good to be there." The presence of the Spirit was manifest. The influence of this solemn service was felt powerfully during the subsequent sessions of Synod.

II. The Regular Meeting. This commenced on Tuesday, at $7\frac{1}{2}$ P. M., and was opened by J. R. W. Sloane—the Moderator's Alternate, who officiated in consequence of the infirm health of the Moderator—with a sermon from 2 Tim. iv. 2. The sessions continued until the following Tuesday, $4\frac{1}{2}$ P. M. The business of Synod was chiefly routine, and was attended to with less of debate than usual, and generally, with great unanimity. Good feeling prevailed throughout: no "party" lines were drawn: such discussions as were had, were characterized by a kindly spirit: the decisions seem to us to have been, in the main, judicious. We notice—

1. The Reports of the Boards of Missions. And we ask of our readers, their careful perusal. The report of the Domestic Board deserves particular attention. Its operations relate to a matter of the highest ecclesiastical importance, and one that should receive a larger share of the church's attention than it has heretofore enjoyed.

2. The Travelling Fund. This, we are happy to say, has been revived. We regretted its abolition by the Synod of 1857; for, we are persuaded, that with all its imperfections, it had been very useful.

Congregations, however, should aim higher as to this Fund than formerly. It should meet all the travelling expenses of ministers and elders: and it will do this, provided the members of the church contribute to it according to its merits and their ability. The principle of the Fund is—like that of Domestic Missions—that the strong should assist the weak. Let this law of love exercise its just influence, and we will have no more complaints about this Fund.

3. Synod has resolved to make a call upon Congress to own the Divine Supremacy. Besides the memorial which is to be signed by the officers of Synod, others are to be prepared by the members, and forwarded to Washington. This is an important movement, and may be attended with great results, if followed up with an earnest, and

prayerful, trusting spirit.

4. The Theological Seminary. (1.) Synod has supplied the vacant chair in the Seminary: or rather, having equalized the standing of the Professors, has chosen another, to whom, with Professor Sproull, the education of Students of Theology is intrusted. (2.) The completion of the Endowment Fund is recommended, leaving, we believe, the accomplishment of the work to sessions and congregations. unable to say, precisely, how large the reliable Endowment Fund is; but we are not, at least, far wrong when we say that some fifteen or eighteen thousand dollars is still wanting. There ought to be an income of two thousand dollars secured. The church can do this: and. we think, will do it. (3.) To make further provision for the Library, congregations are directed to take up a collection for the Library Fund. We earnestly hope this will be speedily attended to: one thousand dollars will not do more than supply the most pressing calls for books: five thousand could be spent at once to great advantage. Our students labour under great disabilities, actual and relative, for want of a good library. Other Seminaries are greatly in advance of ours in this matter. It is unjust to our young men to leave them at so much disadvantage in prosecuting their studies: and, besides, the church must ultimately suffer. One liberal collection from each congregation, lifted and forwarded by the month of September, would do much to remedy this deficiency.

5. Geneva Hall. We merely call attention to the resolutions passed in regard to this institution. The subject will come up for further

action at next Synod.

We are, upon the whole, encouraged by this meeting of Synod; and yet we cannot but express our regret that nothing was done upon a subject which is, just now, of no little consequence: we mean occasional hearing. It was expected to come before Synod from some of the Presbyteries, but did not: an attempt was made, unsuccessfully, towards the close of the session, to introduce it by way of inquiry. This, with some other matters of practice, will press themselves upon the next meeting. We think it would have been in every way better, to have settled them at this time. All the signs of the times call upon us to adhere to the old landmarks. Those who have left them, find themselves drifting—they do not see distinctly where. This is no time—when the end is approaching—to forsake any good old path. We hope for the best. We thank God for what His hand hath wrought. We take courage. The Lord will provide.

Beirut, January 11th, 1859.

There were ninety-three members present—fifty-one ministers, and forty-two ruling elders. The whole number of ministers belonging to the Synod, is sixty-three: of congregations, sixty-seven.

MISSIONARY CORRESPONDENCE.

A TOUR IN PALESTINE.

My Dear Brethren, - Having finished our second and last Sabbath in the Holy City—a day not quickly to be forgotten—we were anxious on Monday morning, as we purposed during the week to see Bethlehem and Hebron before going down to Jaffa, to make the best possible improvement of our time, in visiting such remaining places of interest as we had not been able previously to do; among which stood prominent the Church of the Holy Sepulchre, Tombs of the Kings, But finding the former not opened, as we expected, at an hour seasonable for all the party to call in the forenoon, and not having made arrangements for visiting the latter places until on the following day, we concluded to devote the early part of Monday to calling on the English and Prussian Consuls,—a duty which some of us felt desirous to perform, and reserve our anticipated visit to the church until the after part of the day. The afternoon soon came; and setting out en masse, to the number of ten or twelve, we reached about three P. M., the far-famed Church of the Holy Sepulchre, an ancient and time-worn looking edifice, whose entrance, with shame and humiliation be it spoken to the Christian name, we found guarded by a Moslem, whose proud and sullen bearing afforded the strongest evidence to the stranger of the hearty contempt he entertained, both for the worship and worshippers within-stationed there by the civil authorities, who found it necessary some years ago to take the control of it into their own hands, to prevent the members of the various fac-

tions who worship within its walls, from openly assaulting one another; who, notwithstanding their reverence for the sacred spot, have been unable, in former years, to mingle their tears over the so-called tomb

of Jesus, without staining the sepulchral marble with fraternal blood. This remarkable building, as is well known, takes its original celebrity from the supposed sepulchre of our Saviour, which it encloses, located in its centre, directly beneath its shattered dome, which, together with the true cross upon which our Lord was crucified, (according to tradition,) were discovered in the year 336 by the Emperor Constantine the Great, under whose imperial and benevolent auspices a church was erected over the spot, to perpetuate the memory of the joyous event, and command the veneration of an ignorant populace, who, believing the discovery, as was reported to have been, by the immediate direction of Heaven; of which the priesthood, perceiving the readiness with which the imposition was received, took advantage, deeming it an auspicious moment to favour the accomplishment of their designs, and set themselves newly to work to add fresh interest by their inventive genius to the place already worshipped by credulous thousands, by locating with marvellous accuracy incidents and places, until every circumstance attending the crucifixion is identified and labelled with unerring exactness on the very spot of its occurrence—even to the place where stood the cock that reminded Peter of what he had done! It would be impossible, I had almost said, to enumerate in detail the countless absurdities, abominations, and blasphemies practised and palmed off here on the astonished multitudes, for piety and devotion. Their name is Legion. We did not see them all; want of time and patience would not suffer us; but brief as was our stay, we saw enough to give us some idea of the workings of that mystery of iniquity, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unright, eousness.

Now whatever may be the claims or traditionary authority for such pretensions, their weight and importance must be determined by an appeal to the Word of God, which assures us that "Jesus also, that he might sanctify the people with his own blood, suffered without the gate," (Heb. xiii. 12;) and "In the place where he was crucified, there was a garden; and in the garden a new sepulchre, wherein was never There laid they Jesus therefore, because of the Jews' man yet laid. preparation-day; for the sepulchre was nigh at hand." John xix. 41, 42. Such is the direct testimony of Scripture on this point; and unless we believe the present wall of Jerusalem by a considerable extent—a supposition not only unreasonable, but directly contrary to positive testimony-to surpass the limits of the ancient city, the reputed site of the Holy Sepulchre, with its many places of kindred interest (which, instead of being without, are some distance within the modern walls,) at once becomes a tissue of falsehood and pious fraud. We left the degraded scene filled with the deepest disgust, judging from what we had been shown and witnessed for ourselves, that the cold and stereotyped prayers of the Mohammedan in the Mosque of Omar, standing opposite, could scarcely be conceived to be more dishonouring to the glory of the Son of God.

Tuesday morning having arrived, we early set out, according to previous arrangements, for the celebrated Tombs of the Kings, passing out the Jaffa gate, ascending on our way an eminence to the left of the Damascus road, where we beheld what appeared to be traces of foundations of some ancient walls and enormous heaps of ashes, supposed by some to be ashes of the sacrifices burnt on the temple altar. This seems quite incredible when we consider the distance they were obliged to carry them-especially in view of the numerous advantages of depositing them in the Kedron, yet we were informed while in Jerusalem that they had been analyzed and found to be ashes of animal From here we soon reached the Tombs, situated to the right of the Nabulus road, on the brow of the descent to the valley of Jehoshaphat, approached from the right through an artificial doorway. leading into a spacious court, cut out of the solid rock, on a level, once, apparently, if not wholly, covered with earth, like the portion of the rock at present containing the Tombs themselves. On the western side of the court is an excavated portico, bearing traces of delicate sculpture, though long since greatly disfigured by parts of the rock now broken away. To the left, in the south-east corner of the portico, is the entrance to the excavated chambers, through a small, narrow door, so filled up with fragments and rubbish that it requires more than the ordinary amount of stooping and shrinking to pass in without collision; yet safely in, and candles lighted, an indispensable accompaniment in exploring these subterranean passages and abodes, the principal difficulty has been surmounted, and the adventurer feels amply compensated for the amount of labour expended. room, on entering, is an ante-chamber, from which there are passages leading off into various apartments, containing niches for sarcophagi. where once slept the unknown dead. The floors of the chambers had channels cut in them for receiving the drippings of the damp walls; also fragments of doors were visible, which once opened into the different apartments, and a stone at the entrance, which attracted our attention, as it served to illustrate the meaning of Scripture, where it is said-"The first day of the week cometh Mary Magdalene, early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre." John xx. 1. The stone was round, and was made to move in a semi-circular groove, so as that by a single turn to the right or left the entrance was opened or closed. These magnificent excavations, whether regarded, indeed, as the sepulchres of the kings, or the tomb of Helena, are intricate in their structure, and exhibit in their workmanship the most superior skill and artbeing the finest specimen of sculpture existing in or around Jerusalem. Leaving the Tombs of the Kings, we hastened towards the city, visiting on our return the last great object of interest we witnessed about Jerusalem, namely, extensive excavations under the city, from which it is thought the material for the temple of Solomon was taken. The rock is a soft limestone easily wrought, but hardens when exposed to the air-making it durable, and therefore profitable for building. can be little doubt but that the large stones in the temple were taken from here—the places from which they were cut being still visible, and others partially quarried still standing, giving evidence of their intended dimensions by the traces of the chisel remaining, with the additional fact that on comparing a piece of the rock with a fragment taken from one of the foundation blocks of the temple, we found them to be the same. The extent of these excavations has never been fully ascertained, but have been sufficiently explored to show that they cover an area of some acres.

Returning to our lodging-place we found dinner waiting us, of which we hastily partook, and had our animals saddled as quickly as possible, to set out on our Hebron trip, with the intention of spending the night in Bethlehem-Judah, which we reached after a period of two hours' pleasant riding, with an addition to our party of some half a dozen American travellers, considerably increasing the strength of our party, both in number and arms; a thing prudent at all times in making such excursions, but most essentially requisite at that time, considering the unsettled state of the country, in the southern part of Palestine. We applied to the Latin convent for lodgings, for the same reasons we had done in Jerusalem, and were comfortably accommodated. Yours in the gospel,

NEW YORK PRESBYTERY.

This Presbytery met in First Church, Newburgh, May 11th, 1859, at $7\frac{1}{2}$ P.M. The ministerial members were all present except S.M.

Willson, J. M. Beattie, J. M. Armour, and R. Z. Willson; also elders

from seven congregations.

W. Graham, who had completed his theological studies, delivered an exercise and additions on Heb. vi. 4—6; and a Latin exegesis, which were cordially sustained as trials for licensure. The remainder of his trials not being in readiness, for reasons satisfactory, his licensure was deferred until next meeting.

N. R. Johnston was appointed to moderate in a call at Boston,

whenever requested.

S. Carlisle and S. M. Willson were appointed to dispense the sacra-

ment in Bovina on 1st Sabbath September.

The attention of congregations was called to the action of last Synod, in reference to the election of deacons.

SCALE OF APPOINTMENTS.

Boston.—R. Z. Willson, June and September; A. Stevenson, 3d and 4th July; W. W. M'Millan, 5th July and August; A. Montgomery, 1st and 2d October; J. C. K. Faris, 3d and 4th October; N. R. Johnston, 5th October.

BOVINA. Willson, July, and 3d, 4th, and 5th October; Montgomery, August; M'Millan, 2d, 3d, and 4th September; Faris, 1st and

2d October.

ARGYLE.—J. M. Dickson, 2d July; J. W. Shaw, 3d and 4th August; M. Millan, 1st September; J. B. Williams, 3d and 4th September; Willson, 1st and 2d October; Montgomery, 3d and 4th October.

GLENGARY .- M'Millan, 1st and 2d July; Willson, 3d and 4th Au-

gust; Montgomery, 2d, 3d, and 4th September.

FAYSTON.—M'Millan, 3d and 4th July; Willson, 1st and 2d August; J. M. Beattie and N. R. Johnston, each one day discretionary. EAST GALWAY.—J. M. Beattie, one day discretionary.

Westbield Flats.—J. B. Williams, one day, at discretion.
J. C. K. Milligan, Chairman Committee of Supplies.

EXTRACTS FROM MINUTES OF LAKES PRESBYTERY.

Presbytery of the Lakes met at Utica, May 17th. One or two constituent members not present. The Moderator being absent, Rev. J.

Dodds was chosen Moderator pro tem.

The business transacted was principally of a local character, and nothing out of the ordinary routine except the suspension of Rev. J. B. Johnston from the privileges and from the exercise of the office of the ministry in the Reformed Presbyterian Church, and declaring his former charge vacant.

Moderations of calls were granted to First Miami, Rushsylvania, and Macedon. Rev. J. Dodds to moderate in First Miami, H. H.

George in Rushsylvania, and J. S. T. Milligan in Macedon.

An Interim Committee of Supplies was appointed, consisting of W.

Milroy, H. H. George, and C. Jameson.

The following were assigned D. Reid and J. T. Pollock as trials for licensure: D. Reid—Sermon, John i. 14; Lecture, Heb. ii. 14—18; Exercise and additions, James ii. 17—26; Period of History, from 1660 to 1668; Exegesis, De Electione. J. T. Pollock—Sermon, John

i. 16; Lecture, John xiv. 1—3; Exercise and additions, James i. 12—15; Period of History, from 1638 to 1649; Exegesis, an auctoritas Christi universalis sit?

For specimens of improvement, J. C. Smith was assigned, Eph. ii.

8; and W. P. Johnston, John iii. 36.

Presbytery adjourned to meet in Rushsylvania, October 18, 7 p. m. H. H. George, Clerk of Presbytery.

SCALE OF APPOINTMENTS.

Rushsylvania.—P. H. Wylie, 2d, 3d, and 4th Sabbaths in September; to attend to family visitation and to dispense the sacrament, assisted by H. H. George; Hutcheson, 1st, 2d, and 3d Sabbaths in October; R. Shields, 1st Sabbath in July. Jonathan's Creek.—J. C. Boyd, 3d Sabbath in August, to dispense the sacrament, assisted by R. Shields; R. Shields, 2d Sabbath in August; W. F. George, two Sabbaths discretionary. Macedon.—R. Hutcheson, all June; J. French, 1st, 2d, and 3d Sabbaths in September, to dispense the sacrament 2d Sabbath, with such assistance as he can procure—to attend to family visitation, also to the election and ordination of deacons; J. S. Milligan 2d and 3d Sabbaths in October, and to preside in the moderation of a call. Muskingum.—P. H. Wylie, 2d and 3d Sabbaths in October; R. Shields, 1st Sabbath in August. Tomika.—R. Shields, 4th Sabbath in August, and 1st Sabbath in September. Seville.—J. C. Boyd, to dispense the sacrament 1st Sabbath in September; R. Shields, 2d and 3d Sabbaths in September; P. H. Wylie, 1st Sabbath in October.

W. Milroy, Chairman of Committee.

PITTSBURGH PRESBYTERY.

This court held an adjourned meeting in Allegheny on Tuesday, the 24th inst. The Committee appointed to ordain and install Mr. J. M. Elder in the congregation of Rehoboth, had performed that duty, and presented their minutes. Mr. J. A. Thompson accepted the call from Brownsville congregation. A commission consisting of Revs. J. Love, H. R. M'Clurkin, and W. Slater, with elders Alex. Orr and R. C. M'Kee, to attend to his ordination and installation on the last Wednesday of August, at 10 o'clock, A. M.

Revs. J. Hunter and T. Sproull, and elder S. Henry, are a Standing Committee on Supplies. The next meeting will be in Allegheny on

the first Tuesday of November, at 7 o'clock, P. M.

APPOINTMENTS BY STANDING COMMITTEE OF PITTSBURGH PRESBYTERY.

MR. FARIS, Perry, 3d Sab. June, and 5th Sab. July. Oil Creek, 4th, Sab. June, and 4th Sab. July. Wilson's Mills, 1st Sab. July. Conneautville, 2d and 3d Sabs. July.

APPOINTMENTS IN PHILADELPHIA PRESBYTERY.

BALTIMORE.—D. M'Kee, 1st, 2d, and 3d Sabbaths July; Faris, 2d, 3d, and 4th Sabs. August; M'Millan, 2d, 3d, and 4th Sabs. September; 3d, 4th, and 5th Sabs. October.

Conococheague.—Faris, 1st Sab. August; D. M'Kee, 2d and 3d Sabs. August; M'Millan, 1st Sab. October.

It is expected that appointees to the latter place will act in concert with Mr. Kennedy, who will designate the place for preaching.

REV. DAVID STEELE.

A correspondent takes us to task for some statements made in an article in our June number, headed as above. We had intended to append some remarks to that portion of the article with which our correspondent takes issue; but overlooked it. We omit some of his criticisms; but give, very cheerfully, the main and most important part of his communication. [Ed. Cov.

And now, while I do not at all enter upon the guilt or innocence of Mr. Steele and his followers, yet I think it due to many of them to correct a misrepresentation of their character, and a false impression, which must necessarily be left in the church where they are not generally known. These people are represented "as persons who have been laid under censure for scandalous sins," "as self-righteous, pharisaical characters," "who imagine that the church is not pure enough for them." "There are others who believe the wrath of man worketh the righteousness of God, and delight to hear awful denunciations of Divine wrath pronounced upon all other Christians, and to see them hanging by a hair over the bottomless pit, provided their own sins are not reproved. They think that all this malice, and wrath, and clamour, and evil-speaking, is faithfulness in the preacher." "Others, who have little or no piety, indulge in wrath, and malice, and envy, and evil-speaking," &c., &c. Now, I feel that in the face of all this, that justice calls for a statement of facts in relation to these people; and what I say, I know. I lived in the bounds of Mr. Steele's congregation in Brush Creek, from 1840 until the spring of 1857, and was personally acquainted with most of his members during that time; and since that time, till now, have been living in the bounds of the Logan county congregation, organized by Mr. Steele, and am well acquainted with many of the members here; and I have no fear of a successful contradiction when I say that the Christian character and general deportment of the members of these two congregations will compare favourably with any other congregations of Christians in That there may be among them some such characters as above described, I have no disposition to dispute; and it would be well for us if we could say and feel that there were no such characters among us.

And now, in conclusion, I have only to say that in making these remarks, I have no personal end to accomplish. I know not from whence these statements proceeded, nor do I stop to inquire for their origin. They are public property, and therefore justly the subject of public animadversion. Now, would it not be better that our energies be directed against the wrongs in our own church, than publishing uncalled-for, hard sayings against others, though they should be true? That Mr. Steele has published hard things against us, cannot be doubted; but to retaliate, can do no good, but harm, and harm

only. Would it not be more profitable to inquire if any of these things be true; and if so, improve by it?—and if false, we can rest confidently assured they will do us little harm.

H. G.

LIQUORS AND THEIR EFFECTS.

The State of New York has established an Inebriate Asylum. The Trustees have sent out an appeal to the churches for funds, and enforce their claims by the following statements, which disclose an awful state of things. Surely these facts should awaken alarm in the minds of "moderate" drinkers, and strengthen the determination of the benevolent to work more heartly for the extermination of a traffic which works these fearful issues. [Ed. Cov.

Who can doubt the vital importance of such an asylum when, even before its first story is completed, more than twenty-eight hundred applications have been made for admittance, many of which are from the patients themselves? Among the applicants are twenty-eight clergymen, thirty-six physicians, forty-two lawyers, three judges, twelve editors, four army and three naval officers, one hundred and seventy-nine merchants, fifty-five farmers, five hundred and fifteen mechanics, and four hundred and ten women, who are in the high walks of life. Of the vocation of the remaining twelve hundred applicants we have no knowledge.

If it were in our power without invading the sanctity of private life, to lay before the public a full account of each case of inebriety that has come under our observation, and unfold the terrible calamities inflicted upon whole families by this disease, we could present a history which would arose the sympathies of the world, and bring to the aid

of this great work every benevolent citizen of our country.

A Glergyman.—The following cases illustrate the importance of this asylum, and the great desire the inebriate has for an institution in which he can be controlled, medically dealt with, and morally treated:

was a gentleman of genius, fine culture and accomplishments, and whose professional reputation was second to none of his age in our country. He had many admirers; and wherever he preached, multitudes flocked to hear him. He was as attractive in social life as in the pulpit, yet he was afflicted with this painful malady—a diseased appetite, which he had inherited, and which it was impossible for him to control. Although he loved his accomplished wife and dear children as strongly and devotedly as any father could love, yet these sacred ties, that bound him to life, were as ropes of sand for restraint, when this morbid appetite was upon him. Although a devoted Christian and a holy man, (with this exception,) yet the Church, with all its sacred influences, could not control him. He has now left his church and people, and gone home to die.

Another Clergyman.—The following is the case of a clergyman, which deeply enlisted the sympathies of the late Hon. Benjamin F. Butler. For several years, this gentleman had been suffering from tænia, which had produced emaciation. For this malady, his physician recommended alcoholic stimulants, which were taken in large quantities, and for a long period. The result was, that this prescription, instead of benefiting the patient, produced the more fearful dis-

ease of inebriety. The patient lost self-control, and became a burden to his friends, who made every effort to restrain him, but in vain. At length, conscious of his inability for self-control, he voluntarily surrendered himself to the custody of the superintendent of the almshouse on Blackwell's Island. He remained there but a short time, as his better nature revolted at the depraved surroundings. Finally, as a last resort, his friends have sent him on a sea-voyage, from which he has not yet returned.

One more Clergyman.—The following is the case of a father who imbrued his hands in the blood of his own child. This gentleman was a clergyman of no common ability, whose reputation as a Christian and a pastor had placed him in a high position in the church. He became an inebriate, lost self-control, and, in a fit of delirium tremens, murdered his own child, and would have taken the life of his wife, but for the timely interposition of friends. He was tried for murder, and

acquitted on the ground of insanity.

Three Judges.—Within the past two years, the State of New York has lost by death two of her Supreme Court Judges, and one of her County Judges, all of whom died by inebriety, and all of whom were

applicants for admission to this asylum.

A Merchant.—Among the merchants who have applied for admission, I know of no one more melancholy in character than the following:—This gentleman retired from business about seven years since, with a fortune of seven hundred thousand dollars. Having been accustomed to a great amount of mental excitement, incident to a large business, he became much depressed in the retirement of a private life, and resorted to alcoholic stimulants to restore the wonted physical and mental condition of his system. Thereby was produced this disease, which consigned this once useful man to a premature grave.

The Suicide.—Within three years there have been two applicants for admission to this asylum, who afterwards committed suicide while labouring under delirium tremens. One of these was an officer in the United States Navy, who distinguished himself in the war with Mexico. After he had returned from a cruise, he began to stimulate to excess, became diseased by alcohol, and lost self-control. He told us when he applied for admission to the Institution, "that he should soon die, unless controlled and treated in an asylum." On being informed that the edifice was not built, he left in despair, and three weeks after, while suffering under an attack of delirium tremens, he threw himself from the third story window of his hotel, killing himself instantly.

The other case of self-destruction was a young man of wealth and position. He was accomplished in mind, polished in manners, benevolent in heart, and a universal favourite with his associates, both young and old. This painful disease in him was hereditary. His better nature revolted at the idea of being an inebriate, and dying an inebriate. When we told him that the asylum was not completed, he turned away in despair, and said, "Then I must die." Six months had scarcely elapsed, when, while in delirium tremens, he took a bottle of laudanum, which closed his unfortunate career.

AFFAIRS ABROAD.

India.—The last embers of the great conflagration in India, have been nearly trampled out. But one leader of the rebellion-the infamous Nana Sahib-remains at large: his friend and confederate in crime, Tantia Topee, having been taken and executed. How to turn to good account the re-established peace, is now the question. Some prominent men in England and in India, are disposed to follow in the footsteps of the late "Company" in reference to religion. These seem, however, to be in the minority. We think the pressure of public sentiment will compel the Government to give some direct countenance to Christian efforts. A writer in the London Times-evidently a man of experience in Indian affairs—argues strongly on that side of the question:

"I do not think there is any dislike to Bible teaching, except on the part of irreligious Europeans, and a few Mohammedans. The late Mr. Thomason told me of an officer of high standing in Bundlecund, who established a school without the Bible, writing home to his sister that he was afraid she would be vexed at his having done so, but that he did not think he could, as a Government official, do otherwise. A few months afterwards he examined the school, and, being pleased with its progress, asked the boys what reward he should give them. They replied, that they had heard of the Bible being read in English schools, and did not see why they should not read it also. So the officer had to write again to his sister, that the boys themselves had introduced the Bible. As for the character of Bible reading under Christian teachers, I can state positively that in my own Government Normal School of 100 grown teachers at Benares, the Bible was so studied day and night that the mother of the master declared that it made her quite ashamed to hear these young Hindus and Mohammedans reading it at midnight. They studied to such purpose that, after only six months, some 34 came forward to compete with the pupils of the Missionary schools at the neighbouring stations, in Biblical knowledge, and actually carried off some of the lower prizes. Mr. Colvin, [Lieutenant Governor,] to his honour be it said, presided at an examination of these young men, in Scripture, in the College Hall, and expressed himself greatly pleased with their progress, giving the master, Mr. Tresham, a gold watch in token of his approbation. "Mr. Thomason [formerly Lieutenant Governor,] went further than Lord Dalhousie [lately Governor General.] and actually abolished every Government school

which any Missionary Society was prepared to take up, making over the school-houses, &c., to the missions. I heard him make an excellent speech at Allahabad, to the effect that Government had kept up there a school of about 150 boys at great expense, but that, by transferring it to the American missionaries, double that number of boys were then receiving a better and a Christian education, without any

charge to Government."

China.—The opening of this great empire to the closer examination of the condition of the people, their customs, &c., has disclosed a most remarkable mixture of the grossest ideas, and practices, with not a few manifestations of a spirit scarcely to be expected among such a people. We give, from the pen of a missionary, some singular and interesting details:

"Orphan asylums are found in almost every city, and frequently in country vil-They are established by a wealthy individual, or several individuals associated together, and are sometimes supported by a permanent fund, or the proceeds of lands given for that purpose.

"Societies for affording pecuniary aid to widows are very common, and exist either independently, or in connexion with societies embracing several distinct ob-

jects conjointly. .

"Free day schools, are every where to be met with, and some of the larger cities contain several of them. Each one is usually instituted and supported by the benefactions of a rich individual or family. It is not considered very respectable to attend these charity schools, and the pupils in them are for the most part the children of the poor. . . . In some parts of China, schools for girls exist, taught by fernale teachers. .

"The gratuitous distribution of medicine is quite common in China. In the summer especially, certain remedies much prized by the people, may be obtained free of charge from several societies in Ningpo, which include this among the ob-

since been introduced into other places, which cannot but be regarded with peculiar interest. Its express object is, "The Suppression of Immoral Books." This enterprise has also gained the sanction and concurrence of the authorities, and has already done much towards checking the influence of this source of demoralization."

Rome.—The great question of European politics, in the West, is really that of the Papal power: just as that of the Mohammedan power is the great question in Eastern Europe. Abolish the authority of the Vatican, and the Italian difficulties would soon arrange themselves. The Liberals of Italy understand this. An intelligent pamphleteer thus writes:

"This great fact,-the utter impossibility of uniting Roman Catholicism and liberal government,—is the one master truth which the Liberals of the Continent have learnt from the revolutions of 1848; and it is a lesson they are in little danger of forgetting. It consoles—nay, it does more—it makes them thankful for past failures: for by these they have been rid of a delusion which was sure, sooner or later, to be fatal to all their plans. The discovery has in the estimation of not a few of them, converted apparent calamities into what Cromwell would have called 'crowning mercies.' It is impossible for any one, who has not witnessed it, to conceive of the intense scorn, and fierce hate, with which unbelieving Italians now regard the church of Rome. The strongest expressions of contempt and execration fail to express the feelings with which they habitually view her ministers; and the muttered threats of vengeance, which from time to time, slip between their teeth, but feebly intimate the impatience with which they long for the day of retribution. amount of individual benevolence or self-denying labour, of useful toil or charity unfeigned, on the part of priests, seems for a moment, to placate resentments which burn like a consuming fire, and which refuse to be satisfied with any thing short of the extermination of a church, now regarded as the one great and insurmountable obstacle to political progress and social happiness.

"This feeling is by no means confined to the Papal States, to Naples, or to Lombardy, where Popery is naturally associated with political oppression, misgovernment, or foreign occupation. It exists as intensely in Tuscany and Sardinia as in Rome or Venice. The root of it appears to be, as I have already stated, a profound conviction, true or false, that liberty, for any great length of time, is impossible

where the Roman Catholic faith is predominant."

The following anecdote will show what is the feeling on the subject of the supremacy of the Pope in his own State, when unsupported by a foreign army:

"'We are glad to see you in Rome, General,' said one of the Cardinals to the officer in command of the French troops; 'for if you were to go to-day, we must be off to-morrow.' 'Pardon me,' said the polite Frenchman, 'but if your Eminence will allow me to offer a word of advice, it will be to take care to go the day before us.' A significant look and shrug ended the interview."

Waldenses .- This people are still actively engaged in their missionary operations, and not without success. The following is from the pen of Dr. Revel, and presents a very encouraging view of their efforts in circulating Bibles and Tracts; and also of their own internal state. It is from a letter to Mr. Douglas, Treasurer of the funds raised on their behalf by the congregation of Rev. H. H. Blair, New York:

"Perhaps some details of the operations of our Bible and Religious Tract Committee would not be out of place here. The design that the Bible and Religious Tract Society has for Italy is, the circulation of the Bible, and the publication and diffusion of writings intended to make known to Italy the true principles of pure morality, and the gospel. The British and Foreign Bible Society has furnished to us Bibles at very reduced rates. We have published a considerable number of books and religious tracts during 1857 and 1858, in works particularly calculated for the wants of the Italians. These publications form a total of two millions four hundred thousand pages. Besides, the Committee has co-operated in the publication of divers other writings, as the Reformation in Italy, of 205 pages; the Buona Novella, or Good News, a journal of Italian evangelization; Il Compagno della Biblia, The Companion of the Bible, 385 pages; La Donna, The Gift, by A. Monod.

in order to spread these books, the Committee has established a library, or a depot of Bibles and religious books at Turin. An agent sells at the depot, and sends colporteurs to sell abroad. During the lapse of time indicated, the books that have been put in circulation form a total of 31,372, of which 27,124 are in the Italian language, and 4,248 in the French language. For the two languages are in use according to the localities of the Sardinian States. We have obtained a press in order to accelerate the work. This printing press, situated in the same place in which the depot is, has been in active operation since the commencement of 1858, and during that year. As a specimen, during nine months we have printed two millions, five hundred and thirty-nine thousand pages of writings, all intended to combat error, and to cause to advance among the souls of men the knowledge of our great God and Saviour Jesus Christ. There are some of these writings devoted to the special work to which we are going to apply the gift that you have had the goodness to send to me, to our treasury, and which is, at this moment, almost destitute of funds.

"Before closing my letter, I ought to inform you, in a few words, about our Church and its evangelization in general. We are in our ancient valleys 24,000 evangelical inhabitants. We have never bowed the knee, nor acknowledged the Beast, no more than our ancestors, from time immemorial;—in fact, we consider from the apostolic times. We have fifteen churches, and fifteen pastors who conduct them. We have a college with nine professors, of whom seven are ministers, and there are a hundred students. Our faculty of theology gives us very satisfactory results. Besides our ancient flocks in our valleys, we have formed, since 1848, (the epoch of our emancipation,) several in different parts of the Sardinian States, in the midst of people pertaining to the Roman Catholic system. We have built among them four churches; one at Pignerol, one at Turin, one at Genoa, and one at Nice. We employ, at this moment, for converting the Romanists, nine ministers, three evangelists not ordained, six schoolmasters, three tutors, and several colporteurs. The numerous seeds of the Divine Sower are in this manner cast in this field of Italy, so vast and difficult to cultivate."

Aneiteum.—The success of the mission in this island of the East is most remarkable. We have selected a few of the most striking passages from the general report of Mr. Inglis. They will repay perusal:

"During the past year, I have had public worship conducted twice every Sabbath at six stations. At the two principal stations we have churches in which to meet; at the other four, the services are conducted in school-houses. The attendance at all the stations is good. At Aname, our principal station, where I usually conduct the services myself, the church, except on rainy Sabbaths, which are not numerous, is crowded sometimes to excess; so that I cannot urge a better attendance, although, had we a larger church, which we hope by and by to have, I am certain that the attendance would be much greater than it is. The station next in importance to Aname is Ahaij, about five miles distant. I generally preach there once a month. Once a week, at our Friday meeting, I appoint one or two of the teachers, or church members, to conduct the Sabbath day services at each of the The extent to which we employ native agency would startle those out-stations. who have formed their notions of missionary operations from the established order of things at home. We are very desirous to make the natives feel that the evangelization, the education, the civilization, and the religious and moral elevation of the island, is their work rather than ours—that we are only to guide and direct them; and they now recognise this obligation to a considerable extent, hence we endeavour to call into activity every species either of natural or acquired talent that we can discover, to help forward the cause of God among them; and it is often surprising to ourselves to see how much capacity is springing up around us. As family worship is universally observed, morning and evening, over the islandas all our thirty schools are opened and closed daily with prayer, all our teachers, and most of our church members, have a considerable readiness and fluency in prayer; and a few of them, at least, deliver very effective addresses; and we experience no difficulty in getting the services at our out-stations respectably conducted.

"The conduct of the people, when attending public worship, is always decent and proper, and they appear very attentive to what is spoken; indeed the conduct of our native congregations here is as respectful, and apparently as devout, as the conduct of most of our congregations at home. They also remember a great deal

of what they hear. I often, long after, hear allusions made to what has been spoken from the pulpit. We have never had any special excitement; the work has been gradual, silent, and imperceptible. . . .

"During the past year I have admitted twenty-eight new members to the fellowship of the church. One formerly suspended was restored, two others were suspended, and two have died, making the list of native members in actual fellow-hip with the church at present, to be eighty-six. I have upwards of sixty candidates for church fellowship, with whom I meet for catechetical instruction, once a week.

"In this mission field, next to the preaching of the gospel in importance, stands the translating and printing of the Scriptures. During the past year we have devoted all the time we could spare to this department of labour. I have finished the translation of Genesis and the book of Revelation. Mr. Geddie has translated the last thirteen chapters of John's Gospel, the Acts of the Apostles, and the Epistles to the Galatians and the Ephesians, besides an Almanac, and a small book of Scripture extracts. We have also received from the British and Foreign Bible Society the Gospel of Luke, which they were printing for us. There are now printed in this language, the four Gospels, the Acts of the Apostles, Galatians, Ephesians, the first three chapters of Revelation, and the book of Jonah. In addition to these, there are translated the books of Genesis and Revelation, and the most of the minor Epistles, although the greater portion of these translations have yet to be revised.

"Next to the printing of the Scriptures comes the art of reading. Books must be printed before the art of reading can be taught; but books are powerless till the art of reading has been acquired. On this point the words of our Directory mark the wisdom of its venerable compilers; it says, 'Beside public reading of the holy Scriptures, every person that can read is to be exhorted to read the Scriptures privaiely, (and all others that cannot read, if not disabled by age or otherwise, are likewise to be exhorted to learn to read.) and to have a Bible. It was the wish of George the Third, that every one of his subjects should have a capy of the Bible; and it was one of the best wishes that royalty itself could express. It is not only our wish, but our aim and endeavour, that every native of this island shall not only have a Bible, but be able to read it. Our national system of education was fully organized the year before last. During the past year it has been in full operation, and we have been endeavouring to improve all our educational appliances as much as possible. On my side of the island, five new lime and wattle, plastered schoolhouses have been erected, and four others are in progress. By means of our institution we have been endeavouring to increase the acquirements, and otherwise improve the efficiency of our teachers. All my teachers are married men, and with only two or three exceptions, the wives are as efficient teachers as the husbands, some of them even more so. Such is the condition of society among the islanders, that teachers, as well as missionaries, require to be married men; that by the teaching of their wives, and the example of their family arrangements, they may elevate and protect the female portion of the community. As may be reasonably supposed, our teachers, as a body, are far from being so efficient as we could wish; --still, the progress of the schools has been encouraging. About 200 have passed out of the primers into the Gospel of Mark; so that out of a population of 1,900, 1,100 are reading in Mark's Gospel, and about 600 have read, not only Mark, but also Matthew and John.

"Our Teachers' Institution has been in operation for two sessions, of about three months each. I intend four months to be the regular session; but this year, from a press of other labours, I could meet with them for only three months at a time. The senior class contains upwards of 50 pupils, male and female. The junior class contains nearly 100; but from this class being less select, the attendance is more irregular. The senior class alone write on paper. The other class write on slates, and are, along with the senior class, instructed in reading, spelling, arithmetic, and geography. The attendance of the senior class is very regular, and they are making creditable progress. At the hour during which I assemble both classes together, the average attendance varies from 80 to 120. We have fourteen young men and sixteen young women living on our premises. We have facilite teachers, with their wives, and three young men, living in cottages around us, attending the institution; and we have two teachers, with their wives, from Mr. Geddie's side of the island.

"Mrs. Inglis has carried on her classes for the teachers' wives and the young women living on our premises. Her class-room in the institution has been a great advantage to her. Nine of her young women have been married during the past

year, the most of them to young men who either are teachers, or who are likely to

be appointed as teachers at no distant day. . .

"Extension of the Mission.—The John Knox.—It has been our endeavour to make the Church of Aneiteum not only an evangelical, but also an evangelistic church. From her very commencement she has been aggressive;—first, upon the heathen on her own borders, and as soon as the smallest favourable openings appeared, upon the heathen on the adjoining islands. Our natives continue still to manifest the same readiness in going forth to labour in the dark 'regions beyond.' On Tana we have eleven teachers, on Fotuna four, and on Erromanga one; and we have just settled two, under encouraging circumstances, on the small island of Aniwa. . . .

"Estimating their labour at sixpence a day, Mr. Geddie and I have calculated, that the natives on my side of the island have contributed to the mission, during the past year, not less than £280. On his side of the island, somewhat more than

this has been contributed.

"The social condition of the people on this island is fast improving, although by no means so fast as some might be led to expect. All great and permanent changes

among any people are naturally, and almost necessarily, slow."

"In my last report I mentioned, that from January 1, 1856, till July 23, 1857, the births on my side of the island were 106, while the deaths were only 65. I am sorry to say that my present report on this point is far from being so encouraging. The year 1856 was a remarkably healthy year. The year 1857 was the very reverse. I mentioned in some of my letters, that owing to the amount of rain, and the failure of the bread-fruit crop during the early part of 1857, we had an unusual amount of sickness among the natives, although the mortality was not above the average. But the sickness, during the early months of that year, laid the foundation for a greatly increased mortality during the latter part of the year. The sequelæ of that sickness proved greatly more fatal than the sickness itself. And owing to the extraordinary heat, and the excessive rains of the past summer, there has been very little abatement in the general mortality up to the present time. But as I have completed my statistics of births and deaths up to the end of 1857 only, I cannot exactly say how they may stand up to the present date. Although the last two summers have been unusually healthy, there is no reason to fear that the population of this island will decrease. As far as my statistics go, the births are still more numerous than the deaths; and from the marriages being greatly more numerous during the past than any former year, the future prospects of the island are, upon the whole, encouraging.

Entire population on this side of the island, all professedly Christian, 1,882; births in 1857, males, 43, females, 35, 78; deaths in 1857, males, 57, females, 34, 91; marriages solemnized since commencement of mission, 119; do. during past year, 44; church members, 86; do. admitted during past year, 28; schools, (the entire population being scholars,) 30."

The War.—Since our last number was issued, the war has begun in earnest. The first battle was fought May 21st-at Montebello-a small village a few miles from the Po-east of Voghera: the very spot where one of the Napoleon's marshals gained a victory in 1800 over the Austrians. The second battle was fought June 4th, at Magenta, a village of Lombardy, a mile or two east of the Ticino, and but twelve miles from Milan. The allied armies-French and Sardinian-were victorious in both. The last was a great battle: nearly three hundred thousand men engaged. The loss of life was very great. The Austrians have retreated, and the allies are at present in Milan, which has been united-with Lombardy, of which it is the capital-to the kingdom Unless peace is soon re-established, the probabilities are that the of Sardinia. war will become general. Prussia, and the other German States, are fully aroused, and sympathize with Austria. The smaller States near the Rhine are highly excited; and even now, are with difficulty restrained from invading the French territory. Should the Austrian armies be driven out of Italy, Germany will hasten to their aid. In that case, Russia has declared her purpose of attacking Austria. She has already large armies concentrated upon the borders of Galicia. England will remain neutral as long as she can: but, judging by the past, she will find this impossible, should the war continue. We should have said that Tuscany, Modena, and Parma, have joined Sardiniathe Austrian rulers of those States having fled—leaving the popular tendencies to operate unrestrained. It looks like the approach of the "battle of the great day."

England.—The late elections in England have resulted in favour of the Liberals. A vote of want of confidence in the Derby administration passed the House of Commons by a majority of thirteen. If the majority agree among themselves, they will form an administration which will include two or three of the popular leaders—such as Cobden. This is a most important event. It secures, for the time, the neutrality of England in the great contest on the Continent; and affords some hope that in the event of her entanglement in the war, she will be found—where she has never yet been found—on the side of freedom.

The Scottish Synod—Reformed Presbyterian:—

"On Thursday, the subject of voting for members of Parliament, was brought before the Court by a memorial from the London congregation, and a petition from the Penpont Session. The memorial was supported by Dr. Cunningham, in a speech more than two hours long, which for sound reasoning, beauty of illustration, and felicity of expression, is seldom surpassed. The discussion was resumed at half past six, and was kept up with great spirit until nearly one o'clock in the morning. At half past ten an attempt was made to adjourn, when the yeas and nays were called on the question of adjournment, and the Court decided not to adjourn until they should come to some decision. The galleries were well filled, and frequently greeted the speakers with rapturous applause. I may state a few facts, but shall be sparing of my inferences.

"Dr. Cunningham's statements proved, beyond a doubt, that many in the Reformed Presbyterian Church do vote for members of Parliament, and this was admitted by some of the leading members of the Court. No one seemed willing to advocate the practice, but few were willing to say that the Discipline of the Church should be applied to the extent of depriving such of membership. It was said there were two classes who vote—those who do so from want of sufficient enlightenment and knowledge on the subject, and consequently could not see that it was wrong, and those who did so under compulsion of landlords and factors. While nearly all that spoke agreed that those who vote, act inconsistently with their profession, they could not see there was an identification between the person voting and the person voted for; or, that voting was incorporating with the government.

and the person voted for; or, that voting was incorporating with the government. "Mr. Anderson, of Loanhead, in a very able and masterly speech, defended the standards of the Church, and condemned voting in toto. He argued that it was a compromise of our principles, and that the Discipline of the Church should be rigidly applied. Mr. Martin and Mr. Kay are of much the same view, only differing in the extent to which discipline should be applied. Dr. Gould, who has more influence than any other man in the Synod, did not speak at all. He left early in the evening. Dr. Symington's views I have indicated above, and with him I think

the majority of the Synod agree.

"A little before one o'clock the vote was taken, when the Court, by a large majority, adhered to the resolutions of last Synod, declaring that where diversity exists between the principles of the church and the practice of her members, they ought to be made harmonize, not by letting down the position of the church, but by bringing the practices up to conform with her principles. It was not a party vote. With the majority, Conservative, Radical, and Liberal voted, while none but the Conservative voted for the minority resolution. Partyism is not known in the Scottish Synod. I very much doubt whether a division is possible among them. When one member differs from another, or from the Court, every effort is made to satisfy him, and no effort is made to carry a point by mere numbers.

"On Friday morning Dr. Cunningham appeared before the Court, and in his own name and in behalf of the congregation of London, publicly withdrew from the fellowship of the Reformed Presbyterian Church of Scotland. His parting address was very tender, touching, and affecting. Every one seemed to regret that he, in conscience, felt compelled to take this course. I am persuaded that the practice of the Church is not up to the mark, but I am just as fully convinced that his course is precipitate, and calculated greatly to weaken the strength of the faithful in the Church; and there are not a few who stand up for all the attainments of the Reformation. I regret it exceedingly, because of the influence it will have upon the Reformed Presbyterian Church in Ireland and America, as well as in Scotland."

AFFAIRS AT HOME.

The New Light Synod .- This body held its sessions in this city, from May 25th to June 3d. There were about sixty members present. The principal business-in which nearly three days were spent-was the consideration of the overture for union made by the United Presbyterian Church, on their Basis. The overture was rejected by a very large majority. A plan of union by confederation, was also negatived by 22 yeas to 59 nays. From the tone of the discussions—during a portion of which we were present—we presume this question will not soon be stirred again. The determination to maintain their present standing, was very decidedly expressed. Some of the speeches contained quite faithful exhibitions of the abstract doctrines of the Testimony; but we could not help asking ourselves, How can there be any great measure of intelligent zeal for the rights of Prince Messiah and His Law, while a government is recognised and actively supported such as that of the United States, which knows not God, and regards not His Son or His Book?

2. The Committee to correspond with the Committee of our Synod was reappointed-though not without opposition; some of the speakers using strong language against any union with our church. It seems to be well understood

that we are not to be moved from our position.

3. A Committee was appointed to prepare a document for the action of the next Synod in reference to Psalmody and Close Communion. The call for some action is plain enough, inasmuch as individuals who wield no little influence in the body are well known to have embraced views on this subject, and to act upon them, diametrically opposed to those found in their Testimony, and heretofore regarded as securely fixed in their practice. The members of the Committee are understood to occupy the old ground, and will bring in a report adverse to these "innovations."

4. T.W. J. Wylie was appointed Professor, in the room of A.W. Black, D. D., deceased. This appointment appears to us a little singular, from the fact that he is regarded as favouring the loose views on Psalmody and Communion.

The General Assembly of the United Presbyterian Church.-This body met in Xenia, O., on Wednesday, May 18th, and adjourned May 25th. large representation was in attendance, and the business of the Assembly was despatched very harmoniously. We notice-1. That the subject of "forbearance," as embraced in the preamble to the union resolutions, was before them on memorial. It was decided to make no change. 2. The appointment of a Committee to prepare an amended edition of the Psalms in metre. The following are the resolutions adopted:

"1st. That the version of the Book of Psalms now used by the United Presbyterian Church be retained, without any change that would affect its integrity.

"2d. That, to be used in connexion with this, it is desirable to have an entirely new version, of equal fidelity, and up to the present state of literature and laws of

versification.

"3d. That a Committee of ---- be appointed to take charge of this work, and either by selections from versions extant, or the labours of a competent person, endeavour to have such a version in readiness to report to the next Assembly; that in this work, they be instructed to make fidelity to the original an object of special attention; and as they progress, they publish the result of their labours in the periodicals of the church.

"4th. That this version, when reported to the Assembly, if deemed worthy, shall be overtured to the Presbyteries."

The Committee was directed to correspond on this subject with "other Psalm-singing churches." 3. The Assembly has established a "Church-Extension Board," a "Board of Education," and a "Board of Publication." 4. The following resolutions on Temperance were passed nearly unanimously: "Resolved, 1st. That the business of manufacturing and vending intoxicating drinks, for drinking purposes, is injurious to the best interests of society, and therefore inconsistent with the law of God, whose requirement is, "Thou shalt love thy neighbour as thyself."

"Resolved, 2d. That the use of intoxicating drink as a beverage, has a tendency to lead to intemperance, in a greater or less degree, and is therefore inconsistent

with the law of God.

"Resolved, 3d. That church sessions have full power, and it is their duty, to enforce the principle of total abstinence, whenever in the exercise of a sound discretion the exercise of a sound discretion the exercise of a sound discretion that the exercise of the exercis

tion, they may think that any circumstances require it.

"Resolved, 4th. That the practice of renting houses to those who are enlisted in the manufacture or sale of ardent spirits, is wholly inconsistent with the Christian character, and the power of the Christian religion."

5. The Assembly appears to be acting vigorously on the subject of Foreign Missions. They contemplate a mission to China—have made additions to the missionary forces already in the field, and have authorized the missionaries in Syria to form themselves into a Presbytery.

The General Assembly, O. S.—This body met May 26th, in Indianapolis. The only action of much public interest was the establishment of a new Theological Seminary for the "North-West." The location is Chicago—and Dr. Rice the Professor of Theology,—four Professors in all. Dr. E. D. M'Master received some forty-five votes for the principal chair. The controlling power in this Assembly comes from the South. Dr. M. made a long speech demonstrating this fact. It is impossible that such a body can always be chained to the car of slavery. Presbyterianism is a free system. It is monstrously perverted when its influence is exerted on behalf of such a system as that which in the Southern States imbrutes, as far as it can, millions of human beings.

NOTICES OF BOOKS.

COMMENTARY ON THE GOSPEL OF JOHN. By Dr. Augustus Tholuck. Translated from the German, by Charles P. Krauth, D. D. 8vo., pp. 440. Philadelphia: Smith, English & Co., 40 North Sixth Street. New York: Blakeman & Mason. Boston: Gould & Lincoln. Edinburgh: T. & T. Clark, 38 George Street. 1859.

Tholuck is one of the most evangelical of German theologians. He is a leading and earnest opponent of the Rationalistic school: and something may be learned from his critical works. Still he is German, in his style of thought, in his vocabulary, in his doctrinal views. He is grave, earnest, and devout; and to those who desire to become familiar with the spirit of the German evangelical school—which is deeply tinctured, however, with Arminianism—this work will not be without interest. It furnishes, moreover, some excellent specimens of genuine criticism.

THEOLOGY IN ROMANCE; or, The Catechism and the Dermott Family. By Mrs. Madeline Leslie, Author of "Home Life" and "Mrs. Leslie's Juvenile Series;" and Rev. A. R. Baker, Author of "The Catechism tested by the Bible," &c. Vols I. and II., pp. 235, 238. Boston: John P. Jewett & Co. Philadelphia: Wm. S. & Alfred Martien. 1859.

The lady, who shares in the authorship of these volumes, is Mrs. Baker—who writes under a nom-de-plume,—and the work itself—four volumes in all—is designed to be an exposition of the Shorter Catechism, by means of "Stories," or fictitious narratives. These volumes have had a very large circulation, and are, of course, quite popular. We cannot say that they have impressed us throughout very favoura-

bly. The doctrines of the Catechism are not, in all cases, really brought out in the explanations, and in some instances a wrong turn is given them. Nor do we like much this mode of illustrating Bible truth. We cannot recommend these volumes.

THE CLOSET COMPANION. 24mo., pp. 50. Presbyterian Board of Publication.

An excellent little work: clear, full, and evangelical.

LECTURES on the First Two Visions of the Book of Daniel. By William Newton, Rector of the Church of the Holy Trinity, West Chester, Pa. 12mo., pp. 250. Philadelphia: Wm. S. & Alfred Martien. 1852.

There is in this volume much—very much—that is true, and of the highest importance. It advocates, however, the doctrine of the "Personal Reign of Christ;" and carrying out the principles of Biblical interpretation which Millenarians employ to their logical results, the writer teaches that this world will—in a purified state—be the abode for ever, of successive generations of men, among whom the Jews will be pre-eminent! This is reducing that scheme, we think, to the reductio ad absurdum.

"THE BIBLICAL REPERTORY AND PRINCETON REVIEW." Edited by the Rev. Charles Hodge, D.D.

We have received the April number of this admirable Quarterly—the best of its kind in this country, or perhaps any other. Every minister, especially, should endeavour to secure it. This number contains articles on Immediate Perception, Political Education, Editions of Pilgrim's Progress, Trench on Bible Revision, Transcendentalism in Political Ethics, Hickok's Rational Cosmology, Demission of the Ministry, and short notices of late issues of the press.

"THE CHRISTIAN INSTRUCTOR" is the title of a weekly paper, published by W. S. Young, of this city, of which the first number is just out. It is edited by Drs. Dales and Cooper, and Rev. G. C. Arnold. Its terms are two dollars a year, with reduction to clubs. This number promises well. It is of large size, printed on good paper, and with clear type. The matter gives evidence of the ability of its editors. We have no doubt that this paper will be found an able expositor and defender of the doctrines and practice of the United Presbyterian Church.

OBITUARIES.

The subject of this brief memoir, Mrs. Annor M., youngest daughter of John and Mary Nelson, of Ryegate, Vt., and wife of Rev. James M. Dickson, died in Brooklyn, L. I., Feb. 23d, in the twenty-second year of her age. Thus prematurely cut down in the very morning of life, with the dew of her youth yet fresh upon her, and removed from a sphere which she had but commenced to fill and adorn, her character was seen in the beauty of the flower rather than in the maturity of the fruit.

Naturally endowed with a disposition of peculiar kindness, gentleness, and amiability of manners, attractive and fascinating, she excited in all with whom she mingled emotions both of affection and respect. Born and educated in the Associate Church, with which she early united, and in which communion she remained until her marriage, her piety was of a deep-toned character, resting upon the basis of doctrinal truth, which is the common heritage of Orthodox Presbyterianism. Her religious impressions and convictions being deepened during a season of religious interest among the pupils, while attending the "Female Collegiate Institute," Newbury, Vt., under the direction of her brother-in-law, Rev. F. E. King, an esteemed and devoted minister of the Methodist Episcopal Church, she embraced

the earliest opportunity to make a profession of her faith in Christ. say with the Psalmist, "I made haste and delayed not to keep thy commandments." From this period her earliest desire was to be employed in the service of her Redeemer, and to be made instrumental in bringing sinners to a knowledge of the way of salvation through his blood.

She always manifested peculiar joy at the intelligence of the conversion of souls to Christ, especially in the case of beloved relatives, in some of whom "this her joy was made full" shortly previous to her death.

In the contemplation of such a character, we cannot suppress a feeling akin to regret that we could not have witnessed in the maturity of its results a life so full of promise in the beginning. It was otherwise determined by Him whose way is in the sea, and his path in the great waters, and his footsteps are not known. has heard the voice of her Redermer, saying, "Rise up, my fair one, and come away," and she has obeyed the invitation. She has gone to the "mountains of myrrh and hill of frankincense, until the day break, and the shadows flee away." With its brightest hues unfaded, and none of its fragrance exposed, has the Lord removed this flower from earth to grow by the River of Life forever.

In the circumstances of this dear friend's death; all were painfully reminded of that pathetic sketch in one of those exquisite passages which have rendered the name of Pollok immortal, and "The Course of Time" "a thing of beauty, and a

joy for ever:"

"-tidings came, A child was born: and tidings came again, That she who gave it birth was sick to death, So swift strode sorrow on the heels of joy," &c.

Her remains were taken to Vermont for interment. In the same room which had so recently witnessed the joys of the bridal hour, friends and relatives united in the solemn services of the funeral, and looked for the last time upon the countenance then beaming with the light of anticipation and hope, now calm and placid, but emotionless in the repose of death. "All wept, though some not much to weeping given;" the scene was one never to be erased from the memory of those whose melancholy satisfaction it was to be present. God grant that its impressions may prove as salutary as they were deep and affecting.

Respect for the departed, and the deeply touching circumstances of her death, had called together a large concourse of sympathizing friends; and as we followed in mournful procession to the grave, and committed the body to the repose of the narrow house, we could not but draw the comparison between the snow gently falling upon that New England winter's day, and the spirit of our departed friend

and sister, now indeed pure as the snow before the throne in heaven.

Bereaved relatives were not left in the afflictive dispensation to mourn as those who have no hope, but had come to sing of mercy as well as of judgment, and at the very "grave's devouring mouth" were enabled to look to Him who is the resurrection and the life. "Be ye also ready, for in such an hour as ye think not the Son of man cometh."

Dr. Young-The subject of this brief notice was born in Little Beaver, October 18, 1800, and died March 22, 1859. Brought up in the faith and practice of the Reformed Presbyterian Church, he united himself to her communion in the 21st year of his age; and remained firmly attached to her principles, practice, and at-

tainments, till his death.

His intellectual powers were very strong; and his mind was well furnished with important and useful knowledge. He had a particular fondness for the history of the Church, and especially of the witnessing Church—and strived to procure and lay by old and important documents, as matter of future reference. He enjoyed a good degree of health for the most part, until within a few days of his death. The attack which terminated his life, did not excite any particular alarm at first. being an affection of the heart, it soon performed its work of death. His friends had not the pleasure of conversation with him in his last hours, as he was delirious for over two days before his death. During this time his great desire was to go

By his sudden and surprising death, a solemn admonition is addressed to the family of the deceased, and to his friends and neighbours to prepare for the coming of the messenger of death. [Com.